



A Publication of The Salvation Army

Word & Deed Mission Statement:

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

Salvation Army Mission Statement:

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

Editorial Address:

Manuscripts, requests for style sheets, and other correspondence should be addressed to Major Ed Forster at The Salvation Army, National Headquarters, 615 Slaters Lane, Alexandria, VA 22314. Phone: (703) 684-5500. Fax: (703) 684-5539. Email: Ed_Forster@usn.salvationarmy.org.

Editorial Policy:

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

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Word & Deed

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Three Doctrines Considered

This issue of *Word & Deed* is, we think, unique in the history of the publication of the journal. In the past we have generally published articles from various Salvation Army conferences, thus assuring that these papers would have life far beyond the conferences themselves. We regret that in our history there have been many significant papers presented and which deserved further attention, but we did not have the means to capture those papers for posterity. Now, with this journal, we are able to have this ministry.

However, we are pleased that some of our readers are now submitting articles for consideration, and we might not have been aware of those articles were it not for the initiation of those writers to share their work with us. Of course, because of limited space, it is simply not possible to publish all articles that are sent to us, and we have the responsibility of having to turn down some submissions, which we regret.

In this issue of the journal all three articles that we are publishing have been submitted to us for our consideration, and we are delighted to forward the cause of Salvation Army theology and ministry with their publication. And the three articles represent the broader Salvation Army because one article comes from an American Salvation Army officer while two of the articles come from Australian Salvation Army officers. All three articles should be read carefully because they

deal with three issues critical to our doctrinal life together.

The first article entitled "The Spirit and the Word," written by Major Dr. Alan Harley, reminds us of our biblical and Wesleyan understanding of the authority of Scriptures, an understanding embedded in the history of the Church. Such a discussion of the authority of Scriptures is always necessary, as Major Harley has so well demonstrated. But in many churches today any discussions of authority come down simply and tragically to the authority of the individual Christian, and sometimes the individual leader. The recent fractures seen in the Episcopal community here in the United States and elsewhere are essentially over the nature of authority.

And so this article is an important reminder to us of our own doctrinal commitment to the authority of the Scriptures. This is a commitment that does not bring constraint, but brings freedom to interpret the Scriptures because of their trustworthiness.

The second article entitled "Suffering For and To Christ in William Booth's Eschatological Ecclesiology" was written by Captain Andrew S. Miller III. We are indebted to our friends who publish the *Wesleyan Theological Journal* for allowing us to republish this article. The article deals with William Booth's theology of the Church, and confronts the question as to whether or not Booth's doctrine of the Church was sufficient as the Army moved into the twentieth century. Captain Miller has done admirable research into this topic, and his article will contribute significantly to current discussions about Booth's view of the Church. While he disagrees with different understandings of Booth's ecclesiology, he does so with care and provides scholarly grounding for his conclusions. And that is always appreciated.

As we move next year toward the hundredth anniversary of William Booth's death, Booth being promoted to glory on August 20, 1912, we are cognizant of the need to refocus on Booth's theology and how that theology has laid the groundwork for our Salvation Army today. And an understanding of Booth's ecclesiology is critical to that theology.

The third article entitled "A Sacramental Life: Towards An Integrated Salvationist Vision" written by Major Dr. Dean Smith brings us to the heart of Salvation Army theology with a careful understanding of our sacramental life. This article well reminds us that doctrines are not philosophical statements avail-

able only to the scholarly elite, but are lived experiences. Nothing better demonstrates that than our commitment to the sacramental life. This article well articulates that commitment against our own theological background as well as that of the broader Christian Church.

Here, then, are three articles that assist us to continue in our understanding of three critically important aspects of our doctrinal heritage. We are indebted to these three writers, and pray that the submission of these three articles will stimulate other readers to share their writing and research with us.

RJG

JSR

The Spirit and the Word

Alan Harley

In 1974 Harold Lindsell, formerly of Fuller Theological Seminary, wrote his book, *The Battle for the Bible*, in which he contended that the future of Christianity depended on an unqualified commitment to the doctrine of biblical inerrancy. Four years later the International Council for Biblical Inerrancy was born, led by such respected evangelicals as J. W. Wenham, J. I. Packer and R. C. Sproul. If the Bible is to be trusted for salvation, it was argued, it must be without error in all it affirms.

If applied to the areas in which Scripture is specifically said to be authoritative—salvation through faith in Jesus Christ, teaching, rebuking, correcting, training in righteousness, equipping for ministry (2 Timothy 3:14-16) the term “inerrant” is appropriate. But if used to cover every geographical, historical and statistical reference it creates difficulties.

For some the inerrancy debate resulted in rather sad attempts to reconcile different statistics for the same events in Kings and Chronicles and a simplistic “solution” to the Synoptic Problem. Obvious difficulties were glossed over. Those who raised them (e.g., was Abiathar really the high priest in office when David ate the sacred bread, Mk. 2:26, or was it Ahimalech, 2

Dr. Alan Harley, a major in The Salvation Army, is Lecturer for the Spiritual Life Development Team, Australia Eastern Territory, Visiting Lecturer, Booth College, Sydney, Australia, and a member of the International Doctrine Council.

Sam. 21:1-6?) were castigated. Lindsell's "battle" became a bitter evangelical fight with many casualties.

Most within the Wesleyan tradition chose not to engage in that battle.¹ On the whole they had a nuanced approach to Scripture which affirmed its authority and trustworthiness without having to embrace a position which seemed to them to move in the direction of verbal dictation. Their position does not, however, suggest an impoverished understanding of the nature and authority of Scripture. The heirs of the 18th century Revival are also lineal descendants of the 16th century Reformers. Christians in the tradition of Wesley share with those of the Reformed tradition a high view of Scripture.

The leaders of both movements held that Scripture is the basis for everything that the church is to believe and teach. They worked on the assumption that everything taught in the church and believed by its members must be based on the Scriptures. For Reformed and Wesleyan believers, "they only constitute the divine rule of Christian faith and practice." In particular, those leaders held that there was no other plan of salvation set forth than that found in the Bible. The Bible was held in the highest regard.

At the same time, however, Scripture was never divorced by the Reformers from the presence and work of the Holy Spirit. The two were so related that it is common to speak of the Reformation doctrine of Scripture in terms of "Word and Spirit." This, in particular, was the point at which the Reformers, as well as those of Wesleyan stock, differ from contemporary Fundamentalism. For the latter, the Bible, being a book of divinely inspired propositions, can be readily understood *as a book* by any reasonably intelligent person. For the former, the authority and power of Holy Scripture reside in God the Holy Spirit who illuminates the written word so that his voice is heard. John Wesley believed this to be the case. He wrote:

The Spirit of God not only once inspired those who wrote it, but continually inspires, supernaturally assists those that read it with earnest prayer. Hence it is so profitable for doctrine, for instruction of the ignorant, for the reproof or conviction of them that are in error or sin; for the correction or amendment of whatever is amiss, and for instructing or

training up the children of God in all righteousness.²

The Authority of Scripture

All the statements of faith of the Reformation and Post-Reformation period affirm that “the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.”³ For example, the opening words of the Second Helvetic Confession of 1566:

We believe and confess the canonical Scriptures of the holy prophets and apostles of both Testaments to be the true Word of God, and to have sufficient authority of themselves, not of men. For God himself spoke to the fathers, prophets, apostles, and still speaks to us through the Holy Scriptures.

And in this Holy Scripture, the universal Church of Christ has the most complete exposition of all that pertains to a saving faith, and also to the framing of a life acceptable to God; and in this respect it is expressly commanded by God that nothing be either added or taken from the same.

The English Reformer William Tyndale wrote:

The Scripture is that wherewith God draweth us unto Him. The Scriptures sprang out of God, and flow unto Christ, and were given to lead us to Christ. Thou must therefore go along with the Scripture line by line, until thou come to Christ, which is the way's end and resting place.⁴

The Reformation was a positive response to the confusion of the religious teachings of the Middle Ages which set forth a scheme of salvation which involved penances, indulgences, salvation by sacraments, priestcraft, pilgrimages and bodily punishment. The Reformers pointed to Christ as the

only means of salvation. This salvation in Christ, they taught, was nothing to do with people's good works (pilgrimages, penances, etc.) but rather was provided by grace alone and received by faith alone. And this salvation message, they taught, was set forth in simplicity within the pages of the Bible. *Sola Scriptura* meant that from no other source could a sinner learn of Christ and salvation. Thus any church leader who taught other than the teachings of the Bible was seen to be in error. The Reformers believed that this was the belief of the early church. Thus they did not see themselves as breaking from the church. Rather they saw themselves as "returning to the fount" (*ad fontes*) of original Christianity.

The Witness of the Spirit

The Westminster Confession of Faith speaks in its first chapter of the many fine qualities possessed by the Bible—"the heavenliness of the matter, the efficacy of the doctrine, the majesty of style, the consent (i.e. unity) of all parts, the scope of the whole, the full discovery (i.e. disclosure) it makes of man's salvation, the many other incomparable excellencies, and the entire perfection thereof. . ." Yet, it says, "our full persuasion of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness in our hearts."

In point ten of that chapter the Confession speaks of "the holy Scripture delivered by the Spirit; into which Scripture so delivered, our faith is finally resolved" and makes reference to "the Holy Spirit speaking in Scripture."

This principle is evidenced in a special way in the pulpit. One preacher may present a sermon which is doctrinally and biblically sound, and yet no one is touched; challenged or changed by the preaching. Another may preach a similar sermon but in the delivery there is an "X Factor" which cannot be explained in terms of homiletic structure or the like. In the latter's presentation people *are* directly influenced, challenged and changed by the truth they have heard. This is the principle of Word and Spirit at work. Just to depend upon the Word is to pursue a path which may be informative and inspiring, but it will not be life-changing. Conversely, just to depend on the Spirit is to open the door to fanaticism. Holy Scripture illuminated by the

For the Reformers, then, a true understanding of Scripture was dependent upon the inward work of the Holy Spirit. This position differed from that of the liberalism of more recent times which has set itself *above* Scripture rather than *under* its authority and which believes that normal methods of interpretation are sufficient for understanding the Bible. As suggested above it also differs from the position which tends to separate Scripture from the Spirit, seeing Scripture as a compendium of propositions which can be readily understood by any intelligent person. Donald Bloesch speaks of this "Word only" approach to Scripture as:

revelational positivism, in which the fact of revelation is simply acknowledged and upheld as true apart from the confirmatory interior witness of the Spirit, which makes this fact concrete and meaningful in our lives.⁹

Some have been troubled by this idea, feeling that it tends toward a neo-orthodoxy which suggests that the Bible *contains* or *becomes* the Word of God. But this is not so. The Reformers saw the Bible as the Word of God written, and made alive to people's hearts by the ministry of the Holy Spirit. William Tyndale, the pioneer of the English Reformation who was martyred in his attempts to translate and spread Holy Scripture, emphasized this point when he wrote:

Where (the Spirit of God) is not, there is not the understanding of Scripture, but unfruitful disputing and brawling about words. The Scripture saith, God seeth, God heareth, God smelleth, God walketh, God is with them, God is not with them, God sendeth His Spirit, God taketh His Spirit away, and a thousand such like; and yet is none of them true after the worldly manner, and as the words sound.¹⁰

The 17th century Cambridge Puritan theologian, John Owen, was a strong exponent of the "Word and Spirit" principle. For him the Bible

remained a dead book until illuminated by the Spirit. He wrote:

The Holy Ghost, together with and by his work of illumination, taking off the perverse disposition of mind that is in us by nature, with our enmity and aversion to the things of God, effectually persuades the mind to a receiving and admitting of the truth, wisdom and authority of the Word."

Owen then explained that the Spirit does this by "a double act":

He gives us wisdom—understanding—a spiritual judgment . . . He gives a spiritual sense, a taste of things themselves upon the mind, heart and conscience . . . (further) the Holy Ghost communicates a light to the understanding, whence it is able to see and judge of the truth as it is in Jesus—and the will being thereby, delivered from the dungeon wherein it was, and quickened anew, performs its office, in embracing what is proper and suited unto it in the object proposed."¹¹

B. The Living of the Christian Life

This inward work of the Spirit not only convinces us of the authority of Scripture and enables us to understand it. The Spirit also speaks in and through the Scriptures to our hearts with a view to our living an effective Christian life. In our own time J. I. Packer, long-time student of Reformation and Puritan theologies, has written:

The Spirit of Christ who indwells Christians never leads them to doubt, criticize, go beyond, or fall short of Bible teaching. Spirits which do that are not the Spirit of Christ (1 John 4:1-6). Rather, the Holy Spirit makes us appreciate the divine authority of Scripture, so that we accept its

account of spiritual realities and live as it calls us to do. As the Spirit gave the Word by brooding over its human writers and leading the Church to recognize their books as its canon for belief and behavior, so now he becomes the authoritative interpreter of Scripture as he shows us how biblical teaching bears on our living. To be sure, what Bible books meant as messages to their first readers can be gleaned from commentaries. But what they mean for our lives today is something we learn only as the Spirit stirs our insensitive consciences. Never does the Spirit draw us away from the written Word, any more than from the living Word. Instead, he keeps us in constant, conscious, contented submission to both together. He exerts his authority precisely by making real to us the divinity, Saviorhood, power, and presence of the Christ set forth in Scripture, and with that the personal authority of Christ over us *through* Scripture. This is what it means to be Spirit-taught and Spirit led.¹²

Packer's own conversion reflects this principle. His biographer, Alister McGrath, tells us that Packer, a student at Oxford, attended a Saturday evening Bible study at which:

a visiting speaker (whom Packer recalls as "an eccentric old man from Cambridge") presented an exposition of one of the chapters of the Book of Revelation. At the beginning of the meeting, Packer was a gentle sceptic; at its end, he was convinced that the Bible was the Word of God. Something had happened to bring him to a conscious realization that Scripture was not human instruction or wisdom about God, but was in fact God's own instruction about himself. Later, having studied Calvin, Packer realized that he had experienced in his own life what Calvin referred to as "the inward witness of the Holy Spirit."¹³

The Illumination of the Spirit

The Westminster Confession of Faith¹⁴ asserts that:

The whole Counsel of God concerning all things necessary for his own Glory, man's Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit to be necessary for the saving understanding of such things as are revealed in the Word.

It is to be noted that the emphasis here is upon a "saving understanding" of Scripture. There may be areas in Scripture which are not clear as to their precise meaning, but when it comes to the matter of one's salvation, there is no confusion. It is precisely at this point that the illuminating work of the Spirit comes into operation. As Phillip Hughes notes:

The Reformer's view of Scripture was essentially dynamic and practical, as befitting those who humbly took their place before the Bible as the Written Word of God addressed to man. They perceived that the Written Word was integrally bound up with the revelation to fallen man of God's redemptive purposes, which find their focal point in the person and work of His Son, our Savior Jesus Christ, who is Himself the Living Word. Scripture is, indeed, the quintessence of the testimony of the Holy Spirit to Christ (cf. Jn.5:39; 14:26; 15:26; 16:13f).¹⁵

The belief that the Spirit must illuminate a person before saving faith can take place is found in various places in the Reformation confessions. The emphasis of the Reformers is not merely that the Spirit illuminates the hearts

of individuals. Rather, it was held by them that God's appointed means for illuminating the hearts of men and women was the preached Word of God. For example, the Second Helvetic Confession of 1566 asserts, in regards to the place of preaching in the church:

The Preaching of the Word of God Is the Word of God. Wherefore when this Word of God is now preached in the church by preachers lawfully called, we believe that the very Word of God is proclaimed, and received by the faithful; and that neither any other Word of God is to be invented nor is to be expected from heaven: and now that the Word itself which is preached is to be regarded, not the minister that preaches; for even if he be evil and a sinner, nevertheless the Word of God remains still true and good.

Neither do we think that therefore the outward preaching is to be thought as fruitless because the instruction in true religion depends upon the inward illumination of the Spirit, or because it is written "and no longer shall each man teach his neighbor . . . for they shall all know me" (Jer. 31:34), and "Neither he who plants nor he who waters is anything, but only God who gives the growth" (1 Cor. 3:7). For although "no one can come to Christ unless he be drawn by the Father" (John 6:44), and unless the Holy Spirit inwardly illumines him, yet we know that it is surely the will of God that his Word should be preached outwardly also . . .

Inward Illumination Does Not Eliminate External Preaching. For he that illuminates inwardly by giving men the Holy Spirit, the same one, by way of commandment, said unto his disciples, "Go into all the world, and preach the Gospel to the whole creation" (Mark 16:15) . . .

At the same time we recognize that God can illuminate

whom and when he will, even without the external ministry, for that is his power; but we speak of the usual way of instructing men, delivered unto us from God, both by commandment and examples.¹⁶

For the Reformers this meant that the ministry of preaching was of central importance in the church and that those who held this high office were to be "gospel preachers." The idea of a pope who spoke infallibly was rejected. But this did mean that the Roman pontiff was replaced by "a paper pope" as the opponents of the Reformation charged. For the Reformers the Bible was authoritative in the church because it was through the Bible that the Spirit spoke. The Living Lord, speaking by his Spirit through Holy Scripture, was seen as the church's final authority. And that's the point. The inerrant Holy Spirit causes the text to come alive. He illuminates its truth and bears witness to the reader/hearer that this truly is God's Word. Thus the Spirit communicates his message through the medium of Holy Scripture. S. L. Brengle was at one with the Reformers in their understanding of Word and Spirit when he wrote:

When the Holy Ghost becomes the Holy Guest He opens the eyes of our understanding to understand the Scriptures. Without His aid the Bible is just literature, and some of it is dry and hopelessly uninteresting and not understandable literature. But when He removes the scales from our eyes and illuminates its pages, it becomes most precious, a new and living Book, in which God speaks to us in love, in promises, in precept, in types and symbols, in warning, in rebuke, entreating and always in love, to save.¹⁷

If we will seek His presence and yield ourselves to Him in secret prayer, He will make the Bible a new book to us. He will make Jesus precious to us, He will make God the Father ever real to us. We shall not walk in darkness but shall have the light of life.¹⁸

Notes

1. The one major exception was the Wesleyan Church, which adopted a creedal affirmation of the inerrancy of the autographs.
2. John Wesley, *Explanatory Note on the New Testament*, (Lang & Tippet, New York, 1845) p. 330
3. "The Doctrines of The Salvation Army" in *Salvation Story* (London: The Salvation Army International Headquarters, 1998), ix.
4. Quoted by Phillip Hughes in *Theology of the English Reformer*, (Eerdmans, 1966) p. 14.
5. The hymn, *Come Holy Ghost, our hearts inspire*, *The Song Book of The Salvation Army*, no. 651
6. Abraham Kuyper, *The Work of the Holy Spirit* (Eerdmans. Grand Rapids, 1979) p.168
7. Philip E. Hughes, *Theology of the English Reformer*, (Eerdmans, Grand Rapids, 1966) p. 24
8. quoted by Philip E. Hughes, *Ibid.* p. 25
9. Donald N. Bloesch, *A Theology of Word and Spirit* (IVP, Downers Grove) p. 21
10. Tyndale, *Works*, Vol. 1, p. 88; cited in Hughes, *Ibid.* p. 25
11. John Owen, *Works*, Vol. 4 *The Works of The Holy Spirit* (Banner of Truth, Edinburgh, 1979) p. 7f
12. J.I.Packer, *Truth and Power*, (Harold Shaw Publishers, Wheaton, 1996) p. 42f
13. Alister McGrath, *To Know and Serve God* (Hodder and Stoughton, London, 1997) p. 19
14. Chapter 1, Section 6
15. *Ibid.* p. 38
16. Arthur Cochrane, ed. *Reformed Confession of the Sixteenth Century* (SCM London 1966) p.225
17. S.L. Brengle, *The Guest the Soul*, (The Salvation Army, Atlanta, 1934) p. 61
18. S. L. Brengle, *Ibid.* p. 46

Suffering For And to Christ in William Booth's Eschatological Ecclesiology

Andrew S. Miller III

On a given Sunday a visitor might walk into a Salvation Army worship service and hear the congregation confidently singing to the accompaniment of a brass band one of their battle choruses: "I'll go in the strength of the Lord / To conflicts which faith will require / His grace as my shield and reward / My courage and zeal shall inspire / Since he gives the word of command / To meet and encounter the foe / With his sword of truth in my hand / To suffer and triumph I'll go." The content of this song reflects the ecclesiological self-understanding of Salvationists who, as members of the universal church, are actively involved in the mission of God. Proclaiming this dangerously boisterous message is the ecclesiological heritage of the Salvation Army. The early Army and its leader, William Booth, embraced an eschatologically flavored ecclesiology that specifically called its soldiers to be prepared to suffer in the dire districts of life as soldiers of the cross. William Booth explained that Jesus Christ's mission-
al mandate to go into all the world meant suffering for and to Christ.

Though it is not likely that Salvationists around the world are explicitly concerned with ecclesiology as a study, The Salvation Army is implicitly acting on its doctrine of the church, which is rooted in mission. Consequently, ecclesio-

Andrew S. Miller III, a captain in The Salvation Army, is a corps officer in Arlington, Texas. This paper is published with permission from the Wesleyan Theological Journal.

logical reflection within the Salvation Army must always consider missional aspects when evaluating its ecclesiology. Systematic theologian Jürgen Moltmann suggests, "What we have to learn from them [missional movements] is not that the church 'has' a mission, but the very reverse: that the mission of Christ creates its own church. Mission does not come from the church; it is from mission and in the light of mission that the church 'has' to be understood."² It is this missional direction which unites Booth's bold "bass drum" ecclesiology with his eschatology. "Marching to war" for the "salvation of the world" is seen in the context of the holistic and universal mission of God. The influence of eschatology on ecclesiology is pivotal for how we understand the mission of William Booth and for how that mission can be interpreted today. How one views the end dramatically informs the way one theologically understands the church and its missional relationship to that end.

William Booth's Eschatological Ecclesiology

The particular approach to ecclesiology demonstrated in William Booth's theological praxis necessarily mingles with his personal and universal eschatology. He fervently desired the eternal salvation of souls and the world's eternal salvation represented in his millennialism. To say that William Booth had an eschatological ecclesiology is to state that his ecclesiology is formulated on the basis of his desire to redeem individual persons and the world for eternity, whatever the cost.

Pertinent to discussion about the ecclesiology observed in William Booth's theology is the question of whether an ecclesiology can exist implicitly. Can there be a doctrine of the church if there is no explicit and official articulation of the same? If an ecclesiology is unmistakably developed theologically, is it more faithful than an implied ecclesiology? Such systems are so active in "being the church"³ that these movements do not take time to formulate an official ecclesiology. Through church history the unarticulated ecclesiological systems have often changed the direction of the church systems like Pietism, Moravianism, and early Methodism, along with Salvationism.

Every ecclesiology is at least partially prompted by its eschatology.⁴ This statement assumes a teleological model that dictates that the church is living in response to the way it understands the end. The church is the visible sign of the

present and coming kingdom of God. When eschatology is connected to ecclesiology, the church can see the future victory of God as a reality impacting the here and now.

During the formative years of The Salvation Army, its ecclesiology was (as most areas of its development) extremely practical. Salvation Army theologian R. David Rightmire explains, "Booth had a functional ecclesiology, conceiving the church as 'act' rather than 'substance.'" The importance of personal eschatology, expressed in Booth's desire to save souls, was lodged in the concept of the Army's universal mission to save the world. This mission was the "greatest good" of Booth's utilitarian-like ethic.

"The good time coming"⁶ was the way that William Booth often referred to the approaching millennial kingdom, a kingdom for which The Salvation Army was pragmatically and theologically established. William Booth was a person referred to in today's terminology as a post-millennialist. His eschatological views of the kingdom of God were never more clearly stated than in the title of his August, 1890, article: "The Millennium; or, The Ultimate Triumph of Salvation Army Principles."⁷ In this article Booth asserts:

A genuine Salvationist is a true reformer of men. He alone is a real socialist, because he is the advocate of the only true principles by which the reformation of society can be effected. His confidence for the future is not based alone on the theories he holds . . . but in that Millennial heaven . . . to him, the millennium is already, in a measure, an accomplished fact.⁸

William Booth was working to realize the kingdom of God on earth. He was a man motivated by the possibility of the redemption of the world. This motivation was based in large measure on his understanding of eschatology, which to him was measured on a global scale with a global mandate.

When ontologically defining Salvationist self-understanding and its millennial task, Booth explains, "Salvationism means simply the overcoming and banishing from the earth of wickedness, inward and outward, from the heart and life of man, and the establishment of the principles of purity and goodness instead."⁹ He understood the millennium in terms of global harmony; the means of arriving at such a state was through the agency of soldiers in the great salva-

tion war. Booth commanded, "Soldiers! You are to do this! [fulfill the prophecies that will bring universal peace]... There is but one way to reach this millennium of peace and good will . . . there is but one way to the world's deliverance, and that is by fighting."¹⁰ Fighting for Booth clearly meant human agents escorting the millennium into reality. As the Salvation Army grew, so did the need for the institutionalization of its mission and practices. Hence, the Army eventually became its own ecclesial body, but the core missional direction still reigned in the Army.

Suffering and the Army

The ecclesiology of the early Salvation Army is one that called its soldiers to the world and to a fight against the evil therein. "Suffering" can be defined as undergoing pain, distress, injury, or loss. Suffering is something that happens beyond the norm of human comfort. It is not a surprise then that William Booth called his Army to suffer for the expansion of Christ's kingdom. This theme of suffering is uniquely tied to the Salvation Army's Wesleyan understanding of holiness.

When Metaphor Becomes Reality. In 1865 William Booth found his destiny while preaching in London's East End, when he formed The East London Christian Revival Society.¹¹ Later known as the Christian Mission, this group was motivated to preach the gospel to the poor of London's East End, a segment of the population that was generally neglected by the church in the Victorian era. During these thirteen years the Christian Mission grew to include 75 preaching stations and 120 evangelists throughout Britain. The eschatological perspective that accompanied this fledgling mission was dominated by personal eschatology.

In 1878 the Christian Mission changed its name to The Salvation Army. This change of identity is the first clear indication of a personal shift in William Booth's theology, which adjusted from personal redemptive categories to institutional redemptive categories.¹² This new theology is made clear in a popular (and often quoted) article by William Booth entitled "Our New Name—The Salvationist"¹³ in *The Salvationist* from January 1, 1879:

We are a salvation people—this is our specialty... Our work is

salvation. We believe in salvation and we have salvation... We aim at salvation. We want this and nothing short of this and we want this right off. My brethren, my comrades, soul saving is our avocation, the great purpose and business of our lives. Let us seek first the Kingdom of God, let us be Salvationist indeed.¹⁴

The alteration is most obviously seen in the pragmatic shift to transform the structure of the Christian Mission to the military structure of The Salvation Army. When the military metaphor was adopted, every area of Booth's movement was affected: preaching stations became corps, evangelists became corps officers, members became soldiers, and its leader became the General. An autocratic form of leadership emerged and, like a conquering Army, the fingers of The Salvation Army were stretched around the world. Roger J. Green explains that at this time Booth's theology began to move from individual categories to institutional categories. Indeed, William Booth saw his Salvation Army as institutionally sanctified to bring about the Kingdom of God on earth.¹⁵

It is at this juncture that the universal eschatology of William Booth sharpened into focus. His Salvation Army was, in his mind, the vehicle that would facilitate the coming millennium. Within eight years of the 1878 name change, The Salvation Army exploded to include 1,749 corps and 4,129 officers.¹⁶ Indicative of this time is Booth's commissioning of a corporate eschatological task: "Go to them all. The whole fourteen hundred millions [sic]. Don't despair. It can be done. It SHALL BE DONE. God has sent The Salvation Army on the task. If every saint on earth would do his duty, it could be done effectually in the next ten years. If the Salvation Army will be true to God, it will be done during the next fifty" [emphasis Booth's].¹⁷

Battle images were rigorously employed as The Salvation Army sought to identify itself along the lines of an army. The Salvation Army was, as one author has said, a group of "soldiers without swords,"¹⁸ whose mission had a singular focus of winning the world for Christ. Did the military metaphor create its own reality as a result of the way that its adherents adopted its mission? Booth and his Army saw themselves in a fight with a supreme purpose. Within the realm of historical theology it is easy to conclude that The Salvation Army's militarism

developed an eschatological ecclesiology that rearticulated what God's people were to be about in this world. The metaphor of an army "marching through the land" created new ways to express the mission of God. William Booth could challenge his troops the same way a military general would. Concepts such as suffering could be explored within the military metaphor in a way that traditional churches could not.

Calling its members to risk their lives for the gospel of Jesus Christ could be swallowed within the metaphoric Army. For Booth joining the Army as a soldier meant a risk; it meant that in the great salvation war one might sacrifice his or her own self interest for the greatest good of winning the world for Christ. In an article titled, "The War Spirit" Booth challenged his soldiers to consider "the destiny of millions . . . [that] is hanging in the balance—depending to an awful extent on the enthusiastic, skillful, and self-sacrificing, [sic] conduct, and maintenance of this war . . . Let us go back to the example of our Great Commander-in-Chief . . . and follow him . . . Yours for the thick of the fight, William Booth."¹⁹ Around such battle cries of its General, the Army went to war. Suffering in the battle was further understood in light of eschatological rewards. Suffering is often accompanied by themes of eternal victory. An example of this is the song quoted earlier, which proclaims that the soldier is to go "to suffer and triumph" (emphasis mine).

Suffering for Christ. William Booth often described the activity and mission of the Army, and implicitly its rich ecclesiological tradition, as "the fight."²⁰ What did he mean by fighting? He explains that "A good soldier is always a fighting man . . . Fighting means hardship and labor, and hunger, and wounds, and suffering, and life-sorrow and death."²¹ The suffering in the throws of the fight for the Salvationist is "for" Christ. The "fight" was a service for the Lord, and for early Salvationists anything done on behalf of Christ's kingdom was worth earthly pain.

Booth was very clear about the perils involved in the salvation war. In his article "The Risks," he challenges soldiers to "Come out and place yourselves, with every power you possess for doing or suffering at the Master's feet."²² This statement shows that suffering is done for Christ; suffering is something sacrificed for Jesus Christ himself. Often, Booth and early Army writers compared suffering for Christ to the sufferings of Christ on the cross. An early leader in

The Salvation Army, George Scott Railton, who officially led the Army's expansion to the United States, challenged: "Let cowards seek an easier way / And win the praise of men / Cross bearing, dying day by day / Is still the Master's plan."²³ William Booth's son-in-law, Fredrick Booth-Tucker, wrote a hymn published in the *War Cry* on August 14, 1897, that is still sung today when new officers are commissioned: "They say the fighting is too hard / My strength of small avail / When foes beset and friends are fled / My faith must surely fail / But, O how can I quit my post / While millions sin-bound lie? / I cannot leave the dear old flag / 'Twere better far to die."²⁴

Suffering for Christ also had an evangelistic aim. The risks of suffering in the fight can help to achieve the goal of others being drawn to the Gospel. Booth explained, "Whenever men suffer for Christ's sake, not only does God draw near to bless, but men draw near to enquire."²⁵ The eschatological focus of William Booth's theology was accompanied by his understanding that Christians should give of themselves (i.e., suffer) to bring the world to Jesus Christ. When comparing the relationship of suffering to the eschatological task, Booth explained, "Suffering and saving are terms of almost the same significance in the Christian's career. If he suffers for Christ he saves, and if he saves he suffers. These men [the apostles] suffered for Christ, and saved with a vengeance. If they had dodged the suffering they would have never saved at all."²⁶

Suffering to Christ. A theology of suffering was articulated in 1884 by William Booth in an article simply titled, "Go!" This article appeared in The Salvation Army's international periodical *All the World*. Booth explains that it is the task of all Christians, as expressed in Mark 16:15, to "Go into all the world." He explains that "Going meant suffering to Christ: it meant this to the Apostles. They went to the world: this meant going to scorn, poverty, stripes, imprisonment, death—cruel deaths. If you go, you will have to suffer; there is no other way of going."²⁷ What is implied by the three words "suffering to Christ"?

In this quote William Booth explains that intrinsic to Christian life is suffering. When Christ called his followers to "go," he expected that they would suffer because of their going. Hence, Jesus thought going into the world meant suffering for the person who answered the call. Just as going meant suffering to the disciples, going meant suffering to Jesus. Booth demonstrates how the apostles followed this call and Salvationists should expect to find the same suffering

along their way. The metaphor of a Salvation Army enabled the reader to understand the seriousness of Jesus' call.

Another way to understand William Booth's challenge in this article is through Booth's social theology that valued all of humanity as created in the image of God. "Going" then means serving Christ in the form of hurting individuals. If the Spirit of Christ resides in individual Salvationists, then Christ suffers with these individuals. Conversely, if the people the Army serves in the "slums" cause soldiers to suffer, then their suffering is to Christ. Booth saw his service not only for Christ, but to Christ as well. When Christian soldiers are serving their neighbors, they are serving Christ. For such a mandate consider Jesus' words in Matthew 25:40, "just as you did it to one of the least of these who are members of my family, you did it to me" (NRSV). Catherine Booth, who has been called the "cofounder"²⁸ of The Salvation Army, also recognized the significance of suffering with the poor: "Oh; for grace always to see Him where He is to be seen, for verily, flesh and blood doth not reveal this unto us! Well ... I keep seeing Him risen again in the forms of drunkards and ruffians of all descriptions."²⁹

In the same way, Jesus' parable of the Good Samaritan (Luke 10:29-37) redefines the way that humanity looks at "neighbors." William Booth recognized the importance of his passage for early Salvation Army hospitality ministries as he framed this pericope in sacramental terms, (which is somewhat ironic for a non-practicing-sacramental denomination), by urging soldiers "to observe continually the sacrament of the Good Samaritan."³⁰

Such an incarnational perspective shaped a distinct missional ecclesiology. Similarly, Bramwell Booth illustrated:

When I see the poor, shivering creatures gathered in the warmth and comfort of our Shelters, and the famished ones in the Food Depots, and the workless hard at work, and the lost and lonely in the bright hopefulness of the Women's and Children Homes, and the prisoners—set in happy families in our Harbors of Refuge, my heart sings for joy, and I say, "Is not this the Christ come again?" If he came now to London and Boston and New York and Melbourne and Tokio [sic], as He

came to Jerusalem and Nazareth and Caesarea, would He not want to do exactly this? I believe He would!³¹

"Suffering to Christ" is a theme that encapsulates William Booth's ecclesiology in a unique and powerful way. Suffering was an intrinsic aspect of the identity of Salvationists. Booth saw this as a call of Christ, and his incarnational Army saw the need of seeing Christ in those whom they served. If one was merely called to suffer "for" Christ, then obligation might overcast a call that is vital to the Salvationist's identity. Instead, Salvationists suffered because they were Christians; they suffered because they served others as if they were Christ himself.

Suffering Salvationists. The stark change that occurred in the lives of sinners who joined the ranks of The Salvation Army had an impact on social and economic factors of a given area. The business of bars and pubs dropped drastically with the absence of their best customers who were now abstaining soldiers.³² There are many incidents in the Army's history of mobs forming to combat an open-air meeting of The Salvation Army. In the 1880s, opposition groups were organized and often called Skeleton Armies.³³ Often the Skeleton constituents were the bar managers and brewers of a given town. In one case the Skeletons were a full-fledged copy of the Salvation Army soldiers with their own uniforms, flags, and bass drums. In 1882, at the height of the Army's expansion, the Army officially noted that 669 soldiers and officers had been "knocked down, kicked, or otherwise brutally assaulted," forty percent of these people being women and children.³⁴

The salvation war produced two persons promoted to glory, two martyrs, Captain Sarah Broadbent and Captain Susan Beaty. In 1884, while serving in Worthing, Broadbent decided to hold a prayer meeting instead of an open air meeting since the open airs had caused pandemonium in her town. That evening the mobs were surprised not to find the local corps in the streets. Sandall described tragic events that followed: "[The opposition group] marched to Shoreham [the location of the corps in the town], smashed all the windows of the corps hall there, and in the course of the rioting the officer in charge (Captain Sarah J. Broadbent) received her death-blow from a flying stone."³⁵ Beaty's promotion was more gradual. In the midst of a mob attack in Hastings, she was

repeatedly kicked; her death in 1889 was said to have been caused by internal injuries from the incident.³⁶ Throughout the next several years Salvationists sustained multiple injuries in the heat of the battle—from Samuel Logan Brengle, who was sidelined for being hit in the head by a brick, to Major Euguen Nsingaini who in 1998, during his country's civil war, was gunned down in the Congo because of his participation in a peace initiative.³⁷

If there is any theological way of understanding this commitment to the battle, it is through the Salvation Army's Wesleyan roots. The passionate way that Salvationists lived and proclaimed the doctrine of holiness sustained them during the fight. The Army took the torch from John Wesley, who had understood that holiness was social and personal. Totally loving God and neighbor was possible only through the sanctifying power of the Holy Spirit. Brengle appropriately underscores the Salvation Army ecclesiology of suffering when he said the Lord's "greatest servants have often been the greatest sufferers. They have gathered up in themselves and endured all the pains and woes, sorrows and agonies, fierce and cruel martyrdoms of humanity, and so have been able to minister to all its vast and pitiful needs, and comfort its voiceless sorrow."³⁸

Evaluating the Army's Ecclesiology

William Booth's ecclesiology was one that dramatically called the church to consider its call to mission and expect to suffer while going about that mission. Such an ecclesiological understanding was developed as the eschatologically focused Army understood itself to be in a battle to save the world. The kingdom of Christ and the gospel of that kingdom found a new expression in Booth's Salvation Army. When looking critically at the life of William Booth, it is easy to see that he was an imperfect man. His autocratic leadership was a weakness that expressed itself in poor relationships with three of his children who left the ministry of The Salvation Army. Another weakness is that at times his eschatology verged on viewing the Army as the sole agent for bringing in the millennium.

Theologically, there are many ways that Booth was "rough around the edges." One area, however, where he was theologically on target was his ecclesiology. His doctrine of the church incorporated the place of the church as a restoring agent in the world. This eschatologically motivated ecclesiology, which

called people to suffer for Christ, is a rich theological heritage that the contemporary Army has inherited. Evaluating William Booth's ecclesiology today is a task that is of great significance for the contemporary Salvation Army as it seeks an historically informed mission. Scholars of the Salvation Army often assume that, because Booth's ecclesiology was conditioned by his eschatology, his ecclesiology was insufficient. This study is a call for a revision of the Salvation Army's historiography.

Contemporary scholars do not always view the impact of William Booth's eschatology in a positive light. Some assume that his eschatology, particularly his understanding of the millennium, created a deficient ecclesiology. Such a position is taken by Salvation Army scholar Roger Green,³⁹ who concludes that the contemporary Salvation Army has inherited a "weak ecclesiology."⁴⁰ He asserts that Booth's ecclesiology was weak for two reasons: his postmillennialism and the distancing of the Army from the institutional church after the failed merger with the Church of England. The latter claim is not being challenged here; rather, the question is Green's claim that Booth's postmillennialism contributed to a weak ecclesiology. Green states: "Postmillennial theology does not comport well with a strong ecclesiology, especially when one's doctrine of the Church is seen primarily through Army lenses."⁴¹

A definition is needed for the term "weak." It appears that Green is suggesting that "weak" is a lack of strength. His argument that the contemporary Army has inherited a weak ecclesiology seems to have two points of contention. His first argument is that postmillennialism does not create a lasting ecclesiology because it supposedly did not plan for the future. His second argument is that Booth was ecclesiastically inconsistent in his definitions of the Army's *raison d'être*. Green's second claim demands a distinction between ecclesiastical structures and ecclesiology. Booth was inconsistent when speaking ecclesiastically. His unpredictable ecclesiastic language refers more to the organization of the movement, whereas, suggesting that Booth possessed a "weak ecclesiology" is proposing that he had an incomplete doctrine of the church. Green's final point of argument is that Booth's ecclesiology is weak because it de-emphasized ecclesiastical structures. In fact, Booth was proposing an alternative structure that was far more effective than the ecclesiastical structures of his day.

The pragmatically-minded William Booth saw a great eschatological goal.

That goal was saving the world. Despite Green's claim that postmillennialism does not comport well with a sturdy ecclesiology, the opposite can be seen in the denominations that were birthed as a result of the nineteenth-century holiness revival.⁴² For instance, the Wesleyan and Free Methodist churches were born out of desire to see ecclesiology matched with mission in the world. These denominations are noted for their stands against slavery.

William Booth was continually defining the early Army, his letters and sermons giving regular emphasis (sometimes overemphasis) to what it meant to be a Salvationist. This provided an ecclesial self-understanding for the young Army. An implicit ecclesiology that lacks classical formulation does not necessarily mean a "weak" ecclesiology. Booth's writings are saturated with ecclesiological statements concerning the mission and aims of the Army. What is implicit is direct theological definition about ecclesiology. His inconsistent ecclesiastical jargon does not negate the content and missional purpose of those statements.

Sociologically this creates difficulties in identifying The Salvation Army as a "church" or "sect" along the lines of the typology of Ernst Troeltsch and others. Sociological difficulties do not, however, necessitate theological deficiency.⁴³ At the forefront of Roger Green's argument is his desire to see the Army move toward church-like categories. Green notes, "I have long been convinced that the only way to approach a correct historical analysis that leads to a truthful institutional self-understanding is to impose the sect/church distinctions developed in the discipline of sociology upon ourselves."⁴⁴ He then encourages Salvationists to accept the "historical fact" that the Army has moved from being a sect to a church and should hence evaluate what sectarian distinctives should be maintained.⁴⁵

In contrast to Green, I assert the following. Missionally-directed movements are not governed by sociology; they are motivated by God's word, which challenges them to be an active body "preaching the Gospel of Jesus Christ and meeting human needs in his name without discrimination."⁴⁶ When mission directs the church, it forms an alternative ecclesiology that is often more in tune with Scripture than the sociologically classified "church" or "denomination." To criticize William Booth's ecclesiology as "weak" is to force his missionally-directed movement into a box of intellectual abstractions. Booth's ecclesiology was missional. He was unconcerned with theological abstractions and discussions.

Philip Needham's book *Community in Mission* rightly places a Salvationist ecclesiology in the context of mission. The ecclesiological thesis of this work is that "a Salvationist ecclesiology stands as a reminder to the Church that its mission in the world is primary and that the life of the Church ought largely to be shaped by a basic commitment to mission."⁴⁷ A missional ecclesiology is exactly where the Army should be if it is to be at all true to its historical and theological heritage.

Because Green uses the term "weak," it is difficult to distinguish what ecclesiology he is assuming to be adequate for the contemporary Salvation Army. He maintains that The Salvation Army must embrace a view of history that is different from Booth's postmillennialism.⁴⁸ He proposes that the Army shed any trace of postmillennialism and suggests that Salvationists embrace the biblical language of the Kingdom of God when looking at history. This proposal is warmly welcomed, for such language is indeed something that the contemporary Army should embrace, but the spirit of William Booth's millennialism is not to be set against this language. When moving toward the future, the Army must evaluate its heritage in order to progress with historically directed confidence. It seems that the ecclesiological heritage that William Booth fashioned for his Army is something that should be maintained. Why? Because this ecclesiology keeps The Salvation Army focused on mission and keeps alive and inter-related the themes of suffering and holiness.

Conclusion

William Booth's functional, biblically based, missional ecclesiology was formed alongside the metaphor of an Army. This metaphor created new ways for the mission of God to be expressed in the world, particularly as it related to suffering. Booth called The Salvation Army to suffer as it lived out its ecclesiology; suffering went hand in hand with being a soldier. The pulse of this ecclesiology was William Booth's eschatology. His impassioned desire to win the world for Jesus produced a missional ecclesiology. He saw the church as necessarily active, commenting: "... there can be no question that it is of God that those who are on the Lord's side should aim at this great and godlike purpose [defeat the devil and deliver souls from hell], and direct and devote all their energies to its accomplishment."⁴⁹ The question is not whether the Army has a "weak"

or “strong” ecclesiology, but whether it is faithful to Jesus and the gospel of his kingdom and whether it is functional today. The contemporary Salvation Army has inherited an ecclesiology from William Booth that is faithful in these things—this legacy is worthy of the Army’s time and celebration.

Notes

1. Edward Turney, "I'll Go in the Strength of the Lord," *The Song Book of The Salvation Army* (London: The Salvation Army International Headquarters, 1987), 202.
2. Jürgen Moltmann, *The Church in the Power of the Spirit* (New York: Harper and Row, 1975), 10.
3. Such ecclesiologies then come close to what Stanley Hauerwas and William H. Willimon urge the church to pursue in their landmark book *Resident Aliens* (Nashville: Abingdon, 1989), where they challenge the church to be an alternative community to the world that embodies what being the church truly means. They challenge the Christian community to "serve the world by showing it something that it is not, namely, a place where God is forming a family out of strangers." *Resident Aliens*, 83.
4. This is a debated point. Some churches seem to be motivated by nothing but maintaining the *status quo*. A state church ecclesiology is motivated by an eschatological system that might seek to maintain or justify the *status quo*. This is only seen in a realized eschatology. A realized kingdom is a spiritual or existential reality within the hearts of the believers or the church.
5. R. David Rightmire, *Sacraments and the Salvation Army: Pneumatological Foundations* (The Scarecrow Press, 1990), 79.
6. William Booth, "The Millennium; or, The Ultimate Triumph of Salvation Army Principles." *All The World* 6 (August, 1890), 337.
7. William Booth, "The Millennium," 337-343.
8. William Booth, "The Millennium," 343.
9. William Booth, "Fight!", *All The World* 1 (May 1885):112-114, 111.
10. William Booth, "Universal Peace. A Christmas Address." *The War Cry* 2 (December 1881), 4.
11. Also referred to as The East London Christian Revival Union or East London Christian Mission. These names appeared interchangeably in the formative years of the movements. See Rightmire, 28-29n. and John R. Rhemick, *A New People of God: A Study in Salvationism* (Des Plaines, Ill: The Salvation Army, 1993), 17.
12. That is to say that the Salvation Army was viewed by William Booth as institutionally sanctified to bring redemption to the world. Roger Green explains that these "institutional" categories were "sustained by his [Booth's] belief that The Salvation Army was divinely ordained, and that it was a renewal in the nineteenth century and twentieth cen-

ture of the Church of the New Testament, the early Church, the Reformation Church, and the Wesleyan revival." *War on Two Fronts: The Redemptive Theology of William Booth* (Atlanta: The Salvation Army, 1989), 54-55.

13. It should be noted that this was written in connection with the change of name of the Army's journal from *The Christian Mission Magazine* to *The Salvationist*.

14. William Booth, "Our New Name—The Salvationist," found in *The Founder Speaks Again: A Selection of the Writings of William Booth* (London: The Salvation Army, 1960), 45-48.

15. See William Booth's article "The Millennium," 341. In this article Booth paints a picture of the coming millennial kingdom that envisions London as the New Jerusalem.

16. Robert Sandal, *The History of The Salvation Army*. 7 vols. (London: The Salvation Army, 1947-1966, vols. 1-3 by Sandal, vols. 4-5 by Arch Wiggins, vol. 6 by Fredrick Coutts, vol. 7 by Henry Gariepy), 2:338.

17. William Booth, "Go!" *All the World* (November, 1884) found in *The General's Letters, 1885* (London: International Headquarters, 1890), 7. This demonstrates an amazing parallel between Booth and Finney, particularly Finney's claim in 1835 that if the church does its job the millennium could come in three years.

18. Herbert Andrew Wisby, *Soldiers without Swords* (New York: Macmillan, 1955).

19. William Booth, *The General's Letter*, 73.

20. References to this claim are abounding. See his statement in the *Salvation Soldier*, 53; The Article entitled "Fight!" *All The World I* (May 1885): 112-114.

21. Booth, *Salvation Soldier: A Series of Addresses on the Requirements of Jesus Christ's Service* (London: The Salvation Army, 1889), 53.

22. Booth, *The General's Letters, 1885* (London: International Headquarters, 1890), 20.

23. Quoted in Allen Satterlee, *Notable Quotables: A Compendium of Gems from Salvation Army Literature* (Atlanta: The Salvation Army, 1985), 211.

24. Fredrick Booth-Tucker, "They Bid Me Choose an Easier Path," *The Song Book of The Salvation Army* (London: The Salvation Army International Headquarters, 1987), 215.

25. Booth, *Salvation Soldier*, 44.

26. Booth, *The General's Letters*, 5.

27. William Booth, *The General's Letters*, 5.

28. See Roger J. Green, *Catherine Booth: Cofounder of the Salvation Army* (Grand Rapids: Baker, 1996).

29. Catherine Booth, quoted in Bramwell Booth, *These Fifty Years* (London: Cassel,

1929), 45-46.

30. William Booth, quoted in Sandall, *The History of The Salvation Army*, 3:59; Fairbank, *Booth's Boots: Social Service Beginnings in The Salvation Army* (London: The Salvation Army, 1983), 184; Philip Needham, "Towards A Re-Integration of the Salvationist Mission," in *Creed and Deed: Toward a Christian Theology of Social Services in The Salvation Army*, ed. Waldron (Oakville, Ontario: The Salvation Army, 1986), 14.

31. Bramwell Booth: *Papers on Life and Religion* (London: The Salvation Army, 1920), 125.

32. See Sandall, *The History of the Salvation Army*, 2:170-198.

33. For more information on these groups, see Glen K. Horridge, *The Salvation Army Origins and Early Days: 1865-1900* (Surrey: Ammonite, 1993), 92-100. He explains that an opposition group in Whitechapel called themselves the *Unconverted Salvation Army*. Similarly in Guildford, a group called itself the "Red (-Nose) Army."

34. Sandall, *The History of the Salvation Army*, 2:181. Sandall explains that these numbers are likely incomplete.

35. Sandall, *The History of the Salvation Army*, 2:180-181.

36. See Pamela J. Walker, *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain* (Berkeley: University of California Press, 2001), 224-227.

37. *The Officer* (December, 1998).

38. Samuel Logan Brengle, quoted in Sally Chesham, *Peace Like a River* (Atlanta: The Salvation Army, 1981), 123.

39. The scholarship of Roger Green has been very important to me. Many Salvationists around the world are the beneficiaries of his research. The discussion that follows does not reduce my admiration for his scholarship.

40. Roger J. Green, "Facing History: Our Way Ahead for a Salvationist Theology." *Word&Deed* 1:2 (May, 1999): 23-39, 29.

41. Roger Green, "Facing History: Our Way Ahead for a Salvationist Theology," 29.

42. See Dayton, *Discovering an Evangelical Heritage* (Hendrickson Publishers, 1976).

43. See Roland Robertson's helpful study of the Salvation Army using this typology in "The Salvation Army: the Persistence of Sectarianism," in Brian R. Wilson, ed. *Patterns of Sectarianism* (London: Heinemann Educational Books, 1967), 49-105; Andrew Mark Eason, "The Salvation Army in Late-Victorian Britain: The Convergence of Church and Sect," *Word & Deed* 5:2 (May 2003): 29-50.

44. Green, "Facing History," 29.

45. The chief sectarian distinction Green opposes is postmillennialism. He maintains that the Army should retain wearing the uniform as a symbol of the sacramental life. See Green, "Facing History," 30-31.

46. *The Salvation Army 2004 Year Book* (London: The Salvation Army International Headquarters, 2004), iii.

47. Philip Needham, *Community in Mission: A Salvationist Ecclesiology* (Atlanta: The Salvation Army Supplies, 1987), 4-5. Needham's discussion is intentionally inward focused toward the Army. This focus is the book's strength and simultaneously its weakness. *Community in Mission* is a supplemental response to the Army's response to the Lima Document, *Baptism, Eucharist and Ministry*. His argument about the sacraments falls into the category of defense rather than explanation. The Salvation Army cannot continue to defend its sacramental position from a spiritualist hermeneutic that tends toward a type of sacramental doceticism, which overemphasizes the spiritual over the physical. See Rightmire, *Sacraments and the Salvation Army*, 242-245.

48. Green illustrates, "The postmillennial theology of the Booth's simply will not do here [when trying to posit an understanding of the future]." "Facing History," 36.

The Sacramental Life: Towards an Integrated Salvationist Vision

Dean Smith

Introduction

We live in a world and an age that has largely been divested of the sacred. With the rise of science and technology humankind has found itself in less and less need of a God "out there." Even for the faithful living against the grain, religion has largely been marginalized and privatized with many Christians living their lives between worlds, the sacred and the secular, the world of the body and the world of the spirit. This paper is a prophetic call for Salvationists to reinvest the world and their lives again with the sacred and to model to a divided and alienated world a truly sacramental life.

Any explication of the sacramental life needs to begin with the notion of our being part of a sacramental universe. John Macquarrie certainly follows this pattern in his *Guide to the Sacraments*.¹ He begins his exposition of the sacraments with a chapter entitled "A Sacramental Universe" and here he identifies that

perhaps the goal of all sacramentality and sacramental theology is to make the things of this world so transparent that in

Dean Smith, a major in The Salvation Army, is the Dean of Higher Education and Head of Theology at Booth College in the Australia Eastern Territory.

them and through them we know God's presence and activity in our very midst, and so experience his grace.²

This was the way that the Jesuit scientist and theologian Teilhard de Chardin came to see the sacramental reality around him. Consider his testimony:

Throughout my whole life, by means of my life, the world has little by little caught fire in my sight until, aflame all around me, it has become almost completely luminous from within... Such has been my experience in contact with the earth – the diaphany of the Divine at the heart of the universe on fire... Rah Christ; his heart; a fire: capable of penetrating everywhere and, gradually, spreading everywhere.³

Genesis 1 first presents the credentials for the claim of a sacramental universe in its opening statement, "In the beginning when God created the heavens and the earth . . . And God saw that it was good." Paul Collins refers to the universe as the primary sacrament of God⁴ and Jürgen Moltmann speaks of the universe as destined to become the icon of God.⁵ Such is the importance and sacramental status of the world that, according to Moltmann, without a beautiful world belief in God becomes less possible.⁶

To speak of the world as a sacrament counters all the views that at worst treat the world as evil and at best treat it as an encumbrance to all things spiritual. The Psalms in particular witness to the fact that nature is a reliable source of God's revelation. While in the early part of the twentieth century Karl Barth's stress on the transcendence of God and his rejection of natural theology is to be understood as a corrective to the excesses of the liberal theologians' stress on the immanence of God, we find ourselves again in need of recovering the depth dimension or immanence of God in the world. Evangelicals in particular need to recover the notion of a sacramental universe.

If we take this approach to sacramentality seriously, the material world takes on a much more important status. It is not just a stop on our journey to heaven; it is not a place to be escaped. Rather it is our home and with us is destined for redemption (Romans 8:21ff). A number of contemporary theologians have sought

to capture this holistic thinking by referring to the world as the body of God.⁷

Could it be that a well constructed theology of the sacraments might help us to overcome the tendency we have to dualize and to emphasize one binary opposition at the expense of the other, for example, transcendence over immanence, God over the world, soul over body and the divine over the human in Christ. Macquarrie certainly thinks that the sacramental principle is one very important way of maintaining a balance.⁸ Dare I suggest that a deep sacramental theology may bring us to the point of unity whereby differences in our conceptual reality are not eliminated but rather transcended?

But what has this to do with living the sacramental life can I hear you say? It has everything to do with it. If we are divided at the level of our conceptual reality then it will not be possible for us to live the sacramental life which is an integrated, whole life.

A Definition and its Explanation

The traditional definition of a sacrament is "an outward and visible sign of an inward and invisible grace." On this view a sacrament links the two worlds in which we have to live, or the dualities under which the one world keeps appearing.⁹ The sacrament links outward and inward, physical and spiritual. Macquarrie makes the important point that these dual aspects, while distinguishable, and sometimes even at variance, are not separable.¹⁰

This is a particularly important point to consider given that in most traditional Salvation Army accounts of the sacraments, "sign" is usually interpreted as merely "a pointer to." When we interpret sacrament in this way the outward sign then becomes unnecessary to the mediation and experience of Grace. However, as Macquarrie stresses the sacrament is that which unites (links) the outward sign and inward grace. As we will see below this is particularly important if the Incarnation is to be our primary model for understanding sacramentality. I can summarize by saying that there are three necessary conditions for something to be considered a sacrament. There needs to be an outward or physical sign, inward and invisible grace and a real ontological connection between the two.

Given that there is certainly debate in Christian theology over which is the primary sacrament, the world or Jesus Christ, what is not debated is that in the person of Jesus Christ we have a profound sacramental reality. It is in the human-

ity of Christ that we have the outward and visible sign of the inward divine life of grace. In Christ we have a most profound sacramental reality. As *Salvation Story* affirms, our life centers on Christ "the one true sacrament".¹¹ While I believe that the Universe should be understood as a sacrament according to the standard definition of the term, and hence disagree that Christ is the one (and by implication only) true sacrament, I have no quarrel with the notion that for Christians at least, Christ is the sacramental reality *par excellence*.

Now the Church has always been careful to protect the real connection (union) between the humanity and the divinity of Christ, between the outward and visible sign and the inner divine reality. The technical term for this connection is the hypostatic union. What this means in the case of Christ is that the outward and visible sign (the humanity of Christ) not only stands for or points beyond itself to another (divine) reality, but it is united with or linked to that reality in such a way that it actually is the mediator of grace to the world.

The Catholic theologian Karl Rahner provides a beautiful analogy from everyday experience to explain the importance of a real connection between a sign (the outward manifestation) and that which is signified (the inward reality). Rahner offers the kiss or the handshake as examples of the outward signs of love. It would make very little sense for us to think of love without its physical or "outward" manifestations or signs. We show love (an inner disposition) by way of physical signs (outer manifestation).

Psychologists have conclusively shown that without human touch infants simply do not develop properly and may even die. It would be no defense for parents up on a charge of neglect to say that although they offered no physical signs to their children they nevertheless really loved them. It would also be a most unsatisfactory situation, if one of the partners in a marriage were to suggest to their spouse that henceforth the marriage would be conducted on a purely "platonic" or "spiritual" plain without the diversions of physical signs. Here I am not just referring to the sexual union of husband and wife, but rather the entire range of physical signs of love and affection.

Few would seriously consider this to be an acceptable course of action, yet it is sometimes imagined that when it comes to divine reality the outward sign is unnecessary for the mediation of this reality. It is only when we lose sight of the Incarnation as our model for sacramentality that we can fall into the trap of think-

ing that a real connection between the outward and visible sign of inward divine grace is not important. To do so, however, is to sever the connection between the human and divine in Christ and to call into question the very act of Incarnation itself.

In the debate over the sacraments there are those who do reject the notion of a real connection between the outward and visible sign and the inner grace that is signified in the Lord's Supper. This in fact was the position of the Reformer Huldrych Zwingli who believed that sacraments were nothing more than memorials and so no real means of grace. He did not believe that the Real Presence of Christ was in the sacrament. The other Reformers rejected this view and retained the more traditional understanding of Christ being in some sense "really Present" in the act of communion. We come close to the view of Zwingli whenever we make the claim that outward signs are no more than pointers to grace. Indeed this distinction has sometimes been emphasized to the point where one is encouraged to focus on some purely "inward" or "spiritual" experience of grace without the outward sign or symbol being necessary.

But Christians of an orthodox stripe simply cannot make such a claim without falling into the not so uncommon dualistic heresy of docetism. Docetism was an early belief that Jesus was purely spiritual in his manifestation and only appeared to be a real human being. Some Christians, and dare I here include Salvationists, come terribly close to this view when they imagine that spirituality is some reality divorced from its historical and physical instantiation. This has for some become the rationale for not practicing the traditional sacramental rites. We can experience the inner grace, so the logic goes, without the need of any outward sign. Again, to reach such a conclusion is to lose sight of the Incarnation as the basis of our deep sacramental view. If we accept the truth of the Incarnation then we cannot but be a sacramental people in the very deep sense of the term. That is, grace is mediated through its outward manifestations or signs.

Now the debates within Salvation Army circles over the sacraments have traditionally centered not on the use of the term sacrament as I have been using it here as a fundamental theological principle, but rather, on the use of sacrament as it refers to the historical rites or practices of the Church. And more specifically the practice that has come to be known by terms such as the Lord's Supper or Communion. Much heat has been generated over the years as Salvationists world

wide have sought to understand their position on “non-sacramental” observance as a legitimate response to the Biblical revelation. More often than not the justification for non sacramental observance has focused on the Scriptural warrant for such a stance¹² The problem here is that the great majority of Christians throughout the world believe there is strong Scriptural warrant for that same sacramental observance/practice. If history has taught us anything it is that there are no winners in a debate that is dependent on Scriptural proof-texting to settle a matter. Combatants in such a debate simply end up talking past each other and there is nothing gained on either side. I don’t think in any case that arguing over different Church practices really gets us to the heart of the matter.

I believe that there is more to be gained, both in our own understanding of our position, and for our contribution to the Church universal, when we take as our starting point for reflection on the sacraments the Incarnation of Christ. By beginning here we will find ourselves on ground shared by orthodox Christians everywhere. Here we move away from debating Church practices and instead focus on the theological principles underpinning such practices. If we can find common ground here then we might be surprised to find that we have been arguing against a straw man all along.

We who call ourselves Salvationists do not differ in our sacramental theology from Anglican, Catholic or Orthodox Christians. We maintain that there is link between outward signs and inward grace. The difference between ourselves and other Christians then is not that we reject their signs or sacramental rites, only that like *Oliver Twist* we dare ask for more, more signs of divine grace in the world. We differ not in our deep sacramental theology, but rather in the way in which we have interpreted our practice in light of that theology. In this we are closer in our position to the Catholics and the mainstream Reformers.

As Salvationists, we believe that our entire lived reality can be the site or locus of God’s grace. Paul refers to believers as being “in Christ”¹³ and Peter speaks of our participation in the divine life.¹⁴ Our embodied life “in Christ” is the sign of God’s grace by virtue of our union with Christ our living sacrament. We, as the corporate body of Christ, the church, and we, as members of that body, are the outward sign of the divine life and energies within us. We are a sacrament! The Real Presence of Christ is lived in and through us! Again let me stress, we do not reject the sacraments, but rather interpret them more broadly to include

our entire Life in the world. Here we share much with the Quakers. Consider the following profound passage by the pen of Quaker Thomas R. Kelly:

I believe that the group mysticism of the gathered meeting rests upon the Real Presence of God in our midst. Quakers generally hold to a belief in Real Presence, as firm and solid as the belief of Roman Catholics in the Real Presence in the host, the bread and wine of the Mass. In the host the Roman Catholic is convinced that the literal, substantial Body of Christ is present. For him the Mass is not a mere symbol, a dramatizing of some figurative relationship of man to God. It rests upon the persuasion that an Existence, a Life, the Body of Christ, is really present and entering into the body of man. Here the Quaker is very near the Roman Catholic. For the Real Presence of the gathered meeting is an existential fact. To use philosophical language, it is an ontological matter, not merely a psychological matter. The bond of union in divine fellowship is existential and real, not figurative. It is the life of God himself, within whose life we live and move and have our being. And the gathered meeting is a special case of holy fellowship of the blessed community.¹⁵

Salvationists everywhere could say amen to this. I would want to add however, that not just the gathered meeting, but also the sent or scattered community is the real Presence of Christ in the world. As believers incorporated in spiritual union with Christ our true sacrament, the body of Christ the Church, is God's sign of atoning grace in the world.¹⁶ We are the Real Presence of Christ in the world.

The Actualizing of the Sacramental Life

Now that I have outlined what I mean by "the sacramental life," I now need to say something about what this looks like in practical terms. For my purposes I would like to explore the contours of the sacramental life under the following headings.

Seeing

Living the sacramental life is as much about learning to see rightly. While it is a necessary condition of living the sacramental life and true according to Scripture, that Christians committed to Christ do have the gift of the Holy Spirit as guarantee of the Real Presence of Christ in our lives, this truth alone is not a sufficient condition for living the sacramental life or Life with a capital "L". There needs to be an actualizing of the divine reality at the corporate and individual level. Living the sacramental life does not happen automatically. As the Wesleyan scholar Randy Maddox has made clear, our relationship with God is to be thought of in terms of both grace and responsibility.

In our ongoing experience of redemption there is God's part and there is our part. Our part is corporately and individually to appropriate the grace that informs our life. Without corporate and individual discipline the sacramental remains only at the level of potential and we live life with a small "l". It is discipline that helps train our vision so that we can learn to "see" the sacramental reality before us. Our Life, our activities, our multifarious being in the world can be truly sacramental but only to the degree that we learn to "see" things in a sacramental way. The poet Elizabeth Barrett Browning had learned to see things this way. She expressed it beautifully in the following lines:

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round and pluck blackberries.¹⁷

Consider again the vision by the Catholic scientist and theologian Pierre Teilhard de Chardin:

Throughout my whole life, during every moment I have lived, the world has gradually been taking on light and fire for me, until it has come to envelop me in one mass of luminosity, glowing from within . . . The purple flush of matter fading imperceptibly into the gold of spirit, to be lost finally in the incandescence of a personal universe . . . This is what I have

learnt from my contact with the earth – the diaphany of the divine at the heart of a glowing universe, the divine radiating from the depths of matter aflame.¹⁸

This profound vision, this way of seeing must be cultivated and we must train ourselves to see the presence of God in the world and in the people around us. I believe that the term “mindfulness” best captures the discipline by which we train our vision so that we can truly live and experience the sacramental life. I am well aware that this is a term traditionally used in Buddhist philosophy and practice; however I see no reason why as Christians we should not appropriate it for our own purposes. I could just as easily have used the term awareness. Whatever language we choose to use we certainly need to become more intentional, more mindful, as we train our vision as Sacramental people.

Let me reiterate, we live the sacramental life when we come to see that everything we do is a potential sign of God’s inward grace: Notice the way I have qualified the statement through the use of “potential.” As stated earlier there is nothing automatic about the sacramental life and without intention much of what we do remains in the realm of possibility and does not live up to the idea of being sacramental in any real sense.

If the various outward signs, words and actions are the doorway through which we access grace, intention must be the key. Without intention signs at best are dead signs. Without intention words are mere sounds, actions—activity without significance. Intention is what helps us to awaken openness to transcendence-in-immanence.

The sharing of a meal at the family table can be a true sacrament, a true “breaking of bread” or it can be simply individuals meeting their basest needs. Our work can be a sacrament if it is seen in the right way or else it becomes nothing more than an encumbrance to our more “spiritual” pursuits. It is important to realize that there is nothing automatic about living a sacramental life. Without intention there can only be for us an unrealised or impoverished existence.

Doing and Acting

However, for the person trained to see their life as a sign of God’s grace, there is no limit to what can become a sacrament and means of grace for us. As

a faithful Anglican Wesley encouraged his people to seek God's grace through the various outward signs, words and actions that God had ordained as "ordinary" channels for conveying saving grace to humanity.¹⁹ These included both corporate and individual practices including the Lord's Supper, corporate worship, prayer, communal support, mutual accountability, private exercises, and works of mercy. There is a certain pre-eminence given to traditional means of grace that have sustained the Church throughout the centuries, and this is only right and proper. However, there is nothing stopping us from moving beyond these traditional means to incorporate other outward signs, words or actions.

If, as I have been arguing, our entire life can become the sight or locus of God's gracious activity in our lives, I see no reason why, in addition to the traditional means of grace, we should exclude any practice as a possible means of grace. That is, if we have trained ourselves to see our actions in such a way. Given my rejection of our tendency to dualize, I pose the following question. What would it be like if not just our spiritual life but our entire bodied life was included in our sacramental vision and our "ordinary" actions became the means of grace?

Let me suggest a number of very, dare I refer to them as "ordinary" activities which may become sacramental when approached in the appropriate way. Take the common activity of walking. I have no doubt that Henry David Thoreau understood walking to be a sacramental activity. He wrote much about this activity and if you read his accounts you get the impression that he was very aware of informing grace as he went for his many long walks. I too can testify that I also find the act of walking a sacramental activity. Here is a quote from Thoreau about walking:

I think I cannot preserve my health and spirits, unless I spend four hours a day at least, and it is commonly more than that, sauntering through the woods and over the hills and fields, absolutely free from all worldly engagements. You may safely say, A penny for your thoughts, or a thousand pounds. When sometimes I am reminded that the mechanics and shopkeepers stay in their shops not only all the forenoon, but all the afternoon too, sitting with crossed legs, so many of them, as if the

legs were made to sit upon, and not to stand or walk upon,— I think that they deserve some credit for not having all committed suicide long ago.²⁰

Consider the following list of everyday activities that may also become sacramental activities if seen in the right light:

Walking²¹
Taking Tea
Reading
Gardening
Driving
Listening to Music
Shopping
Working
Making Love
Sleeping²²

Being

Salvationists are generally activists and so probably do not have difficulty conceiving of our actions as means of grace and therefore as having sacramental significance. However, we should also consider the possibility that being is also a means of grace and therefore has the potential to have great sacramental significance. Let it be said though that Being is always qualified being. We are embodied beings so it is always being-with, or being-for, or even being-there for another. There may be no words spoken or any obvious actions performed. It may simply be the case that we are present for another person. You may have heard the story of the little girl who was expressing her fear of the dark to her father and her desire that he stay with her while she fell asleep. Don't be afraid, said the father to his little girl, God is with you. I know that, said the little girl, but I need someone with skin on. Most of us know that God is with us but like the little girl find comfort in the presence of someone "with skin on."

In the context of a discussion on the practices of the Church in the book *Virtues and Practices in the Christian Tradition*, Nancey Murphy identifies witness as an enduring practice of the church and identifies the virtue of "presence"

as being necessary for the practice of witness.²³ Our being present for the other can, I believe, be a means of grace. By being present for another, we can be the sacrament given for and on behalf of Christ who is living in and through us. Consider the following quote referred to in the book from James McClendon:

Presence is being one's self for someone else; it is refusing the temptation to withdraw mentally and emotionally, but it is also on occasion putting our own body's weight and shape, alongside the neighbour, the friend, the lover in need. But is presence, even in this extended sense, really a virtue, or is it like left-handedness or curiosity, merely somebody's quality or distinguishing feature? Earlier in this chapter [of ethics] the black church was set forth as displaying the quality of presence. When black slaves had no other earthly resource, they knew how to be present to and for one another, and knew that Another was present for them as well...To characterize this presence as a virtue is to say that it is a strength or skill, developed by training and practice, which is a substantive part of (the Christian) life ...²⁴

Conclusion

By way of the practice of mindfulness then, let us train our vision so that we will ourselves become the sign of divine grace in the world. Then we will not be focused on two or seven sacramental rites but rather on our entire being in the world. As *Salvation Story* puts it:

We observe the sacraments, not by limiting them to two or three or seven, but by inviting Christ to suppers, love feasts, birth celebrations, parties, dedications, sick beds, weddings, anniversaries, commissionings, ordinations, retirements and a host of other significant events – and where he is truly received, watching him give a grace beyond our understanding. We can see, smell, touch and taste it. We joyfully affirm that in our presence is the one, true, original Sacrament. And we know that what we have experienced is reality.²⁵

Notes

1. John Macquarrie, *A Guide to the Sacraments* (London: SCM Press, 1997)
2. *Ibid.*, 1.
3. Pierre Teilhard de Chardin, *The Divine Millieu* (London: Harper and Row Publishers, 1960) 9.
4. *Compass: God's Earth*, Television Program, ABC Television, Melbourne, 1998.
5. *Ibid.*
6. *Ibid.*
7. Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis: Fortress Press, 1993).
8. John Macquarrie, *A Guide to the Sacraments*, 4.
9. *Ibid.*, 5.
10. *Ibid.*
11. *Salvation Story*, (London: International Headquarters, 1998), 114.
12. See Phil Layton, *The Sacraments and the Bible* (London: Shield Books, 2007).
13. Paul uses this phrase 27 times
14. 2 Peter 1:4
15. Emilie Griffin and Douglas V. Steere, eds., *Quaker Spirituality* (New York: HarperSan Francisco, 2005), 160-161.
16. *Salvation Story*, 106.
17. Elizabeth Barrett Browning, *Aurora Leigh: A Poem* (Chicago: Chicago Publishers, 1989).
18. Pierre Teilhard de Chardin, *The Divine Millieu*, xiii-xiv
19. Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology*, (Nashville, Tennessee, Kingswood Books, 1994), 193.
20. Henry David Thoreau, *Walden and Other Writings* (New York: The Modern Library, 2000) 629.
21. See the recently released book by retired Australian Anglican Priest Adam Ford, *The Art of Mindful Walking* (Sydney: Ivy Press Limited, 2011).
22. See what Robert Banks has to say about our need for a theology of sleep in Robert Banks, *All the Business of Life: Bringing Theology Down to Earth* (Sydney: Albatross Books, 1987), 9-10, 72-73.

23. Nancey Murphey, Brad J. Kallenberg & Mark Thiessen Nation (eds.), *Virtues & Practices in the Christian Tradition*, (Notre Dame, Indiana: University of Notre Dame Press, 1997), 36.
24. Ibid.
25. *Salvation Story*, 114.

Book Reviews

Christopher H. Evans. *The Kingdom is Always But Coming: A Life of Walter Rauschenbusch.* Waco, Texas: Baylor University Press, 2010.

Reviewed by Roger J. Green

Walter Rauschenbusch is often known as the father of the Social Gospel Movement, and was an American theologian who had a profound impact on both American and European Christianity and theology at the beginning of the twentieth century. And while the movement that he helped to launch eventually sailed in different directions and was not always faithful to the orthodoxy of Rauschenbusch and others, Evans reminds us that Rauschenbusch should always be considered a Protestant Evangelical Christian whose desire was to live out the prophetic message of a biblically informed Christianity. Evans wrote that Rauschenbusch's desire for social redemption was "rooted in his belief that he was first and foremost a Christian evangelical who spoke to the conscience of the church and the nation" (p. 261).

Rauschenbusch was a remarkable Christian for many reasons—he was a loving husband and father, an engaging pastor, a well-known professor of Church history, and a speaker and writer. But his greatest legacy theologically was to bring back into the doctrinal life of the Church a heightened awareness of the central message of Jesus: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." (Mark 1:15). And this message was not new, but the fulfillment of the grand vision of the Old Testament. Jesus' preaching and teaching, his telling of stories, and his miracles all demonstrated and indeed confirmed the message of the kingdom.

And this biography well tells the story of the man for whom this central

message was absolutely critical for an understanding of the Scriptures and a challenge to the twentieth century Church to the message and the work to which that Church is called. Rauschenbusch came to this understanding gradually, beginning during the time of his pastoral ministry in New York City for eleven years in an area known as Hell's Kitchen, the name itself giving the reader an idea of the difficult neighborhood in which Rauschenbusch's church was located. Rauschenbusch was immediately struck by the poverty he encountered in New York, but as Evans states, "the goal of striving after the kingdom of God quickly became the focal point of his ministry" (p. 57).

Rauschenbusch did not intend to leave the pastoral ministry, but by the end of eleven years in New York he was nearly deaf, and would struggle all of his life with that infirmity. He moved back to Rochester, the place of his birth, to teach at Rochester Theological Seminary, and there he would spend the remaining years of his life. Perhaps this move was providential because it was during his professorial life that he was able to write books and articles that would articulate the central message of the kingdom and be so influential. From Rochester he was also able to accept many speaking engagements that provided opportunities for him to engage with others in the theological discourse surrounding the message of the kingdom.

This reviewer especially appreciated two aspects of Rauschenbusch, the man, that Evans stressed: his family life, and his graciousness towards others. Rauschenbusch was a loving husband and father, and Evans draws out that side of his life very well indeed. Also, he was a man of great grace, firm in his convictions, but gracious toward those who did not agree with him theologically. The stories of his humility and his respect for others abound in this biography.

However, there is one final aspect of this book that Salvationists especially will appreciate. Rauschenbusch had a deep appreciation for The Salvation Army. This comes as no surprise because Rauschenbusch was convinced that the care for the poor was the indispensable sign of the Kingdom of God. There are many references to The Salvation Army in the book. Rauschenbusch was "fascinated by the work of the Salvation Army and admired greatly General William Booth's recent book, *In Darkest England* . . ." (p. 91).

There are a couple of minor flaws in the book, but these do not detract from this excellent biography. As mentioned, Rauschenbusch ministered in Hell's Kitchen in New York City. That is on the West Side of Manhattan, and Evans incorrectly associated Hell's Kitchen with a section of New York's Bowery District, which is located on the opposite side of Manhattan in the lower East Side. Hell's Kitchen and the Bowery are far removed from each other. Also, when referring to William Jennings Bryan, at one time a presidential candidate and one of two leading figures in the famous Scopes Trial, he inexplicably spells his name Bryant.

However, it is easy to commend this book not only because it is generally well written, and not only because it gives us a picture of a leading Christian statesman at the beginning of the twentieth century, but also because it helps us to understand once again the central message of Jesus and how that message needs to be incorporated into the theology of our day. This reviewer agrees with Rauschenbusch's summary of the message of the Kingdom of God: "The Kingdom is always but coming."

Biddle, Mark E. *Missing the Mark: Sin and its Consequences in Biblical Theology*. Nashville: Abingdon Press, 2005.

Reviewed by Donald E. Burke, Booth University College, Winnipeg, Canada

Sin is a topic that is out of vogue. Few want to mention it; even fewer want to study it in order to understand it. However, for the church, sin is an important topic, not least because the manner in which we think about sin affects how we minister to sinners (all of us) and how we set out to alleviate the effects of sin.

Mark Biddle's study of the nature and complexity of sin begins from his observation that the dominant Western understanding of "sin" as the willful transgression of a divine law does not reflect adequately the diversity of understandings of sin that is found in the Bible. Within the Bible Biddle identifies several other important understandings of sin that move beyond the legal metaphor of the dominant model. Biddle is concerned, however, not only with the nature of sin, but also with how the church might minister to sinners. Within the "sin as crime" model the church's role is to call sinners to repentance and to offer the promise of forgiveness.

However, according to Biddle, this does not provide the church with resources to address the wide range of sinful behavior and its consequences. Therefore, he sets himself the task of "bring[ing] to the church's attention the point that a more comprehensive view of sin offers the church enhanced tools for ministry" (viii). Biddle identifies three aspects of this agenda: to recover biblical insights often overlooked in the dominant "sin as crime" model; to test these insights against contemporary theological, philosophical and social science research to gauge their validity; and to show the value of these insights for the ministry of the church. Biddle's interest, therefore, is not only theological but also pastoral.

In the first chapter, "Clearing the Deck," Biddle takes aim at the dominant Western Christian understanding of sin as crime. Formulated most powerfully by St. Augustine and transmitted to Protestant Christianity through Martin Luther, the judicial model of sin views humankind as having transgressed divine law and therefore guilty before God. The fundamen-

tal human sin, based on a particular reading of Genesis 3, is understood to be a prideful rebellion against God; an attempt by humans to usurp divine prerogatives. Guilt is transmitted from generation to generation as "original sin" which is understood to include inherited guilt which renders all humankind guilty before God from birth. Salvation, as the solution to the problem of sin, is interpreted primarily as forgiveness and imputed righteousness. This, according to Biddle, is a restrictive and partial understanding of sin. In the succeeding chapters, the author identifies several other biblical understandings of sin.

The second chapter, entitled "Sin: To Be More Than Human," explores human arrogance as a fundamental aspect of sin. This chapter argues that the human propensity to reach beyond our creatureliness to strive for something more than our humanity is fundamental to human sin. Rather than acknowledging our creatureliness, human beings universally choose to elevate ourselves to the status of Creator. The disobedience of Adam and Eve was rooted in their desire to be like God, that is, more than human. According to Biddle, "Human beings, created in the image of God, are destined nonetheless to remain creatures, less than God. Ironically, true wisdom includes the acknowledgement of one's limits. Sinners overreach, missing marks at which they should never have aimed. While humans can and should pursue wisdom, in the end it is attainable only in part" (p. 46).

In chapter three, Biddle moves on to describe sin as the failure to "embrace authentic freedom." This chapter is designed to counterbalance the previous one, which places emphasis on sin as human overreaching rooted in pride. Here, sin is not understood as overreaching but rather as the refusal to be fully human or to reach the potential of humanity created in the image of God. According to Biddle, much human sin stems from the conviction "that one is not or cannot or dare not be good enough to be authentically human" (p. 49). Fundamental to Biddle's argument is a reinterpretation of Genesis 3 in which the sin of Adam and Eve is thought to be a failure to exercise the fullness of the image of God by submitting to the counsel of the crafty, but inferior, serpent. In Biddle's attempt to establish an alternative to the traditional view of sin as prideful disobedience, this reviewer thinks that he has overstated the contrast between the traditional interpreta-

tion and the emphasis upon sin as the failure to be fully human. Both positions offer perspective on the complexity of human sin.

The fourth chapter discusses sin as basic mistrust. Biddle begins by observing that, "To be authentically human is to fully embrace the two poles of humanity: the image of God in which and for which God created all human beings, and the creaturely finitude that constitutes humanity's kinship with the dust from which it was shaped" (p. 75). Unfortunately, according to Biddle, the anxiety experienced by humans in this juncture between the image of God and human finitude leads to a lack of trust in the goodness of God and of God's creation. As Biddle comments, "At root, the human compulsions either to supplant God or to acquiesce to less than full humanity arise from the human fear that God has not, cannot, or will not do for human beings what is best" (p. 76f). Drawing upon the Sermon on the Mount to illustrate this point he writes, "Intellectually, the audience of Jesus' Sermon on the Mount would probably have found it quite simple to agree to orthodox statements of God's power, providence, and presence, but their everyday lives betrayed the sort of practical mistrust in God's goodness and care that drives individuals in Western society ever to acquire and hoard as protection against shortages, ever to compete in efforts to assure their own survival, and ever to deny their lack of control over their own environments. This mistrust of God's good intention and constant provision drives frantic efforts to secure one's own existence despite the obvious limitations of being human" (p. 86f).

The fifth chapter explores the relationship between sin and the intention of the sinner. Biddle contests the tradition that sin is defined by the intention of the individual who commits the sin. He suggests that the Western idea that to be sin an act must be intentional narrows needlessly not only the definition of sin but also the ability of the church to address the full range of sin. There is an objective side to sin regardless of whether the sinner intends to do wrong. Biddle finds support for this position in the priestly tradition of the Old Testament in which there is recognition that acts are wrong because they bring harm to an individual or the community without regard to the intention of the perpetrator. Thus one can commit a sin with its harmful consequences "innocently," that is, without intending that harm. The absence

of an ill intention does nothing to diminish the harm! Within the priestly tradition emphasis is placed upon restitution and restoration in the wake of a wrong act.

In his final chapter, Biddle decries the customary separation of a wrongful act from the guilt associated with it and the consequences that flow from it. He suggests that there is an organic relationship between a wrongful act, the guilt into which the perpetrator enters and the consequences suffered by the agent of the act and the larger community (and environment) as guilt "matures" into results. Biddle associates these three aspects with the Hebrew term *'awon* which is usually translated as "iniquity, guilt." He suggests, "Once loosed in the world, *'awon* can take only two courses. Unaddressed, it will mature; only atonement and forgiveness *may* interrupt its life cycle" (p. 119). There is a sense that punishment is not (always) inflicted intentionally upon a sinner by God; much of the time the sinful act brings its own consequences within a moral world order established by God. In light of this organic view of the relationship between sin and its outworking, forgiveness in the sense of God simply overlooking the guilt of the sinner, is not sufficient to stop the maturation of guilt. The continuing effects of iniquity must be neutralized. Nevertheless, Biddle acknowledges that in some circumstances no measure can entirely eliminate the maturation of guilt. Consequences often do remain.

It is important to acknowledge that in his book Biddle does not develop a systematic theology of sin; rather he seeks to broaden our understanding of sin by using the biblical materials to do so. In this effort he is largely successful.

There are, however, some serious gaps in this study of sin. Primary among them is the fact that the discussion remains almost entirely focused on the sins of individuals. This is true, despite the fact that frequently Biddle decries the rampant individualism of Western society. The book does not address sin that is embedded in the structures of society or that is perpetrated by social groups. The author does not address, for example, the prophetic view that the economic oppression and the marginalization of whole segments within a population was a betrayal of Israel's vocation as the people of God. Neither does he address the persistent prophetic claim that social and political structures themselves can become sinful. Second, even though

Biddle wishes to move beyond the dominant understanding of sin as a willful transgression of a divine law, he does not delve into the biblical understanding of sin as a strong shaping force which draws people in to wrongdoing and its consequences. This is an important insight of prophets such as Hosea, Jeremiah and Ezekiel and is also crucial for an understanding of much of Paul's discussion of sin.

On the other hand, the author's consistent pastoral concern and the connection between our understanding of sin and ministry is valuable. He reminds us throughout the book how particular understandings of sin influence the church's ministry to sinners and those under the influence of sin. This is laudable.

On balance, reading this book will provide readers with an enriched understanding of sin as more powerful, more complex and more pernicious than willful transgression. It will also prompt readers to think more carefully about how our understanding of sin influences ministry.

Christian Smith. *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*. New York: Oxford, 2009

Reviewed by Rob Rhea, Chaplain, Trinity Western University, Langley, B.C., Canada

Research that is both thorough and accessible can be a challenge to find. This can be especially true in the Christian community. Often hidden agendas and/or poor methodology characterize these projects rendering them advertising at best and disinformation at worst. Christian Smith, professor of sociology and director of the Center for the Study of Religion and Society at the University of Notre Dame and author of *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*, puts on a clinic in *Souls in Transition* for research that is both accessible and thorough. With all of the discussion currently in play regarding characteristics of the emerging adult demographic, this book serves as an outstanding resource for those of us who work as research-practitioners with this group. In overview, the book moves from an exploration of the broader cultural world of emerging adults, as reflected in the research, toward a more tightly focused look at how these cultural influences shape the current spiritual and religious condition of emerging adults. Along the way, the author includes insightful interpretations of the data and provides excerpts from the many interviews conducted as a part of the research.

The book's introduction provides the reader with a general overview of the research methodology and connects this research project (wave 3) to the original National Study of Youth and Religion (wave 1) conducted 5 years previously and reported in *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. The respondents in the wave 3 group range in age from 18-23. Here Smith delineates four macro social changes that together form a new phase in American life course: emerging adulthood. Briefly, these changes are the dramatic undermining of stable, life-long careers, and extended parental financial support.

Chapter One consists of interview excerpts and commentary regarding three members of the research cohort: Brad, June, and Amanda. These mem-

bers are chosen because they represent some of the great diversity, such in education, faith commitment, and socio-economic classification, that is typical of the emerging adult demographic.

Chapter two addresses the cultural world of the emerging adult and introduces some of the central themes of the book. The chapter begins by reinforcing the notion that emerging adult's lives are characterized by important transitions such as learning how to stand on their own and growth in their ability to relate with their parents in new and improved ways. A central focus and larger theme of the book is that emerging adults are shaped and bound by their subjective personal experiences. Right and wrong are intuitively recognized and self-evident. Words like *duty* and *obligation* do not connect and are largely seen as coercive or puritanical (49). Standards and norms do not make sense given the tremendous cultural, religious, and political diversity of the world today. Several broad areas, such as relational attitudes and sexual practices, materialism, and altruism, are explored here and throughout the book with special attention given to sexuality (59, 271-75).

Chapter three addresses emerging adult religion in life course and historical perspective. The author introduces three defining dimensions of being religious that are referenced throughout the book, especially chapter nine: attending religious services, practices, prayer and strength of religious affiliation (88-89). The bulk of the chapter is focused on how evangelical Protestant, black Protestant, mainline Protestant, and Catholic emerging adults vary with respect to variables such as age, beliefs about the Bible, and frequency of church attendance.

Chapter four is comprised of religious statistics of the religious and spiritual lives of the cohort as compared with their responses to the same questions in wave 1, five years ago. The data looks at religious affiliation as well as the importance placed on religious practices such as prayer and church attendance. The chapter concludes with an exploration of emerging adult beliefs, experiences, social relationships and syncretism of Christianity with other faiths and perspectives.

Chapter five demonstrates how many of the broader cultural themes explored in chapter two are embodied in emerging adult religion. The author reports that most religions are seen by emerging adults as sharing core

beliefs; namely, that there is a God and that all faiths want adherents to be "good people" (146). Outward appearances may differ, but the inward experience of most faiths is the same. Unique expressions of faith are therefore peripheral and religion is seen as more of a cognitive assent versus a "life driver." The author compares religious engagement with going to a mall. Malls have no authority over their customers but present products that could be helpful for their customers. In the end it is still the customer's choice as to what they will select (157).

Chapter six is a shorter chapter where the author develops a typology for the religious and spiritual groupings in the study cohort. Moving from most to least religiously committed, the six categories are Committed Traditionalists, Selective Adherents, Spiritually Open, Religiously Indifferent, Religiously Disconnected, and finally Irreligious. After a brief expansion of these groups a couple of illustrative cases are provided as an example.

Chapter seven is principally comprised of narrative and commentary from the re-interviews of some of the young people featured in the *Soul Searching* book. Smith highlights interviews chronicled in this chapter.

Chapter eight is the most technical of the book. Here, the author draws on detailed statistical analysis of the data from the first wave of interviews five years previously in order to construct a trajectory of religiosity as the cohort moves into the emerging adult demographic and beyond. Again, how religious a person is is established through three dimensions: religious service attendance, professed importance of faith in everyday life, and frequency of personal prayer. Correlations were drawn on a variety of factors against these three measures of religiosity. Examples of these factors include reading scripture, belief in miracles, and extra curricular religious activities. An interesting part of the chapter is the analysis of what social causal mechanisms move cohort members from high reported religiosity as teenagers to low reported levels as emerging adults and vice-versa. The chapter ends with an engaging discussion regarding common myths and conventional wisdom about emerging adult religiosity (246-56).

Chapter nine begins with the author describing the reconfiguration of the data from traditional denominational categories into four new categories of

religious commitment: the Devoted, Regular, Sporadic, and Disengaged. A myriad of factors (such as education, consumerism, sexual practice, health, a sense of wellness) are reported with respect to comparisons of these religious types.

Chapter ten serves as a review and highlighting of findings that the author feels deserving of the last words. Smith re-enforces that emerging adulthood is a unique phase of life with uncommon social pressures and a diversity of influences. The author gives particular attention to the way liberal or mainline Protestantism has little influence on the broader culture. He attributes this to the liberal, mainline church mirroring the broader culture versus holding it in tension as a more evangelical perspective might. The chapter concludes with a re-statement that emerging adults are in crisis through an inherent distrust of what is put forward as objective knowledge. The chapter ends with an exploration of the implications of this relativistic mindset specifically with regards to the engagement of religion and spirituality.

I found this book to be a tremendous resource in helping to better understand and more effectively minister to emerging adults. With Smith having completed his undergraduate degree at Gordon College, a subtle appreciation for the spiritual dimension of higher education and this phase of life came through, particularly in his commentary on the data. While not prescriptive, Smith does point the reader toward areas where emerging adults could be engaged in a way that connects with their needs and impulses. On a social level, the church must look for ways to provide an appealing social context to balance the more formal aspects of church life, such as teaching, worship, and the sacraments. Currently, many emerging adults see the church context as totally separate from the primary social context. I appreciate the book's implied encouragement for the church to look for ways to creatively connect these two contexts. On a more cognitive level, emerging adults have difficulty conceiving of an objective reality beyond their own awareness or construction and question whether objective, universal moral codes or norms even exist. Though not explicitly stated, Smith brings the problematic nature of this subjective perspective into the light. The response for ministers then is an ongoing re-affirmation of the reality and centrality of God's objective truth. As this demographic does "what is right in their own eyes"

the church needs to be ready to pick up the pieces and to draw them to a deeper experience of God and his kingdom.

The book also makes the point, which almost seems counter-intuitive, that improving relationships with parents are a high priority for emerging adults. The conventional wisdom is that peers have the highest relational priority during this time of life. However, Smith effectively demonstrates the powerful dual influence of religiously committed parents and the desire emerging adults have to foster a deepening relationship with their parents (232, 283).

I especially appreciated Smith addressing the practical questions of whether higher education erodes faith (based on *recent* research, it does not) (248) and whether a person can be an internally religiously committed person yet their external lives not reflect that commitment (which he would say the research does not confirm) (251). With regard to the influence of higher education, it is good to see quality research show that the exploration of ideas and the physical world can and should lead toward a willingness to see the plausibility of faith. Universities should be one of the most vibrant spiritual contexts for growth for mind and spirit.

One of the few critiques of the book is the author's dual categorization of the cohort according to religious type. This is first done in chapter six and then again in chapter nine under a different set of headings. It would be less confusing to select one of the type groups and stick with that throughout the book. A second critique might be to reduce the discussion of social mechanisms causing an increase or decrease of religious levels from wave 1 to wave 3 found in chapter eight. This discussion is tedious and would probably overwhelm most readers. This might be remedied by limiting the discussion prior to the summarizing of Table 8.5. I was also surprised at how little Smith engaged the work of Jeffrey Arnett, who coined the term "emerging adult" and has done extensive research and reflection on this demographic.

Overall, this is an outstanding resource and I would say that it is required reading for those who want to understand and minister to emerging adults. After reading the book, I immediately re-thought several ways to increase my ministry to emerging adult university students.

Three Doctrines Considered



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