A Publication of The Salvation Army

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

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

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

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A Salvationist Festschrift

Salvationists are practitioners of the gospel in response to Christ's great command to love the Lord with everything we have (heart, mind, soul, and strength) and to love our neighbors as ourselves. Our pursuit of Christ's commands are greatly assisted when our theology and ministry find a high level of interaction and synergy. Such synergy does not happen by accident but may be fostered by those whose passion brings together a pastor's heart and a scholar's devotion. John Wesley was such a man, as was General Fredrick Coutts. This necessary ideal is also admirably displayed by Colonel (Dr.) Earl Robinson and Colonel Benita Robinson, and it continues to have life–changing impacts on their friends, colleagues, and many others throughout the world.

As a small gesture of gratitude, the editors of *Word & Deed,* along with members of The Salvation Army's International Doctrine Council and others, wish to honor Colonels Earl and Benita Robinson through the creation of a two–part Festschrift. We devote this issue of the journal and the next as a tribute to them as they move into retirement from active duty for the second time.

A *Festschrift* is a collection of writings that honors and celebrates the life of another. The idea of this Festschrift arose out of the admiration and affection of The Salvation Army's doctrine council for the many and varied contributions of the Colonels Robinson to Salvation Army theology and ministry. To assure coherence and quality to the Festschrift, we asked Commissioner Phil Needham to serve as a guest editor of these issues. His editorial follows and gives more background regarding the honorees.

Together, the ensuing contributions provide a stimulating, helpful collection that enhances the serious work of uniting our theology with our ministry. On behalf of all who participated in the writings of these two issues, we gladly dedicate this Festschrift to Colonel (Dr.) Earl Robinson and Colonel Benita Robinson.

JSR
RJG

Guest Editorial

Philip D. Needham

This and the next issue of *Word and Deed* explore the theological kinship between Wesleyanism and Salvationism, as well as the continuing relevance of the Wesleyan influence on the Army. It is no secret that William and Catherine Booth were students of Wesley, and their Salvation Army became a new stream of the continuing Wesleyan Revival. It would be difficult, in fact, to imagine the development of the early Army's theology and methodology without this legacy.

There is also a personal side to this publication. We are honoring two Canadian friends—Earl and Benita Robinson. These Salvationists and officers have not only made important contributions through their spiritual leadership and teaching ministry, but they have, with intelligence and passion, championed the cause of the Army's Wesleyan distinctives. Their appointments have allowed them to do this in a myriad of ways, beginning with the mission fields they served as corps officers and continuing with appointments on the training college staff and in divisional leadership.

Their twelve years as founding President and Professor of Theology and Ministries (Earl) and Registrar (Benita) of the Catherine Booth Bible College (now the William and Catherine Booth College) gave them unique opportunities to strengthen the Army's Wesleyan legacy. Numerous assignments have brought their Wesleyan perspectives to bear on their work and contribution. Earl served as chairman, and Benita as secretary, of the International Doctrine Council. Earl also served on the International Spiritual Life Commission and was a participant

in the International Education Symposium. Their final appointments as active officers and into retirement were as International Secretary and Associate Secretary for Spiritual Life Development and International External Relations. In this appointment Earl served as Army representative on a number of ecumenical and evangelical groups internationally, and as such, articulated Salvationist perspectives on a wide range of theological, missional, and ecclesiastical matters.

Of particular note are Earl's writings. Always the Wesleyan, he has guarded and advanced this legacy assiduously. His papers, articles, series, and book chapters, as well as his contribution to such team–written publications as *Salvation Story* and *Servants Together* represent a sizeable influence inside and outside the Army.

We hope these two issues of *Word and Deed* will enhance our appreciation of the profound connection between Wesleyanism and the development of Salvationist theology and mission, as they also serve to pay tribute to Earl and Benita's life and ministry.

Wesleyan Distinctives in Salvation Army Theology

Earl Robinson

Introduction

Salvation Army doctrines are "Wesleyan" in that they arise out of interpretations of Scripture taught and lived out by John Wesley. "To me there was one God, and John Wesley was his prophet,"[1] said William Booth, founder of The Salvation Army. His spiritual life had its beginnings in his teen years among Wesley's followers in the Methodist tradition, and his theology was developed as a minister of the Methodist New Connexion.

Much of the teaching of John Wesley and The Salvation Army could be considered "catholic" (with a small "c"), in that it is not unlike the teachings of many denominations of the Christian faith. For example, there is little difference between the second, third, and fourth statements of belief of The Salvation Army and those statements (and their interpretations) made by the mainstream of Christianity concerning God, the Trinity, and Jesus Christ. They are fundamental doctrines of Christianity that can be found in the classical Church creeds affirmed by both John Wesley and the Army.

There are, however, certain distinctive emphases in Wesleyan thought that are at the core of Salvation Army interpretation of other Christian doctrines. This article focuses on our indebtedness as Salvationists to the teaching of John

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Wesley in four specific areas, which *Salvation Story: Salvationist Handbook of Doctrine* refers to as "the source of Christian doctrine," "the doctrine of humanity," "the doctrine of salvation" (including "the doctrine of the Atonement"), and "the doctrine of holiness."[2]

The Source of Christian Doctrine

A Man of One Book

Writing about "The Character of a Methodist," Wesley said: "We believe the written word of God to be the only and sufficient rule both of Christian faith and practice,"[3] wording similar to that of the Army's first statement of belief: "We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice." He referred to himself as *homo unius libri,*[4] "a man of one book," and stated, "In the year 1729, I began not only to read, but to study, the Bible, as the one, the only standard of truth, and the only model of pure religion."[5]

Those declarations did not mean that Wesley read nothing else but the Bible in his search for truth. Professor Albert Outler in his book, *Theology in the Wesleyan Spirit,* carefully amasses evidence to the contrary as he reveals the extensive background of reading that can be detected in Wesley's writings and sermons. Outler says that the record of Wesley's reading after his call to the ministry in 1725 runs to "more than fourteen hundred different authors", including classical writers, dramatists, scientists and secularists as well as theologians. Wesley therefore did not exclude insights from other sources. He was not exclusively a "biblicist."[6]

The Wesleyan Quadrilateral

Wesley's reliance upon other than pure Scripture for religious authority and theological truth is so significant that Professor Outler suggests there are four sources of truth which feature prominently in Wesleyan thought, what Outler and other commentators on Wesley call the "Wesleyan Quadrilateral"—a four-sided appeal to truth from Scripture, tradition, reason, and experience.[7]

Wesley appealed to the early Church and to Christian tradition at large as complementing witnesses to the meaning of specific passages of Scripture.

Critical reason and the Christian experience of assurance would then be applied to Scripture and tradition in order to arrive at truth. Outler concludes that "we can see a distinctive theological method, with Scripture as its pre–eminent norm but interfaced with tradition, reason and Christian experience as dynamic and interactive aids in the interpretation of the word of God in Scripture."[8]

What Wesley therefore appears to mean by referring to himself as "a man of one book" and stating that the written word of God is the "only and sufficient rule of Christian faith and practice" is that, while other writings and other ways may be helpful in leading to truth, Scripture alone is ultimately authoritative. An understanding of truth from that one book should take precedence over all other paths to knowledge.

The Language of the Holy Ghost

To understand Wesley's teaching on scriptural centrality, it is necessary to have some insight into his view of the inspiration of Holy Scripture. He wrote:

> God speaks not as man, but as God. His thoughts are very deep; and hence his words are of inexhaustible virtue. And the language of his messengers, also, is exact in the highest degree: for the words which were given them accurately answered the impression made upon their minds: and hence Luther says, "Divinity is nothing but a grammar of the language of the Holy Ghost."[9]

Wesley's view of Scripture as the language of the Holy Ghost appears in some of his statements to be almost what might be thought of today as a verbal dictation theory of the inspiration of Scripture. He further appeared in at least one of his statements to adopt what might be regarded today as a total inerrancy position with respect to the Scriptures. On the other hand, there are parts of his writings in which Wesley appears to take a much more liberal approach. In the "Preface to his Explanatory Notes on the New Testament," he indicates that he cannot affirm that the Greek copies from which the common English translation were made were always correct, and therefore states that he "shall take the liberty, as occasion may require, to make here and there a small alteration."[10] He thus allows for the corruption of the received text and affirms the need for textual criticism of the Scriptures.

It is necessary to interpret Wesley's beliefs within the context of his total teaching concerning the Scriptures. For example, he quotes 2 Timothy 3:16 in one of his sermons, "All Scripture is given by inspiration of God" and adds the comment: "Consequently, all Scripture is infallible, true."[11] But J. Kenneth Grider in an article titled "Wesleyanism and the Inerrancy Issue" suggests that his meaning of "infallible" needs to be interpreted in light of another comment: "The Scriptures are a complete rule of faith and practice; and they are clear in all necessary points." Grider interprets "faith and practice" as the "necessary points" to which Wesley was alluding. He suggests that the Wesleyan position on inerrancy is that there are no errors in doctrine and Christian practice in Scripture, but that there may be errors in math or science or geography.[12]

The Doctrine of Humanity

A Pessimism about Human Nature Unaided by God

A Wesleyan distinctive that is vital to Salvation Army faith and practice is the belief that there is something good in every person—that no one is beyond redemption. That optimism is not, however, immediately apparent in our fifth statement of belief. The statement, as it stands, focuses on a pessimism about human nature following the fall of humankind: "We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness, and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God."

In some circles, Wesley is criticized for underestimating this pessimism about human nature in his teachings on holiness. It has been said that he is not sufficiently realistic in admitting the tendency of human nature for failure and recognizing the continuing possibility of sinning and the consequent continuing need for the forgiveness and renewal of grace. But certainly in his teaching on original sin and its consequence in what our fifth doctrine describes as "total depravity," he is clear that humanity, unaided by God, is "'wretched, and poor, and miserable, and blind, and naked.'. . . He has a deep sense of the loathsome leprosy of sin, which he brought with him from his mother's womb, which overspreads his whole soul, and totally corrupts every power and faculty thereof."[13]

He further says that that there is a

> "three–fold cord" against Heaven, not easily broken, a blind mind, a perverse will, disordered affections. The mind, swelled with pride, says, The man should not stoop; the will, opposite to the will of God, says, He will not: and the corrupt affections, rising against the Lord, in defense of this corrupt will, say, He shall not. And thus we stand out against God, till we are created anew in Christ Jesus.[14]

Prevenient Grace

The question naturally arises as to how that cord might be broken. Wesley's response to such a question included a distinctively optimistic understanding of the workings of God's grace before one is born again, that which theologians term "prevenient" grace (from the Latin *pre* meaning "before" and *venient* meaning "coming to"), grace available before coming to Christ.

Wesley could not agree with the pessimistic view he found in some theologians—that fallen man is nothing but evil desire, that only the elect can be saved, that they are saved by God's irresistible grace, and that grace for salvation is available to them alone. This had to do with the Augustinian–Calvinist concept of original sin and total depravity with sin pervading the whole being of natural humanity. John Calvin put it this way: "That whatever is in man, from intellect to will, from the soul to the flesh, is all defiled and crammed with concupiscence."[15]

But neither could Wesley agree with the opposite, unrealistically optimistic view of human nature held by Pelagius, that humankind is born "with a capacity for choosing good or evil."[16] Pelagian optimism contended that one is able to sin or not to sin as a matter of choice. That was a gospel of self–salvation. Wesley held that because of their fallen nature, humans are powerless to choose either good or evil on their own. However, we are enabled by God's prevenient grace to choose good, and ultimately, by faith, to accept God's saving grace.

> Allowing that all the souls of men are dead in sin by nature, this excuses no one, seeing there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called natural conscience. But this is not natural. It is more properly termed preventing grace.... Every one has some measure of light,

> some faint glimmering ray, which, sooner or later, more or less, enlightens every man that cometh into the world.[17]

Outler suggests that this Wesleyan view of prevenient grace "functions as an alternative to election" in the teachings of Augustine and Calvin as the only path toward salvation by grace through faith. "What is original here," Outler claims, "is Wesley's stout upholding of the sovereignty of grace but not its irresistibility."[18] Just as it is by freedom of will that we sin, so it is by freedom of will that we can resist the way of deliverance from sin.

In Wesley's theology, salvation by grace through faith begins then with preventing or prevenient or enabling grace, grace which can be resisted by free will, but if accepted, becomes what John Wesley described as

> the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God.[19]

The Doctrine of Salvation

The Atonement

That first wish of prevenient grace can lead to the acceptance of the saving grace of the Atonement, falling on the grace of God in Christ, the grace of the Cross, which offers forgiveness and new life. It is that grace of Atonement of which the Army's sixth doctrine speaks: "We believe that the Lord Jesus Christ has by His suffering and death made an Atonement for the whole world so that whosoever will may be saved."

It is clear from Wesley's writings that he saw the doctrine of the Atonement as central to the Christian faith. For example, in the first of his discourses on the Sermon on the Mount, after dealing with the recognition that one is totally "poor in spirit," totally depraved with a deep sense of a "loathsome leprosy of sin," Wesley then deals with the way by which the totally depraved might inherit the Kingdom of Heaven.

> "Theirs is the Kingdom of Heaven." Whosoever thou art, to whom God hath given to be "poor in spirit," to feel thyself lost, thou hast a right thereto, through the gracious promise of Him who cannot lie. It is purchased for thee by the Blood of the Lamb. . . . Art thou all sin? "Behold the Lamb of God, who taketh away the sin of the world!"[20]

The seventh and eighth Salvation Army statements of belief pertain to the subjective or experiential aspects of salvation—what "we" must do to be saved. However, this subjective element to the salvation process can never be separated from the objective fact of the Atonement of Christ on the Cross. And, according to Wesley, the benefits of the Atonement are available to all without distinction—"whosoever thou art," or, as stated in the Army's sixth statement of belief, the "whole world" and the "whosoever will."

Justified by Grace through Faith in Our Lord Jesus Christ

The Army's eighth doctrine begins: "We believe that we are justified by grace through faith in our Lord Jesus Christ." Our life in Christ and subsequent spiritual life development commences with the experience of being saved by grace through faith in Jesus Christ. Wesley's life clearly points to the importance of not seeking to start that journey in any other way. The defining moment is recorded in what has become the most well known of all his journal entries:

> In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.[21]

Prior to Aldersgate, Wesley struggled to earn the favor of God by obedience and good works. He tells of being taught in his childhood that he could only be saved by keeping all the commandments of God. This led him to become an Anglican priest during his university years at Oxford, and even to accept a missionary appointment to the Native Americans in Savannah. It was not until his Aldersgate Chapel experience that he knew for a certainty that he was saved—

not through anything he had done or could do, but only through what God in Christ had done at Calvary. He accepted the Protestant Reformation principle of *sola gratia, sola fide* ("by grace alone, by faith alone"), which speaks to the promise of righteousness that "comes by faith, so that it may be by grace" (Romans 4:16).

This is not to negate the importance of the discipline of keeping the commandments of God, but rather to put it in its proper place. Salvation by grace through faith is the point of beginning in the life of a Christian. The aspiration to holiness follows as a function of the faith that justifies. Outler suggests that Wesley's premise established the priorities of "salvation, faith and good works" but with the watch phrase of *sola fide* so that "our aspiration to holiness is as truly a function of faith as justification itself is. The faith that justifies bears its fruits in the faith that works by love."[22] And what is the nature of *sola fide* that justifies? Wesley says:

> It is not, as some have fondly conceived, a bare assent to the truth of the Bible, of the articles of our Creed, or of all that is contained in the Old and New Testament. The devils believe this, as well as I or thou! And yet they are devils still. But it is, over and above this, a sure trust in the mercy of God, through Christ Jesus. It is a confidence in a pardoning God. It is a divine evidence or conviction that "God was in Christ, reconciling the world to himself, not imputing to them their former trespasses"; and, in particular, that the Son of God has loved me, and given himself for me; and that I, even I, am now reconciled to God by the blood of the cross.[23]

Repentance Towards God

That's the beginning to the spiritual life pilgrimage—our acceptance of the grace of the Atonement and being justified by grace through faith alone. We now turn back to the seventh of our doctrines that provides details as to how that happens, commencing with a reference to repentance as a necessary component of the faith that justifies: "We believe that repentance toward God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit are necessary to salvation."

Wesley taught that repentance is the result of the convincing grace of the Holy Spirit that arises from prevenient grace and leads to saving grace. It includes the conviction of sinfulness with the awareness of a need for a Savior,

and an indication of the intent for change—"the works meet for repentance . . . obeying God as far as we can, forgiving our brother, leaving off from evil, choosing good, and using his ordinances according to the power we have received."[24] He thought of repentance as the "porch of religion," leading to the "door" of justifying faith, which in turn is the entrance to that holiness which is "religion itself."[25] As part of the convincing grace of God, the conviction part of repentance comes through the Holy Spirit, bringing to us an awareness of our failure to meet the requirements of God. According to Wesley, the "ordinary method of God is to convict sinners by the law."[26] It is an awareness of the law of God that causes us to be conscious of our failures, of the sickness of sin.

The preaching of the gospel, on the other hand, is the offer of a physician for the disease of sin. Wesley said: "It is absurd . . . to offer a physician to those that are whole, or that at least imagine themselves to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor."[27]

When the offer of Christ as physician is accepted, we have walked beyond the porch of repentance, through the door of faith. Convincing grace has been followed by saving grace through faith, and we experience regeneration or new birth through the gift of the Spirit.

Regeneration by the Holy Spirit

Simultaneous with justification by faith in Wesley's thought is being regenerated by the Holy Spirit. His opening words in his sermon on "The New Birth" suggest the relationship between justification and regeneration and the primacy of these two doctrines.

> If any doctrines within the whole compass of Christianity may be properly termed fundamental, they are doubtless two—the doctrine of justification, and that of the new birth: The former relating to that great work which God does *for* us, in forgiving our sins; the latter, to the great work which God does *in* us, in reviving our fallen nature. In order of time, neither of these is before the other; in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also "born of the Spirit"; but in order of thinking, as it is termed, justification precedes the new birth. We first conceive the wrath to be turned away, and then His Spirit to work in our hearts.[28]

Wesley's references to the new birth are particularly replete with an emphasis on this being the work of the Holy Spirit of God as one who is "born of the Spirit," and a change is "wrought in the whole soul by the almighty Spirit of God when it is 'created anew in Christ Jesus.'"[29] It is in his sermon on John 3:7 ("You must be born again") that Wesley develops his teaching on regeneration. The final paragraph of his sermon is dramatic. He indicates that it is not enough to have the sacrament of baptism, not enough to do no harm to any man, not enough to do all the good you can, not enough to go to church twice a day or to go to the Lord's table every week or say ever so many prayers or hear ever so many good sermons or read ever so many good books. Then he adds:

> None of these things will stand in the place of the new birth; no, nor anything under Heaven. Let this therefore, if you have not already experienced this inward work of God, be your continual prayer: "Lord, add this to all thy blessings—let me be born again! Deny whatever thou pleasest, but deny not this; let me be born from above!"[30]

The change of regeneration is the personal appropriation of the promise received through the apostle Paul that "if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17). Those words suggest a radical crisis–point experience. Wesley too indicates that while regeneration is only the beginning to a new life in Christ, it is normally an instantaneous beginning, just as "a child is born of a woman in a moment or at least in a very short time."[31] To be born again of God is to know a change as radical as that of one's first birth when one leaves the womb, and eyes begin to see the light, ears hear sounds, and one breathes and lives in a manner wholly different from before.

Wesley admits, however, that there may be variations to such an instantaneous beginning. He emphasizes that the important thing is the experience itself rather than its timing:

> The first sowing of this seed I cannot conceive to be other than instantaneous; whether I consider experience, or the word of God, or the very nature of the thing; however, I contend not for a circumstance, but the substance: If you can attain it another way, do. Only see that you do attain it; for if you fall short, you perish everlastingly.[32]

Outler points out that, in this emphasis on regeneration, Wesley was "committed to a doctrine of justification that involved both a relative and a real change in the

forgiven sinner."[33] It is a relative change in our status before God because of what God does for us on the Cross of Calvary to speak His word of forgiveness. But it is also a real change in the moral quality of one's life through what God does in us by the indwelling presence of the Holy Spirit of Christ. There is "an actual change of character, along with the change in the God–human relationship."[34]

Assurance of Salvation

The second part of the Army's eighth statement of belief is particularly Wesleyan in character: "He that believeth hath the witness in himself." This is the doctrine of the assurance that one is saved. For Wesley the great issue leading to his Aldersgate experience was to know for sure that he was saved by grace through faith, justified, born again, adopted into the family of God. That was the issue related to the impression made upon him by the words expressed by his father on his deathbed, words which at the time John Wesley did not really understand. "The inward witness, son, the inward witness, he said he to me, that is the proof, the strongest proof, of Christianity."[35]

In later years, Wesley admitted that disorder of the body or ignorance of the gospel promises might hinder the assurance of the inward witness. He said in a letter dated thirty years after Aldersgate, "Therefore, I have not for many years thought a consciousness of acceptance to be essential to justifying faith."[36] But he went on to indicate his belief that "a consciousness of being in the favor of God is the common privilege of Christians, fearing God and working righteousness," available to all who truly trust in Christ for salvation.[37] And he maintained that an emphasis on the doctrine of assurance ought to be one of the main concerns of Methodism:

> It more nearly concerns the Methodists, so called, clearly to understand, explain, and defend this doctrine; because it is one grand part of the testimony which God has given them to bear to all mankind. It is by his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of his children, that this great evangelical truth has been recovered, which had been for many years well nigh lost and forgotten.[38]

Two of Wesley's sermons on assurance are entitled "The witness of the Spirit" and deal with Romans 8:16: "The Spirit Himself testifies with our spirit that we are God's children." In these discourses Wesley enunciates the marks of

the children of God as loving God and neighbor and keeping His commandments. Whether or not we have these marks is known by the inward witness of our own spirit, in knowing within ourselves if we love, rejoice, and delight in God. But antecedent to the testimony of our own spirits is that of the Spirit of God Himself, relating to our repentance and pardon and new birth. Wesley says:

> The Spirit of God does give a believer such testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of its beams.[39]

The immediate result of the testimony of the Spirit of God with our spirit is the fruit of the Spirit (Galatians 5:22). The witness of the Spirit within is not therefore just related to feelings, but to a change in character and attitude. The "inward impression of the soul"[40] is linked to the evidence of the fruit of the Spirit for an awareness of full assurance. That double assurance (inward and outward) is a safeguard toward proper discernment as to what is the witness of the Spirit of God on the one hand, or a delusion on the other. It is an assurance beyond that of the emotions that are so easily affected by our disordered spirits.

The Doctrine of Holiness

Continuance in a State of Salvation

In *Salvation Story,* the Army's ninth doctrine occurs at the beginning of two chapters. It is first stated in chapter eight on "Salvation Experience—the Doctrine of Salvation" because of its association with "Backsliding" which is addressed in that chapter. But it is also stated in chapter nine on "Full Salvation—the Doctrine of Holiness" because the doctrine council believed that its message has a direct link to our tenth doctrine on sanctification. *Salvation Story* states the following in chapter eight concerning the possibility of backsliding:

> Assurance does not mean that our salvation is guaranteed to us against our own free will. It is possible to cease to obey Christ and so to forfeit our hope of eternal life. This is consistent with our understanding of the grace of God, who always leaves us open to respond freely to Him. Freedom to live by grace includes freedom to turn away.[41]

That position is also a Wesleyan distinctive. It is in contrast to the position of other branches of the Christian church that have beliefs such as the following: "All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end."[42] John Wesley, in a sermon titled "A Call to Backsliders,"[1] emphasized the possibility of backsliders being restored to God's grace and recovering "both a consciousness of his favor, and the experience of the pure love of God."[43] And yet, in the same sermon, he delivered this warning:

> But let not any man infer from this longsuffering of God, that he hath given any one a license to sin. Neither let any dare to continue in sin, because of these extraordinary instances of divine mercy. This is the most desperate, the most irrational presumption, and leads to utter, irrecoverable destruction. In all my experience, I have not known one who fortified himself in sin by a presumption that God would save him at the last, that was not miserably disappointed, and suffered to die in his sins. To turn the grace of God into an encouragement to sin is the sure way to the nethermost Hell.[44]

The reference in *Salvation Story* to the possibility of ceasing to obey Christ, and so forfeiting our hope of eternal life, is in keeping with that Wesleyan warning. That having been said, *Salvation Story* is also in keeping with the teaching of John Wesley, who takes a more positive view of our ninth doctrine at the beginning of its chapter nine on holiness:

> Our conversion inaugurates a journey during which we are being transformed into Christ's likeness. Thus salvation is neither a state to be preserved nor an insurance policy which requires no further investment. It is the beginning of a pilgrimage with Christ. This pilgrimage requires from us the obedience of separation from sin and consecration to the purposes of God. This is why "obedient faith" is crucial: it makes pilgrimage possible.[45]

The Pilgrimage of Holiness

That pilgrimage is the pilgrimage of holiness. It has to do with our growing in grace and obedient faith to the point of becoming "aware of the sanctifying work of the Holy Spirit."[46] Holiness is part of the total process of salvation. It is part of the whole, an extension of the regeneration or new birth that takes place

when a believer is justified by grace through faith. At the same time, it is a doctrine with features of its own.

In Wesley's writings, holiness is variously termed: "wholly sanctified,"[47] "entire sanctification,"[48] "sanctified throughout," "cleansed from all pollution of the flesh and spirit," loving God "with all (the) heart, and mind, and soul, and strength," continually presenting soul and body "a living sacrifice, holy, acceptable to God,"[49] "full salvation from all our sins," "perfection," "perfect love"[50] and "holiness of heart and life."[51] By such terminology, Wesley presents the doctrine as distinguishable from other aspects of the doctrine of salvation. He does not, however, see this doctrine as an appendage or as a doctrine to be isolated from other aspects of salvation theology. This is what he says in his sermon on "The Scripture Way of Salvation":

> From the time of our being born again, the gradual work of sanctification takes place. We are enabled "by the Spirit" to "mortify the deeds of the body," of our evil nature; and as we are more and more dead to sin, we are more and more alive to God. We go from grace to grace, while we are careful to "abstain from all appearance of evil," and are "zealous of good works," as we have opportunity, doing good to all men; while we walk in all His ordinances blameless, therein worshipping Him in Spirit and in truth; while we take up our cross, and deny ourselves every pleasure that does not lead to God. It is thus that we wait for entire sanctification; for a full salvation from all our sins—from pride, self-will, anger, unbelief; or, as the Apostle expresses it, "go on unto perfection."[52]

Wesleyan followers have had difficulties with some of the terms that John Wesley used to describe the experience of holiness, including those of "full salvation," "entire sanctification," and "perfection." At first reading, they appear to speak of the final arrival on the pilgrimage of holiness, a static or completed stage in Christian discipleship. That emphasizes the need to take those terms in the context of Wesley's own understanding of them and of his teaching as a whole. For example, concerning the term "perfection," Outler admits that part of the blame for not understanding what that meant lay with Wesley himself, but he then clarifies the meaning by saying:

> Somehow, he [Wesley] could never grasp the fact that people, formed by the traditions of Latin Christianity, were bound to understand "perfection"

> as *perfectus* (perfected)—i.e., as a finished state of completed growth, *ne plus ultra!* (nothing beyond). For him, certainly since his own discoveries of the early fathers, "perfection" meant "perfecting" (*teleiosis* [in Greek]), with further horizons of love and participation in God always opening up beyond any given level of spiritual progress.[53]

Another point helpful to understanding Wesley's concept of holiness or perfection is his caution about being boastful of the experience of entire sanctification. Early after his conversion in the year 1739, he wrote a tract with the title of "The Character of a Methodist," dealing with perfect love. He placed in the front, "Not as though I had already attained."[54] Likely he would have been reluctant to make too loud a claim to having the experience even in later life. This is suggested in a 1759 tract titled "Thoughts on Christian Perfection," which dealt with the subject in a question and answer fashion. He made a rather cautious response to the question, "Suppose one had attained to this (the pure love of God and man), would you advise him to speak of it?"

> At first perhaps he would scarce be able to refrain, the fire would be so hot within him; his desire to declare the loving-kindness of the Lord carrying him away like a current. But afterwards he might; and then it would be advisable, not to speak of it to them that know not God; (it is most likely, it would only provoke them to contradict and blaspheme;) nor to others, without some particular reason, without some good in view. And then he should have special care to avoid all appearance of boasting; to speak with the deepest humility and reverence, giving all the glory to God.[55]

Therefore, the experience of sanctification or holiness ought not to be seen in terms of an arrival experience of which one can boast. There should always be in view the possibility, on one hand, of lapsing through unbelief or willful sin (as suggested in our ninth doctrine), and on the other, of maturing further in one's relationship with God and neighbor. In this connection, Outler indicates that this maturing is related to our development towards three particular objectives:

> "Going on to perfection" has a consistent and clear end in view: 1) love (of God and neighbor), 2) trust (in Christ and the sufficiency of His grace), and 3) joy (upwelling in the heart from the "prevenience" of the indwelling Spirit). This is "holy living": to love God (inward holiness) and neighbor (outward holiness) with all your heart, to trust securely in Christ's merits, and to live joyously "in the Spirit"![56]

Notes

1. Harold Begbie, *The Life of General William Booth,* 2 volumes (New York: Macmillan, 1920) 1:367–368.

2. Headings for chapters one, six, seven, eight and nine from *Salvation Story: Salvationist Handbook of Doctrine* (London, England: The Salvation Army International Headquarters, 1998).

3. John Wesley, *The Works of John Wesley,* 14 volumes (Peabody, Massachusetts: Hendrickson Publishing House, 1986) 8:340.

4. Wesley, *Works,* 5:3.

5. Wesley, *Works,* 11:367.

6. Albert C. Outler, *Theology in the Wesleyan Spirit* (Nashville: Tidings, 1975), pp. 5–6.

7. Ibid., p. 7.

8. Ibid., p. 9.

9. Wesley, *Works,* 14:238–239.

10. Ibid., p. 236.

11. Wesley, *Works,* 5:193.

12. J. Kenneth Grider, "Wesleyanism and the Inerrancy Issue," *Wesleyan Theological Journal,* volume 19, number 2 (Fall 1984), p. 57.

13. Wesley, *Works,* 5:253.

14. Wesley, *Works,* 9:457.

15. John Calvin, "Institutes of the Christian Religion" from *The Library of Christian Classics,* 23 volumes (Philadelphia: Westminster Press, 1960) 20:252.

16. Ibid., "Pelagius Denies Original Sin," 20:75.

17. Wesley, *Works,* 6:512.

18. Outler, *Theology in the Wesleyan Spirit,* p. 37.

19. Wesley, *Works,* 6:509.

20. Wesley, *Works,* 5:257.

21. Wesley, *Works,* 1:103.

22. Outler, *John Wesley* (New York: Oxford University Press, 1964), pp. 27–28.

23. Wesley, *Works,* 5:85.

24. Wesley, *Works,* 8:275–276.

25. Ibid., p. 472.

26. Wesley, *Works,* 5:449.

27. Ibid.

28. Wesley, *Works,* 6:65–66.

29. Ibid., p. 71.

30. Ibid., p. 77.

31. Ibid., p. 75.

32. Wesley, *Works,* 8:48.

33. Outler, *Theology in the Wesleyan Spirit,* p. 52.

34. Ibid.
35. Wesley, *Works,* 12:100.
36. Wesley, *Works,* 14:348.
37. Ibid.
38. Wesley, *Works,* 5:124.
39. Ibid., p. 117.
40. Ibid., p. 124.
41. The Salvation Army International Headquarters, *Salvation Story,* p. 83.
42. Baptist Faith and Message document adopted by the USA Southern Baptist Convention in June 2000 under the heading "God's Purpose of Grace."
43. Wesley, *Works,* 6:526.
44. Ibid., pp. 526–527.
45. The Salvation Army International Headquarters, *Salvation Story,* p. 86.
46. Ibid.
47. Wesley, *Works,* 8:294.
48. Ibid., p. 293.
49. Wesley, *Works,* 6:526.
50. Ibid., p. 46.
51. Wesley, *Works,* 8:341.
52. Wesley, *Works,* 6:46.
53. Outler, *Theology in the Wesleyan Spirit,* p. 73.
54. Wesley, *Works,* 11:371.
55. Ibid., p. 397.
56. Outler, *Theology in the Wesleyan Spirit,* p. 72.

William Booth and Methodism

Roger J. Green

Introduction

William and Catherine Booth were both reared in Methodism, and the Methodist expression of Christianity—as well as Methodist doctrine, culture, and discipline—shaped their thinking and ministry throughout their adult lives. This paper will first demonstrate the nurturing of William Booth in the Methodist tradition. Second, it will demonstrate Booth's official association with Methodism as an ordained minister, and finally it will elaborate upon the most critical inheritance from Methodism that William Booth took with him as he and Catherine Booth founded The Christian Mission in 1865, which evolved into The Salvation Army in 1878.

William Booth: Nurtured Within Methodism

William Booth, born on April 10, 1829, was baptized two days later at the local Anglican Church, St. Mary's. His parents, not particularly religious at the time, did what was expected of them in having William Booth baptized. The church was located in Sneinton, a part of Nottingham. On Sundays the Booth children attended the Sneinton parish church, usually without their parents.

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Apparently Booth was not interested in either the religious services or the priest, whom he remembers with little appreciation. Apart from a Methodist cousin named Gregory, who occasionally spoke to William about religion coming from outside a person, William had little direct religious training either in the church or in the home. His father, whose business ventures were failing, was remembered by William Booth as "religiously blind,"[1] and his mother, while having some religious training by the aunt and uncle who reared her, confused religion with morality. At this time in his life, William was understandably indifferent to all things religious.

In Booth's early teen years, his mind turned toward religion with the help of an elderly couple living in Booth's neighborhood. Taking an interest in William as they saw him playing in the streets, the couple developed a rather inexplicable friendship, except to say that William reminded them of their son who had died years earlier. Being Methodists, they also may have had a concern for William's soul, and they started taking William to the local Broad Street Wesleyan Chapel, which was associated with the Wesleyan Methodist Church. William became a member of Brother Carey's class and heard a lay preacher by the name of Isaac Marsden, who, as one biographer has speculated, "gave to William his great intelligent notion of a vital religion."[2]

And so Booth's religious stirrings began, which led to a conversion experience for young William. At fifteen, he gave his heart to God. He had been prepared for this not only by the Sunday morning preaching in the chapel, but also by his attendance at the weekly class meetings, which became an important means of spiritual nourishment for the young convert. The intention of these class meetings as established by Wesley—weekly times of spiritual examination—was certainly working in the maturing heart of William Booth.[3] He bore witness to a rather dramatic conversion, conscious of his sin and guilt, and conscious also of his need for a Savior.

William Booth was as much driven to God as he was called by God. He had decided for God—that was clear; where the decision would take him—that was yet unclear. He was working as a pawnbroker's assistant in Nottingham, and after the death of his father, was responsible for the support of his mother and his three sisters. However, he decided that he would serve God and leave present circumstances as well as his own future in God's hands.

Following his conversion, Booth was nurtured in Wesleyan Methodism and worked for the Methodists. The limits of his experience were in the town of Nottingham, and until the age of nineteen he knew no other world. But that was fine with William Booth. He had found both his theological and his social home. The gospel preached by the Methodists was his gospel, and he joined the fellowship of the Methodists. His world revolved around the local chapel, yet with a seating capacity of 1800, it was no small or insignificant church.

During this time, Booth's spiritual mentor was the pastor of the Wesleyan chapel, Reverend Samuel Dunn. Dunn also served as the superintendent of the circuit—the ecclesiastical overseer of the other Wesleyan Methodist churches in the area of Nottingham. Not much is known of Dunn, but one of Booth's biographers describes him as "a man of some scholarship, autocratic, hard, obstinate, and incurably radical."[4] Samuel Dunn did not make up for what William missed in his relationship with his father. This was not a warm or loving relationship, but one of an authoritarian teacher and a passive student. However, William was especially moved by the preaching of Samuel Dunn as well as by his disciplined, Methodistic approach to life. Recognizing the making of a minister in the young enthusiast, Dunn asked William if he would be willing to do some preaching in the villages for him, and evidently questioned William as to whether he had any intention of training for the ministry. In fact, it is highly probable that Dunn "was urgent in his pleas that he should become a minister."[5]

There was drama in the Methodist preaching of the nineteenth century, and drama equally in the response to the preaching. The singing of the hymns of Charles Wesley or Isaac Watts underscored the theology of the sermons preached. The prayers of the righteous, the sanctification of believers, and the conversion of the sinners who stood to their feet and walked forward to kneel at the communion rail to repent of their sins signaled the "Amen" to the effectiveness of the preached Word. Sunday services at the chapel filled William and countless others with visions of scenes from the Scripture, with a knowledge of the ministry of the Lord whom they served, and with hope for the future in spite of present difficulties and personal failures. The divine weekly drama made the worshippers' rather humdrum daily lives bearable, and the Christian fellowship enjoyed on Sundays was sustained throughout the week with class and prayer meetings.

The preaching of the Methodists had been known in this area for a hundred years. John Wesley had often visited Nottingham in the previous century and established a strong and enduring Methodism there—not in a denominational sense but in the form of a renewal movement within the Church. In Booth's day denominational Methodism, which had been established only after Wesley's death in 1791, was beginning to grow cold. There was a formalism setting into Methodism, and a concomitant neglect of the poor outside of the church doors.

Several itinerant Methodist preachers came to Nottingham seeking to restore the Scriptural way of salvation so often preached by the Wesleys and others. These included John Smith and David Greenbury, different in preaching styles but equally effective in winning converts and raising up the saints in the way of holiness. David Greenbury, a Wesleyan lay preacher, urged William Booth to begin preaching as had Samuel Dunn, "struck by Booth's earnestness, by the vigour of his personality, and by his remarkable appearance and emphatic manner. He urged upon the young man that it was his duty to speak, that he owed it to God to conquer his timidity, which was a form of selfishness."[6]

It is beyond doubt, however, that the greatest influence upon William Booth at this time was the American Methodist evangelist James Caughey. Booth first heard him upon Caughey's visit to Nottingham in 1846, two years after Booth's conversion, and so Caughey was not influential in Booth's conversion as some have assumed. Booth was taken by Caughey's commanding presence in the pulpit, by his emphasis upon holiness of heart and life, and by the fact that Caughey encouraged lay preachers like Booth who had not been formally educated.[7]

As a result of his conversion and nurturing in the local Methodist church, and through his attraction to Methodists like James Caughey, William Booth was inextricably tied to Methodism. He had given his life to God, and as far as he was concerned, that life would be lived out within Methodism. He and his closest boyhood friend, Will Sansom, began preaching in the open air in Nottingham, and although William Booth was once reprimanded by members of the chapel for bringing into the service a ragged group of converts, Booth was resolved to continue his lay ministry within Wesleyan Methodism. This resolve continued when he moved to London where he continued his trade as a pawnbroker's assistant.

After his move to London William met Mr. Edward Harris Rabbits, a boot manufacturer by trade and a Wesleyan layperson. Rabbits heard William Booth

preach one morning at the Walworth Road Wesleyan Chapel and was sufficiently impressed by both the earnestness and enthusiasm of the preacher. He saw in Booth the kind of evangelist who provided a stark contrast to the many monotonous preachers of the day as well as to the deadly formality of the worship service even within his beloved Methodism.

Rabbits heard William Booth frequently after that and eventually agreed to support him at twenty shillings per week for three months until Booth could find some sort of settled ministry among the Methodists. "Lucky Edward Rabbits to find a founder of a great religious organization on such thrifty terms!"[8] By William's account, on April 9, 1852, Good Friday, he left his pawnbroker's trade forever—"I shook hands with my cold-hearted master and said goodbye,"[9] Booth later recalled. The next day, April 10, 1852, Booth remembered as the first day of his freedom. He found modest quarters in Walworth, purchased some needed furniture, and celebrated his twenty-third birthday.

Methodism continued to be Booth's religious home despite the family feuds taking place within Methodism in England at the time, largely over questions of polity. Booth had become an admirer of John Wesley by the age of twenty. He said of himself:

> 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, and to the hymns of his brother Charles, and all that was wanted, in my estimation, for the salvation of the world was the faithful carrying into practice of the letter and the spirit of his instructions.[10]

In later life, as his ministry developed, Booth would be clearer about his own theological indebtedness to John Wesley as he came to realize that he was the organizational heir to Wesley. Like Wesley, he would bequeath to the Church a dynamic religious society raised up to spread scriptural holiness throughout the land.

To understand William Booth's connection to Methodism and its founder is critical, even at this early and relatively inconspicuous stage of Booth's ministry. His allegiance was not only to the Evangelical tradition of nineteenth century England, although he considered himself a part of that tradition. He was also consciously Wesleyan in doctrine, practice, and spirit. Booth's understanding of

Wesleyan doctrine—enhanced not only by reading Wesley but by listening to his own pastor and to itinerant American Methodist, James Caughey—would be engrafted in him intellectually and spiritually. He personally sought after holiness of heart as well as the assurance which sanctification brings to the believer, and encouraged others to do the same. And like the Methodism of which he was a part, Booth embraced the notion of an active holiness—to love God and love one's neighbor. The Methodist impulse of reaching out to one's neighbor—often and especially the poorest and most destitute neighbor—was instilled in the young preacher and had already manifested itself in his limited ministry in Nottingham. His own experience of poverty, as well as his daily associations with those who came into his Nottingham and London pawnbroker shops, further enhanced the compassionate side of his nature.

To miss this Methodist nurturing in the broader framework of the Evangelicalism of nineteenth century England, therefore, is to misinterpret William Booth from the beginning and to see him as atheological. One of his biographers, Harold Begbie, while acknowledging Booth's Methodist rearing, fails to see the importance of Methodist doctrine to Booth. Often Begbie treats Booth as though he was not really free to do what he had to do until he put that theology behind him. Speaking about Booth's early days in Nottingham, Begbie claims that "years were to pass before he broke free from sectarianism."[11] Begbie reiterated such sentiment when he wrote that "for years he was plagued by theology," and commended William Booth for being such a spirit that "could revolt passionately from orthodoxy."[12]

William Booth, although not a trained theologian, never considered himself to be "plagued by theology," especially the living, dynamic Wesleyan theology that he embraced. He was rooted and grounded in Wesley's tradition, and gladly so. And it was from this theological platform that he began, rather tentatively, his preaching in London. He could not have envisioned in those early days what would come to his faithfulness to the gospel ministry as it unfolded within Methodism, which had been his home since his earlier years in Nottingham.

William Booth: Ministry Among the Methodists

In 1852 William Booth was introduced to Catherine Mumford by Mr. Rabbits. Catherine Mumford had been reared in the Methodist tradition by a strictly religious mother, and was well aware of Methodist polity and doctrine. Like many, but not all, Methodists of the nineteenth century, Catherine Mumford was also brought up in a home which practiced total abstinence from alcohol, and she was so committed to the total abstinence position that she almost considered it to be a doctrinal given. In fact, Catherine had determined that she would never marry a man who was not a total abstainer, and she convinced William of the value of total abstinence. William and Catherine were married on June 16, 1855, and thus began one of the great love affairs of Victorian England. They had eight children, all of whom eventually became Salvation Army officers.

Both before and after his marriage to Catherine Mumford, Booth was in search of a denominational safe harbor, preferably in the Methodism which he loved. He believed he had been called by God for ministry that included evangelistic ministry, and he was looking for a denomination in which he could feel at home theologically and where his gifts as an evangelist would be used.

The Walworth Chapel was controlled by the Wesleyan Reformers, one of the tenets of the movement being a more democratically oriented denomination away from the rigid, autocratic Methodism with which the Reformers quarreled. Carolyn Ocheltree wrote that

> The Reformers under the leadership of James Everett, Samuel Dunn, and William Griffith had agitated against undemocratic Methodist polity within Wesleyan Methodism. When these same leaders were expelled at the Wesleyan Conference of 1849, the Wesleyan Reformers became a popular movement. While this group never officially thought of themselves as a separate denomination, their ideas prompted 100,000 members to leave the Wesleyan Methodist Church over a period of a few years.[13]

The congregation, therefore, was in charge of the local church. This may have been initially attractive to William because it was a step away from the sometimes arbitrary rule of the local pastor, whom he had known as he grew up in Methodism. Also, William had worked for unreasonable bosses in the pawnbroking business and knew what it was to be under the control of small-minded men. It was never Booth's nature, however, to submit totally to the will of the congregation. Booth was a leader, even at this young age, and he found it difficult to have to answer to committees. This conflict caused a strain at Walworth during his brief tenure there, and Booth parted company with the Reformers and with the Walworth Chapel, a move supported by Catherine, although she wished the matter of a denominational home settled before she and William married.

It was apparently Catherine who suggested that William think about the Congregationalists, conceding that this would not be easy for William because "His love for it [Methodism] at that time amounted almost to idolatry. . . . Although I could sympathize with all this, and had a fair share of love for the Church to which I also owed much and in which I had experienced a great deal of blessing, still, I had nothing like his blind attachment."[14] In any case, Congregationalism was seriously considered an option for William's ministerial and vocational future from July to October 1852.

Booth was offered the opportunity to enter for a period of training at the home of Rev. John Frost at Cotton End, but found that he was at odds with the Calvinist theology of Congregationalism. Booth's theological background, which taught that God's prevenient grace was granted to every person thereby providing the opportunity for all to respond to the atonement offered by Christ on the cross, prevented him from considering any doctrine of election which excluded free grace to everyone. Booth considered the doctrine of election to be biblically unsound as well as a roadblock to evangelism. He believed that Christ died on the cross for the "whosoever" and likewise believed in the possibility of all people being saved who trusted in Christ by faith. In that regard, the atonement was universal rather than limited. He was unwilling and unable to change his theology to conform to the Congregationalism of his day, and so he decided that Congregational ministry was not for him.

In leaving the prospects for a Congregational ministry, all appeared lost to William. However, help and hope came from some of his friends who were still

in the Reform movement. William accepted an invitation from a group of Reformers from Spalding in the north to take charge of their Methodist circuit in Lincolnshire. The Reformers were predominant among the Wesleyans in that country town, and the laity there were mostly Reformers. William Booth was delighted with his ministry in Spalding and remained there from November of 1852 to the spring of 1854.

Reformers of his circuit were considering joining a Methodist denomination, leaving behind their tenuous association of churches and their sense of disunity. Precisely which association to join was causing some bickering, but a denomination called New Connexion Methodism became a distinct possibility. This denomination was the result of the work of Alexander Kilham, born into Methodism at Epworth in Lincolnshire, the birthplace of the Wesleys.

Kilham published pamphlets that pushed reform, especially the use of the laity in the management of the church. He was expelled from Conference in 1796, and the proposals which he had made for a more democratic Methodism "became the basis for the formation of the Methodist New Connexion, a new denomination into which two other Methodist preachers and five thousand members followed him."[15] Wesleyan theology was maintained, but a constitution was established based on the reform measures which Kilham and others desired. Chief among those measures was lay representation in the governing of the denomination. When Booth was considering New Connexion Methodism as his denominational home, he was not opposed to lay representation as far as broad denominational governance was concerned but wanted a balance between that and the authority of the local preacher.

Although his Spalding circuit did not join New Connexion Methodism, Booth determined that he would do so. The denomination maintained a thoroughly Wesleyan theological base, had a strong emphasis on revivalism, and developed a governance that included representation from the laity and the preachers alike—without undermining the preacher's local authority. Catherine completely favored the move to New Connexion Methodism and stated so many times. William entered Dr. Cooke's training college for prospective New Connexion Methodist ministers on February 14, 1854.

Although not inclined toward academic studies, William Booth did excel in preaching and evangelistic work. His skills in this area were initially recognized

by the denomination, and William was appointed to the London circuit with the expectation that he would also conduct revivals for the denomination in various places in England.

After his marriage to Catherine Mumford in 1855, William was assigned first to Brighouse and then to Gateshead. Conflict with denominational leaders soon arose, however, because William's proclivities for evangelism were still strong. He felt stifled by the local pastorate and wanted an appointment that would allow him to be an itinerant evangelist for the denomination. His supervisors thought otherwise, and confrontation with leaders of the denomination ensued. In 1861 he left New Connexion Methodism; his resignation took effect the following year. "Two factors characterize Booth's development from a Wesleyan preacher to freelance evangelistic preacher. First, the influence of James Caughey's and David Greenbury's modelling as irregular evangelists; secondly, the inability of the Methodist Churches (Wesleyan, Reformed and New Connexion) to conceive of Booth's work outside the traditional definitions of circuit ministry."[16]

By the time of his departure from New Connexion Methodism, Catherine had begun teaching and preaching. In fact, she preached her first sermon on Pentecost Sunday of 1860 at the chapel in Gateshead. So when William left the denomination, both he and Catherine spent the next four years as itinerant evangelists. There were friends both within and without New Connexion Methodism who welcomed them into their churches, and others who excluded the Booths from their churches because they abhorred William's evangelistic enthusiasm and were convinced that Catherine was preaching contrary to scriptural injunctions forbidding a woman to do so.

The Booths were convinced that the providence of God led them to London in 1865. Catherine had accepted a preaching engagement in London and the Booths moved there for the sake of Catherine's convenience and to be nearer Catherine's aging parents, who lived in Brixton. It was after this move that William was engaged to preach in Mile End Waste in London's East End, and from that rather obscure ministry began what would be known as The Christian Mission, which evolved into The Salvation Army in 1878.

William Booth: The Abiding Methodist Legacy

The question now remains—what was the legacy of Methodism to William Booth and thereby to The Salvation Army? It becomes apparent that there are two broad aspects of that legacy—the first being the organizational structure, culture, and life of the Army, and the second being the doctrines inherited from Methodism. To be sure, the first is rather elusive, but the metaphor of an Army was a rich one, including ideas of discipline and service on the one hand and zeal for the cause on the other. English Wesleyan discipline manifested itself in several ways including "teetotalism, plainness of dress and habit, fear of worldly education, a concern for holy living, and a rigid sense of adherence to organizational rule."[17]

This first broad aspect includes the military organizational structure of the Army, controlled by the General. The success of the work of the Army is partly because of that structure. "Mr. Booth is to the Army exactly what Mr. Wesley was to Methodism before the formation of the Conference."[18] One of William Booth's early biographers, W. T. Stead, remarked that "Wesley understood the importance of organization. . . . 'Remember Whitefield's failure and Wesley's success' has been the watchword of General Booth from the beginning. He has indeed remembered it. If The Salvation Army a hundred years after his death is not as vigorous and as solid an institution as the Methodist Churches, it will not be for want of organization."[19]

On the other hand, William and Catherine Booth were influenced by the techniques of American revivalists James Caughey, Phoebe Palmer, and Charles Grandison Finney. Such freedom resulted in a zeal for the cause that was demonstrated in several ways, some of which were shocking to the broader Church but quite in keeping with Booth's Methodist heritage. Commenting on a contemporary article written ironically by William H. Booth (no relation to William Booth) titled "The Salvation Army" in the *Wesleyan Methodist Magazine* in May of 1881, Carolyn Ocheltree wrote:

> In Booth's report on The Salvation Army, we find his statement regarding the organization and its founder not only positive and praiseworthy, but

> intended to remind the Wesleyan Methodist readers that the traditions of The Salvation Army were once followed, but now lost, to the Wesleyan Methodist Church. It appears an underlying theme of Booth's article was to encourage the Wesleyan Methodists to recapture those traditions. . . . The Wesleyan influence of discipline, enthusiasm, plainness of dress, concern for holy living, female ministry and rigid organizational rule came to characterize the movement—an influence that its founder William Booth received in his early days of being a Wesleyan Methodist local preacher.[20]

Norman Murdoch is correct in his assessment that the Booths "felt that they could jettison neither freedom nor conformity, yet were in constant conflict to reconcile the two."[21]

The second Methodist influence upon Booth and his Army was in the area of doctrine, and in the accentuation within the general Methodist doctrinal tradition of the doctrine of sanctification. In "The General's Address at the Wesleyan Conference" in which William Booth was asked to elaborate upon the principles accounting for the success of The Salvation Army, Booth said, "We go on the three broad lines of Repentance, Faith, and Holiness of Heart."[22] Norman Murdoch acknowledged that "the Booths particularly embraced the Wesleyan doctrine of holiness, salvation from all sin, a point at which traditional English Wesleyanism and mid–nineteenth century revivalism merged."[23] The present handbook of doctrine published by The Salvation Army and titled *Salvation Story* has well articulated the connection between Army doctrine and Methodist doctrine. That work states the following:

> While their [Salvation Army Articles of Faith] origin is nowhere stated, their roots are clearly in the Wesleyan tradition. The articles bear a striking similarity in words and content to Methodist New Connexion doctrines, which can be traced back to at least 1838. William Booth was an ordained minister of the New Connexion, whose founders claimed their doctrine to be "those of Methodism, as taught by Mr. Wesley." With the Movement's birth in 1865, William Booth adopted seven articles of belief. Three more were added in 1870 and the last, now number ten, in 1876. Each additional point can be traced back to the New Connexion document. . . . Our doctrinal statement, then, derives from the teaching of John Wesley and the evangelical awakening of the eighteenth and nineteenth centuries. While there was significant correspondence between evangelicals in the mid–nine-

> teenth century, indicated especially in the eight-point statement of the Evangelical Alliance of 1846, the distinctives of Salvation Army doctrine came from Methodism. Our strong emphasis on regeneration and sanctification, our conviction that the gospel is for the whosoever and our concern for humanity's free will all find their roots there."[24]

There has been speculation that some of the doctrines (e.g. the ninth doctrine which states: "We believe that continuance in a state of salvation depends upon continuous obedient faith in Christ") were formulated because of a strong Calvinist influence within the ranks of the Army, but this is not substantiated.[25] In fact, Horridge's study has shown that "Once the Movement became identifiable, the numbers of officers and members increased, thus enabling the Army to expand further. Of those officers with previous religious experience, two-thirds were Methodists of Wesleyan or Primitive ideology. A small but growing number of Anglican women were joining and in late 1878/1879 there was a marked influx of women."[26]

The one doctrinal area where Methodists were uncomfortable was with the Army position on the sacraments. The Army dropped the observance of the Lord's Supper and baptism from Army worship in 1883, and Methodists were concerned that "the sacraments were almost wholly ignored."[27] Any claim by Booth to be a devout follower of John Wesley was mitigated by his eventual non-observance of the sacraments. Some Methodists felt that this problem could be solved by creating a Methodist Army, one of the tasks being to assist the Army in the administration of the sacraments, and also to "watch over the care of the young and the pastoral oversight of the converts. . . . [The Salvation Army] would furnish suitable spheres of open-air and aggressive work for tens of thousands of our people who . . . are hungering and pining for it, but who do not care to engage in it in any way that separates them from the Methodist Church."[28]

Again, such proposals were a constant recognition in Methodist circles that Booth and his Army were essentially Methodist. An editorial in the *Methodist Times* in 1885 noted the following:

> He himself is a Methodist preacher, and the majority of his officers are Methodists. They purchase more of our standard doctrinal literature than we do ourselves. Their teaching is essentially Methodistic, and all the characteristic features of their organization are modifications of our own.[29]

That aside, the Methodists were one with another doctrinal issue, and that was the social ministry of the Army. Methodists, like many Christians in the 1880s in industrial England, were demonstrating profound sympathy for the poor and working classes. Wesley's emphasis on social holiness also became crucial to the developed theology of William Booth. Wesley's famous dictum that "the gospel of Christ knows no religion, but social; no holiness but social holiness"[30] could easily have become Booth's mandate for social ministry. Methodists such as Hugh Price Hughes recognized the value of the Army in reminding the Methodists of this great aspect of holiness and principle of Methodism.

William Booth died on August 20, 1912, and the editorial in the *Methodist Times* that eulogized Booth was titled "Booth and Wesley." One scholar noted, "The fact that Wesleyan Methodism and General Booth shared the same tradition laid down by John Wesley held them spiritually bonded."[31] As early as 1888, the Reverend John Shrewsbury wrote that "as Methodism was raised up by God to quicken the Church of England, God (may) have raised up The Salvation Army to quicken Methodism."[32] Shrewsbury's thoughts about the Army in 1888 "appear to have been the great tribute of the Wesleyan Methodist perceptions of Booth at the time of his death."[33]

Notes

1. Harold Begbie, *The Life of General William Booth,* 2 volumes (New York: The MacMillan Company, 1920) 1:26.

2. Ibid. 1:44.

3. John Wesley, "The Nature, Design, and General Rules of the United Societies in London, Bristol, Kingswood, and Newcaastle upon Tyne," (1743) in Rupert E. Davies, *The Works of John Wesley,* volume 9 (Nashville: Abingdon Press, 1989), pp. 67–75. For a further description of the classes see Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville: Abingdon Press, 1995), pp. 118–119.

4. Begbie, *The Life of General William Booth* 1:83.

5. St. John Ervine, *God's Soldier: General William Booth,* 2 volumes (New York: The Macmillan Company, 1935) 1:41.

6. Begbie, *The Life of General William Booth* 1:63.

7. See Edmund C. Hoffman, "James Caughey and William Booth," *Officer Review* (January 1944), pp. 32–37. See also the extended treatment of James Caughey in Norman H. Murdoch, *Origins of The Salvation Army* (Knoxville: The University of Tennessee Press, 1994).

8. St. John Ervine, *God's Soldier: General William Booth* 1:50.

9. Begbie, *The Life of General William Booth* 1:113.

10. Frederick Booth–Tucker, *The Life of Catherine Booth, the Mother of The Salvation Army,* 2 volumes (New York: Fleming H. Revell Company, 1892) 1:74.

11. Begbie, *The Life of General William Booth* 1:69.

12. Ibid. 1:70.

13. Carolyn Ocheltree, "Wesleyan Methodist Perceptions of William Booth," *Methodist History,* volume 28, number 4 (July 1990), pp. 264–265.

14. Begbie, *The Life of General William Booth* 1:131–132. Begbie was quoting from "some autobiographical notes of a more or less fragmentary nature which were never published" (1:130). For the importance of Catherine Booth in this decision see Roger J. Green, *Catherine Booth: A Biography of the Co–Founder of The Salvation Army* (Grand Rapids, Michigan: Baker Books, 1996), pp. 47–51.

15. Heitzenrater, *Wesley and the People Called Methodists,* pp. 316–317. Carolyn Ocheltree also notes that "This British Methodist denomination was begun in 1797. Its members had withdrawn from Wesleyan Methodism over the issue of laity rights. They also believed that Methodism should join with nonconformist churches rather than with the Anglican Establishment." From "Wesleyan Methodist Perceptions of William Booth," p. 265.

16. Ibid.

17. Norman H. Murdoch, "Wesleyan Influence on William and Catherine Booth," *Wesleyan Theological Journal,* volume 20 (Fall 1985), p. 102.

18. William H. Booth, "The Salvation Army," *Wesleyan Methodist Magazine,* volume 5 (May 1881), p. 357, quoted in Ocheltree, "Wesleyan Methodist Perceptions of William Booth," p. 269.

19. W. T. Stead, *General Booth* (London: Isbister and Company Limited, 1891), pp. 87–88.

20. Ibid., p. 268.

21. Murdoch, "Wesleyan Influence on William and Catherine Booth," p. 97.

22. William Booth, "The General's Address at the Wesleyan Conference," *War Cry,* volume 34 (August 1880), p. 1. See also Roy Hattersley, *Blood and Fire: William and Catherine Booth and Their Salvation Army* (London: Doubleday, 2000), pp. 261–262.

23. Murdoch, "Wesleyan Influence," p. 99. See also Murdoch, *Origins of The Salvation Army,* p. 31. This is a critical matter in identifying the Wesleyan heritage of the Booths because some have argued that by their allegiance to American revivalists, their view of holiness was filtered through the Americans and thus not consistently Wesleyan.

24. *Salvation Story: Salvationist Handbook of Doctrine* (London: The Salvation Army International Headquarters, 1998), pp. 130–131.

25. There may have been some within the ranks of The Christian Mission who held to a doctrine of election, but the following resolution of 1873 settled the matter: "Resolved that no person shall be allowed to teach in The Christian Mission the doctrine of Final Perseverance apart from perseverance in holiness, or that the moral law was abolished, and that if any person after having been cautioned by the Superintendent continued to propagate this doctrine, they should not be allowed further to preach or speak in the Mission. Moved by Bramwell Booth. Seconded by Dowdle." (Robert Sandall, *The History of The Salvation Army,* 6 volumes [London: Thomas Nelson and Sons Ltd., 1947–1966], 1:263–264.) Two volumes have subsequently been written to bring the history of the Army up to 1994.

26. Glenn K. Horridge, *The Salvation Army: Origins and Early Days: 1865–1900* (Godalming, Surrey, England: Ammonite Books, 1993), p. 225.

27. Ocheltree, "Wesleyan Methodist Perceptions," p. 270.

28. Editorial, "The Salvation Army," *Methodist Times,* London (February 1885), p. 97, quoted in Ocheltree, "Wesleyan Methodist Perceptions," p. 274.

29. Ibid.

30. John Wesley, *The Works of John Wesley,* 3rd ed. 14 volumes (1882; reprint ed., Grand Rapids: Baker, 1978), 14:321.

31. Ocheltree, "Wesleyan Methodist Perceptions," p. 275.

32. John V. B. Shrewsbury, "The Special Meeting of the Salvation Army in Exeter Hall, Last June," *Wesleyan Methodist Magazine,* volume 6, number 12 (September 1888), p. 702, quoted in Ocheltree, "Wesleyan Methodist Perceptions," p. 275.

33. Ibid.

A Wesleyan Theological Legacy in the Homeland of Wesleyan Revival

Christine Parkin

Introduction

Speaking as a Salvationist in the United Kingdom, we do not think of ourselves as "Wesleyan." The term "Wesleyan evangelical" is foreign to our culture and to our ecumenical life. Reasons for this variance of self-definition are sociological as well as religious, and the outcome has had a key impact on Wesley's teaching of holiness. Does this mean, however, that we have grown away from our theological heritage?

While Salvationists worldwide share a fundamentally Wesleyan theology and practice, there is increasing pressure in the UK to adopt the more traditional teaching and lifestyle. This essay will assert that although Salvationism is now the result of a rich mix of various religious influences, Wesley's teaching remains—in the underlying flavor of Salvationism at its very best, in the grace of God available for the "whosoever," and in the longing to experience the indwelling of Christ in his fullness.

At a united churches meeting in my home city of Salisbury, I began a conversation with a member of the Nazarene Church. The Nazarenes are a small church in this country, and I was interested in talking with her. Acknowledging that we had much in common, especially our Arminian evangelical tradition, I

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was surprised when she described her church as deriving from the "Wesleyan evangelical" branch. I concurred with the term "evangelical," but it was the "Wesleyan" reference that interested me. To be Wesleyan in the United Kingdom means to be associated in some way with the Methodist Church. It does not describe a particular constituency of evangelicalism in the same way that it does in the United States. So the term "Wesleyan evangelical" has a foreign sound to it. In the United Kingdom, Salvationists would be happy to describe themselves as evangelicals but would not readily describe themselves as Wesleyan. Is this simply a matter of terminology, or is there something more significant in the lack of a Wesleyan self-description in the UK?

Have UK Salvationists forgotten their indebtedness to the Wesleys in the very country where the eighteenth-century awakening, with all its widespread revivalist offshoots, was inaugurated? How strong is the indebtedness to Wesleyan theology and practice? What other factors have affected the life and development of Salvationism in the UK to give it its particular shape and color—if indeed it has a color and shape markedly its own?

In order to try and answer these questions, I propose to look briefly at our eleven doctrines and their foundation in the theology of John Wesley, together with a résumé of some other aspects of Salvationist life and practice that can be traced to our Wesleyan roots. I will then look at some of the characteristics of modern Britain that challenge the continuation of a strictly Wesleyan theological outlook. This will be followed by consideration of two of the basic Wesleyan doctrines—biblical authority and entire sanctification as they are seen in context.

The Theological Legacy

As stated previously, the United Kingdom shares with Salvationists around the world a fundamentally Wesleyan theology. In his articles for the *Officer*, published between February 1998 and June 2000, Earl Robinson identified the "Wesleyan Distinctives" evident in our eleven articles of faith and in our preached theology—from the centrality of the Scriptures for Christian faith and practice to our expectations of the life of the world to come. In the first article Robinson spoke about William Booth's fascination with John Wesley's life and teaching and then commented, "It is not surprising that the articles of faith of

William Booth's Salvation Army are indebted to the theology of John Wesley and his Methodist movement." In our theology, at least, "the worldwide movement called The Salvation Army has been touched by that flame."[1]

The eleven articles themselves were probably drawn from doctrines of the Methodist New Connexion, the branch of Methodism within which William Booth was ordained. As *Salvation Story* notes, the roots of our Articles of Faith

> are clearly in the Wesleyan tradition. The articles bear a striking similarity in words and content to Methodist New Connexion doctrines, which can be traced back to at least 1838. . . . Our strong emphasis on regeneration and sanctification, our conviction that the gospel is for the whosoever, and our concern for humanity's free will all find their roots there.[2]

The emphasis on experience is important, too. Much of our theological statement can be seen as a narrative description of the Christian's experience, from a recognition of the grace of God, repentance and faith in Christ through to the experience of entire sanctification and eternal happiness in heaven.

The doctrinal statements are at the center of what we understand by the definition of "Wesleyan." In a 1997 article for the *Officer,* Roger Green identified the broader Wesleyan attributes to be found in the Army's roots.[3] These included the biblical doctrine of full salvation, the life of faith that issued in good works, and the importance of the "disciplined" life. A serious commitment to the Bible's authority, the centrality of preaching in the whole worship experience, the importance of hymnody and public testimony—all can lay some claim to have a firm foundation in Wesleyan teaching. Of course, Wesley's own beliefs were shaped by his Anglican environment, the influence of the Moravians and others, his wide reading in Puritan literature, and his commitment to the fundamental truths of the Reformation. When we stand on Wesley's shoulders, we are the inheritors of a great tradition. It is this tradition that we have come to call, through Wesley, Salvationist.

A Changing Theology

While acknowledging a shared theology with its distinctively Wesleyan emphasis, the question we must ask is, *to what extent does this theological framework function in a twenty–first century British context?*

Is theology, as well as practice, changing to meet a changed situation? Wesleyan theology is based upon biblical insights and observable experience. If the experience changes, what happens to biblical interpretation and to theology? Have the changes that have taken place in the UK in the last century and a half since the doctrines were drafted had such an impact on experience and belief that the Wesleyan framework, at least in its eighteenth–century guise, is stretched almost beyond recognition?

In the May 2003 edition of *Word and Deed*, Roger Green argues for The Salvation Army of the twenty–first century to retain its place as an intentional community within the Wesleyan umbrella.

> The history of the Church, as well as its future course, compels the Army to relate to the Church universal, and the Army does so best by association with the Church as evangelicals, as Wesleyans, and as a particular and intentional expression of that evangelical and Wesleyan tradition."[4]

The argument is a strong and compelling one. But in the UK, Wesleyanism itself, as a particular expression of evangelicalism, has lost much of its meaning, obscured by the many adaptations caused by a changing context. In such a situation, it is not easy to argue for the Army to hold a line or retain a character that is no longer clearly understood.

The advance of psychology and sociology throughout the twentieth century challenged many of the basic assumptions of the Wesleyan agenda. The optimistic pattern of the Wesleyan theological narrative now has to be considered against the growth of psychological insights and knowledge that reveal the complexity of human motivation and behavior. In addition, Europe has lived through two world wars at close range. Together, with the genocide and famine that so often accompany them, these experiences have added to the consciousness of human sinfulness. Logic assumes that these influences would draw people to a theology that preached the possibility of complete inner cleansing. To the contrary, the outcome suggests that people are tired of seeking within themselves for solutions to their own and the world's needs. Instead, they respond to teaching that draws them outward into worship of a holy and awesome God who brings healing and grace to his church.

On a social level, Britain has been swept up into the secularist culture of post–modernity. We now live in a multi–cultural and multi–religious society, affected, in turn, by our relationship with Europe and with the United States. This atmosphere of diversity, although highly individualistic, is searching for new forms of community to replace those swept away by war and social change. The result is not only an emphasis on individual human rights but also a demand for both equality and inclusiveness. Churches with a strong evangelical theology must also emphasize community and welcome people whose lifestyle may not bear the hallmarks of traditional Christian devotion.

The Role of Evangelicalism

As in almost every other area of the Christian world, the United Kingdom has been affected by the new movements of radical Christianity that have swept across the religious scene. In particular, charismatic theologies have played their part in altering the religious environment. The charismatic movement was received with much fear and heart–searching in this territory in the latter half of the twentieth century. The strident insistence on baptism in the Spirit and the accompanying gift of tongues threatened holiness teaching at a time when that, too, was struggling to find a way forward. Much of these debates have lost their sharp edge now. The more fundamental aspects of charismatic theology—for example, the insistence on tongues as evidence of the Spirit's presence—have melted away, and the evangelical wing of the Church appears to be uniting around renewed understanding of the power of the Spirit, both as the catalyst for holy living and as the One whose gifts bless and empower the Church.

Within this context we can see the presence of evangelicalism in the UK. It is the Evangelical Alliance, founded in 1846, which draws together individuals, local churches, and denominations who subscribe to its basis of faith. Most influential in the Evangelical Alliance is the strong evangelical wing of the Anglican Church. The existence of an established church in England and Wales is a matter of some significance, and the fact that a large proportion of its churches are members of the Evangelical Alliance does affect the evangelical scene. Most of these churches, like the Alliance itself, would probably describe themselves as

conservative evangelicals with a strong commitment to the mission of the Church in society today. The Alliance's brief statement on the work of the Spirit is significant for what it omits as much as for what it says: "An evangelical believes in the illuminating, regenerating, indwelling, sanctifying and empowering work of God the Holy Spirit." There is no mention of any process by which these gifts are bestowed on the believer, yet everything necessary is present in the statement.

If our society is no longer attracted to Christian teaching that lays down a strict agenda for receiving the grace of God, if there is deep suspicion of the psychology of some holiness teaching, if there is unease about the relationship between a living faith and certain lifestyle demands, it may be that Wesley's teaching must be reassessed in the light of the changing situation. In bringing the continuing significance of certain aspects of Wesleyan theology into question, a discussion follows regarding the state of two Wesleyan doctrines—the doctrines of the authority of Scripture and of entire sanctification.

The Authority of Scripture

Earl Robinson comments in his article on the Bible that Wesley's statement, "We believe the written Word of God to be the only sufficient rule of Christian faith and practice," did not indicate a narrow Biblicism. In fact, Wesley looked to tradition and reason, as well as experience, to interpret the written Word.[5]

Salvationists in the UK would almost all claim to believe in the Bible as the Word of God. Exactly what that means is not so easy to define. However, some data is available in the form of the 2001 Church Life Profile, which surveyed Christians of many denominations regarding aspects of faith and practice.[6] In the section on the Bible, respondents were asked to identify from a number of statements which most closely represented their view of the Bible. The following denotes the responses of both Salvationists and other churches.

	TSA	*Other*
The Bible is the Word of God, to be taken literally word for word.	35	19
The Bible is the Word of God, to be interpreted in the light of its historical and cultural context.	28	33

The Bible is the Word of God, to be interpreted in the light of its historical context and the Church's teaching.	31	38

The first impression which arises from this research is that Salvationists in the UK take a more literalist interpretation of the Bible than many of those in other Christian denominations. This is interesting, not least because a number of distinctive Salvation Army attitudes rely upon a more contextual approach to Scripture, such as our attitudes to the ministry of women and to the sacraments. Perhaps UK Salvationists are not alone in being able to embrace contrasting methods of interpretation at the same time.

The second indication is that two thirds of UK Salvationists acknowledge the need and *do* allow for some other interpretative model regarding Scripture. Some emphasize the need for interpretation in the light of cultural history, while others may place a higher regard for the importance of history as it relates to the Church's teaching. (I doubt if many UK Salvationists have heard of the Wesleyan Quadrilateral.) There is, nevertheless, an understanding by many that the Bible is a living Word. Together with historical and cultural insights and the teaching of the Church, it comes alive to us as we reflect on it within the context of our own experience of God's grace. Perhaps UK Salvationists are not so far from a Wesleyan approach to Scripture as we may sometimes believe.

Christian Perfection

The Wesleyan doctrine of entire sanctification, or "Christian perfection" as Wesley chose to call it, derived from his own subjective definition of sin as a "voluntary transgression of a known law." This approach enabled him to teach the possibility of complete deliverance from sin, for which consequent misunderstandings emerged in his own lifetime and far beyond. His reading of the Pauline letters, especially 1 Thessalonians, led him to believe in a second work of grace when the blessing of entire sanctification was bestowed on the believer. This doctrine is still enshrined in the tenth Article of Faith.[7]

The Booths claimed the experience of entire sanctification and preached it constantly. William Booth believed The Salvation Army had taken up the mantle of scriptural holiness laid down by the nineteenth century Wesleyan Methodists.

He radicalized Wesley's holiness teaching in company with the revivalists of the Holiness Movement.[8] Those who followed him, particularly Samuel Logan Brengle, taught entire sanctification as a second blessing following salvation, in which the power of the Spirit was given to enable the Christian to receive the full salvation experience.

The teaching of holiness as a necessary second blessing came under mounting pressure in the United Kingdom during the latter half of the twentieth century. As stated earlier, the horrors of world wars brought a sense of reality concerning the human condition that undermined aspirations towards a clean heart and perfect love. In addition, the development of psychology led to an increased cynicism about the possibilities implied in some holiness teaching. Therefore, holiness teaching had to be constantly redefined to be relevant to each new generation of Salvationists. British writers, particularly Frederick Coutts, focused on the positive nature of the experience with an emphasis on the likeness to Christ "not only in the negative virtue of sinlessness but also in the positive accomplishments of holy love."[9] UK Salvationists were attracted to Coutts' definition for its simplicity and faithfulness to biblical understanding. They longed for teaching that would defend them from what David Guy, as early as 1966, called

> the two great dangers of holiness teaching: a morbid, introspective preoccupation with one's inner condition, and hair-splitting definitions of the height, length and breadth of the experience that make for "pass degrees" in godliness; in reality the very opposite of the thirst for all God's grace.[10]

The Essential Elements

Nearly forty years later, the teaching of holiness is taking on a different complexion. There is less emphasis on the importance of a particular experience and more on discipleship and growth in grace through a lifelong pilgrimage in the company of the life-giving Spirit. There are fewer references to victory over individual sins and more to the importance of reflecting the love of Christ in our personal and social relationships. There is more emphasis on the life and ministry and holiness of the church, as we—the people of God in all our humanness—reach out together to the world with the gospel.

And yet evidences of Wesleyan optimism remain. Those two doctrines of assurance and continuance readily fit such a complexion and remain important links with Wesleyan/Arminian theology. Perhaps they even take us behind Wesley and unite us with the voices of the radical Reformation, which spoke of the importance of the freedom and sovereignty of the Spirit and called for the Church to be defined in terms of its Spirit–filled people.

In his contribution to the Theology and Ethics Symposium of 2001, titled "Holiness in a World of Changing Values," John Merritt argued for the Wesleyan doctrine of entire sanctification as being biblical, truly Wesleyan, and consistent with the historic teaching of The Salvation Army. Wesley's definition of holiness as "perfect love" revealed an ethical rather than forensic character of the blessing as Wesley taught it. Following a discussion tracing the teaching through successive handbooks of doctrine, John Merritt concluded by arguing that the two "essential elements" of Wesleyan holiness, "depth" and "decisiveness," are the nonnegotiable elements that must continue to characterize holiness teaching in The Salvation Army.[11] He acknowledged the inevitability of doctrinal change "within an international movement, which refracts its mission through a kaleidoscope of cultures," but he maintained that we must judge the health of that change on whether it can claim to be theologically consistent with its past.

This is an important guideline, which is recognized by the extent to which a Wesleyan flavor remains one of the influences in Salvationist life and teaching in the UK. A number of other identifiable expressions of such an influence exists. For example, Wesleyan motifs are alive in our doctrinal statement and in many of the songs and hymns that are still part of our worship. This language helps to connect us to our past and to one another. But it may lose its effectiveness if it ceases to have meaning and stands in the way of providing a new language that may more readily reflect the Wesleyan spirit in a changed environment.

A Noble Doctrine

Wesleyan theology opens up enormous possibilities of grace. One of its great legacies is its optimism and hope. The conservative evangelical writer, J. I. Packer called Wesley's doctrine of Christian perfection "a noble doctrine."

> The quest for the gift of holiness that it has sparked off has been the means of drawing thousands into transforming experiences of the love of God. Largely, if not exclusively under its influence, Methodists of earlier days became loud singers and shouters in their praises, long agonizers in their prayers and lion-hearted laborers for their Lord; it was as if their souls had been expanded to giant size.[12]

I would like to believe that the same thirst for all of God and the searching for holiness as radical love for Christ, his church, and the world would continue to characterize Salvationists. I would like to hope that Salvationists could know that assurance of God's grace that Wesley experienced and taught, together with a stress on the need for continued, obedient faith. I would like to see Salvationists addressing more seriously and in greater breadth the message and authority of the Bible. If these characteristics are evident in the context of the worship of a holy God in his Spirit-filled Church, we can most assuredly claim continuity with the past as we move forward into the future.

Notes

1. Earl Robinson, "Wesleyan Distinctives of Salvation Army Doctrine," *Officer,* (February 1998), p. 23.

2. *Salvation Story: Salvationist Handbook of Doctrine* (London: The Salvation Army International Headquarters, 1998) p. 131.

3. Roger Green, "The Army's Roots," *Officer* (August 1997), p. 10.

4. Roger Green, "The Salvation Army and the Evangelical Tradition," *Word and Deed,* volume 5, number 2 (May 2003), p. 66.

5. Robinson, "Wesleyan Distinctives," *Officer* (April 1998), p. 43.

6. Philip Escott and Alison Gelder, "The Salvation Army," *British Church Life Profile,* 2001 (London, Churches Information for Mission, 2002).

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

8. See, for example, Booth's sermon to his evangelists in the *Christian Mission Magazine,* 1877, in which he stated that a man can be "under sin, over sin or without sin" and urged his hearers, "Brethren, be ye holy, but be holy now."

9. Fred Brown in "New Army Books—'The Call to Holiness,'" *Officer* (July/August 1957), p. 275.

10. David Guy, "Our Distinctive Features: Holiness Teaching," *Officer* (February 1966), p. 78.

11. John Merritt, "Holiness in a World of Changing Values," *Word and Deed,* volume 5, number 1 (November 2002), p. 39.

12. J. I. Packer, *Keep in Step with the Spirit* (Leicester, England: Inter–Varsity Press, 1987), p. 131.

Wesleyan Theology and Salvationist Thinking Outside the British Isles

Brian Gordon Tuck

In Search of Origins

"This is Mr. Wesley's doctrine! He preaches perfection!"[1] So John Wesley, the apostle of perfect love, began his critic of the critics who viewed the doctrine of Christian Perfection as the particular if not the peculiar invention of the founder of Methodism himself. Yet Wesley but sharpened the focus of what has been called "the Cinderella of the centutries."[2] The "beauty of holiness," as doctrinally intended for the living room of grace was, until Wesley's rediscovery of it, relegated to a kind of sanctified serfhood in the household of faith: a spiritual but hopelessly idealistic Mary subservient to, and tolerated by, a more practical and sacramental Martha. To others the full salvation message was regarded as a Lazarus riddled with the sores of perfectionistic introspection while the true church, resplendent in the purple of orthodoxy, feasted sumptuously within.

The truth is that the Cinderellian slipper more closely fits the feet of the apostolic church and her successors through the ages, whether the doctrine assumes the Power, Performance, Purity, or Presentation variety.[3] It is there in both Clements, of Rome and Alexandria, and in Macarius the Egyptian, even if each theological lace is not conveniently tied. It fits better the revivalist Montanist movement as the progenitor of modern Pentecostals, and though Wesley antedates First Wave Pentecostalism by something under 200 years, he

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envisaged parallels between himself and the way both Montanism and Methodism worked for "reviving what was decayed, and reforming what might be amiss,"[4] not to mention that the underlying basis for the then as yet unborn Pentecostal language can also be found in Wesley's works.[5]

Recurrent Methodism

It is therefore, in a sense, illogical to begin with Wesleyanism in Wesley. A case can be made for a form of "wesleyanism" not only in the writings of the Church Fathers, or in the acknowledged aberrations of Montanism, but also in the Waldensians and the ideals of the Friars Minor.[6] Thus, the holiness movement as such may not be myopically limited to one of nineteenth century Protestant origin centering on the believer's experience of a second work of grace termed variously sanctification, the baptism in the Holy Spirit or Christian Perfection. It emerges as an ideal for many pre– and post–Wesleyan groups, holding to the idea of something further and deeper beyond the conversion experience, an idea and ideal which in Methodism sought to carry the Reformation to fuller fruition, and which Wesley in the deepened perspective of his later years, saw as the unique contribution to the Church of Christ.[7] These features became common in Wesleyan thinking both in and outside of the British Isles and can be termed "recurrent Methodism." They were discerned by Harnack as he viewed the Monastic Movement as "the greatest organized quest for perfection in history."[8] It may have been heroic, but unsocial and more individualistic than evangelical, but the type has persisted even to the present in some forms which can only be described as hybrid Wesleyans, each denying the wide classical thought of their mentor while focusing on one or two basic tenets. But in Wesley and his successors, the Roman Catholic ethic of holiness was wonderfully wedded to the Protestant ethic of grace—without fear of divorce.

It must also be said that, while Luther and the reformers cleansed the Aegean stables of medieval Catholicism, they largely swept away the impedimenta of the perfection emphasis, burying it in a view of justification which was "fused and confused with sanctification."[9] It was Luther's idea of the justified remaining *simul justus et peccator* which helped halt the evangelical charge of the Reformation appreciably short of a complete *coup d'etat,* and which effectively immobilized the Church from taking up the cross of activistic discipleship which

the life of real holiness demands. Nevertheless, free from Luther's cold confinement of the cloister, and without having experienced the reformer's striving for perfection through the medieval monastic ideal, Wesley did find in Luther's reaction against works the launch pad to the quietist Moravian insistence on "no work, no law, no commandments."[10]

An Unfinished Reformation

There is also the Pietist influence on the holiness movement that must be recognized. Stoeffler has reminded us of this, at the same time laying the ghost of Mayer's claim of heretical Pelagian–Socinian–Arminian origins for it.[11] It was the Pietist tradition that carried the torch for Protestant protest Christianity so evident in all holiness groups and not least in the Methodist movement from which their spiritual kinship is derived, and which, according to Stephen Neill "grew up against the tepid conformism of most English religion two centuries ago."[12] Whether we view their call to holiness as imperative or optative, the ideals of the Pietists ensued in great changes in Church life.

The influence of the so–called "Left Wing of the Reformation" has also not been fully realized either. They may well have confused the striving after perfection with perfection itself, but they blew the trumpet of personal sanctity and transformed conduct in a relevant if radical call to valid discipleship to ears in part deafened by the other emphases of the mainline Reformation. Noted by L. A. Hewson in 1982, these elements of the institutional and the charismatic are part of the dual heritage of Methodism.[13] And outside of Methodism itself, the ecclesiastically orphaned church which Wesley never intended to found nor separate from its Anglican parent was eventually, like Booth after him, by birth and adoption to have children and step–children of her own. For some of these groups, especially outside of the British Isles, the Radical Reformation may be said to be the primary paradigm. For Wesley, in his opposition to Moravian–Pietist accommodations to Lutheranism, "was moving in the direction of an older Radical Protestantism."[14] Here is the seed–plot from which the seeds of restitutionism, restorationism, some aspects of revivalism, and certainly voluntarism emerge—some to choke the pure growth of the holiness movement, others to mushroom as did the original radicals into that near spiritual lunacy which only could be produced by a hotbed of sectarianism.[15]

Though we may need to distinguish between what is ardor and what is order, both the holiness movement in general and Wesleyanism in particular view themselves as the inheritors of an unfinished Reformation. Recurrent Methodism, therefore, includes acceptance of the cardinal doctrines of the Christian faith as laid down in the historic creeds: a conviction that doctrine must necessarily issue in personal piety and practical philanthropy; the transforming of character; stress on the work of the Holy Spirit as the enabling power of God; and the use of small groups of committed people through mutual encouragement, correction, instruction, edification, and support in pursuit of personal and social holiness. This includes a persuasive evangelical urge to make known the gospel especially in its saving aspects, a concern for the material as well as the spiritual welfare of the poor, and the recognition of the use of the laity in preaching, pastoral care, and the administration of the movement's affairs.[16]

Believers' Church Synonymies

There are undoubted synonymies between Radical Protestantism and the Believers' Church, and Dale Brown has pointed out the analogies between Anabaptism and Pietism in the common belief in the guidance of the Holy Spirit, the idea of restoration of the primitive church, the centrality of *wiedergeburt* and the ethical motifs of *Nafolge Christi,* and the Christian life as the fruit of faith.[17] The template of these characteristics can largely be superimposed upon groups like the Unitas Fratrum, the Moravian Brethren, certain Anabaptists, early Baptists, Quakers, Methodists, Disciples of Christ, and, as Durnbaugh has indicated, the Plymouth Brethren and the Confessing Church in Nazi Germany.[18] By association and spiritual derivation, body could be added to this skeleton in the form of South African Methodism, the Anglo–American influence of men like Antony van der Lingen and Andrew Murray, Jr.; the Wesleyan Church so constituted by the merger of the Wesleyan Methodist and the Pilgrim Holiness Church, The Salvation Army, the Church of the Nazarene, the Free Baptist Church, the Free Methodist Church, the Africa Evangelistic Band, the Dorothea Mission, and even the more reformed New Protestant Church, known also as the Christian Reformed Church.[19]

A Heritage of Holiness Succession

Robert McAfee Brown has posited that "Long before the sixteenth century, God raised up men to speak his word in the church, to the church, and against the church, but always *for the sake of the church.* . . . In most cases their voices were silenced by the church that was straying further and further from the gospel"[20] However one identifies these voices: in the Anabaptist View which deplored in the Constantinian change the degeneration of the *Corpus Christi* into the *Corpus Christianum* in what Barth saw as an "open or secret betrayal of her holiness, her message, her witness."[21] Yet those suffering dissenters not only represent a theory of possible continuation but also combine much from the Puritan View which assumed its unique character in the Cromwellian revolution in Anglo–Saxon Christianity from 1640 to 1660. This in essence recognizes that the left–wing Puritanism rooted in England was brought to bloom through European cross–pollination by the Anabaptist theology transferred to England on the tide of political developments and the winds of religious persecution. Roland Bainton has shown that the three principles, which on the North American continent are held to be self–evident—the voluntary church, the separation of church and state, and religious liberty—in fact derive from the Anabaptists but were transmitted to later centuries via the Puritan revolution.[22]

Indeed, P. T. Forsyth observed that it was Anabaptism as an exponent of the Spirit that gave Puritanism its fruit and power, thus by its paternal Calvinism and mothered in an English cradle, it nurtured that personal, subjective religion directly characteristic of the Believers' Church and indirectly characteristic of Wesleyanism and its heritage of holiness succession. The cradle has been rocking ever since, and the offspring outgrew its trammeled English swaddling clothes. The holiness movement that emerged from Wesleyanism was one presaged by Pietism; pressured by Puritanism, and particularized by Perfectionism. All three movements were molded by protest, purity, and piety principles. They injected a vital stream of evangelical piety into the veins of cold and dying orthodoxy. Elsewhere I have opined that "the locks of the kingdom would never be forced by a cold–blooded intellectualism, but Wesley, with his qualified synergism, held the key."[23] That key was Revivalism, and its promoters were disciples of "dis–ease"—with themselves, with the world, and with the state of the church.

From the open fields of Moorfields, a former cannon factory leased in 1738 were the first shots fired by some twenty–five souls to not only trigger the Wesleyan Revival but explosively induce revivals around the world. Across the Evangelical isthmus between Establishment and Dissent,[24] the foot soldiers of Methodism stormed the forts of darkness under their banner of Entire Sanctification. These revivals form the links by which the "wesleyanism" of the holiness churches and associated movements established themselves outside of the British Isles, and especially in Southern Africa.

The Kindling Fire of Methodism

Like a colossus, the life, labors, and legacy of John Wesley straddles that era of extremes, the eighteenth century, and the century of struggle—the nineteenth. He stands as the mastermind behind the eighteenth–century revival of Protestant Christianity and as the main link between the Old Protestantism and the New.[25] In the language of one of America's presidents, "The gospel was shrunken into formulas and Wesley flung it fresh upon the air once more in the speech of common man. And men's spirits responded, leaped at the message, and were made whole as they comprehended it. It was the voice of a century's longing—heard from the mouth of this one man."[26] Wesley broke out of a static, status–orientated exclusivist entity to add a further mark to the church—that is, mission. And in doing so, he helped revive a recurrent form of Christianity which is sometimes contained within the frontiers of the Church at large, and is sometimes driven, or drives itself, over those frontiers to find a territory of its own."[27] We consider some of those frontiers now.

The Land of the Sawdust Trail—America

Noting that the origins of Revivalism are rooted in both English Puritanism and European Pietism, it refers more particularly to the later growths of seventeenth and eighteenth century strands of Anabaptism, Puritanism, and Pietism in which the emphasis was placed on personal religious experience, the ideal of a holy life, and the priesthood of all believers as against the spiritual lukewarmness and sacramentalism of the established churches.[28] Backwoodsman *cum* lawyer C. G. Finney ushered in the first or "Finneyite" phase of the American holiness movement in 1839, which gave way to the Methodist phase in the revival of 1858

when, according to Timothy L. Smith, the stream of holiness preaching in the United States assumed flood proportions.[29] Certainly no one can understand either revivalism or the holiness movement in America who does not recognize the marriage of American Revivalism and Wesleyan Perfectionism.

Interestingly J. W. Hofmeyr has pointed out similarities between America and South Africa in the almost plastic ability of religion to adapt to its frontier contexts: the varieties of population movement in the frontier, socio–political and cultural–religious situations, as well as the influence of Dutch Pietism.[30] Out of a maturing revivalism evolved the Frontier Camp Meeting, while in post–bellum America the pattern was perpetuated through William Booth, R. A. Torrey, J. W. Chapman, Gypsy Smith, the inimitable Billy Sunday and the somewhat diluted and devalued revivalism of Billy Graham. But the frontline of evangelical endeavor was held by lesser theological and intellectual giants than an Edwards or a Wesley, and the mass–evangelism, personal–outreach approach tended to be a caricature of what had been a comprehensive program.[31]

Methodism as the first great holiness church,[32] as well as its heirs, began in revival, and most of the churches and movements which constitute the Holiness Movement claim historical continuity to at least the Second Evangelical Awakening, or to that part of it which some designate the "Holiness Revival of 1858–1888."[33] Indeed Sangster claimed this for all of these movements.[34] Yet the holiness stress was often through non–Wesleyan groups and championed by such as T. C. Upham, A. B. Earle, Phoebe Palmer, and many others. There remains therefore a variety of interpretations regarding holiness and Pentecostal themes and, with respect to the "Baptism of the Spirit" especially, no less within The Salvation Army itself. In part it is this unbattened theology that has led to the present–day identity crisis within the Army.

Methodism and The Salvation Army

The Salvation Army, too, was driven over church frontiers to find its own territory. In an obviously identifiable recurrent form of Methodism, however much we may deny it, Booth taught his soldiers to think in terms of campaign tents rather than cathedrals,[35] and left behind the securities of conventional structure, "glad to dwell in the tent of perpetual adaptation"[36] much like the Wesley he so admired. Even admitting the Army to be a creative extension of the

Methodist ideal, Paul Rader opines that it is no copy or attempted revival of Methodism, much less a split from it.[37]

But what of Wesleyan influence on The Salvation Army? This would consist in the standard areas of the idea of experimental religion, the person and place of the Paraclete, the attempt to embody the life of Christ in personal and social holiness, and the development of a kind of church order for the laity is most clearly demarcated. And of course, the unspoken ideal of reconstituting the church according to its primitive pattern was never far away. While Darby's "ruin of the church" doctrine has never held full sway, in the South African context certainly, men like Senior–Major Allister Smith carried the banner for a form of remnant theology characterized by special eschatological emphases and revivalist principles. This included a strong anti–ecumenical stance, motivated by status quo political considerations.[38]

Like Wesley before him, Smith called for a return to the passionate prayer power of our early days, a return to Bible study, a return to our former separation from the world, a return to clarity on issues like divorce, modesty in dress, abstinence from theaters, and "manly disciplined soldiers of the cross."[39] He pleaded, largely in vain throughout the 1950s and 1960s, for the return of the weeknight holiness meeting at corps level, for the sale of Samuel Brengle's books, and for definite expository preaching on the second blessing. "Holiness is dying out in the Army," he wrote, "Yet we were raised to keep alive this teaching."[40] So Smith wrote much from the Pietist viewpoint: separation from the world, strong accent on prayer and Bible study, and the appositive element of protest.

These features are to be found generally in the South African Holiness Movement, as well. Their stress was to spread the doctrine and experience of Scriptural Holiness among the people of Africa, to aim at securing the cooperation of all Christian workers and organized bodies, who have as their aim the promotion of the Wesleyan doctrine of Entire Sanctification, and to adopt any other means that may bring about the moral and social welfare of the people.[41]

Like their Methodist relatives, the Army has sought to maintain that sense of mission which drew men out to seek the lost without thought for the consequences. Here the red–hot flames of revival were faithfully tended when orthodoxy was at its most frigid, and the expectation of a new "burnt–over" district drove them to the splendor of self–sacrificial service that remains unrivaled.

From the first, it has been the Holiness Movement, too, that has enunciated the idea that the gospel was intended for all, irrespective of race or color, though sadly some rather anemically allowed themselves to be dictated to by government policy in respect of separate churches and in educational policy. And in its acceptance of equal status of women for ministry and teaching, the Army through the Holiness Movement crystalized thinking regarding the ordination of women 150 years before the general debate.

The wider holiness movement in Southern Africa may be traced through varying doctrinal nuances, from genuine "second blessing" form through those groups holding a commonality in the Keswick–holiness movement and a link to the agreement, or otherwise, of adult baptism for believers termed by Bengt Sundkler as the "Zion triangle of Wakkerstroom–Kransfontein–the Rand" with Daniel Bryant the connecting link to Dr. J. A. Dowie.[42] W. Spencer Walton, influenced by the "rest of faith" teaching of Canon Hartford Battersby, formed a friendship with Andrew Murray, Jr; out of which arose the Cape General Mission, later the South African General Mission.[43] Murray played a huge role in the South African holiness movement as moderator of the Dutch Reformed Church. Though his views were distinctly Keswick in character, Murray was heavily criticized by his church for his "methodism."

In 1896 the work of the South African Compounds and Interior Mission was begun by A. W. Baker, forming an interesting link with Nazarene church planters Harmon Schmelzenbach and David B. Jones, and Free Methodist G. Harry Agnew. Agnew was instructed in the tenets of Wesleyanism at Sheerness by a Methodist chaplain. He emigrated to America and came into contact with Free Methodists B. T. Roberts and Vivian A. Dake. Impressed by "their plain garb, their shining faces and their burning testimonies"[44] Agnew heard the call to be a missionary in Africa and thus began the march of Free Methodism in South Africa in faithful service and painful endurance. Emphasis was on the camp meeting, personal experience, "tarrying" for the blessing, the "death of the old man," and the removal of the carnal mind. They were called to a belief in the redeemability of a world already living in a present hell,[45] with the difference between Wesley and Roberts being over gradualism in the experience of Christian Perfection.

In 1886, as the *Landdrost* of Johannesburg, von Brandis, was protesting the cacophony of salvation music echoing from the "soap and string" brass instruments of the newly arrived Salvation Army on the Witwatersrand, there emerged the triumvirate of Zion in P. L. le Roux, Johannes Buchler, and former Salvation Army officer Edgar Mahon, dismissed for faith healing and other irregular non–Salvationist practices.[46] These three were responsible for the emergence of the African Independent Churches, many of which derived from a Wesleyan–Methodist background. The influence of American restorationist J. A. Dowie forms the historical tapestry to all three. The Mahon Mission still serves the African Independents in the training of ministers.

Through Johannes Buchler (1864–1944) the Free Baptist Church came into being. In 1968 three holiness streams led to the formation of the Wesleyan Church in Southern Africa: the International Holiness Union which united with the Church of the Nazarene in 1952, the Alliance of the Reformed Baptist Church of Canada, and the African Evangelistic Mission.[47] In the main ancestral figures of these groups, we find not only Seth C. Rees and Martin Wells Knapp, but another former Salvationist, Fred T. Fuge, all imbued with the conviction that "to spread scriptural holiness throughout every land involves joining the entire church in a full–orbed mission to the world."[48] Fuge, a Newfoundlander converted in The Salvation Army, would later play a role in the formation of the Pilgrim Holiness Church in Port Elizabeth, South Africa, in 1907. When the work of the Alliance of the Reformed Baptist Church of Canada (initiated in 1901 in Durban under Dr. H. C. Sanders) merged with the Wesleyan Methodist Church in 1966, it set the stage for the Pilgrim Holiness–Wesleyan merger in 1968, with obvious North American influence as well as conservative holiness factors in a noncharismatic stance that stressed divine healing.[49]

Thus developed the Church of the Nazarene, described as "the right wing among South African holiness advocates"[50] largely through the ministries of Harmon Schmelzenbach (1881–1929), David B. Jones (1888–1950), medical missionary Samuel Hynd, and C. H. Strickland. Jones was saved and sanctified under Reader Harris, departing for Port Elizabeth in 1908. Hynd entered into a holiness experience under the Quaker evangelist Charles Stalker and, upon entering Africa, was described as "marching in the front ranks of these shock troops of holiness, rich in gifts and graces, a born leader of men."[51]

It will be sensed that not only was there an American influence among these holiness groups as well as the figuring of Port Elizabeth as the entry point into South Africa in those days, but also a traceable link to The Salvation Army and a self–styled calling not merely to "out–Wesley Wesley," but to bring the Church back to Pentecost. Further, these have sought to witness to the doctrine of Christian Perfection as handed down since the days of the apostles in their view and mine, in a sacred and uninterrupted tradition.[52]

Apart from a misplaced faith–principle emphasis by elements among these groups, and aberrations of divine healing among others, the concept of holiness is thoroughly Wesleyan, with entire sanctification seen as being provided for in the blood of Jesus, wrought instantaneously by faith, preceded by entire consecration, and witnessed to by the Holy Spirit. This act is wrought by the "Baptism of the Holy Spirit," mostly equated with that entire sanctification which both cleanses from sin and empowers for service. A distinct and critical stage in the Christian life is involved when the root of sin is dealt with and the believer is perfected in love. To most, this involves the historical consciousness of the early church, the impulse of nineteenth century awakenings, including the "Anglo–American Methodism" outlined by S. P. Englebrecht.[53] And it arises out of their Puritan–Pietistic, Reformatory, and Wesleyan heritage, but is colored by the evangelical Protestantism existing in South Africa at the turn of the twentieth century. It remains for all of them, including The Salvation Army, in the words of Mendell Taylor "to translate . . . experience into expedition . . . cleansing into campaigning . . . worship into work, and their communion into a commission.[54]

Notes

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22. Durnbaugh, *The Believers' Church*, p. 21.

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24. George M. Trevelyan in Earle E. Cairns, *An Endless Line of Splendor* (Wheaton: Tyndale House Publishers, Inc., 1986), p. 62, describes the Evangelicals as the "bridge between establishment and dissent."

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Is Wesleyan Theology Only British and American?

Reflections on Salvationist Theology within a Non–Wesleyan Context

Gudrun Lydholm

Introduction

Nearly twelve years ago when I (Danish) joined the newly formed International Doctrine Council with David Guy (British) as chairman and Earl Robinson (Canadian), Phil Needham (American), Christine Parkin (British), John Amoah (Ghanian) as members and Ray Caddy (British) as secretary, we seemed to come from different planets concerning our theological traditions, especially in our use of theological vocabulary and references. Not long after, I noticed that our two North American members referred to "Wesleyanism" quite frequently, as if it was vital to our task of writing a new handbook of doctrine—and more importantly, as if the term was connected to our identity as Salvationists.

I knew of the founder of Methodism, John Wesley; I knew of his brother, Charles Wesley, and of his hymns. But I did not know much about Wesleyanism as a present–day theological field. I had never connected us Salvationists to this theological school. Wesleyanism was simply not part of my theological education or my identity as a Salvationist. It was an unknown field to me. Initially, I assumed that this was due to personal ignorance and not representative of continental Europe or of Scandinavia, but when I tried to introduce the subject to other Army officers as well as theologians outside the Army, I recognized the same

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puzzled expression on their faces. I was far from alone among continental Europeans in my ignorance.

Years ago when I finished my studies for a MTh at Copenhagen University, I chose Geoffrey Wainwright's *Doxology*[1] as part of my reading for the last exam[2] in systematic theology. Although accepted, it was certainly not the usual,[3] for it was uncommon to encounter Wesleyan theologians or Wesleyanism in European studies or theological periodicals. They are not a prominent part of the theological agenda. In recent years Alister McGrath's *Christian Theology*[4] has been used quite widely as an introduction to systematic theology at theological faculties, and we recommend it for our cadets. He is very broad in his "choices" of theologians and theologies and gives a wide and firm foundation. While scrutinizing the book in connection with this article, however, I realized that John Wesley was only mentioned in a few lines, as was Charles Wesley. There was no substantial reference to their theology or to Wesleyanism.

For the last three years I have been involved in an ecumenical project on ordination. It is one shared by the theological faculties of the Universities of Copenhagen, Oslo, Uppsala, Reykjavik, Helsinki, and Åbo Akademi, in which writers from various churches in these Nordic cities are invited to participate. The project chairman, Dr. James Puglisi, is an American Jesuit stationed in Rome.[5] Among the churches represented, the Lutheran[6] tradition dominates with input from all Nordic countries, including Greenland and The Fareo Islands. The Catholic and Orthodox traditions are strongly represented, as well. Delegates from the free churches are Baptists, Congregationalists, and Salvationists—their presence due to a willingness to participate as much as theological factors. It is nevertheless striking that Methodists and Wesleyans are not contributing members of the project.

None of these more personal experiences prove that Wesleyanism is not part of the theological agenda in this part of the world, but they do illustrate that it does not play an influential role in our theological climate.

Theological Influences in Continental Europe

One vivid characteristic of continental Europe is the presence of those churches which have been historically dominant in the theological landscape. Broadly speaking, southern Europe is dominated by the Roman Catholic Church, western Europe by the Reformed Church (Calvinism), eastern Europe by the Orthodox Church, and northern Europe by the Lutheran Church. (This overall picture would need refinement if it were the subject of a more accurate study on church traditions in Europe. However, that is not the case here.) The common feature within Europe is the presence of one dominant church (or two, as in the Netherlands, Switzerland, and Germany) followed by a number of independent churches. In some countries, the dominant church is supported by the state[7] or closely related to the state, a practice either enforced by the laws of the country or reinforced by tradition. For the majority of continental Europeans, church membership and national identity go hand–in–hand.

Because strong links exist, to varying degrees, between a people's culture and their church, minority churches are greatly influenced by the dominant tradition of a country. Cooperation is expected once the theological agenda is set by the dominant church and then dictated by state legislation. However, a willingness for partnerships is also present. In Nordic countries, an affiliation between the Lutheran Church and The Salvation Army is very strong. Among the Salvationists, many describe themselves as Lutheran Salvationists and would look puzzled if it was suggested that they belonged to the Wesleyan tradition.

Within the countries of Scandinavia, membership in the Lutheran Church has more to do with culture than with theology. For centuries the Lutherans were instrumental in the preservation of Nordic languages, literature, architecture, music, education, and social politics as part of the development of national identity. Today, the church still has a strong position within the framework of Nordic culture.

Salvationist Identity in Continental Europe

Another feature of continental Europe is that many Salvationists are first generation Salvationists.[8] Even though the actual influence of the dominant church within a country might be nominal to a family's background, membership to that church remains an essential part of that family's identity.[9]

In response to the BEM document,[10] Salvationists joined in ecumenical study groups as well as forming their own study groups within the Army. This higher profile stimulated new reflections on our own identity and gave room for the development of a more distinct Salvationist self-understanding and theology that differed from the dominant church. The two books published from International Headquarters in response to the BEM document—*One Faith, One Church*[11] and *Community in Mission*[12]—were instrumental in further debates. During the last twenty years, the two pillars of Salvationist thinking—ministry and ecclesiology—are outcomes of that process.

The *Song Book*'s Influence on Spirituality, Theology, and Identity

How much do the practices of worship and celebration influence Salvationist theology? This is a rediscovered question based on old insight. Prosper of Aquitania (390–463 AD), secretary to Pope Leo the Great, originated the phrase *lex orandi—lex credenti* (the law of prayer is the law of faith), meaning that what is being thought about God and man originates from the reality of what is experienced in worship. Only what has value in the experience will have relevance in the thinking, and therefore, to the theology.[13]

A great part of a Salvationist's worship life, both public worship and private devotions, is made up of music and song. We express our own experience and spirituality through the lyrics of our songs. Many of them we know by heart, and we recite them both publicly and to ourselves in our prayers and devotions. To a northern European Salvationist, the *Song Book* has greatly influenced our personal spirituality through the years. In this, we are strongly influenced by John and Charles Wesley, as Methodist hymns were treated from the beginning as doctrinal documents.[14] The *Hymnbook of 1780* was a Methodist manifesto; we have

not expressed ourselves that clearly with our *Song Book,* but nevertheless, it has been instrumental in forming our theology. It is significant that Salvation Army policy has always included the publication of a *Song Book* very soon after its members "open fire" in a country. This has been—and continues to be—the case throughout the world, including continental Europe.[15]

Author Analysis

In order to explore how Wesleyan we are in The Salvation Army of northern Europe, I have analyzed our Scandinavian song books.[16] In the Danish *Song Book,* I categorized the authors according to church affiliation and tradition, choosing only to concentrate on those with more than one song. Of the 541 songs, four categories were determined: Salvationist authors—38%,[17] Lutheran authors—14%,[18] authors of Wesleyan origin—5% (Half of the songs in this category were written by Fanny Crosby, the "Methodist Saint."),[19] and the final category consisting of Baptists, Pentecostals, and others—each with 1%. These findings reveal that the Lutheran influence far surpasses the Wesleyan.

Lutheran hymns appear concentrated in the *Song Book* in connection with the church year—Advent, Christmas, Easter, and Pentecost (plus the harvest, morning, and evening hymns). To this can be added wedding ceremonies and funerals. In other words, worship hymns that influence the significant moments of life—the celebrations—belong to the Lutheran tradition. Because singing is a significant part of celebration, our children already have learned many of these particular hymns. The morning and evening songs also belong to their camp life and family devotions, both practices recognized as foundations to spirituality.

Not surprisingly, most Wesleyan songs fall under the Holiness section or the Praise and Testimony section of the *Song Book,* and through these songs our perception of holiness has been influenced. Authors from the Wesleyan tradition, together with our own, have guided worship life of the Scandinavian Army. (Our own authors are present in all sections of the *Song Book* and are used for all forms of worship.)

Although this brief analysis points to the kind of influence these songs might have on our theology, we also need to look further at the songs' lyrics and ask the question: Do these songs, written from different traditions, really differ from one another?

Lyric Distinctions

The majority of songs from the Danish *Song Book* concentrate on spiritual experience, on our own personal spiritual pilgrimage. "I" is used more frequently than "we." Narratives as well as prayers express *me, my experience,* and *my struggle.* A few use the "we" but they tell the same story. Some songs are personal prayer monologues to God. Others are directed to somebody else—those who *should* hear the gospel in order to have a personal experience. All send a strong message of trust and faith in God, yet they describe Him indirectly through personal experience. The word "personal" here is key. In telling about us and describing our condition, the lyrics of a narrative song differ little—whether written by a Salvationist, Wesleyan, or another tradition. They all belong to the pietist family, expressing our spiritual heritage and, to a large extent, our spirituality.

There is, however, a difference between the majority of our songs, independent of the tradition from which they originated, and the Lutheran hymns, which make up 14% of our *Song Book.* Most of our songs are not directed to God but are narratives about God—praises to God for His creation, His works, and His majesty. Even our songs of prayer are narrative-driven. They discuss God, the life of Jesus Christ, and the work of the Holy Spirit, only concluding with a short prayer with "we" as the subject. These prayer hymns, however, are less concerned with the "me experience" and give balance to the personal narratives, which characterize the majority of our songs as stated earlier.

A final analysis of the song lyrics from the Danish *Song Book* suggests a theological influence deriving from an emphasis on the imperative in our songs, and the tension which results from needing "to do" rather than just needing "to be." The majority of our songs encourage us to be active, to improve ourselves, to develop spiritually, to keep fighting, to keep struggling with ourselves. From these songs comes an undertone of will that flows out into our lives.

Fewer songs are in the indicative. They bring a softer message of living in the present and speak of being found in the mercy of God, of living by faith, of trusting Him and relaxing in the knowledge that He is with us. In these songs the focus is moved from "me" and "us" and is resting on God Himself—who he is, what he has done, what he is doing and will be doing.

Content Structure

The contents of the Danish *Song Book* are divided not by theological titles (such as the Creation or the birth of Jesus) or even by the Christian year as a more Lutheran influence might suggest. Instead, they focus again on the personal experience with the following headings: Salvation and Proclamation; Holiness and the Christian Life; Praise and Testimony; Battle and Service; Festivals—Advent, Christmas, Easter, Pentecost; and Songs for Special Occasions—morning and evening, the year, the home, weddings, sacrifice and dedication, and funerals. The first five sections contain 452 songs; the last section, 89 songs. This structure illustrates a certain Wesleyan heritage, in that we have followed the Wesleyan idea that our songs are revival songs—for the unsaved, the penitent, and the believer. They speak to our personal spirituality.

Worship Today

Several changes have developed in the communal worship of a Salvationist of continental Europe. The traditional holiness and salvation meetings have been amalgamated into a family worship, concentrated in one meeting on Sunday. This change has affected the choice of songs, a focus no longer existing on the holiness or salvation songs. Instead, a broader selection is available. In addition, overhead projectors with PowerPoint displays have replaced the hymnal. Although the volume of singing may have improved—people are now looking up and singing out—the lyrics are unmemorable, unlike those from the songs in the *Song Book.* Instead, they tend to be short and catchy with the focus on praising God rather than expressing personal experience and struggle. Being short and catchy prevents them, however, from being profound. Because they are written for public worship, they do not lend themselves to private devotion and personal reflection as many songs from our *Song Book* do. The origin of these new songs, especially the choruses, is often charismatic—not exclusively pentecostal but not particularly Wesleyan or pietistic. What influence these changes will have on our theology and our spirituality is hard to predict.

Conclusions

In accordance with our Wesleyan heritage, the theology of a Salvationist of northern Europe grows out of our worship life. Our songs, music, prayers, and

preaching together form our theology and spirituality. Worship is not confined to meetings and services; we believe it involves our whole life. Our theology, therefore, is partly created and defined through our varied ministries and the challenges we meet there.

The Danish *Song Book* has been a cherished tool for feeding our spirituality and forming our theology, and I suppose it still has that function to a lesser degree. Though the number of Wesleyan songs are few, the content of our own Salvationist songs (and many other songs) is within a Wesleyan theological context—and certainly within a pietistic theology and tradition. The majority of our songs differ only slightly and serve our purposes equally, regardless of the tradition the author comes from. The Lutheran hymns, however, stand apart from this.

The influence from the old historic churches—the dominant church of each country—still affects the mindset of European Salvationists. The Lutheran Church still holds reign over the Scandinavian countries of northern Europe, however subtle its influence is upon our belief and spirituality, especially those of us in the minority who have never been members of the church or had any other bonds to it. The Lutheran Church simply exists as part of our cultural as well as religious heritage, and by that fact, it sets its mark upon our theology. As with most of continental Europe, our country's theological agenda is partly set by the majority church, and we develop part of our theology in response to that.

Equally true, however, is a subtle Wesleyan influence upon our belief and spirituality, but it is not recognized or identified as such. Continental Europe maintains widespread ignorance of the influences of Wesleyan theology upon their Salvationist population, and signs of remedying this situation are not present. When giving an account of our uniqueness as Salvationists, we refer to William and Catherine Booth and the early Salvationists, but we seldom dig further into Weselyan roots. The influence is there, nonetheless, subtle and unrecognized. But the problem with the unrecognized is that it does not make itself known. It, therefore, is not reflected upon nor verbalized. Northern European Salvationists, in particular, form our theology through reflection, and we express it through words. It is a conscious process, and Wesleyan theology does not present itself into this process with any fortitude.

Notes

1. Geoffrey Wainwright, *Doxology—A Systematic Theology* (London: Epworth Press, 1980).

2. At that time, an exam was given in each of the five theological fields, after your thesis was written, to cover aspects not in your thesis. Based on your reading, you were given a week to write a smaller work—fifteen to twenty pages on a subject—which you had to defend in a half-hour questioning session a week later.

3. Geoffrey Wainwright visited the university for a one-day seminar on Ecumenism. From that seminar came my idea of using his *Doxology*. My plan to incorporate this book was accepted but later ignored in the paper I was given, which concentrated on Leonardo Boff's ecclesiology, also part of the reading.

4. First published 1994 by Blackwell Publishers.

5. The project resulted in a book called *Ritual of Ordination and Commitment in Churches in the Nordic Countries*. It contains twenty-nine articles by twenty-four authors and is expected to be published in the autumn of 2004.

6. In Nordic countries, the Lutheran church is dominant and strongly supported by the state. From eighty to ninety-five percent of the population are members.

7. An example might be Denmark, in which legislation concerning church matters, appointment of bishops, etc. is done by Danish parliament.

8. The Scandinavian countries differ greatly in this respect. A country like Holland has a strong Salvationist tradition with the majority of Salvationists being from several generations. In a country like Finland, the majority of Salvationists are first-generation members. This reflects a gain of new people and a tremendous loss of the Army's own children.

9. The positive side is that recruitment is taking place outside our ranks; the negative side is that many of these succeeding generations have left the Army, so the percentage of each subsequent generation gets smaller.

10. World Council of Churches, *Baptism, Eucharist and Ministry* (Geneva: World Council of Churches, 1982).

11. *One Faith, One Church* (London: The Salvation Army, 1990).

12. Phil Needham, *Community in Mission* (Atlanta: The Salvation Army, 1987).

13. Kevin W. Irwin, *Method in Liturgical Theology* (Liturgical Press, 1994), chap. 1.

14. "The real embodiment of Methodist theology is the Methodist Hymn-book, and especially Charles Wesley's hymns." From J. Earnest Rattenbury, *The Evangelical Doctrines of Charles Wesley's Hymns* (London: Epworth Press, 1941).

15. An example is the Russian songbook published in St. Petersburg in 1994.

16. This being a huge task, I have concentrated the analysis to the Danish *Song Book* with "expeditions" into the Swedish and Finnish songbooks, mainly to see if the overall picture deriving from my analysis could be substantiated by the other two, which it could.

17. This percentage is based on the total number of songs in the book, not on the total number of songs each individual has written.

18. This figure might be higher, as I have not been able to trace the origin of all the authors.

19. This should be the total number of Wesleyan authors I know. The percentage could be higher, but it would be minimal.

A Salvationist Festschrift: Part One of Two

A Journal of Salvation Army Theology and Ministry

For May and September 2004, co–editors Drs. Jonathan Raymond and Roger Green have commissioned a collection of writings that honor and celebrate the lives of Colonels Earl and Benita Robinson. Until retirement this year, Colonel Earl Robinson chaired the Army's International Doctrine Council. He and his wife Benita served as Secretary and Associate Secretary respectively, for Spiritual Life Development and International External Relations at IHQ. Commissioner Philip Needham is guest editor for this two–part tribute to the Robinsons for their many and varied contributions to the unity of Salvation Army theology and ministry. Earl Robinson's lead article in this issue focuses on the Army's indebtedness to the teaching of John Wesley in four areas: the doctrines of humanity, salvation, and holiness as well as holy Scripture as the source of Christian doctrine.

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Never the Same Again

Encouragement for new and not–so–new Christians

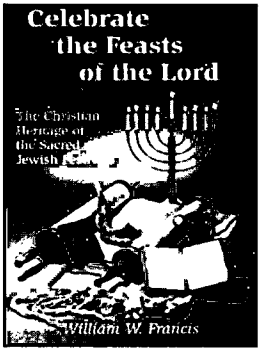
by Shaw Clifton

This book explains the fundamentals and deeper aspects of faith in down–to–earth language, offering great encouragement and sound instruction. Whether readers are new Christians or revisiting the foundations of faith, the author helps them see that as they grow in Christ, they are *Never the Same Again.* 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. The anthology contains classics that have inspired *War Cry* readers over the past half century. Longtime subscribers will find this treasury to spark their memories, while those new to *The War Cry* will benefit from a rich literary heritage that continues to the present day.

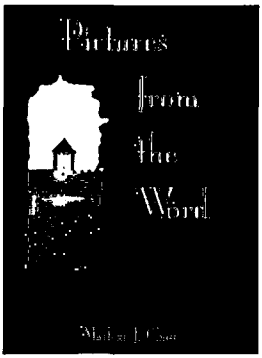


Celebrate the Feasts of the Lord

The Christian Heritage of the Sacred Jewish Festivals

by William W. Francis

This critically acclaimed book offers a fresh perspective on the sacred Jewish festivals, revealing their relevance to modern–day Christians. The work describes 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.



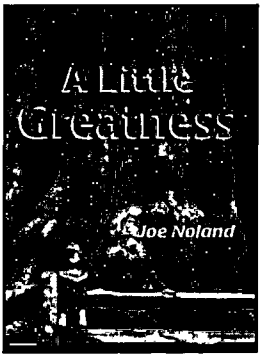
Pictures from the Word

by Marlene J. Chase

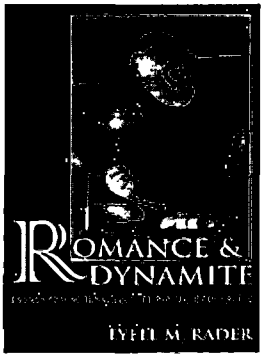
This collection of 56 meditations brings to life the vivid metaphors of Scripture, addressing the frequent references to the vulnerability of man met by God's limitless and gracious provision. The author's writing illustrates passages often so familiar that their hidden meaning eludes us. *Pictures from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

A Little Greatness

by Joe Noland



Under the expert tutelage of auhor Joe Noland, readers explore the book of Acts, revealing the paradoxes of the life of a believer. Using word play and alliteration, Noland draws us into the story of the early Church while demonstrating the contemporary relevance of all that took place. A Bible study and discussion guide for each chapter allow us to apply each lesson, making this an ideal group study resource.



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." Anecdotes and insights on the interplay between science and faith are found in this collection of essays by an "Order of the Founder" recipient known as one of The Salvation Army's most indefatigable evangelists.

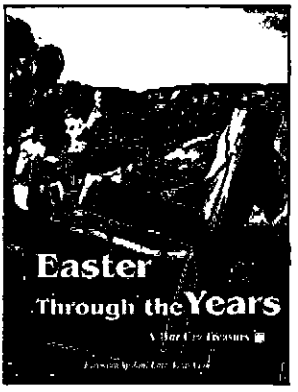
Who Are These Salvationists?

An Analysis for the 21st Century

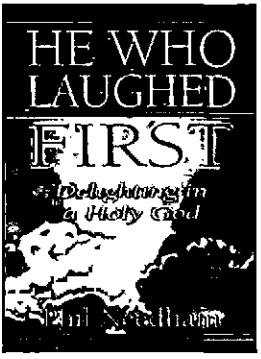
by Shaw Clifton

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 this to be an illuminating look at the theology which drives the social action of its soldiers.

Easter Through the Years
A War Cry *Treasury*



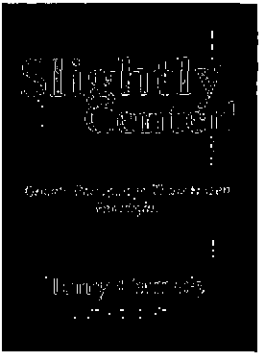
This Easter, spend time reflecting on the wonderful gift of salvation God has given by reading *Easter Through the Years,* a companion volume to *Christmas Through the Years.* Articles, fiction, poetry, and artwork culled from the last fifty years of the *Easter War Cry* will recount the passion of Christ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



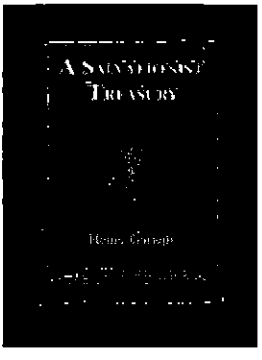
He Who Laughed First
Delighting in a Holy God
by Phil Needham

This invigorating book questions why there are so many sour-faced saints when the Christian life is meant to be joyful. Needham explores the secret to enduring joy, found by letting God make us holy to become who we are in Christ—saints. *He Who Laughed First* helps the reader discover the why and how of becoming a joyful, hilarious saint.

Slightly Off Center!
Growth Principles to Thaw Frozen Paradigms
by Terry Camsey



Church health expert Terry Camsey seeks to thaw frozen paradigms of what is "Army." Challenging us to see things from a different perspective, he urges his readers to welcome a new generation of Salvationists whose methods may be different but whose hearts are wholly God's—and whose mission remains consistent with the principles William Booth established.



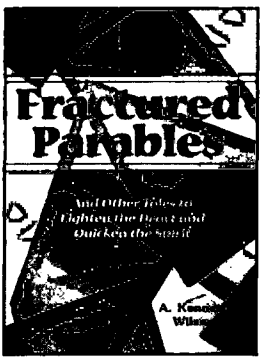
A Salvationist Treasury
365 Devotional Meditations from the Classics to the Contemporary
edited by Henry Gariepy

This book brings to readers the devotional writings from over a century of Salvationists. From Army notables to the virtually unknown, from the classics to the contemporary, this treasure trove of 365 inspirational readings will enrich your life, and is certain to become a milestone compilation of Army literature.

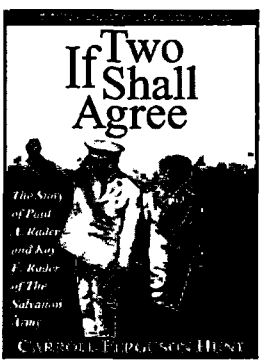
Our God Comes
And Will Not Be Silent
by Marlene J. Chase

Like the unstoppable ocean tide, God reveals Himself throughout all creation and will not be silent. The author shares in her poems the symmetry in all creation that draws us toward the goodness of God. She invites the reader to distinguish His voice that speaks as only our God can speak.

Fractured Parables
And Other Tales to Lighten the Heart and Quicken the Spirit
by A. Kenneth Wilson



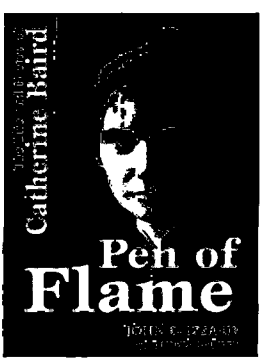
By applying truths of Scripture to contemporary situations, we find that people of the Bible are as real as we are today. Wilson illuminates beloved biblical accounts in a new light by recasting Jesus' parables in modern circumstances and language. He challenges as he entertains us, helping readers see the humor in the mundane while deftly showing the spiritual application.



If Two Shall Agree
The Story of Paul A. Rader and Kay F. Rader of The Salvation Army
by Carroll Ferguson Hunt

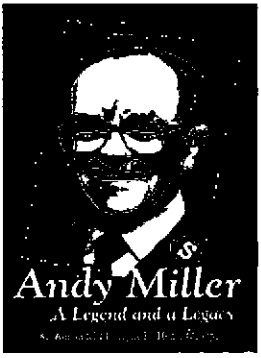
The author tells the fascinating story of how God brought these two dedicated servants together and melded them into a compelling team who served for over 35 years, leading the Army to new heights of vision, ministry, and growth. Read how God leads surrendered believers to accomplish great things for Him.

Pen of Flame
The Life and Poetry of Catherine Baird
by John C. Izzard with Henry Gariepy

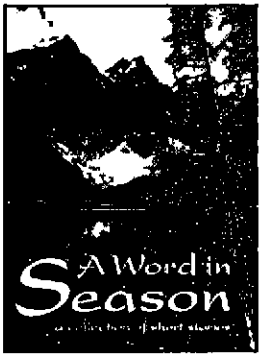


Catherine Baird lived a life of extraordinary artistic value to The Salvation Army. As a poet, hymn writer, and editor, Baird changed the way the Army viewed the importance of the written word. From a decade of research and devotion John C. Izzard has painted a compelling word picture of one of the Army's strongest and yet most delicate authors.

Andy Miller
A Legend and a Legacy
by Henry Gariepy



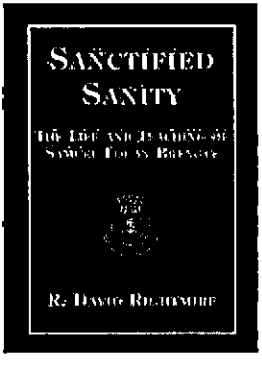
As an American Salvationist, Andy Miller has had a powerful spiritual impact on innumerable lives, both within and outside the ranks of The Salvation Army. His vast ministry across the nation has left its indelible impact upon countless people. Through anecdotes, this biography conveys the story of one of the most colorful and remarkable leaders in the Army's history.



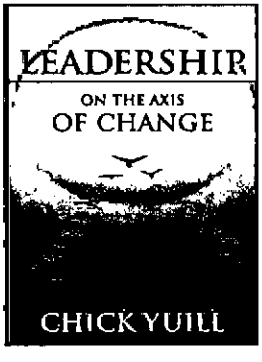
A Word in Season
A Collection of Short Stories

"For every season of our lives," writes Lt. Colonel Marlene Chase in her introduction, "the world of story can help us define our experience and move us beyond ourselves." More than thirty writers, including Max Lucado, have contributed to this compilation, which features factual accounts as well as fictional narratives within the panoply of Christian belief. It's the everyday experiences made extraordinary through faith.

Sanctified Sanity
The Life and Teaching of Samuel Logan Brengle
by R. David Rightmire



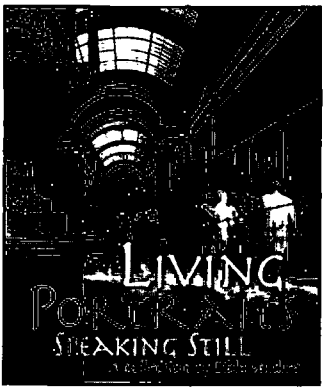
Many Salvationists may still recognize the name, but fewer appreciate the influence that Brengle had on the development of the Army's holiness theology. Dr. Rightmire has written a theological reassessment of Brengle's life and thought to reacquaint those of the Wesleyan–holiness tradition in general, and The Salvation Army in particular, with the legacy of this holiness apostle.



Leadership on the Axis of Change
by Chick Yuill

In great demand as a conference and retreat speaker, Major Yuill describes today's Christian church as an institution that "faces great challenges stemming from inert cynicism within and dynamic changes without." Part manual on the functions and principles of leadership, part declaration of the need for change, this book serves all spiritual leaders with both provocation to action and direction toward success.

Living Portraits Speaking Still
A Collection of Bible Studies



Employing the art of compilation, Crest Books draws on established officer authors and contributors to *The War Cry* to examine the brilliance and vulnerabilities of the "saints of Scripture." *Living Portraits Speaking Still* groups eighteen Bible studies by theme, as a curator might display an artist's paintings. Each "gallery" focuses on a different aspect of God: Portraits of Sovereignty, Provision, Perfection, Redemption, and Holiness.

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