



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.

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

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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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Editorial: The Way of Holiness

Jonathan S. Raymond and Roger J. Green. 1

Is The Salvation Army Really a Holiness Movement?

Alan Harley 5

Holiness in Relation to Salvation: Pneumatological Dimensions of Wesleyan Soteriology

R. David Rightmire 19

Wesleyan-Salvationist Social Action

Earl Robinson 33

Book Review

Bruce Power. 51

Book Notes

Roger J. Green 57

THE WAY OF HOLINESS

Jonathan S. Raymond and Roger J. Green

The year 2009 marks the 125th anniversary of Samuel Logan Brengle's experience of sanctification. To be reminded of that fact is to celebrate not only his life as a gift to the spiritual formation of Salvationists, but also to the larger holiness movement enriched over many decades by his writings on holiness. We also celebrate more than 10 years of articles on holiness by contemporary Salvationist writers featured over the years in the pages of *Word & Deed*.

It is fitting then that this issue begin with two new contributions to Salvationist literature on holiness: one by an Australian author, Alan Harley, who raises a straightforward yet provocative question – “Is The Salvation Army *Really* A Holiness Movement?” Harley places the word “Really” in italics and proceeds to articulate why. Given the Army's long standing commitment to the doctrine of holiness as the definitive grounding of our denominational identity, our theology, our worship, our ministry, and our expectations for leadership, the author nevertheless presents a case in reality of our ambivalent embrace of holiness. He offers the reader a compelling critique of our drift in practice away from the centrality of our holiness distinctive and suggests reasons for our drift. At the same time the author presents a case for renewal. He sees our return to our roots grounded in a rediscovery and embrace of our Wesleyan understanding of “full salvation and the integration of a strong social conscience with a Spirit-

empowered Christ-likeness.” Harley calls us to be the people we are called by God to be and to reaffirm our commitment to the Founders’ faith.

David Rightmire gives us the other contribution on holiness in his article “Holiness in Relation to Salvation: Pneumatological Dimensions of Wesleyan Soteriology.” Herein, he discusses “the relationship of holiness to the broader concerns of the work of salvation.” David Rightmire carries on where Alan Harley leaves off with a helpful elaboration of a Wesleyan soteriology that underscores the God-man interactive dynamic of grace and response, the understanding of a full salvation as transformation and restoration, and ultimately as renewal to the image of God. This means that sanctification is an essential to the essence of a full salvation. It suggests a continuum of grace from regeneration, to sanctification, and continuing growth in grace, or as he eloquently puts it – a “life long quest for fuller conformity to the image of God as an essential component of the biblical doctrine of sanctification.” Rightmire captures for us Wesley’s idea of “gradual therapeutic transformation” as a holistic salvation which includes not only an inner holiness, but also a moral righteousness in our outward lives. In this sense, Rightmire makes a similar point to Harley’s call for a “Spirit-empowered Christ-likeness” integrated with a strong social conscience that seeks mercy and justice in the world of benefit to humanity. Throughout the process of salvation, the Holy Spirit works to purify and empower providing a salvific context of a continuing restored, interactive and therefore dynamic relationship with God.

Finally, added to Harley and Rightmire’s dual emphasis on the inward and outward realities of holiness, the third paper by Earl Robinson completes the picture by bringing emphasis to the matter of social action and social justice, the outworking of holiness. In his paper entitled “Wesleyan-Salvationist Social Action” Robinson engages examples of John Wesley’s orientation to practical holiness reminding us that “holiness and happiness involve Christians having an impact on society at large through social action.” In that way we may contribute to the establishment of t God’s kingdom on earth. Wesley is described not only as evangelist and ambassador of holiness, but also as social reformer with social action serving as an essential element, of evangelism and an expression of holiness. In essence Earl Robinson presents a picture of the holistic gospel, and the mission of the Church to go into the world as the Body of Christ to preach the

good news and live out the good news. He does the reader a significant service in reviewing the series of dialogues on the matter with the World Evangelical Alliance, Lausanne committee for World Evangelization and a series of conferences and consultations where the relationship between evangelism and social responsibility has been the focus of significant concern and dialogue. In part due to these dialogues, an abiding and strengthened concern by Army leadership has most recently occasioned the establishment of the Army's International Social Justice Commission. The ISJC was established in part to partner with others in developing creative strategies to contemporary social justice issues.

The content of this issue naturally reflects a sustained commitment of *Word & Deed* to our Wesleyan-Salvationist holiness doctrine as the key, central distinctive of our common life together as Salvationists. The writings of Harley, Rightmire, and Robinson together offer a mosaic that challenges our thinking and compels us to reflection on the state of the doctrine of holiness within the life of the Army world wide. As we celebrate the 125th anniversary of Brengle's own experience of sanctification and the profound impact of his writings on the Army and on the larger holiness movement, we envision the potential impact of a renewed fidelity and commitment to a Wesleyan-Salvationist understanding of Scriptural holiness.

Finally, Bruce Power's review of Harold Hill's recent book, *Leadership in The Salvation Army: A Case Study in Clericalization*, brings to light valuable discussion of leadership challenges facing The Salvation Army in the twenty-first century. As our present situation changes and as we continue to make history, Hill's work will be looked at closely by scholars whose focus is on the study of The Salvation Army as a compelling reality within the large arena of Christian history and thought. It may hold particular interest for the majority readership of *Word & Deed* who are insiders and stakeholders in the Army's future.

Jonathan S. Raymond

Roger J. Green

Is The Salvation Army *Really* A Holiness Movement?

Alan Harley

It is not uncommon to hear The Salvation Army defined as “a holiness movement.” To be precise, the Holiness Movement is a family of denominations sharing a common theological heritage, of which the Army is part. Nazarenes, Wesleyans and Free Methodists are major bodies within that movement. In North America that family relationship is made visible by the existence of the Wesleyan Holiness Consortium (which grew out of the Wesleyan Holiness Study Project), of which the Army, the denominations referred to above and some others, are members.

To define the Army as a “holiness movement” within that wider family is appropriate, given its clear commitment to what is termed “the doctrine of holiness” – which in turn could be termed “the doctrine of the possibility of holy living.” What makes a denomination a “holiness movement” is, however, more than subscription to a doctrine. Holiness is the standard to be observed by the members of that movement. More, it is an experience known in their lives.

Defining a Denomination

Every Christian tradition has its own ethos. This is not the product of any one feature of the tradition, but a combination of factors, and the major ones are:

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1. Its theology

In this connection Salvationists have a clearly spelled out theological position.¹ It reflects a nuanced, ecumenical, evangelical and biblical understanding of the Christian faith. Within its official doctrines can be traced the influences of Nicæa, Chalcedon, the Reformation and the Wesleyan Revival.

The Wesleyan component finds expression in the statements having to do with regeneration, the inner witness of the Spirit, and entire sanctification. It is the latter that places the Army within the holiness tradition. Whereas other traditions see sanctification as *part* of their understanding of the Christian life,² the Army and the other "holiness churches" place it at the center of their soteriology. They speak of a "full salvation" in which God does much more than justify and regenerate the sinner. Salvation is seen as being applied to every part of the life of the believer. It is thus "full" or "entire". While sharing much in common with Christians of other traditions, the people of the Holiness Movement differ at key points on the understanding of sanctification set forth by Keswick teaching, Catholic spirituality, the Reformed tradition and the Pentecostal movement.

The Handbook of Doctrine has, in its several forms, varied a little in its holiness emphasis. This probably reflects the fact that the doctrine of holiness within The Salvation Army and the wider Holiness Movement has been influenced by two streams – that of American teachers such as Phoebe Palmer, B.T. Roberts and Samuel Logan Brengle with their emphasis on the "baptism of the Spirit" which cleanses and empowers, and that of the Wesleys, W.E. Sangster and F.L. Coutts, rooted in the tradition of the *Book of Common Prayer* and English Wesleyanism, with a primary emphasis on purity and love. Thus, the 1923 edition of the *Handbook* reflected a period when the emphasis was on the eradication of the "roots of bitterness" as the initial sanctifying work. During that period the "second blessing" was widely understood as the "baptism of the Holy Spirit." These concepts are less prominent in the subsequent edition of the *Handbook of Doctrine* and in *Salvation Story*. Too much can be made of this development. It can be traced within the other holiness denominations as well. Indeed, whenever a doctrine is directly linked to an experience we witness an attempt to understand that which has been believed and experienced. (*fides quaerens intellectum*).³ Theologically, then, Salvationism stands within the holiness tradition. Unlike some other churches in the same tradition, however, its

doctrinal statement and official teaching are sufficiently open-ended to provide for differences of thought. It is no theological strait-jacket.

2. Its worship

In a sense the worship or liturgical life of a particular communion does as much if not more than anything else to develop its ethos and create its distinctive character. Catholicism, Quakerism and Presbyterianism are striking examples, speaking respectively, as they do, of worship that is open to the Spirit, worship that is sacrament-centered and worship that is focused on the Word of God.

In its infancy Salvationism developed a distinctive style of worship. Songs were written with a "holiness" emphasis not seen since the days of Charles Wesley. The Sunday morning "service" was styled the Holiness Meeting. No denomination previously had used that term. The main furnishings were not a sacramental altar or a Communion Table but a mercy seat and a Holiness Table. An earlier generation of Wesleyans had made use of 'the mourner's bench' for sinners seeking God, but the Holiness Table was unique to the Army. This innovation reflected the fact that here was the first religious body to actually dedicate its morning worship to the teaching of the doctrine of holiness and the developing of a holy people. Just as the altar at the center of a Catholic church makes it clear that the Mass is at that movement's heart, and in the same way the large central pulpit in the older Reformed churches testified that God's Word was at the center of their worship and witness, so the Holiness Table was the early Salvationists' way of saying, "holiness of life is central to all we do and are."

3. Its ministry

The ministry of a Christian movement is to be understood in more than one sense. The term speaks of the overall mission of that body, of the corporate witness of its people, and of the role filled by those called to leadership and pastoral care.

Whereas many denominations have benevolent ministries, Salvationists embraced 'social work' as integral to what they did and what they were as a people. They did not see themselves as a denomination with a social welfare department but as a people called to follow the example of Christ who ministered to the total person. This holistic understanding has actually been strengthened in past decades by the breaking down of the division between social work and field

work. The inspiration for such a ministry was the experience of Entire Sanctification, which, in Wesley's understanding filled God's people with holy love, a 'social love', as he termed it, which laboured for the bodies and souls of men and women.⁴

So also the evangelistic fervor of Salvationism. As soon as it was born the young movement took to the streets. Its people were "moved with compassion" to tell the world about the Saviour. Holiness for them meant to be filled with God's love – the type of love that drove them to "go into the highways and the byways" and to travel the world – often at great cost – to spread the gospel message.

Its commissioned leaders and pastors, *i.e.* its officers, were to embody the holiness doctrine. William Booth, in a letter to his officers on his 80th birthday, wrote: "Officers must be fully sanctified. Are you?" This standard was spelled out in the official writings of the Movement. The 1923 Handbook of Doctrine states:

In Salvation Army officers the fruits of sanctification are specially manifest in the way they fulfil their duties and responsibilities; in fact, it is impossible to be a really efficient officer without this Blessing. In particular:

- (a.) Sanctified officers take an interest in their work in a way that is possible only to those who do what is customary with their whole heart
- (b.) They show a careful, earnest love to all their people without partiality or respect of persons
- (c.) They are full of brotherly love to their comrade officers, esteeming others better than themselves, and willing that others should be honoured equally with, or more than, themselves
- (d.) They put the interests of God's kingdom and the Army before their own ease and advantage, and are, therefore, always to be relied upon to carry out instructions heartily
- (e.) They calmly trust in God and fight on for victory amidst difficulties of every kind, and remain humble amidst the greatest success
- (f.) Their private lives as well as their public lives prove that they are living for God alone, their spirit and testimony tending to draw those

around them nearer to God and to self-sacrifice for Him.⁵

Again, whereas other traditions may produce a code of ethics for their clergy, Salvationists made it clear that the leadership they sought was to be composed of holy people. This is not meant to imply that in other traditions ordained persons lack this quality but to say that this new branch of the Christian Church set the holiness standard as non-negotiable for its spiritual leaders.

4. Its requirements for membership

Methodism and its offspring, including Salvationism, represent a unique stream within Christianity. The doctrine of Christian Perfection, or Holiness, was enshrined in their doctrinal statements. It was expected that its pastoral leaders would know the experience to which that doctrine pointed. It was also set forth as the standard for *all* its people. Thus this Wesley tradition did all within its power to assure that its people would be holy. Early Methodists and early Salvationists wrote rules to guide their people – something not done by churches outside the Wesleyan/Salvationist tradition. In this sense they resembled the religious orders of old – with the exception that *all* God's people were expected to accept "the rule" – not just the cloistered minority.

But standards are one thing; conformity to the standards is another. The question must be asked, against the backdrop of all that has been said thus far,

Is the Army *Really* a Holiness Movement?

A negative response to the question would not be the correct one. At the same time it is difficult to give an unqualified affirmative response. The framework is certainly in place. The doctrines are unchanged. And around the world there are many who seek, teach and live holy lives. But alongside these facts, some observations must be made.

Holiness denominations are, in a real sense, confessional churches.⁶ They understand their doctrines and how those doctrines make them distinctive. Further, they see themselves as existing for the purpose of spreading the doctrine of Christian Holiness - this is their reason for being. Wesley claimed that God had raised up his movement "to spread scriptural holiness throughout these lands." In such churches the members understand that they are "holiness" people. Their pastors are expected to preach the doctrine.

It would be interesting to poll Salvationists worldwide to determine their

understanding of their theology. My observation is that, compared to Christians in those other "holiness" movements, Salvationists often do not seem to be aware that the doctrine of Entire Sanctification is central to the beliefs of their movement, or, indeed, that it is part of those beliefs.

Many of us who are baby boomers and older were introduced to soldier-ship with little or no teaching of this doctrine. Indeed, examples abound of soldier-ship embarked upon solely in order to qualify to play in the band! This was at a time when Salvationist music was at its pinnacle. It was also a time when training colleges in many places seemed no longer to give a significant place to the teaching of Christian holiness. The old songs were sung, but the singing of those songs often contributed to a corporate piety out of proportion to personal devotion and discipleship.

Where Are We Now?

My purpose is not to deplore decline. In significant ways Salvationism has in recent years experienced renewal and is more spiritually healthy today than a half century ago, particularly within the ranks of its young people. We may not have as many brilliant bands and songster brigades, but there is a genuine awakening amongst Salvationists, and in many places a desire to see the doctrine of holiness taught.

At the same time, the spiritual life of the movement is being led in different directions. There are in some quarters worship expressions and teachings on "spirituality" which trace to Catholicism. This is not in itself a bad thing. Wesleyan theology traces its roots not to the Reformation of Calvin but back through the Methodist, Pietist, Anglican, Catholic and early eastern theological traditions, a fact which has assumed special significance in Wesley studies ever since Albert Outler and others traced Wesley's doctrine of holiness, or Perfect Love, to the influence of the 4th century homilies of Macarius.

We have much to learn from the great spiritual teachers of the historic church of both the West and the East. Just as Wesley's doctrine of the Christian life was shaped to a significant degree by those rich traditions, so reference to them can be found in early Salvationist writings.⁷ However, Salvationism is not Roman Catholic in its theology and the latter's mystical and ascetical theology cannot be a substitute for a Scripture-based understanding of spirituality which

reflects the Wesleyan-Salvationist tradition, i.e. holiness of life in the power of the Spirit.

At the other extreme there is, in many places, an embracing of things Pentecostal. Even as God's people must be willing to learn from the great saints of the past, so they must be open to all that his Spirit seeks to do in their lives and in their worship and witness. But at the same time it is largely due to a lack of solid teaching that causes many a young Christian to see no difference between the early Army's understanding of the "baptism of the Spirit" and that of the Pentecostal and Charismatic movements. In simple terms, the former has to do primarily with cleansing and purity of life, the latter with spiritual gifts and power. Along with this doctrinal shift there is the new expression of worship which has, by and large, replaced the hymnody of holiness with lyrics which, on the whole, have a different emphasis.⁸

Reasons for Doctrinal Uncertainty

One reason why the lament is so often heard "We don't hear holiness preached nowadays" is not merely because new terminology is employed to convey the old message. The problem goes deeper.

a. There are those who do not preach it because they are not convinced it is truly biblical. Indeed, it is possible to question some of the older exegesis. Some earlier "holiness" writings amassed a substantial amount of proof texts, but these were not infrequently employed in a manner not intended by the original writers. Verses having to do with regeneration were at times used to teach a second blessing. Some "holiness" teachers, seeking to bring a level of exegetical sophistication to their message, made much of such things as the Greek aorist tense, suggesting that it invariably referred to a crisis experience (which it didn't).

b. Some who preach and teach were not taught the doctrine in an adequate manner. Training colleges are sometimes blamed for not providing solid teaching on the subject and at times the criticism can be sustained.

c. Salvationism's rich tradition, arguably the most attractive and colorful expression of Protestantism, has at times provided a safe haven *from* the challenge of holy living. Commitment to musical sections and corps busyness – and even the demands of officership – have at times become for some a substitute for

that deeper level of commitment which is essential to holy living.

The list could be extended. But what must be recognized is that the doctrine of holiness is an unusual one. It is one of the few doctrines which require more than mental assent. It cannot be divorced from experience. It reflects the distinctive nature of Wesleyanism, *viz.* it is a theology of Christian experience and it does not work unless it is tied to a warm-hearted knowledge of a God who justifies, witnesses by his Spirit to our salvation, and sanctifies our lives. In this it is virtually unique among the various theological systems. Thus, to assure that the doctrine has a future, close attention must be paid to assuring that the people of the movement enjoy the experience – something that must begin within the Schools for Officer Training.

As an aside, the recognition that this doctrine is the reflection of a distinctive theological tradition requires that in the training of cadets our colleges' textbooks reflect that tradition. The majority of evangelical textbooks in theology are of Reformed origin, which frequently creates cognitive dissonance in the classroom and beyond. The soteriology of Calvinism is not the same as that of non-Calvinism. Similarly, if the movement sees itself as standing within that tradition, it will be reflected in the materials provided in the Trade Departments (by whatever name they are known). Popular evangelical writings will take second place to those written within the tradition of which we are part.

We are witnessing a renaissance of Wesleyan writing and scholarship.⁹ This should, I feel, be seen on the bookshelves of our stores and college libraries and will require clear 'headquarters' leadership for such to take place. In other words, The Salvation Army won't simply drift back into the full tide of the holiness stream; such a move will be intentional and will be viewed as imperative. Brengle wrote:

... it is this Holiness – the doctrine, the experience, the action – that we Salvationists must maintain, otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power in the earth; we shall have a name to live, and yet be dead; our glory will depart; and we, like Samson shorn of his locks, shall become as other men; the souls with whom we are entrusted will grope in darkness or go elsewhere for soul-nourishment and guidance; and while we may still

have titles and ranks, which will have become vainglorious, to bestow upon our children, we shall have no heritage to bequeath them or martyr-like sacrifice, or spiritual power, or dare-devil-faith, of pure, deep joy, of burning love, of holy triumph.¹⁰

The Application of the "Holiness" Message

The successors of John Wesley were criticized for not developing their leader's doctrine of Christian Perfection, or Perfect Love. For example, the Congregationalist, R.W. Dale, delivered an address to leaders and people of the British Free Churches on July 27, 1879, in which he asserted:

There was one doctrine of John Wesley's – the doctrine of perfect sanctification – which ought to have led to a great and original ethical development; but the doctrine has not grown; it seems to remain just where John Wesley left it. There has been a want of the genius or the courage to attempt the solution of the immense practical questions which the doctrine suggests. The questions have not been raised – much less solved. To have raised them effectively, indeed – would have been to originate an ethical revolution which would have had a far deeper effect on the thought and life – first of England, and then on the rest of Christendom – than was produced by the Reformation of the sixteenth century.¹¹

What was needed in the 19th century, when the criticisms were levelled, and what is needed today, is a bigger picture of Full Salvation. Indeed, Dale's statement with its suggestion that a right application of the doctrine of holiness would have a greater effect on our world than did the Reformation, needs to be carefully pondered by any denomination which believes that it is "called unto holiness".

What was traditionally called the "blessing of holiness" was rightly seen as the applying of God's sanctifying grace to the totality of one's personality – the obverse, if you will, of total depravity. And rightly understood it has also to do with a salvation which is 'full' in the sense of having application to every area of human existence. Wesley defined Christian Perfection as "love labouring for the

bodies and souls of men". It is not pietistic individualism (although at times it has been seen as such). It is "full salvation" in which Christians, filled with the sanctifying Spirit of God, apply the salvation message to the whole of life. William Booth affirmed this position. Roger Green notes that:

In his later theology (he) began to understand his doctrine of sanctification in corporate images and categories as well as personal ones. It became clear in his later theology exactly why he interpreted sanctification in this wider dimension ... sanctification was the final answer to the problem of evil. By allying sanctification with the ultimate conquest of the world and of evil, Booth destroyed any concept of the finality of evil.¹²

This Full Salvation doctrine is the most positive understanding of the gospel to be found anywhere. It sees Christ's saving work and his Spirit's sanctifying power as being applicable to every part of the human personality, and the motivation for a gospel which addresses every form of human need. It has application to the whole of society. Social justice, Fair Trade, the environment, the arts, industry, economics and the like are the focus of a sanctified people because they see the redeeming work of Christ as having application to the whole of life. Whereas some forms of pietism flee such engagement with the world, a people whose holiness takes its cue from that of Christ and his Incarnation sees the whole of society as its field of mission.

This world-affirming theology represents a distinctive understanding within the evangelical community, different from that of Fundamentalism and Dispensationalism for whom "Rapture" out of this world is seen as the answer to life's ills. Salvationism and Wesleyanism have, of all the evangelical movements, shown the least interest in "end times" while possessing a keen interest in applying the message of salvation to suffering humanity. The one significant expression of eschatology within the Army was Booth's Post-Millennialism, which was essentially world-affirming. It prompted Salvationists to affirm, "Jesus shall conquer, lift up the strain, evil shall perish and righteousness shall reign."

Some interesting developments can be observed within worldwide Salvationism which suggest a renewing of its distinctive theology. First, there has emerged in recent times a strong social conscience which is seeking to address the issues of justice and fairness. At the same time there is a renewed interest in the doctrine of holiness—a life generally seen as Spirit-empowered Christ-likeness (which, incidentally, is how S. L. Brengle defined it). The challenge is to affirm and embrace the two, and to assure that they are fully integrated so that the experience of Perfect Love becomes the driving force for the social conscience.

Holiness without a social conscience becomes legalistic and harsh—that of Phariseeism. A social conscience without an infusion of perfect love can become just one more expression of “welfare work”. But an experience, both personal and corporate, of inner cleansing and holy love which motivates a people to respond to the breadth of society’s needs and challenges is one which accords with Christ’s plan for his Church in the world, and is a very lovely thing to behold.

Being the People We Are Called To Be

The Salvation Army is probably the largest denomination officially committed to the doctrine of Entire Sanctification. In Australia, where I live, it stands almost alone as the exponent of this doctrine.¹³ This makes Salvationism the custodian of what Wesley called “the peculiar depositum committed to our trust.”

To be such requires continual spiritual renewal in the life of holiness, and the promotion of its message at every level of leadership, in every college, and to every congregation. Official publications must give it a prime position, and its worship must recapture its spirit. This will include some clear direction – probably in the training colleges – of what type of hymnody is appropriate for a holiness people.

Although we are discussing a doctrine which is inextricably tied to an experience, it is nevertheless imperative that we not content ourselves with an existentialist understanding of the Tenth Doctrine. Exegesis must provide the foundation for what we teach. Even the doctrinal statement itself will require careful exegetical study. It is the only one of the Eleven Doctrines actually based

on a scriptural quotation, but that quotation is from the King James Version and its wording is not reflected in newer versions. Will we be preserved blameless *unto* the coming of our Lord Jesus Christ, as the Doctrine and the KJV assert, or *at* his coming, as more recent texts have it, reflecting what probably is a more correct rendering of the Greek preposition. Is 1 Thess. 5:23 referring to a specific experience within the life of the believer, or, as some suggest, a benediction as the letter draws to its conclusion? There is, in my view, sufficient biblical support for the belief that God's desire is to completely sanctify us in this life, and then to keep us day by day from falling. Such a view must be developed by careful study of the scriptures, not just the exposition of one proof-text.

For a movement to maintain a distinctive doctrinal stance, it must have a firm commitment to that position. It must be taught as a "non-elective" to all future spiritual leaders and those leaders must be provided with the basic skills to be able accurately to exegete Holy Scripture. It must be presented in such a manner as to make it attractive to men and women seeking God's will for their lives. And this has particular resonance to the present age with its quest – often quite vague but nevertheless sincere – for 'spirituality.' Christian spirituality is an inner experience of the Spirit of God, which is what the doctrine of holiness is all about.

Such a commitment to this doctrine will provide God-given impetus for all of our social work, vitality in our worship, effectiveness in our witness to the world, and authenticity in the lives of God's people. Much of Methodism drifted from this its central doctrine shortly after the death of John Wesley. Salvationism could do the same. Or, it could reaffirm its commitment to its Founders' faith, and proclaim in a fresh way: "with our banners unfurled to the breeze, our motto shall holiness be."

Notes

1. Cf. Roger Green's *War On Two Fronts-The Redemptive Theology of William Booth*, the two editions of *The Handbook of Doctrine*, and *Salvation Story*.
2. For example, *The Westminster Confession of Faith*, chapter XIII
3. This is seen in the "holiness" writings within our sister denominations. The simple and

helpful works of people such as A.M.Hills were succeeded by those of people such as Mildred Bangs Wynkoop, which have, in turn, witnessed a generation of younger scholars ably defending the doctrine.

4. *Letters*: "To Dr Conyers Middleton" (II, 377)

5. *Handbook of Doctrine* 1923

6. A good example is that of the Church of the Nazarene. Its denominational paper is the *Herald of Holiness* and the "holiness" emphasis is strongly asserted in its many publications.

7. Cf. John M. Todd, *John Wesley and the Catholic Church*, Hodder and Stoughton 1958; S.T.Kimbrough, *Orthodox and Wesleyan Scriptural Understanding and Practice*, St Vladimir's Press. Christian Faragher, an officer in Melbourne, Australia, recently produced a thesis for the Melbourne College of Divinity, *The Hidden Stream: The Contemplative Tradition in the Spirituality of The Salvation Army*, in which she traces these influences in the writings of early Salvationists.

8. There are those who point to the type of unusual phenomena described in Bramwell Booth's *Echoes and Memories* as proof that being "slain in the Spirit" and the like should be evidenced in contemporary Salvationism. This position fails to recognize that whereas for contemporary Charismatics such happenings are evidence of God's blessing and are thus to be encouraged and sought, for early Salvationists the position was "seek not, forbid not".

9. For example, the writings of Randy Maddox, Kenneth Collins, Paul Wesley Chilcote, *et al*

10. *Love Slaves*, Supplies and Purchasing Departments, USA, 1960, p.72

11. Quoted by W. E. Sangster in *The Path To Perfection*, Epworth, 1943, p.168

12. Green, *War on Two Fronts*, p. 59

13. In Australia Methodism merged with Presbyterians and Congregationalists in 1977 to form the Uniting Church in Australia. The Wesleyan and Church and the Church of the Nazarene have a combined membership of around three thousand members nation-wide.

Holiness in Relation to Salvation: Pneumatological Dimensions of Wesleyan Soteriology

R. David Rightmire

Introduction

To properly understand The Salvation Army's commitment to the doctrine of holiness, it is important to place it within the larger context of a Wesleyan understanding of the work of the Holy Spirit in the divine work of redemption. Having dealt with the centrality of sanctification to the Army's theological identity in previous works,¹ it is not the purpose of this article to revisit issues of the doctrine's historical foundations or theological continuity within the movement. Rather, its intent is to better understand the relationship of holiness to the broader concerns of the work of salvation. A more holistic approach to this doctrine will thus help us avoid the pitfalls of viewing sanctification in isolation from the overall redemptive purposes of God.

The Nature of Salvation: Grace and Response

The Christian religion is a *gospel*. It is not the call to accept a revelation, a doctrine, or an ethic, and attempt to live accordingly. It is a gracious summons to put one's sole hope for life in what God has done *for* us, and desires to do *in* us. The grace of God has been revealed in the objective, saving work of Jesus Christ. What God has done, however, must be responded to. Christian faith is grounded in grace, but requires a personal, subjective response (human response to the Divine initiative). John Wesley was firmly convinced of the primacy of

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divine *grace* in the work of salvation, but also found it important to emphasize the role of *responsible* human participation in this gracious work. Thus, he sought to maintain a dynamic relation between divine grace and our response.² God does not overpower but empowers those who yield to his persuasion. The Holy Spirit may draw, but people must consent. The Spirit helps us, but we are also co-workers with God (2 Cor 6:1; Phil 1:19). We work out our salvation, while God is at work in us (Phil 2:12-13).

Although clear with regard to the prevenience and indispensability of God's pardoning/empowering grace for human salvation, Wesley also recognized that God's restoring grace is co-operant; humanity can resist God's gracious salvific overtures. His 1785 sermon on Philippians 2:12-13, "On Working Out Our Salvation," addresses this: "It is important to recall that the reason for our requisite, but uncoerced, participation in the process of salvation is not a deficiency in God's grace (needing the supplement of our efforts), but a quality of God's character: the God we know in Christ is a God of love who respects our integrity and will not force salvation upon us."³ Wesley was convinced that, while we cannot attain holiness (and wholeness) apart from God's grace, God will not effect holiness apart from our responsive participation.⁴

A good image to capture salvation's co-operant nature is that of a *dance* in which God always takes the first step but we must participate responsively. Besides highlighting the Divine initiative in salvation, this image conveys that such responsive interaction takes place over time; salvation is fundamentally *gradual* in process. Although understanding salvation as involving an instantaneous legal act of pardon, Wesley also realized the liability of viewing justification as the end-all of salvation. Increasingly he emphasized the transformation *following* justification, in terms of further growth in holiness. While understanding growth in holiness to be gradual, it was not automatic – but requires a continuing responsiveness to God's empowering grace.

Wesley's doctrine of salvation, although emphasizing progressive growth, understood the important place of instantaneous transitions in Christian life. Both justification and entire sanctification ("*second work of grace*") are recognized to be critical moments in the process of salvation. In each case, instantaneousness is seen as underscoring the unmerited nature of God's saving work. But Wesley was quick to affirm the importance of our responsive growth *fol-*

lowing these initiatory events. Thus, while allowing for momentary transitions in the Christian life, he integrally related these transitions to gradual growth in response to God's grace.

2. Salvation as Transformation

Following his Aldersgate experience of 1738, Wesley became a vigorous champion of "justification by faith alone," in order to accentuate our absolute dependence upon God's grace. He now sharply rejected any notion of required good works or holiness *prior* to justification. But what about works *after* justification? Wesley consistently emphasized that one who enjoys God's gracious justifying Presence will naturally respond in good works and holiness. As time passed, he increasingly emphasized that such works were necessary for the progress of our Christian life. That is, he insisted on a dynamic inter-relationship between our *response* and God's *grace*. Although maintaining justification by *faith alone* (in order to safeguard *sola gratia*), Wesley recognized that such a faith is *not alone*, but is meant to issue in faith righteousness. His favorite text for preaching on faith and good works was Galatians 5:6, which speaks of "faith working by love."⁵

The view of grace that has been dominant in much contemporary evangelical theology has opened the door to the possibility of antinomianism. The "faith alone" gospel stems from the Reformation's rediscovery of grace; i.e., God's love is unconditional in that it does not require ethical righteousness on humankind's part as a basis for acceptance. A problem can arise from this emphasis on grace when it implies that God deals with sin but leaves the sinner as is (reflected in Luther's *simul justus et peccator*). But a more profound understanding of grace balances grace as *attitude*, or "unmerited favor," and grace as *transformation*. While the latter meaning was dominant in medieval Roman Catholic piety, it made transformation the *basis* of acceptance. The genius of Wesleyan theology is its emphasis on both grace as attitude *and* transformation (*via media*). John Wesley recognized these two meanings of grace, as evidenced in his sermon "The Witness of Our Own Spirit":

By the "grace of God" is sometimes to be understood that free love, that unmerited mercy, by which I a sinner, through the merits of Christ, am now reconciled to God. But in this place

[2 Cor 1:12] it rather means that power of God the Holy Ghost, which “worketh in us both to will and to do his good pleasure.” As soon as ever the grace of God in the former sense, his pardoning love, is manifested in our souls, the grace of God in the latter sense, the power of his Spirit, takes place therein.⁶

In this way, Wesley was able to hold together emphases on “faith alone” and “holy living,” resisting the polarizations toward one or the other. Unfortunately, many Wesleyans have not maintained the same delicate balance. Many who have opted to emphasize his teaching on sanctification have tended toward legalism as a result of failing to teach holiness in the context of “faith alone.” Authentic Wesleyan-holiness theology, however, avoids both legalism and antinomianism.⁷

When we look at salvation from the standpoint of the Spirit, we view it in relational, affective terms. Martin Luther’s experience of salvation as justification has influenced the Christian understanding somewhat toward legal terms. Emphasis has been placed on the sinner’s change of status, from guilty to not guilty, rather than on personal union with God. What’s needed is a stress on both legal and relational emphases, with an understanding that the former needs to lead to the latter. Luther fastened on something important—the removal of our condemnation, but this is only one facet of salvation, part of a much larger whole. Salvation is the Spirit drawing us toward participation in the life of the triune God. The Spirit summons us to a transforming friendship with God that leads to sharing in the triune life.

Acquittal before God is only the beginning, not the end of salvation. After being justified, we enter the process of being conformed to Christ and anticipate sharing God’s glory in the new community and new creation. The apostle Peter expresses this by referring to Christians as being able to “participate in the divine nature” (2 Peter 1:4). Justification is a moment in salvation, but not necessarily its central motif. As a step along the road of salvation, it points forward to transformation and union. Since we have been forgiven, our eyes are on the goal of union with the love of God. *The key thing is that salvation involves transformation.* It is not cheap grace, based on bare assent to propositions, or merely a

change of status. Romans 5 with its doctrine of justification is followed by Romans 6 with its promise of union. If there is no newness of life, if there is no union with Christ, if there is no liberation from the dominion of sin, there is no salvation.⁸

This fuller understanding of salvation is reflected in the following hymn by Charles Wesley:

Savior from sin, I wait to prove that Jesus is thy healing name,
To lose, when perfected in love, whatever I have, or can, or am:
I stay me on thy faithful word, the servant shall be as his Lord.

My heart, which now to God aspires, the following moment cleaves
to dust;
My firm resolves, my good desires, my holy frames—no more I
trust,
Poor, feeble, broken reeds, to you; my goodness melts as morning
dew.

I feel that thou wouldst have me live, and waitest now thy grace to
show;
When I am willing to receive the grace, I all thy life shall know;
And thou art striving now with me, to get thyself the victory.

Answer that gracious end in me for which thy precious life was given
Redeem from all iniquity, restore, and make me meet for heaven;
Unless thou purge my every stain, thy suffering and my faith are vain

'Tis not bare release from sin, its guilt and pain, my soul requires;
I want a Spirit of power within; Thee, Jesus, thee my heart desires,
and pants, and breaks to be renewed, and washed in thine all-cleansing
blood.

I ask not sensible delight, the joy and comfort of thy grace;

Still let me want thy blissful sight, let me go mourning all my days;
 With trembling awe thy ways adore; but save me, that I sin no more.⁹

3. Salvation as Renewal in the Image of God

Through the centuries theologians have offered several different interpretations of the meaning of *imago Dei*. Many ancient (e.g., Augustine) and modern (e.g., Karl Barth) theologians have conceived of the image of God in terms of *relationship*. Several contemporary thinkers have understood this relationship as fourfold: with God, with others, with the earth, and with self. The primary relation constituting the *imago Dei* is humanity's relation to God, in the sense that a person's right relation to others, the earth, and self is dependent on a right relation to God. From a Wesleyan perspective, the *imago* was lost as a consequence of the Fall, but a reflection of it is restored by the activity of prevenient grace. Thus, the great purpose of redemption, biblically and theologically understood, is to restore humanity to the image of God. The total process of salvation from its beginning in the new birth, its "perfection in love" at entire sanctification, and its progressive development toward final glorification has as its objective the restoring of humanity to its original destiny. Pre-Fall humanity experienced freedom for God, freedom for the other person, freedom from the earth, and freedom from self-domination. All of these relations were disrupted by the Fall, and humanity stands in need of having the relations restored by the redemptive process. Full salvation is thus viewed as the restoration of these proper relations.¹⁰

For Wesley the essence of *sanctification* is the renewal of humankind in the image of God. Few concepts appear more frequently in his published sermons. Every aspect of the redemptive activity of God in human life is at some time referred to in this way, including *regeneration*, *entire sanctification*, and *growth in grace*. Thus, Wesleyan theology recognizes the lifelong quest for fuller conformity to the image of God as an essential component of the biblical doctrine of sanctification. This is not to deny the reality of a decisive encounter with God in which one can be perfected in love. But there is a significant distinction between ethical perfection and perfection in love. Wesleyan belief, broadly understood, views sanctification as a lifelong process that moves along by stages, and "entire sanctification" as a critical moment within this process.

Wesley regularly described this process with a phrase borrowed from the apostle Paul: "faith expressing itself through love" (Gal 5:6). In fact, the essence of Wesley's understanding of the content of sanctification is to be seen in terms of love. While love is present in the believer's experience from the moment of the new birth, it is present in a "mixed" form (with self-love, love of the world, etc.), but the movement of grace ideally brings one to the moment of "entire sanctification," which Wesley almost without exception defined as "the loving God with all the heart, soul, mind and strength, and one's neighbor as oneself."¹¹

4. Holistic Salvation

Wesley understood salvation to involve three dimensions: 1) *justification/pardon* – salvation begun; 2) *sanctification/holiness* – salvation continued; and 3) *consummation/glory* – salvation finished. Salvation is thus understood as deliverance 1) immediately from the *penalty* of sin; 2) progressively from the *plague* of sin; and 3) eschatologically from the very *presence* of sin and its effects. Throughout his various considerations of human salvation, Wesley focuses on the middle dimension of deliverance from the plague of sin, although always in integral relation with the other two dimensions. Although understanding the future (eschatological) dimensions of salvation, he insisted that the salvation that is perfected in heaven begins on earth as a present reality. Present salvation, however, involves more than deliverance from the penalty of sin (juridical consequences), but also salvation from the plague of sin. In treating salvation as deliverance from the plague of sin, Wesley came to distinguish between the instantaneous restoration of our responsive participation in God (the New Birth) and the resulting *gradual therapeutic transformation* of our lives (sanctification proper). He understood the crucial problem of sin not only as juridical guilt, but also as spiritual debilitation and affliction. Hence, salvation from sin must involve more than pardon; it must also bring healing.

Wesley insisted that salvation must involve not only inner holiness, but also the recovery of actual moral righteousness in our outward lives. He stated: "By salvation I mean, not barely deliverance from hell, or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God in righteousness and true holiness, in justice, mercy, and truth."¹² Such transformation obviously has ethical dimensions. Inner holiness of what

Wesley called our “tempers” (intentions or inward inclinations), is balanced with outer holiness in our relationships; and renewed relationships with “others” nurtures healed relationship with our “selves.”

5. The Holy Spirit as the Agent of Restoration¹³

Wesley equated the Holy Spirit with God’s gracious empowering Presence restored through Christ. He incorporated the aspect of grace as pardon (characteristic of the Western church) into his larger emphasis on grace as power (similar to the Eastern church). The aspect of grace as *power*, however, was most definitive for him. For Wesley, then, the Holy Spirit was the restored Presence of God in our lives, empowering us. The Spirit’s power enables us to become holy; in other words, to love and serve God as we were intended. Wesley often put this point in therapeutic language: the Holy Spirit is the Divine Physician whose Presence effects the healing of our sin-diseased nature, enabling persons to love and serve God. Sanctification, thus, is a process of character-formation that is made possible by a restored participation of fallen humanity in the Divine life and power.¹⁴

Wesley understood the Spirit’s restorative work to be multi-faceted, including five dimensions:

1) *Universal Restoring Presence of the Spirit* – Wesley’s identification of the purpose of the Spirit’s Presence in the world is to convince non-believers of sin. The most rudimentary expression of the Spirit’s work is the universal restoration of the Divine Presence in human life, by virtue of Christ’s atonement (prevenient grace). This Presence effects the partial healing of our debilitated human faculties, sufficient for us to be convinced of our sin and capable of responding to God’s overtures for restored relationship. If we welcome these overtures, we open ourselves to further dimensions of the Spirit’s work.

The Christocentric nature of the work of the Holy Spirit is revealed in his application of the benefits of the death of Christ to humanity. Thus, the atonement of Christ is the foundation for all grace – prevenient, convincing, and sanctifying — which God showers on the world, but it is the Holy Spirit who conveys these benefits to humanity. And with respect to prevenient grace in particular, the benefits conveyed are fourfold.

First, in keeping with this doctrine of original sin, Wesley denied that fallen human beings possess natural free will. Nevertheless, he avoided the deter-

ministic implications (elimination of moral responsibility, etc.) of this denial by affirming that a certain measure of free will was supernaturally restored to all people by the Holy Spirit, based upon the work of Christ.

Second, just as Wesley appealed to John 1:9 ("The true light, which enlightens everyone, was coming into the world" – his favorite verse to explore the reality of prevenient grace) to argue for a partial restoration of free will, so too he appealed to this portion of scripture to indicate that humanity has not been left in the "natural" (fallen) state, devoid of all grace and therefore knowing nothing of God, but that all people have at least some knowledge of God and his attributes, however clouded or scant this knowledge may be.¹⁵

Third, the Spirit of Christ, a biblical and Wesleyan synonym for the Holy Spirit, is also involved in mitigating some of the most damaging effects of the Fall by illuminating the minds of humanity, that is, by providing men and women with some knowledge of general moral principles, of right or wrong, as expressed in the law of God itself.¹⁶

Fourth, in his sermon "On Conscience" (1788), Wesley argues that although in one sense conscience may be viewed as natural, since this faculty appears to be universal, yet, properly speaking, "it is not natural; but a supernatural gift of God, above all his natural endowments."¹⁷

The gracious ministry of the Holy Spirit in each of these four areas, his application of the benefits of Christ's atonement, has two important consequences. First, these gifts of grace are universal and are not restricted to Christian believers. Thus, the Holy Spirit has *already* acted in a broad way even before humanity is fully aware of this. And such initial activity is one facet of what is meant by "prevenience." The second major consequence of the Spirit's prior work is an anthropological one and concerns the basic moral and spiritual condition of people. To use a maxim drawn from Wesley's sermons, "God worketh in you; therefore you can work ... God worketh in you; therefore you must work."¹⁸ Kenneth Collins observes that:

Wesley's understanding of grace, different in so many respects from that of the continental Reformers, issues in a thoroughgoing synergism, but clearly avoids both Pelagianism and Semi-Pelagianism because the *initium fidei* (the first move in the process of salvation) is clearly from

God. But precisely because God has previously acted and continues to do so, humanity must not sit on its hands, so to speak, but must improve the considerable grace of God already given.¹⁹

2) *Convincing and Illuminating Work of the Spirit* – Since the Holy Spirit is intimately involved in the operations of the conscience, He plays a leading role in the process of repentance: convicting, illuminating, and teaching. For Wesley, conviction and illumination go hand in hand. Those whom the Holy Spirit convicts He also illumines, making us aware of the sinfulness of our lives in the light of God's Word and revealed righteousness.

The Spirit's work of conviction is not exhausted in bringing the sinner to repentance. Thus, once a person does truly repent and is justified, a further work awaits, namely, the conviction not of actual sins but on inbred sin – the painful recognition that the carnal nature, with all of its lusts, yet remains in the life of the believer. What is needed is a *second repentance*. Wesley distinguishes between first and second repentance as follows: "Repentance is of two sorts; that which is termed legal, and that which is styled evangelical repentance. The former is a thorough conviction of sin. The latter is a change of heart from all sin to all holiness."²⁰ This *second repentance* involves a conviction of the carnal nature and of original sin which "remains, but does not reign."²¹ Wesley thus makes a distinction between a repentance which is necessary at the beginning of the Christian life (a conviction of *actual sin*) and a repentance "which is requisite after we have believed the gospel" (a *conviction of inbred sin*).²²

3) *Witness of the Spirit* – Wesley claimed that the authentic basis for anyone's assurance of God's pardon is a direct activity of the Holy Spirit that inwardly impresses upon them that they are children of God. As he put it, the Spirit "sheds the love of God abroad in their hearts;" (Rm 5:5). As this suggests, he did not construe the Spirit's witness to be an esoteric verbal communication, but an inward awareness of merciful love that evidences our restored relationship to God. Wesley's fundamental conviction was that authentic Christian obedience flows out of love, and that genuine human love can only exist in *response* to the prior empowering manifestation of God's love to us. The Spirit's witness is precisely such a manifestation of God's love in individual hearts, enabling them to respond and grow in Christ-likeness. Any model of the Christian life

which excludes this witness would suggest that humans grow in Christ-likeness through their own power. In other words, Wesley emphasized the Spirit's witness with our spirit partly because it was another way for him to accent the initiative of God's *grace* in our salvation, while simultaneously explaining our ability to respond to that grace.

4) *Fruit of the Spirit* – Wesley's interest in the Spirit's work in the life of the Christian reached beyond the evidence of restored relationship itself to its effects in their lives ("holy tempers"). The biblical term that Wesley took up to describe these effects was the "fruit of the Spirit" (Gal 5:22-23). There appears to be some pattern to Wesley's understanding of the fruit of the Spirit. What is most apparent is the primacy of love among the "holy tempers." All other fruit flow from and find their place in connection with this love ("the root of all the rest").²³ Notice the stress on a real change in the life of the believer. This gracious work of the Spirit begins in the heart, but love, of course, cannot be hidden, and it is soon revealed in the thoughts, words, and actions of those who walk by the Spirit.

Wesley's own concern was that his people recognize that these are truly *fruit* of the Spirit. That is, these dispositions to truly Christian action are not inherent human possessions. They emerge in conjunction with the empowering Presence of the Holy Spirit in our lives. What about the virtues of the unregenerate? In keeping with his mature understanding of prevenient grace, virtues of the unregenerate are the fledgling effects of the Spirit's initial restored Presence among humanity, while Christian "tempers" are the more vigorous effects of the deepened Presence of the Spirit in those who welcome God's overtures. In either case, the affections behind *responsible* human actions are gifts of *grace*.

5) *Gifts of the Spirit* – Wesley made a distinction between the extraordinary and the ordinary gifts of the Spirit. The former included such things as "gifts of healing, of working miracles, or prophecy, of discerning spirits, the speaking with diverse kinds of tongues, and the interpretation of tongues"(1 Cor 12:9-10).²⁴ And the latter embraced "convincing speech, persuasion, knowledge, [and] faith..."²⁵ Wesley understood the extraordinary gifts to have almost entirely ceased with the rise of Constantine in the fourth century. In the light of charges of "enthusiasm" (irrational fanaticism), Wesley treated the possibility of extraordinary gifts in the church of his day with a good deal of reserve.

He much preferred to talk about the fruit of the Spirit (Gal 5:22-23) than the gifts, writing: "Without busying ourselves then in curious, needless inquiries touching the extraordinary gifts, let us take a nearer view of these his ordinary fruits, which we are assured will remain throughout all ages."²⁶ Wesley did not discuss the gifts of the Spirit very often. He spent more time treating the "ordinary" operations of the Spirit. This is not meant to imply a de-emphasis of the spectacular and an emphasis on the common, but an emphasis on the *enduring* operations of the Spirit over the *exceptional* manifestations. In this regard, Wesley more frequently stressed the fruit of the Spirit than the gifts of the Spirit.

Conclusion

A Wesleyan perspective on the nature of holiness is thus to be viewed in the larger context of the doctrine of salvation. As we have seen, the nature of Wesleyan soteriology involves cooperant and progressive growth in grace, marked by instantaneous transitions. Further, salvation is understood as participation in the life of the triune God – involving transformation. In this light, Wesley conceived of sanctification as the renewal of humankind in the image of God.

Salvation is to be viewed as dynamic and multi-dimensional, involving deliverance from the *penalty* of sin (justification), the *plague* and *power* of sin (sanctification), and ultimately, the very *presence* of sin (glorification). Throughout this process, the Holy Spirit applies the effects of Christ's redemptive work, serving as the agent of restoration, bringing healing, and enabling persons to love God. Thus, sanctification is the means by which restored participation in the Divine life is made possible. The Holy Spirit functions throughout the process of salvation as a purifying and empowering presence, providing assurance of a restored relationship with God, as evidenced primarily in the fruit of his effectual inworking.

Notes

1. See: R. David Rightmire, *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle* (Alexandria, VA: Crest Publications, 2003); *Sacraments and the Salvation Army: Pneumatological Foundations* (Lanham, MD: Scarecrow Press, 1990).
2. Underlying such a synergistic understanding of salvation is Wesley's integration of the juridical concerns central to the Western Christian traditions within a larger relational emphases characteristic of Eastern Christian traditions. The result of this synthesis is a recognition that God's freely-bestowed grace functions co-operantly, empowering the spiritual renewal of those who responsively participate in it. See: Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Abingdon Press, 1994)
3. Albert Outler, editor, *The Works of John Wesley* [Bicentennial Edition], *Sermons*, 4 volumes (Nashville: Abingdon Press, 1984-87 ff.), 3:199-209.
4. Wesley quotes Augustine in this regard: "[God] who made us without ourselves, will not save us without ourselves." Sermon 63, "The General Spread of the Gospel," Outler, *Works*, 2:490; and Sermon 85, "On Working Out Our Own Salvation," Outler, *Works*, 3:208.
5. This phrase became the focus of exegetical debate between Roman Catholics (faith is generated through works of love) and Protestants (faith is the energizing source of acts of real love). Wesley attempted an exegetical *via media* in this area. On the one hand, he affirmed that Christian faith (understood subjectively) is evoked in us by an act of love (RC); on the other hand, he was equally convinced that faith (understood "objectively" as the witness of the Spirit) is the energizing source of our acts of love for God and others (Prot.). Note the attempt to preserve the inherent connection of faith and works embodied in the canonical dialogue between James and Paul.
6. Thomas Jackson, editor, *The Works of the Reverend John Wesley*, 14 volumes (Grand Rapids: Zondervan, 1958), 5: 141; cf. Maddox, *Responsible Grace*, 84-87 for discussion of these two views of grace.
7. For an ethical assessment of the balancing of concerns for holy living and "faith alone" see: H. Ray Dunning, *Reflecting the Divine Image: Christian Ethics in Wesleyan Perspective* (Downers Grove: Intervarsity Press, 1998).
8. See especially, "Spirit and Union" in: Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: Intervarsity, 1996), 149-83.

9. G. Osborn, editor, *The Poetical Works of John and Charles Wesley* (London: Wesleyan Methodist Conference, 1869), 2: 130-32; cf. John Lawson, *The Wesley Hymns: As a Guide to Scriptural Teaching* (Grand Rapids: Zondervan, 1987), 144-45.
10. H. Ray Dunning, *Grace, Faith and Holiness: A Wesleyan Systematic Theology* (Beacon Hill, 1988), 488-98.
11. Dunning, *Reflecting the Divine Image*, 77. Cf. Mt 22:37-39; Mk 12:30-31; Lk 10:27.
12. "A Farther Appeal to Men of Reason and Religion," Outler, *Works*, 11:106.
13. See: "Holy Spirit," chapter 5 in Maddox, *Responsible Grace*.
14. This understanding of sanctification has significant parallels with the Eastern Orthodox theme of deification (*theosis*). See: Randy Maddox, "John Wesley and Eastern Orthodoxy: Influences, Convergences and Differences," *Asbury Theological Journal* 45 (Fall 1990): 29-53.
15. John Wesley, *Explanatory Notes Upon the New Testament* (Grand Rapids: Baker Books, 1987), 363.
16. Wesley, "Original Nature, Properties, and Use of the Law," Outler, *Sermons*, 2:7.
17. Outler, *Sermons*, 3:105.
18. "On Working Out Your Own Salvation," Outler, *Sermons*, 3:206, 208.
19. Kenneth J. Collins, *A Faithful Witness: John Wesley's Homiletical Theology* (Wilmore: Wesley Heritage Press, 1993), 65.
20. Wesley, *Explanatory Notes*, 15.
21. "On Sin in Believers," Outler, *Sermons*, 1:327.
22. "The Repentance of Believers," Outler, *Sermons*, 1:336.
23. Wesley, *Explanatory Notes*, 485.
24. "Scriptural Christianity," Outler, *Sermons*, 1:160.
25. "The More Excellent Way," Outler, *Sermons*, 3:263.
26. "Scriptural Christianity," Outler, *Sermons*, 1:161.

Wesleyan-Salvationist Social Action

Earl Robinson

All who are ordained and commissioned as officers of The Salvation Army are required to sign and commit themselves to the Officer Covenant that reads as follows:

"CALLED BY GOD

**to proclaim the Gospel of our Lord and Savior Jesus Christ
as an officer of The Salvation Army**

I BIND MYSELF TO HIM IN THIS SOLEMN COVENANT

to love and serve him supremely all my days,

**to live to win souls and make their salvation the first purpose of my life,
to care for the poor, feed the hungry, clothe the naked, love the unlovable,
and befriend those who have no friends,**

**to maintain the doctrines and principles of The Salvation Army, and, by God's
grace to prove myself a worthy officer."** ¹

But it was not until December 2000 that the words placed in bold print above were added to that covenant, although such a commitment is certainly not a new concept for The Salvation Army. Even from Christian Mission days it has been the expectation of those committed to ministry in our movement that they would fulfill such a mandate. But it is new for it to be spelled out so clearly as

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part of the officer covenant. One wonders why it has not always been there! It is part of our Salvation Army heritage to think in terms of what William Booth described as “Salvation for Both Worlds” in an *All the World* article of 1889 in which he said this:

...I had two gospels of deliverance to preach – one for each world, or rather, one gospel which applied alike to both. I saw that when the Bible said, ‘He that believeth shall be saved,’ it meant not only saved from the miseries of the future world, but from the miseries of this also. That it came with the promise of salvation here and now; from hell and sin and vice and crime and idleness and extravagance, and consequently very largely from poverty and disease, and the majority of kindred foes.²

Happy in this world

That kind of thinking is part of our Wesleyan legacy. John Wesley noted that in the Bible the kingdom of heaven and the kingdom of God are two phrases for the same thing – “not merely a future happy state in heaven, but a state to be enjoyed on earth.”³ He also taught, that the way to that happiness is the way of holiness.

The God of love says, “Choose holiness, by my grace: which is the way, the only way, to everlasting life.” He cries aloud, “Be holy, and be happy; happy in this world, and happy in the world to come.”⁴

For Wesley that way of holiness and happiness involves Christians having an impact on society at large through social action and in that way contributing to the establishment of God’s kingdom on earth. We are to be the “salt of the earth”, seasoning the world around us with the happiness that comes from God.

He thus included a present social aspect to the gospel of grace in his teaching on the kingdom of God and in his understanding of both evangelism and holiness. For him, there was no solitary holiness that excluded the social dimension.

“Holy solitaries” is a phrase no more consistent with the gospel than holy adulterers. The gospel of Christ knows of no religion, but social; no holiness but social holiness. “Faith working by love” is the length and breadth and depth and height of Christian perfection.”⁵

It was because of this concern for the social dimension that Wesley the evangelist and Wesley the ambassador of holiness was also Wesley the social reformer, with a variety of social action elements being essential to his evangelism and to his understanding of holiness.

In his book, *England: Before and After Wesley*, J. Wesley Bready lists a number of areas of social action which were particularly addressed by Wesley.

1. In 1774 he published a tract, “Thoughts Upon Slavery,” in which he attacked slave merchants and exclaimed, “You are the spring that puts all the rest in motion – captains, slave owners, kidnappers, murderers.”⁶

2. While he was not a classical pacifist, he nevertheless attacked war as “a horrid reproach to the Christian name, yea, to the name of man, to all reason and humanity.”⁷

3. Concerning the use and abuse of money and privilege he indicated that “no more than sex appetites, should the acquisitive economic appetites be stimulated or pampered: rather should they be curbed, and sublimated to social and spiritual ends.”⁸ As with all his teaching for others, this principle was clearly related to Wesley’s own life-style. Although he had significant income from the sale of his writings, his own practice was to live modestly and return that income to God its owner “through his brethren, the poor.”⁹ In 1743 he wrote: “If I leave behind me 10 pounds ... you and all mankind bear witness against me that I lived and died a thief and a robber.”¹⁰

4. He openly attacked the liquor traffic of his day, writing to Prime Minister William Pitt in 1784, “Suppose your influence could prevent distilling by making it a felony, you would do more service to your country than any Prime Minister has done these 100 years.”¹¹ To emphasize his abhorrence of what he considered a serious social evil, Wesley exhorted his

Methodist followers not to drink liquor "unless in cases of extreme necessity," and instructed his lay preachers to taste intoxicating liquors "on no pretext whatever." ¹²

5. He spoke against legislation which he believed perverted equity and embezzled the poor or otherwise was contrary to Christian principles. ¹³ He even suggested an economic proposal of limiting income from great estates to one hundred pounds a year in order that the soil might be used to provide wholesome food inexpensively for all people. ¹⁴

His particular concern was for the poor, and he sought constantly for their improvement. Some of that improvement occurred as a byproduct of Methodist structures, such as the Class Meetings. These encouraged democracy and leadership development and literacy by a circle of laborers or mechanics being led in worship by one of their own rank. ¹⁵

Other programs for the poor were more specific – setting up day schools, conducting Sunday Schools 11 years before Robert Raikes began his world Sunday School movement, founding the first free medical dispensary in England, ¹⁶ setting up a Benevolent Loan Fund for the poor, ¹⁷ and a Strangers' Friend Society instituted for the relief of poor, sick, friendless strangers, ¹⁸ feeding from one hundred to one hundred and fifty persons a day in a single place, ¹⁹ raising money to clothe and to buy food and medicine and fuel and tools for the prisoners and sick and poor and elderly. ²⁰

6. Wesley exhorted his helpers to be "servants of all," ²¹ as defined by one of his articles of faith which formed the basis of his ethical and social teaching:

In a really Christian society, men will recognize that they are stewards of God, the Creator and Owner of all: human "possessions" accordingly, are a self-acquired delusion, and private "riches" a subtly dangerous snare. Service, not national acquisitions, being the real standard of human attainment, fellowship, cooperation, and a truly equalitarian spirit, are the genuine marks of a Christian society; wherein the strong, motivated by sympathy and love, will rejoice to assist their weaker

brethren, even as parents rejoice to assist their children. ²²

For Wesley such social action was an extension of evangelism, what today is termed "presence evangelism," with Wesley and his followers becoming co-workers with God in the mission of seeing elements of the kingdom of God being established on earth. And while many of the references above may suggest attacks on evil in a negative sense, things that ought *not* to be part of a Christian life-style, the negative was simply a preliminary stage to the positive impact of bringing about the enjoyment of the kingdom of God on earth through love. This is parallel to Wesley's theology of Christian perfection as not only being the absence of sin but the presence of that perfect love which provides for human happiness.

Theodore Runyon, in an essay on "Wesley and the Theologies of Liberation," supports this emphasis in saying that "Sanctification - or Christian perfection - is not in the final analysis to be defined negatively, as the absence of sin, but positively, as the active presence of love expressed not only in word but in deed: from God to humanity, from humanity to God; from God through human beings, to their fellow human beings. This is the power of the kingdom that begins to exercise its humanizing impact in the present age." ²³ Wesley's impact on the structures of the society of his day was so revolutionary that he is considered by some to be a contributor to ingredients of the social state and to the best of the positive components of Liberation Theology in the latter part of the twentieth century. ²⁴ Wesley's Methodism has been credited by some scholars with preventing a violent style of revolution in England similar to that which occurred in France, partly because of redirecting discontent toward spiritual preoccupations, but also partly because of its influence on the political life of England. Bready says this:

England, without the moral cleansing, the mental stimulus, the spiritual vision, which this mighty spiritual awakening brought to her, was ripe for social disintegration and soulless chaos; with them she began gradually - if all too falteringly - to lead the world in humanitarian achievement. ²⁵

And because of Wesley, certain elements of what he would have regarded as the kingdom of God on earth have been enjoyed in centuries and lands beyond his own. That is not to say that Wesley believed that the kingdom of God could be wholly achieved in the present age. He looked to the ultimate fulfillment of kingdom principles in the kingdom of Christ yet to come. Colin Williams, in his book *John Wesley's Theology Today*, suggests that,

...for Wesley, the Christian's faith does not depend upon the success of his efforts for social reform, nor should we think of social reform as building the kingdom of God, for such reforms as attend our obedience to God's will are at best but temporary victories. The forces of evil are still at loose so that victory can easily be followed by defeat. Social holiness, like holiness in the believer, must be seen as being received moment by moment, and as being preserved only by the constant renewal of obedience and by constant repentance. The life of the kingdom that is ours now is an eschatological gift which is but a foretaste of the final kingdom and is subject to the vagaries of our unceasing conflict with the evil of this present world. ²⁶

Holistic gospel partnership

That quote from Colin Williams helps towards our understanding that Wesley did not isolate the goal of social action from the need for spiritual awakening. To put it in contemporary terms, he did not see presence evangelism isolated from proclamation and persuasion evangelism. Rather, he would have agreed with what has been the ethos of Salvation Army ministry since our beginnings, an ethos that is part of his legacy to us: the marriage of meeting spiritual and material/social needs through a holistic gospel emphasis.

The term "holistic" is relatively recent, with Webster's dictionary indicating that it had its origin in 1926 as "a theory that the universe is correctly seen in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles."²⁷ As applied to the gospel of Christ, it relates to the bringing together of the interacting wholes of what have been referred to as

the cultural and evangelistic mandates of the gospel. The cultural mandate of the gospel is the obligation that devolves on Christians to make a positive impact upon physical and social surroundings, upon the culture in which they find themselves, upon material and social needs. The evangelistic mandate of the gospel is related to the great commission of our Lord that we should "go and make disciples of all nations" (Matthew 28:19), "go into all the world and preach the good news to all creation" (Mark 16:14), and be witnesses to Christ and his message "to the ends of the earth" (Acts 1:8). The holistic mission of the Church is to bring together the cultural and evangelistic mandates of the gospel in order to fulfill its mission of being the body of Christ in the world of today.

In the midst of the complexities of this age and the vastness of world need, the church is called by Christ to continue on the path of the scriptural holistic gospel model accepted by our Lord himself when he said,

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor(Luke 4:18 - 19).

Evangelicals today widely accept the importance of social action, including what Matthew 25:34-46 says about providing food and drink and clothing and caring ministries to those in need as if one were offering those provisions to Christ himself. In the earlier part of the 20th century, some evangelicals tended to think that being involved in social action and services was giving in to a liberal 'social gospel' emphasis that could negatively affect evangelicalism. That changed remarkably in the middle part of the century particularly because of a change of thought concerning the holistic gospel concept on the part of both the World Evangelical Fellowship, now referred to as the World Evangelical Alliance, and the Lausanne Committee for World Evangelization after their Congress on World Evangelization in Lausanne Switzerland in 1974, and a second congress in Manila in the Philippines in 1989 with its call to the whole church to take the "whole" gospel to the whole world. The Salvation Army has been closely aligned in mutual support with each of those international evangel-

ical movements especially since 1998 from both international and territorial perspectives.

The Salvation Army and the World Evangelical Alliance

At a World Evangelical Alliance conference in Cyprus a few years ago I was asked to respond to a paper on the challenge of world need and was pleased to see the theme of holistic gospel partnership coming through several of the papers prepared for that conference.

A highly respected evangelical from the United States, James Engel, referred regretfully to the 20th century preoccupation with evangelism as the all-encompassing mission of the church, leaving social transformation pushed far back in priorities, what he spoke of as "a tragic vestigial remain which lingers to this day in spite of a growing consensus beginning at Lausanne I in 1974 that this violates the very essence of Christ's teaching and example."²⁸ Bertil Ekström of Brazil talked about rapid Latin American church growth being a possible hindrance to a holistic understanding of mission, with daily needs of people in society being neglected and the salvation of the soul being considered the only really important part of the message of the gospel.

Arne Bergstrom of World Relief suggested that the church has been all too silent with respect to global trends and the needs they represent. "Some believe that this is not the church's realm; they must concentrate on the 'higher' value of the salvation of souls."²⁹ The holistic gospel emphasis has been part of the tradition of The Salvation Army from its very beginnings in 1865, more than a hundred years before the Christian Social Responsibility consensus of evangelicals in the Lausanne Covenant of 1974. As evidenced in William Booth's "Salvation for Both Worlds" referred to earlier, The Salvation Army has consistently sought for a balance between evangelism and church growth on the one hand, and social transformation on the other.

A primary document in that regard was Booth's *In Darkest England and the Way Out* published in 1890.³⁰ In that publication, he suggested a program to help alleviate the miseries existing in Britain at that time, and clarified his theology of redemption to include both social and spiritual dimensions. In describing Booth's theology and commitment to a dual mission for The Salvation Army,

that of "Salvation for Both Worlds", Roger Green says that this later theology of redemption "still included personal salvation from sin for the individual who believes by faith", but that it had "developed in such a way that it included social salvation from the evils that beset people in this world."³¹

The question sometimes arises as to how we maintain a proper balance between our dual emphases of evangelism and social reform. Charles Glenn of Boston University wrote a book in the spring of 2000 with the title *The Ambiguous Embrace*.³² The book has to do with ambiguities involved in faith organizations having to rely so heavily on government and public funding. Because of that reliance, he says that those organizations may have to be careful not to offend their contributors by too great of an emphasis on Christian doctrine and principles. One chapter of that book is about the Army's social services in the United States. That chapter points to the need within the Army to be diligent in ensuring that its humanitarian service continues to be linked with an emphasis on personal salvation from sin for the individual, as Roger Green suggested was important to the thinking of the founder of The Salvation Army.

Glenn begins his critique by indicating that the Army stands out as an example of how a religious organization can work with the government without abandoning its religious character. He specifically refers to the Army in the States adopting an official statement in March 1981 declaring that any agency, government or private, that contracts with the Army should clearly understand that The Salvation Army is an international religious and charitable movement and is a branch of the Christian Church.

But then he goes on to suggest that government contracting and support from the general public through United Way and other charitable contributions, as well as through government grants and contracts, have been a mixed experience for The Salvation Army. On the one hand, the Army has dramatically expanded its outreach to the poor in a variety of different program arenas, growing to become the country's largest social service agency, while retaining its founding identity as a Christian ministry. On the other hand, Glenn wonders if even the most ardent Salvationist would acknowledge that the Army's popularity with public and government funders has not been without cost in that its social service wing has become a large, institutionalized operation with a trend towards

professionalization of care increasingly detached from the religious life of its members and sometimes diluting personal salvation issues with its clients.

I referred to Glenn's writing in my paper to the World Evangelical Alliance conference in Cyprus and confessed that the comments of Charles Glenn may rightly suggest that what The Salvation Army must guard against is an overemphasis on social salvation to the detriment of the spiritual dimension of salvation. That is something that William Booth saw as a danger as far back as 1909 when, on his 80th birthday, he wrote to his officers with this warning:

But while you strive to deliver (people) from their temporal distresses, and endeavor to rescue them from the causes that have led to their unfortunate condition, you must seek, above all, to turn their miseries to good account by making them help the salvation of their souls and their deliverance from the wrath to come. It will be a very small reward for all your toils if, after bringing them into a condition of well being here, they perish hereafter. ³³

The need to establish that priority is preserved in the new Officer Covenant in that the statement preceding the covenantal declaration about caring for the poor still says that the "first purpose" of an officer's life is "to live to win souls." That commitment is meant to guard against other single priorities, such as that of social salvation, taking precedence in the life of the officer over the holistic gospel pledge which every Salvationist, each officer included, is required to make before becoming a member of The Salvation Army: "I will be faithful to the purposes for which God raised up The Salvation Army, sharing the good news of Jesus Christ, endeavoring to win others to Him, and in His name caring for the needy and the disadvantaged."

I suggested to the conference that other parts of the church may need to emphasize the social service/social action/social reform dimensions of the church's mission in order to bring about a proper balance to the holistic gospel model. The end in view however, for the church as a whole, should be to focus on what might be considered as the primary partnership model of the Christian Church – the marriage of meeting spiritual and material/social needs through a holistic gospel emphasis, a partnership model upheld by John Wesley, The

Salvation Army, The World Evangelical Alliance and the Lausanne Movement.

The Salvation Army and the Lausanne Committee for World Evangelization

The 5th article of the Lausanne Covenant in Appendix 13 of *Salvation Story*, originally drafted by Lausanne I 1974, the first Lausanne Congress on World Evangelization, held in Lausanne, Switzerland, is particularly relevant to the concept of holistic mission and social action, an article with the title of "Christian social responsibility" that also touches on the subjects of social reform and social justice:

We affirm that God is both the Creator and the Judge of all. We, therefore, should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex, or age, has intrinsic dignity because of which he or she should be respected and served, not exploited. Hereto we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression, and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. ³⁴

A 1982 Lausanne International Consultation on the Relationship Between Evangelism and Social Responsibility was later convened in Grand Rapids, Michigan under the leadership of John R. W. Stott who had been the chair of the drafting committee for the Lausanne Covenant in 1974.³⁵ The purpose of this gathering of 50 evangelical leaders from six continents was to clarify further the relationship between evangelism and social responsibility that had been discussed at Lausanne I. What emerged at that consultation was that there are at least three such valid relationships. First, social activity is a consequence of evangelism in that evangelism is a means by which God brings people to new birth, and their new life manifests itself in the service of others. Secondly, social activity can be a bridge to evangelism in that through practical Christian service, it is possible to move from peoples' "felt" needs to the deeper needs concerning their relationship with God. And thirdly, social activity accompanies evangelism as its partner, as is clearly seen in the ministry of Jesus who preached the gospel but also fed the hungry and healed the sick.

Evangelism has social implications as it summons people to repent of social as well as personal sins. Social responsibility has evangelistic implications since works of love are a demonstration of the gospel. Thus, evangelism and social responsibility, while distinct from one another, are integrally related in our proclamation of and obedience to the gospel. They are both partners in the holistic mission of the Christian church.

Another aspect of the Lausanne Covenant was developed at Lausanne II 1989, the second Lausanne Congress on World Evangelization. Over 3000 delegates from 170 countries met in Manila in the Philippines and from that congress the "Manila Manifesto" was issued, once again edited by John R.W. Stott. General Eva Burrows was one of the plenary speakers at that gathering and the Manila Manifesto was endorsed by The Salvation Army as part of its Vision 2000 direction for the decade of the 90s.

Several statements of the Manila Manifesto emphasize the concept of holistic mission. Three are particularly significant. Statement number 8 affirms: "That we must demonstrate God's love visibly by caring for those who are deprived of justice, dignity, food and shelter." Statement number 16 affirms that "every Christian congregation must turn itself outward to its local community in evangelistic witness and compassionate service." And statement number 21

sums up what was the theme of the Manila Conference and what ought to be the theme of the Christian church as a whole, including The Salvation Army, today: "God is calling the whole church to take the whole gospel to the whole world. So we determine to proclaim it faithfully, urgently and sacrificially, until he comes."

The most recently held international gathering sponsored by the Lausanne Movement was the Lausanne 2004 Forum for World Evangelization held in Pattaya, Thailand. This was an ecumenical forum of 1530 participants from 130 countries who met under the banner "A New Vision, A New Heart, A Renewed Call". This event had an official international Salvation Army delegation of 31 persons participating in the thirty-one mini-consultations of the Forum, each focusing on one of the critical issues confronting the church in the 21st century as it seeks to respond to God's call to the Whole Church to take the Whole Gospel to the Whole World. One of those groups with Salvation Army participation focussed on the subject of "Holistic Mission" with one of the sectors under that focus having to do with "Holistic Mission and AIDS: The Challenge of Our Time to World Evangelization." A section of the Lausanne Occasional Paper coming out of that consultation says this:

We are at the beginning of the pandemic, not the middle nor the end. Africa is only the first wave of an emerging global pandemic. China, India, and Russia – home to almost one-third of the world's population – have growing HIV prevalence rates and poor prevention efforts that could lead them to the situation that Africa is now in.

Many African churches have taken the lead in responding in prevention and care. A few Asian churches are doing the same. Churches in other parts of the world have been slower to respond. What is missing is global commitment on the part of all evangelicals to provide what God has given them to the fight against this scourge.

HIV/AIDS is a complex and multifaceted pandemic with a wide variety of interacting causes, sustaining factors and impacts. Therefore this pandemic demands a holistic mission response from the churches. We must make our contribution to fighting this disaster by draw-

ing on a Christian worldview that seamlessly unites the material, psychosocial, social, cultural, political and spiritual aspects of life, a worldview that unites evangelism, discipleship, social action and the pursuit of justice. ³⁶

That "Holistic Mission and Aids" subject and some of the other topics discussed at the 2004 Forum may be given further attention at the next major Lausanne event, Lausanne III 2010, the third Lausanne Congress on World Evangelization to be held, this time in collaboration with the World Evangelical Alliance, in Cape Town, South Africa, from October 16th to 20th of 2010. The possibility of such further attention has already been declared on the Lausanne Movement website: "It's anticipated that some of the topics discussed at the 2004 Forum, and in the 2004 Forum Lausanne Occasional Papers produced subsequently, will warrant additional global attention at Cape Town 2010."

It is expected that over 4,000 leaders from 200 countries will attend Cape Town 2010, with an international Salvationist delegation at least as large as that at the Lausanne 2004 Forum, contributing to and learning from their attendance how The Salvation Army will be best able to work with their brothers and sisters in Christ to meet the significant challenges facing the church today. Lausanne leaders preparing for Cape Town 2010 have shared with each other what those challenges are and how they ought to be addressed at the congress in the program content. That sharing has included the following thoughts: maintaining the importance of evangelism; the growing Majority World church and the need for increased involvement by leaders from the Majority World; reaching the next generation; marginalized people and children at risk; the importance of urban evangelists; hunger; poverty; HIV/AIDS; the need for discipleship in the church; racial and tribal reconciliation; poverty; the persecuted church and issues related to freedom of religion and belief; the challenge of engaging other religious faiths; encouraging Christians to live a more simple lifestyle; the need for Christians to connect their faith with practice; reaching urban areas with the gospel; ministering to the Diaspora; holistic mission; and equipping leaders, among others.

Lausanne III and The Salvation Army International Social Justice Commission

In order for The Salvation Army to be faithful in doing its part in taking the whole gospel to the whole world we must continually seek to understand more clearly what is included in that “whole gospel” that we are taking to the whole world. It has to do with proclamation and persuasion and presence evangelism. It has to do with social action and social services and social reform. And recently there has been a renewed recognition in The Salvation Army that it also has to do with social justice, with a new unit of its International Headquarters – the International Social Justice Commission (ISJC) – coming into being on July 1st 2007.

When General Shaw Clifton officially dedicated to God the work of the Commission at its own headquarters in New York, he said that “the establishing of our new International Social Justice Commission is designed to give strong and articulate support to social justice initiatives by Salvationists around the world.... I would not wish anyone to think that the Army has been uninvolved hitherto in matters of social justice or social action – far from it – but the creation of the Commission gives a renewed, modern focus to it all and provides a previously missing element of intentional co-ordination across the 115 lands in which currently we work.” He also pointed out: “We do not think naively that we can solve the social justice questions by ourselves, but we will do what we can and we will partner with others. We seek to reaffirm and renew our role in social justice advocacy.”

Could it be that this renewed initiative may be a special contribution that the Salvation Army Lausanne III delegation could make at the third Lausanne Congress on World Evangelization? The Salvation Army’s Social Justice Commission has already come to the attention of Lausanne III’s collaboration partner, the World Evangelical Alliance (WEA), which announced in July 2008 the appointment of Commissioner Christine MacMillan, Director of the ISJC, as a spokesperson for the WEA on human trafficking issues. This is a step towards the partnering with others that the General indicated was needed in addressing social justice questions.

In responding to her WEA appointment, Commissioner MacMillan indicated that she wishes to co-work with the WEA in raising voices within the church on human trafficking. “We need to be advocates,” said Commissioner MacMillan. “We need to stand up and be counted so that ways in which certain

people are forced to live doesn't continue. A spokesperson can contribute to bringing light into the darkness and to alleviating suffering. We can't be naïve about it. We need to be strategic in rooting this out. We have to be creative in dealing with this issue."

The Lausanne Committee for World Evangelization might wish to join the WEA as a partner with The Salvation Army in developing such creative strategy to deal with the issue of human trafficking and other social justice issues. That partnership could have a new Wesleyan-Salvationist Social Action beginning at Cape Town 2010 in company with the over 4000 evangelical leaders in attendance at the event. That in turn could lead to multiplied partnerships of brothers and sisters in Christ working together to make this a better world through providing practical expressions of love for those afflicted with injustice. And through working towards such partnerships as his servants together, we may thereby more effectively contribute to the fulfilment of our Lord's prayer to his Father for his Church, *that they may be brought to complete unity to let the world know that you sent me and loved them even as you have loved me* (John 17:23)."

Notes

1. Orders & Regulations for the Training of Salvation Army Officers, Chapter 8, Section 3.
2. William Booth, "Salvation for Both Worlds," *All the World* (January 1889), p. 2.
3. John Wesley, Edited by G. Roger Schoenhals, *Wesley's Notes on the Bible* (Grand Rapids, Michigan: The Zondervan Corporation, 1987), p. 405, Matthew 3:2.
4. John Wesley, *The Works of John Wesley*, 14 volumes (Peabody, Massachusetts: Hendrickson Publishers, Inc. Reprinted 1986 from the 1872 edition issued by Wesleyan Methodist Book Room, London), 7:317 (Sermon 120 On the Wedding Garment).
5. Wesley, *Works*, 14:321 (List of Poetical Works).
6. J. Wesley Bready, *England: Before and After Wesley* (New York: Russell & Russell, 1938), p. 227.
7. *Ibid.*, p. 229.
8. *Ibid.*, pp. 234-235.

9. Ibid., p. 238.
10. Ibid.
11. Ibid., p. 243.
12. Ibid., p. 244.
13. Ibid., p. 245.
14. Ibid., p. 250.
15. Ibid., p. 265.
16. Ibid., p. 268.
17. Ibid., p. 271.
18. Ibid., p. 272.
19. Ibid., p. 270.
20. Ibid.
21. Ibid., p. 253.
22. Ibid., p. 252.
23. "Theodore Runyon, "Introduction: Wesley and the Theologies of Liberation," *Sanctification and Liberation*, ed. by Theodore Runyon (Nashville: Abingdon, 1981), p. 34.
24. See Kenneth Collins, "John Wesley and Liberation Theology: A Closer Look", *The Asbury Theological Journal*, Vol. 42, No. 1, 1987, pp. 85-90.
25. Bready, *England: Before and After Wesley*, pp. 273-274.
26. Colin W. Williams, *John Wesley's Theology Today* (Nashville: Abingdon, 1960), p. 196.
27. *Webster's Ninth New Collegiate Dictionary* (Markham, Ontario: Thomas Allen & Son Limited, 1984 Merriam-Webster Inc.), p. 576.
28. James F. Engel, "The Challenge of Managing Our Resources For Ministry - A Call For Reflection, Repentance and Radical Change", pp. 5-6 of the hard copy of James Engel's presentation made available to participants at the February Cyprus 2000 World Evangelical Alliance Conference in Larnaca.
29. Arne Bergstrom, "The Challenge of World Need", p. 12 of the hard copy of Arne Bergstrom's presentation made available to participants at the February Cyprus 2000 World Evangelical Alliance Conference in Larnaca.
30. William Booth, *In Darkest England and The Way Out* (London: International Headquarters of The Salvation Army, 1890).
31. Roger Green, *War on Two Fronts: The Redemptive Theology of William Booth*

(Atlanta, Georgia: The Salvation Army Supplies, 1989), p. 88.

32. Charles L. Glenn, *The Ambiguous Embrace: Government and Faith-Based Schools and Social Agencies* (Princeton, New Jersey: Princeton University Press, 2000).

33. William Booth, *To My Officers: A Letter from The General on His Eightieth Birthday* (quoted by Green, *War on Two Fronts*, p. 95).

34. *Salvation Story* (London: The Salvation Army International Headquarters, 1998), pp. 137-138.

35. Further information on all gatherings of the Lausanne Committee for World Evangelization can be found on the Lausanne Movement website (<http://www.lausanne.org/>) including all matters referred to in this paper related to Lausanne I, the first Lausanne international congress on world evangelization called by a committee headed by Billy Graham to meet in Lausanne Switzerland in 1974, out of which came the Lausanne Covenant; The International Consultation on the Relationship between Evangelism and Social Responsibility that met in Grand Rapids, Michigan in 1982; Lausanne II, the second Lausanne international congress on world evangelization that met in Manila in The Philippines in 1989, out of which came the Manila Manifesto; the 2004 Forum for World Evangelization held in Pattaya, Thailand; and Lausanne III, the third Lausanne Congress on World Evangelization to be held in 2010 in Cape Town, South Africa.

36. *A New Vision, A New Heart, A Renewed Call*, Volume One, Lausanne Occasional Papers from the 2004 Forum for World Evangelization hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand, September 29-October 5, 2004, edited by David Claydon (Pasadena, California: William Carey Library Books, 2005), p. 275.

Book Review

Harold Hill. *Leadership in The Salvation Army. A Case Study in Clericalization.* Studies in Christian History and Thought. Bletchley: Paternoster, 2006. ISBN 1-84227-429-5; ISBN 978-1-84227-429-3.

Reviewed by Bruce Power, The Salvation Army

For a century, it sufficed that Salvation Army officers were “commissioned”; since 1978 they have also been “ordained.” Within the Army this addition sparked debate between those who identified officership in The Salvation Army with the historic clerical role in the church, involving some kind of “status,” and those who maintained that roles in the Salvation Army differed only in their “function,” without any distinction in status between “clergy” and “lay.” This polarization has been evident through much of the lifetime of the movement” (Preface).

Harold Hill set out to consider this situation and its implications in a PhD thesis to be presented to the University of Victoria, Wellington, New Zealand. The fruit of that labor has resulted in this volume, which ensures that the study has benefited from the careful research and scrutiny of method and conclusions such a process requires. But we are indebted to Paternoster Press and, of course, to Hill, for its publication as a volume in this series. The work is readable and

engaging, surveys the relevant history of the movement, and concerns itself with the question of leadership within the Army in a manner that is both interesting and informative.

While, as various reviews have noted, the study deserves the attention of social historians and others interested in the structures and theology of church leadership, the volume is of particular interest to those of us who are involved within the structures of The Salvation Army as volunteers, employees, adherents, soldiers, officers, and so forth. As I read, and have returned to reread sections of the volume, I have been struck by a number of matters. First and foremost, Hill provides us with a primer to help us begin to understand and address the current situations being faced by The Salvation Army in its many and varied manifestations and expressions throughout the globe. While the bulk of his research materials have been written and published in the English speaking "first world", the issues and their complexities have increasing relevance as Salvation Army leadership continues to evolve and express its global realities. Clearly, new voices and perspectives will be emerging in this era, and as we strive to find a way forward we will be concerned with the leadership models and struggles which have been a part of the history of the Army to this point in time.

Secondly, Hill has detailed the interlocking nature of these questions, as well as the struggle to resolve them and move forward. He begins his work by examining the terminology that will be of critical significance to his study, and then sketches the historical, theological and sociological interpretations of clericalization. With these methodological considerations in place, addressing the story of Salvation Army leadership can truly begin. As he describes the emergence of the organization, many readers will be reminded of much they have already considered. We are called to consider again the manner in which leadership structures, decisions about sacraments, the roles and status accorded to women, the emergence of an officer corps, the relationship of the Army to other Christian structures, and responses to other significant questions were developed on the fly as a growing organization sought to address issues arising from its corporate life and the demands of a developing mission. Part Two's consideration of these topics is written in a clear and balanced manner.


At this point, a little more than 100 pages into the book, Part Three considers the leadership challenges facing the Army as it moved into and continues

in the second century of its history. Hill describes this section as documenting “The Salvation Army’s internal debate on clericalization, showing that its official ambivalence has been reflected in polarized opinions. The Army’s official attempts to explain and delineate its ecclesiology have been fraught with continuing ambiguity” (125). A fourth section then addresses “the situation of Auxiliary Officers, Soldiers and Women in The Salvation Army, in consequence of the movement’s *de facto* clerical status for its commissioned officers” (191). The final section considers developments towards the end of the twentieth century, and considers some options for moving forward. You can, and should read these helpful discussions for yourself. My remaining comments will take a somewhat different direction.

The final sections of this book have been interesting to consider. When reading about contemporary political events, or current literature in my field, I occasionally know an author cited, or have seen or heard the person at some point, however briefly. Yet while reading Hill’s work, so often I had a more than passing acquaintance with those whose comments, actions or opinions were being cited, and the events being discussed. I remember varied responses to the decision to commission as well as ordain officers, submitted responses to questionnaires circulated in association with The International Commission on Officership, and have watched as various territories have tried to implement these recommendations. This realization prompted some reflection. I was a part of the story being told. The historical moments, the significant conversations that will determine the evolution of The Salvation Army for the future, are happening all around us, and we are a part of those conversations. As one historian has expressed it, “history is what the historian chooses to narrate” and while Harold Hill has been discussing his topic, he is also narrating our story. In the months since I first read *Leadership in The Salvation Army*, the regulations on lieutenantancy have been revised, US newspapers have been reporting on the case of an officer wishing to marry a non-officer, and countless conversations have engaged me in the topics considered in this volume.

Harold Hill has provided a clearly focused, well cropped “snapshot” of the current leadership challenges facing The Salvation Army. While, as I have noted, details in our current situation continue to change, and we are still “making history,” this “family portrait” will continue to be of great service for those trying

to develop perspective on the questions that Hill has addressed, and I join those who have already expressed their gratitude to him for exploring these challenges. Yes, this can provide an important and helpful study for those who are looking at the movement as interested observers, but the volume is of tremendous significance for insiders and stakeholders.

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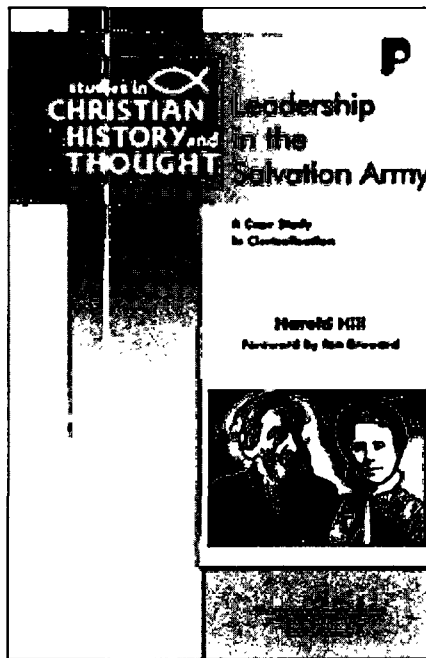
Leadership in the Salvation Army

A Case Study
in Clericalization

Harold Hill

Leadership in the Salvation Army

is a review and analysis of Salvation Army history, focused on the process of clericalization. The Army provides a case study of the way in which renewal movements in the Church institutionalize. Their leadership roles, initially merely functional and based on the principle of the "priesthood of all believers" begin to assume greater status. The adoption of the term "ordination" for the commissioning of the Salvation Army's officers in 1978, a hundred years after its founding, illustrates this tendency. The Salvation Army's ecclesiology has been essentially pragmatic and has developed in comparative isolation from the wider church, perhaps with a greater role being played by sociological processes than by theological reflection in its development. The Army continues to exhibit a tension between its theology, which supports equality of status, and its military structure, which works against equality, and both schools of thought flourish within its ranks.



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Book Notes

by Roger J. Green

Collins, Kenneth J. *The Theology of John Wesley: Holy Love and the Shape of Grace*. Nashville, TN: Abingdon Press, 2007.

Readers of this journal will know of previous works of Kenneth Collins that have been reviewed, one of them being an earlier work entitled *The Scripture Way of Salvation*, which was a comprehensive view of Wesley's theology of salvation primarily from Wesley's sermons. This book is an expanded work on Wesley's theology, and as the subtitle indicates, the primary vision of the book is to see Wesley's theology through the basic themes of holy love and the shape of grace. After the introductory chapter entitled "John Wesley's Practical Divinity: A Theology of Holy Love," Collins explores Wesley's theology systematically, beginning with a chapter on God the Father, moving through the basic categories of Christian doctrine, and concluding with a chapter on eschatology and glorification. This book is invaluable not only as a means of understanding Wesley's grand theological vision, but of understanding it in the context of systematic theology. The notes and bibliography at the conclusion of the book are very useful for ongoing study.

Jacobson, Douglas and Rodney J.-Sawatsky. *Gracious Christianity: Living the Love We Profess*. Grand Rapids, MI: Baker Academic, 2006.

Written by two friends, this book gets to the heart of Christianity in a readable, beautiful and inviting way. It is not only an introduction to Christianity for the person who is searching, but, as one reviewer wrote, "This book is for those who want to join in theological conversation with fellow Christians about the beliefs that matter most to people who are called to love God and their neighbor." The writers remind us that graciousness is at the heart of the good news of the gospel, and that God invites us to participate in the grace that He has so freely bestowed upon us. We do so by loving God and loving our neighbor.

McKnight, Scot. *A Community Called Atonement*. Nashville, TN: Abingdon Press, 2007.

Understanding the doctrine of atonement is getting to the heart of Christian doctrine. What God accomplished for us and for our salvation in Christ is the central Christian story. There have been many theories of atonement advanced throughout the history of the Christian Church. However, this author takes atonement out of the realm of theory and moves it into where it belongs—into the life of the Church. The question is not only what do we believe about atonement, but also how does our understanding of atonement guide the missional practice of the Body of Christ as a community of believers. The book is difficult reading at times for the person not familiar with the history of this doctrine, but well worth the work. For anyone who makes the effort to read this book there is a wealth of material for teaching and preaching.

Olson, Roger E. *Arminian Theology: Myths and Realities*. Downers Grove, IL: IVP Academic, 2006.

All readers in the Wesleyan tradition will find this book to be a treasure. Arminian theology has been misunderstood and sometimes maligned in contemporary evangelical theology, and the writer of this book, a scholar of great note, has written the book to clarify what Arminian theology is all about. Readers may be familiar with the writings of Roger Olson, especially his illuminating work entitled *The Story of Christian Theology*. Here is a person who can well explicate Arminian theology in all its historical and biblical dimensions. Professor

Olson approaches his subject in a very interesting way. Instead of simply outlining what Arminian theology is, he looks at ten prevailing myths about Arminianism that have been propagated, and he answers those myths. Needless to say, his answers are compelling, and he deals well with the nuances of Arminianism. This book is invaluable for the Army whose theology is so rooted in the Wesleyan tradition and therefore in much of the theology illuminated here.

The Way of Holiness



A Journal of Salvation Army
Theology and Ministry

This issue of *Word & Deed* celebrates the 125th anniversary of Samuel Logan Brengle's experience of sanctification and the holiness movement enriched by many decades of his writings. Alan Harley makes a case for The Salvation Army's ambivalent embrace of holiness. David Rightmire discusses the relationship of holiness to the broader concerns of the work of salvation. And finally, Earl Robinson presents a picture of the holistic gospel, and the mission of the church to go into the world as the body of Christ to preach and live out the good news.

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