

The differences between the seven-point statement and the eleven-point statement particularly reflect The Salvation Army's Wesleyan doctrinal position. As a former Methodist New Connexion minister, William Booth was strongly Wesleyan. If anyone had asked William Booth who were his heroes of the faith, John Wesley is one he would have named. Speaking about his youth, Booth said: "I worshipped everything that bore the name of Methodist. To me there was one God, and John Wesley was his prophet. I had devoured the story of his life. No human compositions seemed to me to be comparable to his writings ... " The differences between the seven-point statement and the eleven-point statement can be seen at a glance:

- a) The original second article became two articles, now articles two and three, with additional words added to each section.
- b) Three new articles were introduced, now numbered eight, nine and 10.
 - i) The first of the new articles (number eight) underlines the doctrine of justification by faith and the doctrine of assurance. It was evidently felt that the original article six was insufficient, and more needed to be added. Article eight provided what was missing, focusing particularly on the Wesleyan emphasis on assurance.
 - ii) Article nine is an affirmation of John Wesley's concern about the teaching of eternal security or "once saved always saved" as it is sometimes summarized. William Booth believed in the possibility of Christians backsliding, that they were *kept* in a state of grace on the same terms on which they were first saved. Hence, Booth stressed the necessity for "*continued* obedient faith in Christ."
 - iii) The doctrine of entire sanctification was also prominent in the teaching of John Wesley on which William Booth was nurtured, and Article 10 indicates that The Salvation Army follows that teaching and is a holiness movement.
- c) Articles one and four in the 1866/67 document were given additional wording, and four becomes five in the new document.
- d) The articles now numbered four, six, seven and 11 remained unaltered except for the change of numbers.

The three new articles (referred to under b above) were not new in the sense that they were being brought into the movement's teaching for the first time. They had been held and taught by William Booth from the beginning. In fact, the eleven statements of belief bear a striking similarity in words and content to the doctrines of the

Methodist New Connexion of which William Booth was an ordained minister. Those doctrines can be traced back at least to 1838 (see appendix 12 of *Salvation Story*, pages 131–132). It was the changed status and purposes of the mission that required their inclusion into the statements of faith of 1878.

Handbooks of Doctrine: 1881–1969

A document entitled "The Doctrines and Discipline of The Salvation Army" was prepared under the authority of General William Booth for use at the Training Homes for Salvation Army officers in 1881. Initially it was not published for wider use, but there was some criticism that cadets were being taught from a "secret book." In response to this criticism, a public edition was put on sale in 1883. The sections relating to discipline were later omitted and covered separately in the "Articles of War" and "Orders and Regulations".

Twelve editions of the handbook *The Doctrines of The Salvation Army* were published between 1885 and 1917. They were initially sub-titled *Prepared for the Training Homes*, but from 1900 onwards they were sub-titled *Prepared for the Use of Cadets in Training for Officership*.

A new *Handbook of Salvation Army Doctrine* was prepared under the direction of General Bramwell Booth and published in 1922 as a "Training Garrison Edition." The full sale edition was published in January 1923, and there were subsequently new editions in 1925, 1927, 1935 and reprints or new impressions in 1940, 1955, 1960, 1961 and 1964. From the third edition (1927) on, the title of the book was changed to *The Salvation Army Handbook of Doctrine*.

In March 1958 General Wilfred Kitching issued a directive to commence the work of revision for a new handbook stating that:

As the 11 Articles of our doctrine are established, I think this must of necessity be used as the framework of the handbook. The duty of the handbook is:

1. to take each Article of Faith as the text of a chapter
2. to make clear its meaning
3. to support its statements
4. to show its significance to the rest of the doctrine

And revision (continued the General) must:

1. preserve our fundamental doctrines unimpaired
2. strengthen their teaching by officers of all ranks
3. do something to lead to the possession by our own people of the experience taught in the handbook.

Lt. Commissioner Reginald Woods had been appointed Chairman of that Doctrine Council, and the other members present at a meeting in April 1958 when the General's directive was first considered included Colonel Gordon Mitchell, Lt. Colonel Olive Gatrall, Captain Cyril Boyden (Secretary) and five others.

In April 1960 General Kitching asked Commissioner Robert Hoggard to bring his experience to bear upon the work of revision. Arising out of this, the General addressed a personal inquiry to selected officers in all parts of the Army world asking for their observations on the nature and scope of the proposed revision and set up a world panel to aid the work in an advisory capacity.

The then Lt. Commissioner Clarence Wiseman took over the chairmanship of the Doctrine Council on November 6, 1962, and the members considered afresh General Kitching's original directive. By the time Commissioner Herbert Westcott succeeded to the chairmanship in June 1967, the final typescript had been completed with Colonel Gordon Mitchell being responsible for much of the actual writing. On January 10, 1969, the Doctrine Council held its final meeting on the handbook, and printing followed.

In introducing that handbook, General Frederick Coultts said this of the publication:

It does not set out to be a study book for the divinity student taking a PhD. What this new handbook does is deal with those truths which are essential to our salvation and sanctification, resting its explanatory material, strengthened by scriptural support, upon the bony structure formed by our 11 Articles of Faith.

There will be those who will dismiss the handbook as prosaic. Some of the more erudite among us may think they could have done it better themselves. Well, a handbook of doctrine is not a work of romantic fiction; it is a plain statement of the things most surely believed among us. And if it helps to make these more easily understood by the cadet entering training, by the young officer anxious that his teaching ministry shall be more than a succession of stories gained from a cyclopedia of religious anecdotes, or by the soldier who wants to be able to give a reason for the hope that is in him, then I shall be more than satisfied that the directive of March 24, 1958 has been fully met.

The Handbook of Doctrine of 1998

The 1979 international conference of leaders gave consideration to the develop-

ment of a new *Handbook of Doctrine*. Various territories were asked to present study documents for that conference on attitudes to the Doctrines. Arising from that conference of leaders a new Doctrine Council was constituted primarily of United Kingdom officers. That Council met for a period of seven years and did some preparation for a new handbook that dealt with the first eight statements of belief. This had to do with a page-by-page revision of the 1969 handbook.

Shortly after General Eva Burrows came to office in 1986, she decided that a new Doctrine Council should be set up with more international representation and with a mandate to produce an entirely new handbook of doctrine rather than a revision of the 1969 edition. The council was set up for its first meeting on Thursday, 2 July 1992 under the leadership of Colonel David Guy (from the United Kingdom) who served as Chair of the Doctrine Council until his retirement in 1996. The following press release explained something of the council's purpose:

On Founder's Day, at International Headquarters, General Eva Burrows inaugurated the re-constituted Doctrine Council with an important new dimension. The General who addressed the council in the Advisory Council Room, expressed "great joy in starting" this new initiative. Earlier she had publicly welcomed the members during "101" Family Prayers in the Bramwell Booth Hall.

The council, unlike previous doctrine councils, is especially constituted to reflect the international interests and complexion of the Army. Colonel David Guy, Secretary for International External Relationships, who has wide ecumenical experience, is chairman of a council which has been given an open and generous mandate to consider all doctrinal matters, including such contemporary issues as related to the Army's service in the gospel.

The production of a new handbook of doctrine is also to be considered and commissioned.

The council's initial terms of reference were stated as follows:

An International Doctrine Council will serve The Salvation Army by considering doctrinal issues in accordance with the basic truths contained in the Eleven Articles of Faith, allowing for differences of viewpoint due to cultural background but upholding the unchanging concepts derived from Scripture and expressed in the historic creeds. It will encourage Salvationists to view doctrinal awareness and orthodoxy as a vital part of their equipment for preaching, teaching and worship and, through a clearer understanding of the gospel, a help to deeper devotion.

As indicated in the press release concerning its first meeting, one of the primary duties of the council was to prepare for the General and Chief of the Staff an outline for a new *Handbook of Doctrine*. From its inception the council met for two to four days at a time, two to four times a year and met with three different Generals for consultation: General Eva Burrows, General Bramwell Tillsley and General Paul Rader.

In the autumn of 1996 the first draft was completed of the new Salvationist handbook of doctrine under the title of *Salvation Story*. General Paul Rader then sent the draft to all territories and commands of The Salvation Army for comments and suggestions. There was a voluminous response to that request, and all comments and suggestions were considered by the Doctrine Council in producing a significantly revised draft for the Advisory Council to the General meetings in July 1997. Based on recommendations of the Advisory Council, General Rader instructed the Doctrine Council to make further changes and then approved the final draft of the handbook in the autumn of 1997 for printing. *Salvation Story* was published in February 1998 and was presented to the International Conference of Leaders in Melbourne Australia in March 1998. Subsequently it was released to all territories and commands for sale.

In his foreword to the new handbook, General Paul Rader said:

Salvation Story puts us all into the flow of what God has been doing across the centuries for the salvation of the world. It is our story. For we believe that God raised up The Salvation Army as part of his program, born of love from all eternity, to heal and restore a broken humanity and draw it back into fellowship with himself.

These chapters not only aid our understanding of our eleven doctrines that form the basis of belief for our evangelical mission, they draw out the contemporary relevance of these doctrinal statements and relate them effectively to our experience and calling as Salvationists today.

The vital heart of the faith of Salvationists is the redeeming blood of Christ and the purifying and empowering fire of the Spirit. We are an army of "Blood and Fire." But now other words like "community," "mission," "sacramental," and "church," are more important to our story than ever. They help us to understand what our new life in Christ makes possible and necessary for sustaining our inner life, fighting the good fight of faith and fulfilling our role in the grand scheme of human redemption.

The International Doctrine Council at the conclusion of the writing of *Salvation*

Story was comprised of the following members:

- Colonel Earl Robinson, Chair (a Canadian officer at IHQ)
- Colonel Benita Robinson, Secretary (a Canadian officer at IHQ)
- Colonel John Amoah (a Ghanaian officer)
- Colonel Philip Needham (a USA Southern officer at IHQ)
- Lt. Colonel Ray Caddy (a United Kingdom officer, the council's first secretary)
- Lt. Colonel Gudrun Lydholm (a Danish officer in Russia)
- Major Christine Parkin (a United Kingdom officer).

Other members of the council during the production of the 1998 handbook of doctrine were Colonel David Guy (its first Chair, from the United Kingdom) and Lt. Colonel Rae Major (its second secretary, from New Zealand). Non-attending corresponding members included representatives from Australia (Colonel Douglas Davis and Major Graham Durston), Brazil (Lt. Colonel John Jones), India (Captain Wilson Macwan), Korea (Major James Kim, Joon chul), Switzerland (Lt. Colonel Georges Mailler), and the United Kingdom (Major William Green).

The Ongoing Mandate of the Doctrine Council

From its formation in 1992, the International Doctrine Council was given an ongoing mandate in dealing with theological issues other than those related to the development of a handbook of doctrine, issues which do however have a bearing on handbooks of doctrine. In response to a call from the International Leaders Conference of 1991, the council provided a fresh appraisal of The Salvation Army's relationship to the charismatic movement (some of the content of that appraisal is contained in appendix eight of *Salvation Story* on "The use and abuse of spiritual gifts"). It was also asked to comment on theological implications of the recommendations of the International Commission that was set up to deal with the subject of female ministry. At the request of one territorial commander it commented on the subject of spiritual warfare (some of the content of that comment is included in appendix 6 of *Salvation Story*). Another question had the council looking at the matter of divorce and Salvation Army officership from a theological perspective. Doctrine Council members have also contributed theologically to the discussions of The Spiritual Life Commission, The International Education Symposium and The Commission on Officership.

Salvation Story Study Guide

In 1998 the council began writing a *Salvation Story Study Guide*. This provides additional materials on each chapter of the 1998 handbook to aid leaders and teachers and study groups in understanding *Salvation Story* in greater depth. The guide is an instruction resource dealing with the biblical, historical and theological foundations of each doctrine. It is intended to serve as a teacher's manual for those who teach Army doctrine at both the basic and the advanced level. A basic level setting might, for example, be a soldiership preparatory class of persons with little or no background in doctrine. An advanced level setting might be a doctrine class at an officer training college. Certain resource materials are suitable for basic, and others marked "for further discussion" are more suitable for advanced instruction.

The study guide also provides study questions and discussion suggestions associated with the new Salvationist handbook of doctrine, and applies the doctrines to lifestyle and ethics, the mission of the Church and personal ministry. It also includes suggestions for worship (corporate and private) focusing on particular aspects of doctrine, and even has a section containing examples of contemporary Salvationist creeds or affirmations of faith for worship.

After samples from the proposed guide had been vetted by all commissioners, territorial commanders, commanding officers and approved by the General, the *Salvation Story Study Guide* was published in November 1999. General John Gowans provided a complimentary copy to all international leaders at the beginning of 2000. He encouraged them to secure copies through the United Kingdom Territory Salvationist Publishing and Supplies Department for dissemination to doctrine teachers, cadets and others who would find this theological study aid of help in faith education. Two thousand copies were also purchased by the USA Southern Territory's Supplies and Purchasing Department to be offered for sale at The International Millennial Congress in Atlanta, Georgia.

The Doctrine Council responsible for the production of the *Study Guide* was comprised of:

Colonel Earl Robinson, Chair
Colonel Benita Robinson, Secretary
Lt. Colonel Ray Caddy
Colonel Gudrun Lydholm
Colonel Phil Needham

Major Christine Parkin

The International Doctrine Council 2000

In 1999 Lt. Colonel Ray Caddy retired from the International Doctrine Council and Colonel Phil Needham became a corresponding member due to the demands of a new appointment. Upon the recommendation of the Doctrine Council and with the approval of General Paul Rader, the first non-officer Salvationist was accepted as a member of the Council. General John Gowans at the commencement of the year 2000 welcomed Dr. Roger Green, co-editor of *Word and Deed*, to the council. It is anticipated that other appointments will be made to the Council to include members from other parts of the world not represented on the Council at the beginning of 2000.

Entering the new millennium, the Doctrine Council is working on two major projects that may have an impact on future handbooks of doctrine when new editions may be needed. The first of these is an expansion of a paper written at the request of the International Leader's Conference of 1995 entitled "Towards a Salvationist Theology of Spiritual Leadership." Renamed as "A Salvationist Theology of the Ministry of the Whole People of God," this paper will provide an additional resource to chapter ten of *Salvation Story* by focusing on all members of the Body of Christ being involved in ministry.

The second major project which has been approved for sponsorship by the International Doctrine Council in consultation with the Canada and Bermuda Territory Ethics Centre is that of an "International Theology and Ethics Symposium" to be held May 23-27, 2001 at the William and Catherine Booth College in Winnipeg, Canada. The rationale for holding this symposium reflects on the publication of *Salvation Story* and the *Salvation Story Study Guide* and includes the following statement:

Both of these publications provide a foundation for understanding current Salvationist theological and ethical thinking. The study guide particularly links theology with practical moral and social issues under the heading of "Lifestyle and ethics." The time is therefore ripe to call together Salvationist thinkers, officer and lay-people, as well as Salvationists who have great promise, to join them, to interact with one another, dialogue over the issues raised in the new handbook and study guide and other issues of crucial importance for our future, and submit papers for possible publication.

These two projects will hopefully contribute further writings that, in a broad sense, might be considered as handbooks of doctrine.

Because this historical sketch has so greatly reflected on writings associated with the development of Salvation Army doctrine, it may be appropriate to conclude by quoting a section of the "Introduction" to *Salvation Story*:

Some may wonder why Salvationists place such emphasis upon a written statement of faith. After all, they are people who rightly maintain that a Christian is one who enters trustfully into a relationship with the Lord Jesus Christ and is born again of the Holy Spirit. They emphasize that faith is a personal affair, often springing from an experience of God's grace that is beyond the reach of definition or analysis. They may well be suspicious of any attempt to reduce this life-changing encounter to a form of words on a page.

Yet without words, the experience fails to be named, clarified or shared. Faith is not only personal: it has a public face. The earliest Christians acknowledged one another in the simple confession: "Jesus is Lord" (1 Corinthians 12:3). This was their creed. As they shared it, they grounded their personal experience in the risen Christ, verified one another's experience and called upon the world to acknowledge the lordship of Christ. It was from these biblical beginnings that the creeds of the Church grew to be authoritative statements of the Christian faith.

Works Consulted

William Clark, Profile: The Salvation Army. A paper presented to the Conference of Secretaries of Christian World Communions in Budapest, Hungary, 1990.

Frederick Coutts, *No Discharge in this War* (London: Hodder & Stoughton, 1975), pp. 13, 44, 97, 146.

International Doctrine Council, *Doctrine Council Files* (London: The Salvation Army International Headquarters, 1998).

International Doctrine Council, *Salvation Story* (London: The Salvation Army International Headquarters, 1998).

International Doctrine Council, *Salvation Story Study Guide* (London: The Salvation Army International Headquarters, 1999).

Robert Sandall, *The History of The Salvation Army 7 Vols.* (London: The Salvation Army International Headquarters, 1947) 1:67, 183.

Robert Sandall, *The History of The Salvation Army 7 Vols.* (London: The Salvation Army International Headquarters, 1950) 2:129.

Gordon Taylor, Archivist, *The Salvation Army Heritage Centre files.* London: The Salvation Army International Headquarters, 1998.

Book Reviews

Salvation Story: Salvationist Handbook of Doctrine. Bodmin, Cornwall, Great Britain: MPG Books Ltd. 1998. 156 pp.

Reviewed by Major Ian Barr, The Salvation Army William Booth Memorial Training College, London, England.

Introducing the 1969 edition of *The Handbook of Doctrine* General Frederick Coutts observed that:

It does not set out to be a study book for the divinity student taking a Ph.D. Neither will it provide support for those who have a particular expository axe to grind. The new work is not a revision of the Articles of Faith—these remain unchanged—but a coherent and constructive exposition of them.

It therefore behooves any reviewer of the 1998 handbook, *Salvation Story*, to recognize that this is not a treatise on Salvationist belief, but an outline and explanation of the Articles of Faith, with some additions relating to Church, ministry and sacraments. It is clearly not addressed to the theological community, but to the wide and varied audience of Salvationists across the world. Nevertheless one cannot come to this book without some personal agenda. My perspectives are those of a training college doctrine tutor, with a particular interest in the Army's teaching on holiness.

The engaging simplicity with which *Salvation Story* is presented makes the subject matter seem more immediately accessible to the reader. And in my estimation it does justice to it. The style is less formal than in earlier editions, and perhaps it is less pedantic. It presents as a book of guidance rather than dogmatic instruction. As a tool in the hand of learner or teacher it provides a sympathetic approach to the teachings of the Church and the beliefs that are central to Salvationist identity. The

reader is introduced to profound issues in a way that is accessible to those who have some knowledge, but are not necessarily well read in their subject.

In terms of officer training it makes a very useful introduction. It is ideally suited to a general survey of Christian doctrine, laying a good foundation by building up the cadet's theological vocabulary and introducing theological concepts. Any cadet who becomes familiar with the content of *Salvation Story* will be well served. Local resources and conditions will determine what form the study of doctrine will take after the introductory stage, for there has to be a deeper consideration of the biblical, philosophical and historical issues that are so beautifully precised in this small volume.

One thing that will facilitate the transition to more rigorous study is the non-sectarian tone of the book. This is particularly true of the tenth chapter "The People of God." It is the Army's practice rather than its belief that distinguishes us within the Church. Even in the treatment of baptism and eucharist one senses an identification with the wider Body of Christ, and an openness to other Christians.

According to the General Order with which it is prefaced, "*Salvation Story* is an exposition of the principal Doctrines of The Salvation Army." It is also a very effective general introduction to Christian belief without undue emphasis on matters of theological controversy.

The Glossary of Doctrinal Terms and Glossary of English Usage will be of great help to newcomers to doctrine, or people for whom English is a second or third language. Given that it is the product of a group of people rather than a single author, the remarkable consistency of style, and the coherent layout of the material is quite an achievement. The writers are to be congratulated for this.

Focusing specifically on the doctrine of sanctification, three particular thoughts occur: *Salvation Story* is less convoluted and wordy than its predecessors; it highlights the need for a more contemporary vocabulary in relation to holiness; and it misses the opportunity to deal with the growing charismatic constituency in The Salvation Army.

The authors did well in steering a middle-course in respect of sanctification. The simple and straightforward approach stands in marked contrast to the gobbledook and sophistry that is sometimes applied to this doctrine. Thankfully it is free of the kind of positional/potential/provisional/imputed holiness jargon that makes the issue all but impenetrable. It also acknowledges the crisis/process issue without allowing this to become an all-important dichotomy which needs to be resolved.

However the fact that much of the vocabulary employed in chapter 9, and the expressions explained, belong to an era well before our own must be a cause for real concern.

The expression "full salvation," which heads this chapter, is seldom if ever heard in holiness meetings, or indeed in any other context, in the United Kingdom. The paragraph on page 96 explaining this phrase may well indicate the reason why this is so. (Incidentally, one might also have expected some reference to the New Testament concept of *pleroma* either in this or the following paragraph dealing with the "fullness of the Holy Spirit.")

Explanations of the second blessing, perfect love and the blessing of a clean heart are equally indicative of a difficulty in articulating radical religious experience in language that speaks to the present generation of Salvationists. The usefulness of such phrases is limited by their relative antiquity. Without an effective vocabulary the theological and experiential dimensions of the doctrine of sanctification are consigned to obscurity, or worse still, delivered into the hands of the theologically pedantic for pointless debate.

The lack of a viable vocabulary may explain why there is such a dearth of holiness testimony in Army literature and worship.

The content of page 97 suggests that expressions such as "the baptism of the Holy Spirit," although widely recognized in the Church, have limited usefulness. To some extent this must be read as a relic of the mainstream's negative response to Pentecostalism for much of the twentieth century. Brengle quite happily promoted the concept of the baptism of the Spirit in his early work, but the phrase all but disappears after 1900. *Salvation Story* provides a brief explanation of the "baptism" followed by a moderating statement highlighting the dangers of overdrawing the metaphor. In so doing are we playing down the expectation of a specific and radical work of the Spirit? Could it be that we will cease to be a holiness movement simply because we have lost the ability to say what we know and testify to what we have seen?

Peter C. Wagner described the charismatic renewal of the 1980s as a "third wave" movement. The first wave began in Azusa Street in 1906, the second in the 1960s renewal. The Army distanced itself from the first two waves, but there is a very real sense in which we have, consciously or otherwise, embraced third wave theology.

The most obvious connection is through the church growth teaching which came

out of the Fuller Seminary in Pasadena in the early 1980s. In the work of Wagner and others, the Army identified a helpful strategy to redress the loss of numbers in most of the developed world.

At the heart of church growth theory is the Pauline metaphor of the Church as the Body of Christ and the specific gifting of individual believers for "the edification of the Church." The churchification of the Army's language (with "corps members" now more commonly used than "soldiers" or even "adherents") is indicative of the resultant change in the movement's self-perception. It is perhaps also interesting to note that the word "community" is central to the ecclesiology set out in chapter 10 of *Salvation Story*. Some might reasonably fear that in the wake of Church Growth we have been so busy becoming a church that we have lost sight of our vocation as an evangelistic mission. Others would see it as the outcome of the inevitable process of our becoming both mature and venerable.

But if we have become "church" rather than "mission," it is the charismatic renewal movement that has provided us with a theology and model of what "church" actually means.

The second point of impact that the Church Growth movement has had on the Army is the emergence of a charismatic constituency in various parts of the Army world. Yet all the signs in *Salvation Story* suggest that as a movement we want to maintain clear blue water between the Army and the charismatic hordes.

Salvation Story is equivocal on the key question of charismata.

Spiritual gifts are given by the Holy Spirit to unite the Christian fellowship in its life together and mission. As such they are to be recognized as evidence of God's loving generosity to his people and of his desire that they be fully equipped to share in his mission.

This is very reasonable, and would no doubt gladden the heart of any charismatic Christian. However, when it comes to the abuse of spiritual gifts, it is almost inevitable that the gift of tongues is singled out for particular treatment. The Pauline standard of "no tongues in public worship" is cited, balanced by reference to the fact that "Speaking in tongues is the clearest example of a gift that is overvalued in some Christian fellowships and undervalued in others."

The remaining lines in these two paragraphs on the use and abuse of spiritual gifts refer directly or by implication to the gift of tongues.

This rather confirms the historical tendency among Salvationists to equate Pentecostalism with glossalalia, and this reference while not excluding a charis-

matic brand of salvationism, implies an institutional wariness of it. It also implies that the charismatic agenda is static. A notable feature of the charismatic renewal in the 1980s and 1990s has been the absence of emphasis on, and indeed the practice of, the gift of tongues. We could reasonably be more concerned about the dangers of overdrawing the spiritual warfare metaphor, which is very effectively addressed at the end of chapter 6, or the odd manifestations of the short-lived period of the Toronto blessing.

The Army is a fairly broad church, with the Atlantic forming a convenient gulf between our liberal and conservative un-extremes. Coming from the non-charismatic perspective, it seems obvious to me that the movement as a whole needs to account for its growing charismatic constituency, not least because it has the potential to attract and hold Salvationists who find the middle-of-the-road Army uncongenial or even lacking in a sense of the supernatural. This growing constituency will not go away. Failure to recognize and validate its contribution to our theology, worship and outreach does not constitute a positive or healthy response to the insights and experience of Salvationists who are undoubtedly our own people, albeit they may for example be given to hyperbole, e.g. laying exaggerated claim to a perceived charismatic heritage in the seventh chapter of Bramwell Booth's *Echoes and Memories*.

Of course we need to guard against extremes—extreme conservatism, extreme liberalism, or extreme appetites for the supernatural rather than Godly reverence for the Transcendent. But most of our charismatic constituency is relatively unextreme, and it is increasingly finding expression in the Army's theology, worship and music, but sadly, not in the Army's official literature.

Despite the above, one can only say thank you for the chapter on the Holy Spirit. The heading "The Holy Spirit, Lord and Giver of Life" identifies the Army's teaching more closely with the wider Church by means of a simple reference to the Nicene Creed. The 1969 handbook was perhaps too subjective in the passage which said that "The New Testament represents the Holy Spirit as specially connected with truth, holiness and power." His role as the Spirit of Truth, and his power are evident in the pages of the New Testament. However, the 1969 reference to his "special connection" with holiness appears to arise from a self-conscious need to lay claim to a Spirit of Holiness that is as much political as theological.

This self-consciousness is absent from the short but excellent chapter in *Salvation Story*. It presents a first class and well-balanced introduction to the Army's

pneumatology. The Spirit's agency in the work of sanctification is admirably covered in the chapter "Full Salvation." Even so, the Spirit's eschatological function as *spiritus transcreator* could have done with an airing.

Life after death is a difficult subject. The seeming contradiction between the resurrection of the body and the immortality of the soul has been resolved by simply dropping the latter from the final summary of chapter 11.

Of course belief in the immortality of the soul carries with it a danger of dualism, but it is perhaps worth recalling that the concept of immortality is not absent from Scripture. (viz. 1 Corinthians 15). How is a teacher to approach this seeming contradiction? Could it be that we have here an example of both being true; not a contradiction but a paradox? It could be, in fact, that by dropping one in favor of the other we have failed to recognize the value of both insights? If our hoped-for life in the hereafter is what John Hick describes as the "reconstitution of the psycho-physical person" by the grace of God, we're hardly in a position to limit God to the resurrection of the body while denying the concept of soul. God is neither Hebrew nor Greek, but paradoxically he can be all in all.

Does the new handbook do its job? Without doubt it does! If it has left some issues unresolved, it lays the door open to wider thinking, and the continued development of Salvationist theology.

Salvation Story: Salvationist Handbook of Doctrine. Bodmin, Cornwall, Great Britain: MPG Books Ltd. 1998. 156 pp.

Reviewed by Major Elaine Becker, The Salvation Army USA Central Territory.

Salvation Story represents the vision and work of a variety of people committed to the doctrinal heritage of The Salvation Army. The General Order stipulates that this volume contains an exposition of the principle doctrines of The Salvation Army to be taught in connection with the training of all Salvation Army officers. It is also stipulated that the public teaching of all officers is to conform to the 11 Articles of Faith as set forth in this volume.

The book is laid out in 11 chapters. Extensive appendices as well as useful glossaries of both doctrinal and English terms are included. An index allows for easy access to particular topics of concern. The book is a clear attempt to put the doctrines of The Salvation Army into the hands of those with little or no theological training but who are interested in The Salvation Army's theological basis.

Salvation Story is laid out in prose in contrast to the previous *Handbook of Doctrine* published by The Salvation Army in 1969. *The Handbook of Doctrine* and *Salvation Story* are laid out in systematic theological style though *Salvation Story* aims for a more narrative style. *The Handbook of Doctrine* clearly dealt with the study of doctrine itself; the doctrine of the Word; God; Jesus Christ; the Holy Spirit; sin; salvation provided, received and maintained; sanctification and the ultimate destiny of man. On the other hand, *Salvation Story* deals with the source of Christian doctrine; the Trinity, God the Father; Jesus Christ; the Holy Spirit; humanity, atonement, salvation, holiness, the Church and last things.

The earlier handbook was a much simpler, cleaner outline of the major issues in a systemic approach to theology. A comparison of the table of contents of the two publications demonstrates that. One might ask, "How is the doctrine of atonement covered in chapter 7 any differently than the doctrine of salvation which is covered in chapter 8?"; "Where is sin dealt with in *Salvation Story*?"; "Is the problem of humanity only that there is a distorted image or is there a problem of sin?" *Salvation Story* is to be commended for adding a chapter on the church. The initial reaction of this reader is that the systematic theology of the *Handbook of Doctrine* has now been compromised and complicated in *Salvation Story*.

The foreword states that "*Salvation Story* puts us all into the flow of what God has been doing across the centuries for the salvation of the world." Unfortunately,

Salvation Story does not start on that primary focus. In the Introduction, *Salvation Story* briefly sets The Salvation Army in its historical context as part of Wesleyanism, but then it proceeds in a style of systematic theology rather than story. Not until Appendix 11 and 12 do the authors set the doctrines of The Salvation Army more clearly into their historical framework. The story would be much stronger if it were in fact told as a story incorporating the narrative style that the authors wish to convey. The purpose of *Salvation Story* as stated on page xiv "is to provide a testament to the faith that is shared by Salvationists all over the world." While the international Army is linked by these doctrines, part of the story of the Army is the way in which men and women of faith have fought and died for these statements of faith.

Chapter 1 focuses on the word of God, but the story of the canon of scripture which seems central to the chapter is tucked away in the appendix. The more academic information seems to be contained in the text of the chapter but the story material is contained in the appendix. The reader early on learns that if you want the meat of the story, read the appendixes of the book. I am not sure the average reader will be able to sort through this material in order to gain the continuity of thought. A person new to theological issues will probably find *Salvation Story* quite difficult to comprehend in its format as it moves back and forth on the various topics rather than tells the story or deals with the theological topics systematically.

Chapter 5 contains a sub-title, "The Holy Spirit is the Spirit of Christ." The Salvation Army as a part of the western orthodox Church would want to say the Holy Spirit is of the Father as well. The division of the Trinity becomes quite problematic but the Spirit is not just of Christ.

Salvation Story sets out a type of Salvation Army systematic theology, but if pushed to a theological debate, it utilizes ideas which may be difficult to support. For instance, the division of task for the Trinity leaves much to be desired at a deeper level of discussion. To speak of the division of task is to miss the fact that the Trinity is intrinsically involved in creation, salvation, governance of the universe and the reign in eternity. A second concern is the discussion which utilizes the term of "distorted image" rather than the biblical term of being "dead in sin." The sense of fallenness and sin as presented in *Salvation Story* leaves The Salvation Army open to criticism from other members of the Body of Christ who hold earnestly to a person's condition of being "dead in sin." The Salvation Army could be seen as having "watered down" the need for "salvation" to that of "reformation" from sin since man is not dead but merely "distorted." Must God regenerate a person in order

for that person to accept Christ? Is this what the authors mean to imply on page 73: "Our repentance is a gift of grace through the Holy Spirit." The discussion of prevenient grace does not happen at this most opportune time but occurs in the next chapter on page 78. How does The Salvation Army view the regenerating work of God? *The Handbook of Doctrine* (1969) sets this out clearly in chapter 8, but *Salvation Story* does not adequately deal with the predestination or free-will of humanity.

What could be the real strength of *Salvation Story* has not adequately been handled. The title implies that the story of faith from scripture through to today, the reason for the adherence to the 11 doctrines, and the current practice of faith and worship which makes the international Salvation Army unique in the evangelical Church, would be handled. Unfortunately, what could have been the strength of *Salvation Story* is lost in its awkward flow of content.

While the attempt to put theology into every day terms is to be commended, it does not go far enough in that regard. Nor does it adequately replace the academic presentation of the theology of The Salvation Army as set out in the *Handbook of Doctrine* (1969). Perhaps *Salvation Story* might better have been approached as a supplement to the *Handbook of Doctrine* for those with no previous theological training. There is no question that The Salvation Army could have benefitted from a theology "primer" since the handbook of 1969 is very academic.

The *Handbook of Doctrine* sets forth The Salvation Army's beliefs regarding God, the attributes of God, the Trinity, regeneration, atonement, and many other aspects of faith in a far more accurate fashion. The purposes of the two books seem quite distinct. Theology must be more than dead orthodoxy, and thus, *Salvation Story* is a great idea. Church history presents the danger of dead orthodoxy on the one hand, and a Christianity and theology based on personal experience on the other hand. Perry Downs warns, "When people consider issues of orthodoxy and heresy to be of no consequence, they open the door to all sorts of trouble" (*Teaching for Spiritual Growth: An introduction to Christian Education*, Grand Rapids, MI: Zondervan Publishing House. 1994).

While *Salvation Story* is to be commended for its attempt to put faith in everyday language, it should not be misunderstood as a replacement for the *Handbook of Doctrine*. *Salvation Story* might best be utilized as a theology "primer" for those who are not yet able to handle the "meat" of the Word of God, but it should not be understood as a definitive treatise setting forth the theology of The Salvation Army.

Salvation Story: Salvationist Handbook of Doctrine. Bodmin, Cornwall, Great Britain: MPG Books Ltd. 1998.156 pp.

Reviewed by Major John Rhemick, The Salvation Army USA Southern Territory.

The International Doctrine Council has successfully accomplished its mandate to write a doctrine book "with a fresh approach." For the most part, Salvationists have been given a carefully thought out study, in a very readable form, of what it means to be a Christian. Consequently, the council has also accomplished another of its primary goals: to provide Salvationists with a means to "declare what they believe and to invite others to share the same experience of saving grace." This is a fine book to put into the hands of new Christians and non-Christians who need to learn more about Christianity, and in particular, the beliefs of The Salvation Army.

The accomplishing of these two objectives is furthered by the inclusion of appendices which add much new information related to the Army's doctrines. This is particularly so regarding the Christological heresies and the ancient creeds of the Church. Many have looked for this material for a long time.

The emphasis on the Church is a welcomed accession to our statements of faith. A formal recognition of the Army's evolution from a mission to a church with a mission has been a long time coming. The courage and conviction to suggest this emphasis as a doctrine is much appreciated, and the emphasis on the community as sacramental could be one of the most enriching constructs for the Army in the 21st century.

Christianity Today recently ran an article which discussed future cooperation between denominations. It argued that "future alliances will be driven by more than the idealistic desire for unity. They will be driven by mission" (*Christianity Today*, "CT Predicts: More of the Same," 12/6/99, p. 37). It quoted Ted Haggard of New Life Church in Colorado Springs: "As the secularization of America continues, we'll move from an attitude of 'let's get together and all love each other' to citywide strategy movements." Cooperative ventures like this are already beginning to take place, and The Salvation Army, as a part of the sacramental community of the Church, is well suited for this unified, mission-driven association.

Chapter 6 dealing with the fall of mankind has created an umbrella big enough to include those of us who accept Genesis 1-3 as an historical event without opposing those who regard it as myth or legend. This is an accomplishment not realized as well in the last doctrine book.

While there is much to gain from reading this book, its theological clarity does not match its literary clarity. Perhaps this is because *Salvation Story* is written as a narrative in which our doctrines are incorporated, rather than a theological study that explains doctrine in more traditional forms. Readers will not come to grips with traditional terms like the “omni” terms describing God’s nature. Some theological concepts themselves are missing or so subtly referenced that they are most difficult to find. Some who have little theological training will not recognize many of the theological concepts to which this volume alludes.

In the doctrine on Scripture, inspiration is discussed but without reference to internal or external evidence. Why keep away from tried and helpful terms? Is it necessary to omit them in order to be contemporary or fresh? Terminology is most important for the relational assist it provides to teaching and learning. Terms function as hooks upon which to hang theological concepts and sign posts to help maintain some consistency on our theological journey,

The discussion of “revelation” is sparse and incomplete. While progressive revelation is dealt with, this helpful term is not used and the theological concept only subtly defined. If “progressive revelation” is what we are talking about, why not call it that and let the narrative form bring a freshness to the old but adequate concept? The terms “general” and “special revelation” are missing almost entirely.

Although any theological work will leave questions—it is the nature of the topic—the treatment of revelation contains a troubling implication for me: that only those who have a knowledge of Christ can be saved. This is not said in the doctrine book, but it is implied in the argument that “... unaided we can make little progress in any quest to discover the saving truth about God” (SS, p. 4). Does this mean that without the Bible and a knowledge of Christ one cannot be saved, or that one can be saved without knowing it?

Whereas the previous doctrine book asserted that “natural revelation is available to all and man is responsible to use the measure of light bestowed upon him,” (*The Salvation Army Handbook of Doctrine*, 1969, p. 13) many reading *Salvation Story* will conclude that it is impossible for anyone without a knowledge of the Bible and of Christ to be saved. However, this is a conclusion to which one is led when the above statement is juxtaposed with an affirmation from *The Lausanne Covenant* found in Appendix 13 of *Salvation Story*: “We recognize that everyone has some knowledge of God through His general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness” (SS, p.

136). This is too close to predestination and election for this Wesleyan–Arminian. In our day of global awareness and in keeping with Romans 1 as applicable to willful transgression, I would suggest that God has disclosed himself so that all people are responsible for making an appropriate (faith saving) response to him.

Clarifying these issues is not helped by undercutting scriptural authority as in chapter 1. The authors argue that the Bible “contains the saving revelation of God” (SS, p. 6). Does the Bible *contain* the saving revelation or *is* the Bible the saving revelation? If it only contains the revelation *where* does it contain it? Is it included in Paul’s admonition regarding homosexuality? This problem surfaces again in the authors’ argument that “the Bible is not safely used without reference to the general understanding of the Christian community” (SS, p. 7). *Which* Christian community do we consider? The one that makes statements about the immaculate conception and the efficacy of indulgences related to the questionable existence of purgatory? This is meant not at all to denigrate tradition, experience or reason, but to put them in a more proper Wesleyan perspective.

When the very concept of the absolute is in question, we need to know that with respect to the things of God there is only one authority, that is Scripture. It stands above and is definitive when compared to reason, experience or tradition. This is especially important when issues like abortion, homosexuality and lesbianism, marriage and divorce and the nature of the family are being discussed by various church communities who are giving different responses. The Bible does not simply overshadow them. It stands infinitely above them. The writers of *Salvation Story* may say, “You didn’t read pages eight and nine, ‘The Primary Authority.’” Yes, I did, but based on what was said previously the paragraph seems more of a corrective than an additional thought or elaboration of what has been said. Thus, the previous waters down the primary.

The treatment of the doctrine of full salvation continues the departure from our own Army story made by the 1969 handbook. *Salvation Story*’s position on sanctification is much more in keeping with Reformed and Roman Catholic interpretations than with either Wesleyanism or early Army beliefs. The concept of process is emphasized throughout, and crisis, when used, is often qualified: “Dramatic experiences are not always a feature of our growth in holiness.” Or “We should judge the growth of our spiritual life not by the depth and intensity of our spiritual experiences so much as by the quality of our obedience” (SS, p. 90).

Is it the dramatic or deep intensity with which we are at odds? Hardly. To talk

about a crisis experience is to talk about assurance, the witness of the Holy Spirit in one's own heart that he or she is entirely sanctified. Whether holiness comes in a moment or after many moments, whether in flashing lightning and loud thunder or in the still, small voice of God are not the questions. Do we have a doctrine of assurance that is part of our doctrine of full salvation, and how does this relate to crisis and process or to having the experience at all? Perhaps we should, in a clear, concise way, lay out the arguments and let people choose, freely acknowledging that the Army has no definitive position on crisis and process or even a second work of grace. This seems to be what we are doing anyway, but without the direction of our doctrinal handbook.

While the emphasis of the Church is much applauded, the treatment of sacraments is inadequate; not at all indicative of the kind of thoughtful discussion that is characteristic of most of this book. To excuse our non-sacramentalism by saying that observing the ritual of sacrament is not necessary in order for God to meet us, again is not the issue. Salvationists I know, who would like to observe the sacraments, would not argue that they are necessary in order to experience the presence of God. For them sacraments are sought after because they are most helpful in experiencing the presence of God in a way that has been done by devout followers of Christ (if not in form certainly in spirit) since the resurrection of Jesus. They relate us to the very beginning of the Church and help us experience the presence of God much like we do when walking in the Holy Land.

This inadequate treatment of sacraments continues in Appendix 9 where the nature of sacrament is laid out powerfully and clearly. However, this is followed by rationalizing the position of non-sacramentalism on superficial grounds. In so many words, the authors argue that ritual celebration of sacraments is unnecessary because our ordinary lives in Christ are sacramental. However, it is the celebration of the sacraments that helps us to realize this very thing. To argue that Salvationists experience holy communion at "suppers, love feasts, etc." is a real stretch. I would like to see more of this kind of experience pursued in our corps life, but why as a replacement for doing that which has been so helpful in the Church throughout the centuries?

The authors have written a beautiful statement describing sacrament: "It brings the Incarnation to our doorstep, invites us to swing open the door of our intellectual caution and calls us to allow God's incomprehensible grace to enter—and transform—our ordinary lives" (SS, p. 113). Holy communion and baptism do this for me and

for many other Salvationists. Can sacraments be abused? They certainly were by many of the saints of the New Testament, but that was not reason enough for Paul to dispense with them, a fact that should prompt us to continued reflection.

In its pilgrimage from a traditional approach to a fresh approach, *Salvation Story* has left a bit too much behind. The history of doctrine is primary to any current theologizing about doctrine so that agreements and departures from that history are clear. A doctrine book that centers on the history of doctrine provides a consistency in the theological understanding of our faith from generation to generation. Without this anchor in tradition, we can have all kinds of stories written around our doctrines. We can cast our faith statements in terms of the Kingdom Story, the Atonement Story, the Sacramental Story and on and on. Perhaps, and probably, subjects like these need to be dealt with, but I am not sure that they make the best doctrine books. The 1969 *Handbook of Doctrine*, with its problems and *Salvation Story*, with its gaps, together make a more complete whole.

Salvation Story: Salvationist Handbook of Doctrine. Bodmin, Cornwall, Great Britain: MPG Books Ltd. 1998. 156 pp.

Reviewed by Captain Robert A. Watson, The Salvation Army USA Eastern Territory.

Six years of careful crafting by the International Doctrine Council resulted in this "fresh approach" to a Salvationist handbook of doctrine. The intention of *Salvation Story* is to help readers, whether Salvationists or interested friends, to understand and to responsibly contextualize the 11 doctrines of The Salvation Army.

The chapters are organized according to the grand themes which pulsate throughout the Salvationist statement of faith: Word, Trinity: God the Father, Jesus Christ, Holy Spirit, humanity, atonement, salvation, holiness, Church and Last Things. Relevant biblical references are offered at the end of each section, reinforcing the Scriptural roots of Salvation Army teaching. Each chapter typically concludes with a challenge to mission and a summary, which approaches a contemporary restatement of doctrine. Helpful appendices follow many of the chapters, exploring and clarifying key issues of the day, such as spiritual warfare, spiritual gifts and the sacraments. Glossaries of doctrinal and English terms are offered at the end of the book.

Many readers of the previous edition (1969) of the handbook will find this latest version refreshing. In vocabulary, which connects with the post-modern mind of the 21st century but remains true to the Word, *Salvation Story* is written more concisely with a mission focus in narrative format. Cumbersome outlines are replaced with paragraphs, aiding comprehension and involving the reader in the ongoing drama of redemption. I have found that the listing of Bible references at the end of sections rather than throughout the text and the general elimination of Scripture quotations actually encouraged me to read the handbook with my Bible open and to more faithfully account for context in studying those references.

A welcome addition to this latest edition is a chapter of teaching on the "People of God." This places in the hands of the Army populace a synthesis of valuable ecclesiological writing contributed by Salvationists over the past several decades. I believe this instruction will help to resolve the tensions felt in many local situations between a "corps growth" and "corps health" focus and between the "movement" and "Church" orientations.

Salvation Story anchors our theology and practice more securely than the 1969 handbook in biblical teaching on the kingdom of God and in ancient Christian sources.

While this material could never adequately address the range of theological issues with which Salvationists around the globe wrestle, the foundation of kingdom thinking and values offered here should liberate the local theological process. The more substantive church history background provided in appendices—focused on various heresies, debates on biblical inspiration, eschatological interpretations, the development of the canon and our own doctrinal statement, and the classical creeds—should help Salvationists to know the freedom of tradition and a freedom from traditionalism.

It is rare to find such a blend of simplicity and depth in language as we have in this book. This will serve as an important document for those in the broader ecumenical community curious to understand the theological vision behind the more obvious activism of Salvationists. It will also guide contemporary Salvationists along an authentic path of doing mission and theology in community, a journey which leads backward into our beginnings and forward into our radical destiny. *Salvation Story* speaks the language of wholeness and relational healing and continually nudges the reader to the mission frontier where God is discovered anew. As David Bosch has observed, mission has always been “a fundamental expression of the life of the church.” This book corrects the weakness of much doctrinal writing within the organization in the mid-1900s in its refusal to settle for a sterile and individualistic position of orthodoxy which does not emerge from the synergy and direction of orthopraxis. The narrative form of *Salvation Story* does much to rescue the living Word and didactic folklore from the prison of “propositional truth” and to engage the reader in the dynamism of the gospel and “the romance of a God-led life.”

Beyond my enthusiasm for the effort and accomplishment of the writers, I have several questions. It may be that future study guides produced to complement *Salvation Story* will address some of the critique shared here.

First, while I understand this handbook is published for Salvationists everywhere, I wonder if it actually comes close to that target, at least in the North American context. The Lausanne Covenant, printed at the end of the book, includes the haunting confession that “we have sometimes pursued church growth at the expense of church depth.” Because I believe this assessment applies to the majority of North American Salvation Army congregations and structures, too large a number, in my opinion, will fail to take this handbook into their hands as a plain and useful tool for front-line warfare. *Salvation Story* may fail to face the superficiality in much of our faith development process over many decades and may require the ministry of trans-

lation by some who will stand in the gap, like Ezra's Levites (Nehemiah 8:7-8). Few, besides those teachers in our midst, will have the appetite to digest much of the content.

I find myself appreciating the challenge the writers faced in putting into narrative form this handbook of doctrine. In a sense, any doctrinal statement is more than a mere summary of God's interventions in history. Particularly as that statement emerges from theological controversy and contextualization in another time and place, the story can be overshadowed by the fragments and abstractions and culture-specific forms and vocabulary which settle from the vital theological process of each generation. *Salvation Story* comes close to suggesting in its chapter summaries that the doctrinal statement itself, and not simply periodic handbooks of doctrine, ought to undergo revision. The book seems caught between that view and the task of transforming doctrinal abstractions from earlier generations into story form. It does not always work well. The flow and captivation I would anticipate in the telling of the story of stories is often lost throughout the book as a whole. I found myself experiencing, as I read, a sense of *deja vu* as overlapping themes were revisited, and I sometimes wished for an even more concise narrative.

Second, the choice of theological issues considered in various appendices seems arbitrary. To be sure, we need sound instruction on spiritual gifts, spiritual warfare and the sacraments, but so do we with many other issues which have become more prominent in dialogue since 1969, such as pluralism, sexuality, worship renewal, feminism, post-modernity, the poor, ancestor worship, evil spirits, various ethical questions, and so forth. The handbook certainly cannot be encyclopedic in highlighting every international issue, nor can it adequately respond to all the complexities in each issue. I would like to see a handbook which has the flavor of diversity and the sense of "today" which I see reflected more in the Lausanne Covenant. Study guides, and perhaps multiple regional handbooks, might better assist Salvationists in discerning the signs of their own contexts and in engaging in fresh theological reflection. I sense the writers of *Salvation Story* with their clear mission focus, would appreciate David Bosch's observation that mission is "the mother of theology" and that New Testament writers "wrote in the context of an 'emergency situation,' of a church which, because of its missionary encounter with the world, was forced to theologize." Perhaps this "emergency writing," with its prophetic power, would be best released for Salvationists in so many diverse situations of theological crisis through regional handbooks. "If you preach the gospel in all as-

pects with the exception of the issues which deal specifically with your time," said Martin Luther, "then you are not preaching the gospel at all."

Third, *Salvation Story* is a model of fresh theological reflection done by gifted thinkers and writers—work I have found personally stimulating and helpful. However, does this handbook encourage and teach local Salvationists how to do theology themselves? Does it equip the local congregation in its life together to serve, in Lesslie Newbigin's words, as "the hermeneutic of the gospel?" Should the handbook fulfill these functions? If this burden of responsibility rests only on the shoulders of local leadership, we need resources to educate and unleash leaders in these critical tasks.

Finally, should we expect theological consensus among Salvationists worldwide on all that is contained within the handbook? If so, how do we understand and follow the process of reaching such consensus? If not, how do we encourage the process of theological ownership and continuing dialogue? Perhaps these questions are resolved within the book itself in the discussion of the Bible as our primary authority, where we are warned that "history teaches that both the claimed illumination of the Spirit and the traditions of the Church, when unchallenged, can be open to abuse."

In the chapter on the Church, we have the beginnings of a "theology of officership" when we are told that "some are called by Christ to be full-time office-holders within the Church." The description of the function of the ordained is well focused on the empowerment of the laity. However, there would be some within The Salvation Army who would question basing the clergy-laity distinction upon biblical teaching (as implied) and who would connect this more with ecclesiastical transitions after Constantine's conversion. Can such conflict be incorporated into the crafting of the handbook (or study guides), or considered and affirmed in other ways?

Some of the richest writing (and song writing) on the sacraments has, perhaps ironically, come from the pen of Salvationists, and this book provides good example. However, we have not found consensus on this topic either. Many who read the sections on the sacraments would need to hear more about Salvation Army sacramental theology before 1883 when baptism and communion were no longer featured in our worship. Some would contend that the elimination of these rituals was more a pragmatic than theological decision. Some would underscore the importance of ritual and symbolism in worship, noting that Jesus fully participated in the Jewish feasts or that we Salvationists have introduced our own symbols which, as much as the bread and wine and water, can cease to function as transparent windows

into divine grace and devolve into opaque idols. What role does the handbook serve with respect to authoritative instruction on such an issue which, at times, evokes passionate disagreement?

Even as I continue to wrestle with such questions, I salute the writers of *Salvation Story* for giving us a handbook of doctrine which, unlike any other tool I have seen within the organization, will lead us back into contact with the electricity of the gospel story, deeper into our roots as a Salvationist people of God, forward into new mission frontiers and closer as a diverse company of theologians on the margin. It deserves careful study and examination by every Salvationist and invites quickening interaction with other parts of the Body of Christ.

Winston, Diane. *Red Hot and Righteous: The Urban Religion of The Salvation Army*. Cambridge, MA: Harvard University Press, 1999. 290 pp.

Reviewed by Lt. Colonel Barbara Robinson, The Salvation Army International Headquarters, London, England.

Red Hot and Righteous: The Urban Religion of The Salvation Army by Diane Winston makes for a rollicking read! There is a saucy raciness to Winston's writing style which both impressively demonstrates the journalistic skill which has earned her Pulitzer nominations for past work and admirably suits her sphere of historical concern in this book. *Red Hot and Righteous* charts the trajectory of public perception of The Salvation Army in the United States from George Scott Railton's official "invasion" in 1880 until the death of Evangeline Booth in 1950. Winston, who at the time of the book's publication was Research Fellow at the Center for Media, Culture and History at New York University, is intrigued by The Salvation Army's metamorphosis from "a rag tag band of street corner evangelicals ... to one of the nation's most successful fundraisers with a strong symbolic claim not only on America's purse strings, but also on its psyche." For Winston, the "spark and sizzle" of the brand of evangelical Protestantism which the Army imported to New York at late century mirrored the aggressive commercial hustle of a city awash in lights and captivated by spectacle. Here was an activist religion both authentically urban and admirably suited to the American cultural ethos.

Although the book unfolds chronologically, after a chapter of general introduction, Winston structures her book by considering the impact of three charismatic leadership teams on the evolving movement: Maud and Ballington Booth, Emma and Frederick Booth-Tucker, and Evangeline Booth. Salvationists will be particularly helped by Winston's retrieval and sympathetic assessment of Maud and Ballington Booth's role in shaping a distinctly American Salvation Army in light of their marginalization from official denominational history after their resignation from officership.

The consistent strength of this book lies in Winston's attempt to highlight the interplay of religious and popular culture. This is religious history in dynamic context—something too often lacking in denominational studies. So, for example, William Booth's chastisement of his son Ballington's administration for its "Yankee Doodleism" is considered against the backdrop of the political tensions between Britain and the United States over border disputes in South America. Booth-Tucker's

determination to remain in the "vanguard of social and cultural innovation" reflects an explosion of interest in the performing arts by middle-class New Yorkers and a cultural bedazzlement with new technologies.

What the book lacks is theological subtlety. In this, Winston's work resembles *Revivals and Roller Rinks*, Canadian labour historian Lynne Marks' study of The Salvation Army in late nineteenth-century Ontario. In both cases the scrutiny of the denomination through a fresh interpretative lens adds more to our knowledge of women's history and the history of popular culture than to the religious history of the period. It is true that *Red Hot and Righteous* is intentionally focused on "image;" this methodological circumscription may excuse Winston's sketchy attention to the substance of precisely what it was these religious reformers believed and endeavored to live by.

From the perspective of missiology, some of Winston's analysis is disconcerting. Winston makes much of the way which The Salvation Army in the United States has benefitted from an ambiguous understanding of the nature of its mission. "Service devoid of proselytizing made supporters of those who were not predisposed to an evangelical Christian message." According to Winston, public relations strategies and media alliances which emphasized deeds rather than creeds made it possible for the organization to "serve as a canvas onto which men and women could project their own needs, hopes and beliefs." Consequently, as a philanthropic agency, the Army flourished. People were either unaware of the explicitly conversional agenda or wryly bemused by it. In an earlier review of *Red Hot and Righteous*, journalist Mark Kellner accuses Diane Winston of portraying the Army as "an archetype of theological compromise." Such an assessment conveniently ignores the many passages in which the author explores examples of denominational discomfort with this divergence between cultural perception and denominational priorities. For example, she notes that in the media the Salvationist woman was portrayed as "vibrant and appealing while her religion was less so, inverting the image The Army would have chosen." According to Winston, this was a "religious group struggling to maintain its spiritual commitment in the midst of substantial cultural change."

This is not a history of The Salvation Army in the United States, and it does not claim to be. *Red Hot and Righteous* focuses on The Army's media darlings and in so doing excludes important but less visible personalities within the movement. Winston considers the way in which a small sectarian group of religious reformers snagged the popular imagination and won American hearts. Her book deserves to be read.

***Word & Deed* Ad Policy**

Word & Deed will consider advertisements that relate to educational or ecclesiastical institutions, events and publications aligned generally or specifically with the mission of The Salvation Army or which support the broad interests of the Church. Books, journals, conferences and symposia, lecture series, congresses and programs of Christian educational institutions are potentially appropriate topics for *Word & Deed* advertisements. The Salvation Army reserves the right to accept ads based on their affinity with its mission and position statements.

Word & Deed is issued twice a year, in the spring and fall. The journal is distributed to individual subscribers, universities, libraries, academic symposia and organizations and publishers.

A maximum of eight pages per issue will be reserved for advertising space. The number of advertisements run is subject to change, based on the page count of each issue. Deadlines for submitting ads are March 1st for spring issues and September 1st for fall issues.

Full page advertisements are available at a cost of \$100, invoiced upon acceptance. The ads must be camera-ready or submitted on disk in TIFF format. (Disks will not be returned.) The latter method is preferred. Advertisements should be sent to:

Word & Deed

The Salvation Army National Publications

615 Slaters Lane

Alexandria, VA 22313



***Never the Same Again* by Shaw Clifton**

This book explains the fundamentals of faith in' down-to-earth language, offering great encouragement and sound instruction. Whether a new or not-so-new Christian, the author helps you to see that as you grow in Christ, you are *Never the Same Again*. Corps and ARCs have found this reasonably-priced book to be an ideal gift for new converts.

Christmas through the Years: A War Cry Treasury

Along with kettles and carols, the Christmas *War Cry* remains one of The Salvation Army's most enduring yuletide traditions. This anthology contains classic articles, fiction, poetry and artwork that have inspired *War Cry* readers over the past half century. Longtime readers will find a classic treasury sure to spark their memories, while those new to *The War Cry* will benefit from a rich literary heritage that continues to the present day.



***Celebrate the Feasts of the Lord* by William W. Francis**

This critically acclaimed book offers a fresh perspective on the sacred Jewish festivals and reveals their relevance to modern-day Christians. The book reveals how Jesus participated in the feasts and how, in Himself, their meaning was fulfilled. Study questions at the end of each chapter make this book perfect for group or individual study.

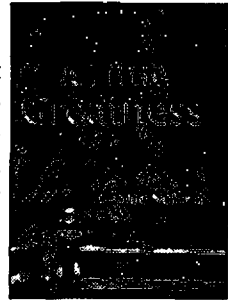


***Pictures from the Word* by Marlene J. Chase**

This collection of 56 meditations brings to life the vivid metaphors of Scripture, addressing the frequent references to the vulnerability of man met by God's limitless and gracious provision. The author's writing illustrates passages often so familiar that their hidden meaning eludes us. *Pictures from the Word* will enrich your time of personal devotion and deepen your understanding of the Word.

***A Little Greatness* by Joe Noland**

Using word play and alliteration, the author explores the book of Acts, revealing paradoxes in the life of a believer. In following the story of the early Church, readers find the contemporary relevance of all that took place. A Bible study and discussion guide for each chapter helps the reader to fully apply the lessons of Scripture, making this an ideal resource for individual or group study.

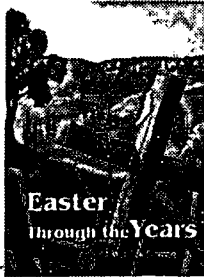
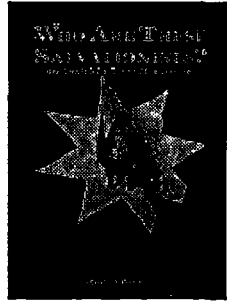


***Romance & Dynamite: Essays on Science and the Nature of Faith* by Lyell M. Rader**

"Whatever God makes works, and works to perfection. So does His plan for transforming anyone's life from a rat race to a rapture." This and many other anecdotes and insights on the interplay between science and faith are found in this collection of essays by one of The Salvation Army's most indefatigable evangelists.

***Who Are These Salvationists? An Analysis for the 21st Century* by Shaw Clifton**

A seminal study that explores The Salvation Army's roots, theology and position in the Body of believers, this book provides a definitive profile of the Army as an "authentic expression of classical Christianity." Salvationists and non-Salvationists alike will find in *Who Are These Salvationists?* a penetrating and illuminating look back at the growth of this branch of Christianity and an optimistic view of the Army's prospects for the twenty-first century.

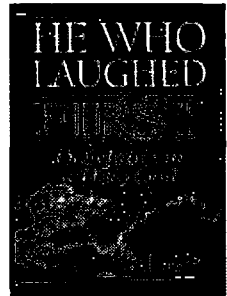


Easter Through the Years: A War Cry Treasury

This Easter, spend time reflecting on the wonderful gift of salvation God has given by reading *Easter Through the Years*, a companion volume to *Christmas Through the Years*. Articles, fiction, poetry and artwork culled from the last 50 years' *Easter War Cry* will recount the passion of Christ and unpack in unique ways the events surrounding the cross and the numerous ways Easter intersects with life and faith today.

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

Why are there so many sour-faced saints when the Christian life is meant to be joyful? Colonel Needham explores the secret of enduring joy, a joy that is not found by following some list of prescriptions, but by letting God make us holy, by letting him free us to become who we are in Christ. *He Who Laughed First* helps the reader discover the why and how of becoming a hilarious saint.



For order information, contact the Supplies and Purchasing department nearest you:

Des Plaines, IL—(847) 294-2012
West Nyack, NY—(888) 488-4882

Atlanta, GA—(800) 786-7372
Torrance, CA—(800) 937-8896

Journal enters second year of publication!



A Journal of Salvation Army
Theology and Ministry

Don't miss this chance to subscribe to the Army's ground-breaking journal of theology and ministry.

During its first year, *Word & Deed* focused on the theme of holiness, defining the prominence of the doctrine of holiness in Salvationist theology and experience.

In its second year of publication *Word & Deed* moves on to consider the theme of ecclesiology, the doctrine of the Church.

If you wish to subscribe to the journal for the first time, or to renew your subscription, please fill out and return the coupon below.

Yes, Please begin my subscription to *Word & Deed: A Journal of Salvation Army Theology and Ministry*.

Gift* 1 year (2 issues) - \$18.00 2 years (4 issues) - \$36.00

Name _____

Address _____

City _____

State _____ Zip _____

*Donor (if gift) _____

*Please list additional gift subscriptions separately

Hardbound volumes are also available at a cost of \$30.00 per year (2 issues).

International orders: add \$8.00 per year to the subscription cost.

Enclose check or money order payable to The Salvation Army (U.S. currency only, U.S. funds drawn on U.S. bank). All subscriptions must be prepaid. Billing is not available.

Send to: Circulation Manager, National Publications, P.O. Box 269, 615 Slaters Lane, Alexandria, VA 22313.



*The Salvation Army
William & Catherine
Booth College
Winnipeg – Toronto – St. John's*

RESIDENTIAL AND DISTANCE EDUCATION

Undergraduate Programs:

- ⇒ Biblical and Theological Studies
- ⇒ Liberal Arts
- ⇒ Christian Ministries
 - Christian Education
 - Pastoral Ministries
 - Youth Ministries
 - Social Work

Graduate Studies:

- ⇒ Master of Divinity
(Winnipeg Theological Consortium)

For information:

Website: www.sallynet.org/wcbc.htm

Email: wcbc@sallynet.org

Toll-free: 1-800-781-6044

Mall: Director of Admissions

WCBC

447 Webb Place

Winnipeg, Manitoba

R3B 2P2

Canada

