

Journal of Aggressive Christianity

Issue 2, August/September 1999

In This Issue:

Journal of Aggressive Christianity
Issue 2, August/September 1999

FIRE: Teaching and Experiencing

The motto of The Salvation Army is "Blood and Fire". This issue explores the Fire or work of the Holy Spirit. We want to reflect on the teaching of the Holy Spirit and even more importantly on how we experience the Holy Spirit.

Commissioner Edward Read begins this second issue with an editorial reminding us that the Holy Spirit has throughout history worked to revive God's people. Then the Conquerors Column, with its regular feature of writings from one of many different heroes who have gone on before us, features General Catherine Booth exclaiming, in her unparalleled way, the importance of waiting, not hurrying, for the Holy Spirit to come. This issue's theme then includes a review of Salvation Army holiness teaching in "Sanctification huh!?" and a review of Wesley's understanding and teaching on the Holy Spirit in the article "Glory Fits... ." Finally, we want to commend to you the one writer that could not be left out of a discussion on the fire of the Holy Spirit - Samuel Logan Brengle - and especially his article which is reproduced here considering an issue so relevant for us today.

Also included in this issue are two well-known Salvation Army writers. The first is Major Chick Yuill who begins a Bible study series on Daniel. The second is Phil Wall who is once again in this issue given the "Final Word".

Guest Editorial

The Kindling: Revival in our Time

J. Edward Read

Column: The Conquerors

Hurry Up and Wait

Catherine Booth

Column: Send the Fire

Sanctification huh!?: A Study in Salvation Army Holiness

John Norton

Biblical Study: Part One

Daniel - Dead meat or dead right!

Chick Yuill

The Renewing of Power

Samuel Logan Brengle

Column: The Primitive Salvationist

Glory Fits, "Tempermental Rigidity and Punctiliousness"

Stephen Court

Column: The Final Word

Zero Compromise

Phil Wall

Journal of Aggressive Christianity
Issue 2, August/September 1999

Commissioner Edward Read is known throughout the world as a holiness teacher and preacher. He is among the most esteemed Salvation Army officers and constantly in demand as a speaker, even in retirement. He has served as International Evangelist for the Salvation Army. For five years he led the International College for Officers in London, England, to which delegates came regularly from all over the world. The Commissioner is known as a "back to basics teacher" although his scholarship is second to none. He has influenced thousands for Christ and one of those was this writer who, many years ago, was an 8-year old seeker, kneeling at a Salvation Army mercy seat, following the Commissioner's appeal for holy living. May those who read this article be moved not only by its words but by the life that stands behind them. - J.N.

Guest Editorial

The Kindling: Revival in our Time

by J. Edward Read

Records of yesterday's revivals thrill me; they help stimulate my faith for a revival in our time. The Great Awakening of 1857-58 commenced in Hamilton. Hundreds came to Christ in Ontario and Quebec in the fall of 1857, attendance at camp meetings ranging from 5 to 6 thousand. The historian says "Hamilton's gust of Divine power sweeping the entire community had its origin in the stirring of the laity and was entirely spontaneous." Walter Palmer, a physician, and his talented wife Phoebe, were the evangelists involved.

At the same time, a prayer meeting began in New York at noon. A businessman, Jeremiah Lanphier, distributed handbills in the city, which read, "How often shall I pray? As often as the language of prayer is in my heart. In prayer we leave the business of time for that of eternity." The doors of the intended meeting place opened at noon on September 23, 1857. Time went by and nobody appeared. Then, at 12:30, a step was heard on the stairs, and another, and another. Six men gathered that day. Within six months, ten thousand business men were gathering every day for prayer, and a million converts were added to the American churches in the next two years.

Meanwhile, the fire leapt the Atlantic. In England, the Palmers ministered north of the Tyne, and again a burden of prayer was laid on God's people. Speaking of Gateshead in county Durham, J. Edwin Orr says, "The Palmers visited the city in May 1860, winning 500 or more converts." Even earlier, a New Connection congregation there experienced a revival in 1859 under its preacher, William Booth. So many sinners were brought to repentance that this Bethesda Chapel earned the name, "The Converting Shop."

It was during this time that Catherine Booth announced her intention of preaching. She soon began to seek sanctification. "I struggled through the day," she wrote, "until a little after six in the evening, when William joined me in prayer. William said, 'Don't you lay all on the altar?' I replied, 'I am sure I do!' Then he said, 'And isn't the altar holy?' I replied, 'The altar is most holy, and whatever touches it is holy.' The word was given to confirm my faith, 'Now ye are clean through the word which I have spoken to you.'" Her language is remarkably similar to Phoebe Palmer's 'altar theology'.

Whether these two outstanding women ever met is still debated - but what is beyond debate is that The Salvation Army's origins lie there, in the revival born of prayer and preaching in Hamilton and New York by Holy Spirit, the Great Awakening 150 years ago.

Some may pray, "Lord, do it again," but I don't think God ever responds to the call for an encore. He is too creative for that. So I pray, "Lord, do a new work, fashioned for a new millennium, a mightier revival than anything the Church has ever yet known."

Copyright © 1999 Journal of Aggressive Christianity

To comment on this article write to JAC@armybarmy.com

Please include your name, address, and email address. Your comments may be published.

Regular Column - The Conquerors

Hurry Up and Wait

by Catherine Booth

"I wait for the LORD, my soul doth wait, and in his word do I hope." (Psalm 130:5).

Faith is inseparable from expectation. Where there is real faith there is always expectation. I often hear people pray for the Holy Spirit from their throats instead of their hearts. When I see how they talk the minute they get off their knees, how they live, and with whom they associate, I say, "You may pray till your dying day, and if you do not change, you will never be filled with the Holy Spirit." If they expected anything, they would wait for it. Common sense tells us that. In the upper room, the disciples waited. For how long? The Bible says they waited ten days, until the Day of Pentecost had fully come. I have no doubt they prayed far into the night, so far as they could keep their natural powers awake. They waited. They did not set the Lord a time limit. They were wiser than that. They did not say, "Now we will go and have a couple of days praying. That will be a long time. We will just shut out all else and wait on the Lord for a couple of days. If He does not come by that time, it will be outrageous to wait beyond that. Whoever heard of a prayer-meeting two days and two nights long?" They did not set their Lord a time limit! They obeyed. The disciples went and waited until the Holy Spirit came.

You may say, "I have not been filled with the Spirit." No. Because you did not wait until He came. You got hungry, or fell asleep, or hugged your idol. You did not wait until HE CAME! Suppose the disciples had given up on the fifth day and said, "There must be some mistake. He knows we are here, all ready, and the world is perishing for our message. There must be some mistake. We should begin without Him." But no, they waited on and on and on, until He came. Can you imagine what sort of prayer went up from the upper room? Do you think they were the lazy, lackadaisical, prayers that we hear now and then for the Holy Spirit?

Oh! Think how Peter agonized and wrestled. Think how Thomas pled. Imagine how Mary would have wept, beseeched, and entreated. Consider how they were all of one heart and one accord. They wanted one thing. They were there to receive the Holy Spirit. The disciples cared for nothing else but Him. They cried for Him as hungry children cry for milk. They wanted Him and His indwelling. Did

the Lord ever disappoint anyone who waited like that? Can anyone say so? Did you ever hear of such a case? Never. HE CAME!

Nowadays, some people set God time limits in everything. They think a good deal more about their dinners than about Him. People think a great deal more about conversations with their friends and doing the polite thing with them, than they do about the precious waiting Holy Spirit of God. They think a great deal more about their businesses than the business of God. "Oh!" they say, "It is business, and business must be attended to." But what about the Holy Spirit and the Kingdom of God? Must not your soul be saved? Must you not become a temple of the indwelling Spirit of God? Put a MUST in there! Your soul is much more important than your body. I have given you the most common-sense, simple, exhibits and illustrations of these truths that I possibly can. Was it not so? Did they not wait for Him as I have described, and did not the Holy Spirit come?

On Pentecost, the Holy Spirit filled both the men and the women. They began to speak as the Holy Spirit gave them words. The Holy Spirit still comes. Sometimes, my bodily senses are aware of His coming. When He comes, we only know that something so influences our bodies that we cannot describe it. When the Holy Spirit comes into a human soul, He opens his eyes, quickens his perceptions, enlarges his capacity and swells him with glory. His body will feel His power and sometimes be prostrated. What did the Apostle Paul say? "I have been into the third heaven and heard unspeakable words which it is not lawful to utter." Do you think God intended such experiences and visions only for Paul and the Apostles? Since Paul's day, many people have had such experiences. And many more might have them if they are willing to be wrapped in His arms and pressed to His bosom to know Him in the Scriptural sense.

You must be willing to be given up and consumed by the Holy Spirit. Your heart and flesh must cry out after the living God, as David's did. You must pant after Him as the deer after the water-brooks. If you seek the Spirit's filling, long to come and appear before God. If you will so long for God that you cannot live without Him, God will come and reveal himself to you. Will you thus wait in obedient faith? I want you to come up higher and not slide back and become cold and indifferent to these things. Here is the hope of the world, if there is any hope for it -- people getting filled with the Holy Spirit. People must wake up to God and His glory and the interests of His Kingdom.

The world needs people filled with the Spirit. People with eyes to see spiritual sights others do not see, with ears to hear the crying of multitudes dying for lack of knowledge, with hearts to feel so they could go and weep over them, with hands to break the bread of life, with zeal to die for them if need be. Dear Father, for too long I have set limits on what I wanted you to do for me and on what I would do for you. I have not waited where and when I should have, and I have missed the blessings you have offered and promised me in your word. Forgive me for telling you how I wanted to be filled and for setting limits on my obedience.

Help me repent of every sin and resolve to obey you in every matter. Fill me with your Spirit and holy power so I can be a faithful, effective witness for you in Jesus' name. Amen.

Copyright © 1999 Journal of Aggressive Christianity

To comment on this article write to JAC@armybarmy.com

Please include your name, address, and email address. Your comments may be published.

The Doctrine of Sanctification in The Salvation Army

by John Norton

Introduction

1. Foundational Perspectives
 - 1.1 Historic Protestant Doctrine of Sanctification
 - 1.2 Wesleyan Distinctives
 - 1.3 The Holiness Movement
2. William Booth
 - 2.1 Formative Influences and Experiences
 - 2.2 The Doctrine of Full Salvation
3. Samuel Logan Brengle
 - 3.1 Formative Influences and Experiences
 - 3.2 The Doctrine of The Second Blessing
4. Frederick Coutts
 - 4.1 Formative Influences and Experiences
 - 4.2 The Doctrine of Holiness
5. Contemporary Trends and Developments
 - 5.1 Current Trends
 - 5.2 Projected Developments

Conclusion

Endnotes

INTRODUCTION

The doctrine of sanctification has been an important aspect of the Salvation Army since its inception. "Although known chiefly for its philanthropic work, the Salvation Army at its core is also a holiness church".(1) The second General, Bramwell Booth(2), wrote the following verses which are printed as Song 454 in The Song Book of The Salvation Army.

*O when shall my soul find
her rest,
My struggling and
wrestlings be o'er?
My heart, by my Saviour
possessed,
Be fearing and sinning no
more?*

*O Saviour, I dare to
believe,
Thy blood for my cleansing
I see;
And, asking in faith, I
receive
Salvation, full, present and
free.(3)*

These words demonstrate Booth's desire to live a holy life. They also reveal the theological tradition whence the author came. Further, the contemporary publication of these words indicate the Army's commitment to preserve their historic doctrine of a second blessing, or do they? Have Salvationists maintained and emphasized the same doctrine of sanctification that their predecessors espoused? Or has the Army perpetuated a doctrine that is today misunderstood by most of its members?

Has the Salvation Army ever taught that it is essential to have a definitive crisis experience subsequent to conversion? If so, how did the Army arrive at this understanding of holiness? In what ways has the Army changed its traditional doctrine of sanctification? This study will focus upon the development of the Salvation Army's doctrine of sanctification and specifically on the teaching of a necessary second crisis experience. However, in order to understand this distinction, the historical and theological background to the doctrine must be considered. This treatise will trace William Booth, Samuel Logan Brengle, and Frederick Coutts who have each, in their own generation, been leading spokesmen for the Army's interpretation of Christian living.

It is conclusive that the Salvation Army taught that it is necessary for a believer to have a crisis or second blessing experience following conversion. Army theologians suggested that this event of sanctification provides all the fullness of salvation through the infilling of the Holy Spirit. The founders of the Salvation Army were influenced by the Holiness Movement of the nineteenth century, adopted a form of Wesleyan perfectionism, and permitted its refinement by Samuel Logan Brengle. In the 1950's Frederick Coutts suggested the need for further discussion on the subject of sanctification. He brought the Army toward mainstream evangelicalism by teaching that holiness is both a crisis and a process. Thus the contemporary Salvation Army perpetuates a modified doctrine of Wesleyan sanctification while encouraging further theological development. However, in practice, most members are unaware of the original importance of the Army's doctrine of sanctification.

PART 1: FOUNDATIONAL PERSPECTIVES

1.1 Historic Protestant Doctrine of Sanctification

History reveals that the Salvation Army's doctrine of sanctification is not new but rather the result of various theological and political events. It was reaction to Roman Catholic theology, teaching that we must "do good in order to become good"(4), that initiated the Reformation. Martin Luther's *sola fide* and *sola scriptura*(5) licensed the new Protestants to redefine not only justification but also sanctification and the whole experience of salvation.

John Calvin was the theologian who systematized and organized Reformation theology amid the religious chaos of the sixteenth century. He argued that sanctification was progressive but that perfection could never be attained in this life.

Thus it comes about that, far removed from perfection, we must move steadily forward, and though entangled in vices, daily fight against them ... and watch with intent minds lest, unaware, we be overwhelmed by the stratagems of our flesh.(6)

Calvin held that our flesh is each day more and more mortified(7) by the indwelling of Christ through the Holy Spirit.(8) It is important to recognize that the sanctification debate did not rise to prominence until the seventeenth century, so that while Calvin wrote on the Christian life he was not aware of the distinctions that would be made in the future regarding this subject. However, while the Institutes have "no separate chapter on sanctification the whole thrust of his theology is such that he has been dubbed 'the theologian of sanctification'."(9) In

other words, regarding sanctification, Calvin is the source from which Protestant orthodoxy is defined.

Following the sixteenth century sanctification became a separate theological topic and much energy was spent in defining it. Puritanism in England emphasized personal regeneration and holy living.(10) Various confessions in different state churches made sanctification an established dimension of their faith. The Westminster Confession, as "one of the most influential creeds of Calvinism,"(11) demonstrates the high point of Reformed and Puritan theology. It provides an example of the mid-seventeenth century orthodox doctrine of sanctification,

This sanctification is ... imperfect in this life; there abideth still some remnants of corruption in every part: whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.(12)

This Calvinistic interpretation triumphed in England throughout the century until it was confronted by John Wesley in the next.

1.2 Wesleyan Distinctives

Salvation Army historian John Coutts suggests that "any search for the religious roots of Salvationism must begin with the Methodism from which the Army sprang." It is not surprising, therefore, that the theology of John Wesley would contain the foundation of the Salvation Army's doctrine of sanctification. Wesley diverged from Reformed theology by suggesting that perfection in love is attainable for all believers through faith in Christ. "His distinctive contribution was his conviction that true biblical Christianity finds its highest expression and ultimate test of authenticity in the practical and ethical experience of the individual Christian."(15) This is an emphasis of Catholicism and Wesley helped recover it for Protestantism.

A Plain Account of Christian Perfection is Wesley's chief explanation and defence of his sanctification doctrine. He states,

That Christian perfection is that love of God and neighbour which implies deliverance from all sin.(16)

I do not include an impossibility of falling from it, either in part or in whole. As to the time. I believe this instant generally is the instant of death But I believe it may be ten, twenty, or forty years before. I believe it is usually many years after justification.(17)

His influential doctrine is thus Arminian in that it stresses the human appropriation of grace. While sanctification is ultimately a gift from God, Wesley taught that it is available for all who will or desire to attain it.(18) Further, he used the term 'perfect love' to describe the state within which a sanctified Christian lives and suggested that such a person would not sin. However, Wesley specifically limited the definition of sin to mean only "a voluntary transgression of a known law,"(19) whereas Reformed theologians had understood sin to be any failure to measure up to the divine standard. Wesley maintained that this perfection is almost always preceded by a long process of maturation subsequent to conversion, even though the crisis of sanctification is an instantaneous "simple act of faith."(20) Thus Wesleyanism draws a parallel between justification and sanctification in that both are gifts from God but are actuated by human will and received complete.

1.3 The Holiness Movement

By the beginning of the nineteenth century Wesleyan revivalism had lost its original fervour as the Methodist Church became respectably accepted. Against this decline of discipline various splinter churches emerged in protest against mainstream Methodism.(21) The Holiness Movement refers to the historic revival movement which, "in the tradition of John Wesley, emphasized total sanctification and Christian perfection."(22) It is from within this religious milieu that the theology of the Salvation Army was developed. The Salvation Army can only be properly analyzed as a product of the Holiness Movement and containing a membership of dissenting Methodists.

Methodism crossed the Atlantic and by 1820 was well on its way to becoming the largest Protestant denomination in the United States in the nineteenth century.(23) The "Arminian and perfectionist motifs of Methodism, both explicit and implicit, were a congenial background to express and add fuel to the optimistic expansionism of the era."(24) The two controversial leading Americans, Charles Grandison Finney and Phoebe Palmer, fanned the revival fires which sometimes appeared to be consuming the nation. The movement was a distinct sociological phenomenon which had far reaching implications for American society and laid the foundation for the emergence of twentieth century Pentecostalism.

The Holiness Movement, influenced by the rise of individualism and the emotionalism of its popular camp meetings, mutated Wesley's concept of perfection by emphasizing the immediacy of the crisis experience. Views on perfectionism increasingly focused upon the instantaneous character of sanctification. Charles Finney reiterated this emphasis by declaring in a sermon that Christ "stands at your door" offering sanctification and that "unless you believe, you will continue to go right away from God. Come, instantly, and believe."(25) Whereas Wesley had argued that the crisis of sanctification was usually preceded by a long process, the Holiness Movement taught that Christian

perfection was to be claimed and taken now. Further, that in following the correct methodology one could be assured that God would wholly sanctify. This modification in theology dangerously encouraged the assumption that sanctification had been placed subject to the wilful control of humanity and was accessible to any who knew the proper step by step procedure.(26)

Moving toward the twentieth century the Holiness Movement focused increasingly upon pneumatology, "Baptism of the Holy Spirit" came into circulation over other terms like "Entire Sanctification", "Full Salvation" or "The Second Blessing". With this trend came the assertion among some groups that the baptism of the Holy Spirit is validated by signs following sanctification and specifically by the sign of glossolalia -- the root of Pentecostalism.(27) While the Salvation Army's own history began at about this time there was never any chance that the Army would move into Pentecostalism or make the gift of tongues a required or even desirable sign for its soldiers.(28)

At the close of the nineteenth century the Holiness Movement could claim to have impacted the Western world but the ideals of Christian perfection must have appeared impossibly religious to the increasingly pessimistic majority at the beginning of the twentieth century. Some groups in the United States, including the Salvation Army, committed themselves to expounding a non-Pentecostal doctrine of sanctification and banded together to form the National Holiness Association (NHA) or Christian Holiness Association (CHA) as it was renamed in 1971.(29) "Revivalism's triumph brought about an enlarged role for lay leadership ... created a widespread new ethical seriousness, and gave Arminian doctrines pre-eminence over Orthodox Calvinism."(30) Although the Movement as a socio-religious phenomenon has now passed into history its idealistic attempt for holiness has been immortalized in subsequent generations who have themselves sought after closer communion with the divine.

PART 2: WILLIAM BOOTH

2.1 Formative Influences and Experiences

William Booth (1829-1912) was the founder(31) and first General of the Salvation Army. His authoritative leadership and inspiration influenced the development of the Army's doctrine of sanctification more than any other leader. Booth's commitment to the Holiness Movement and to the teaching of entire sanctification directed the Army from its earliest stages to adopt a Wesleyan view of holiness. Until 1959 the following doctrinal statement was included on the Articles of War, the official declaration of faith signed by all soldiers of the Salvation Army,

We believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine Grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God ... And we believe that persons thus entirely sanctified may by the power of God be kept unblameable and unreprouvable before Him.(32)

Booth's own recorded sermons and published statements reveal his support for perfectionism and the influences of the Holiness Movement upon his theology. Salvation Army historian John Waldron quotes him declaring,

Holiness to the Lord is to us a fundamental truth; it stands in the front rank of our doctrines. We inscribe it upon our banners. It is with us in no shape or form an open debatable question ... (33)

Booth was not however a theologian, stating in 1889 that he had "neither time nor inclination for book writing,"(34) and so never systematically defined the Army's doctrine of sanctification.

Born in 1829 in Nottingham, William Booth was converted in 1844 by the American revivalist James Caughey during one of his first English campaigns.(35) Reverend Caughey had been a minister of the American Wesleyan Church but had resigned to become an itinerant preacher. Booth was associated at an early age with the reformed movement of the Methodist Church and in 1854 was ordained as an evangelist in the Methodist New Connexion.(36) Booth resigned from the church in 1862 after the annual conference tried to restrict him to a limited circuit.(37) In 1865 he founded "The East London Christian Mission" and in 1878 adopted a military structure with "The Salvation Army" as its new name.(38)

Leaders from the American Holiness Movement influenced both William and Catherine Booth in their pre-Army days. Phoebe Palmer and her husband launched a successful English campaign along with the Booths during the American Civil War. James Caughey, the preacher under whom William had been converted, also worked closely with the Booths during a later British campaign. Catherine Booth was influenced by Phoebe Palmer's aggressive revival preaching and began her own public ministry after a series of Palmer meetings.(39) "The influences of the Americans for the strengthening of the Army's Wesleyan holiness position fed back into the American movement with strength and vigor when the Army began its American work in 1880."(40)

2.2 The Doctrine of Full Salvation

Booth passionately believed in full salvation. His hope was that through using the Salvation Army Christ would save humanity not only from sin but also from its effects, both in character (flesh) and in society (social evils). Booth demonstrated in his social endeavours that salvation encompasses more than just regeneration and that it is evidenced by good works as much as it is evidenced by a clean heart. He was motivated not only by a belief in salvation out of sin but by a belief in salvation from sin. Further, he understood sanctification to be experiential and wrote in the preface to his pamphlet on holy living that "those who want to know how much Jesus can save, must go to Him... ." (41) Booth believed that full salvation includes the blessing of entire sanctification for all who sincerely seek after it.

Booth believed in the Wesleyan perfectionism that was espoused in orthodox Methodism. He wrote, "A man may be delivered from *all sin*, and enabled to do the will of God *continually* in this life" (his italics) (42) and that God can "give me such a measure of His Holy Spirit as will enable me to live without committing sin." (43) Booth published an address in 1889 which summarizes what holiness implies,

1. Full deliverance from all known sin.

2. The consecration of every power and possession to God and His work.

3. Constant and uniform obedience to all the requirements of God. (44)

If this can be considered a common Wesleyan assertion of the doctrine of sanctification, in which areas did Booth diverge from the traditional doctrine of sanctification as originally espoused by John Wesley? Did William Booth teach that it is essential for a Christian to have a second experience, similar to that of conversion, in order to be entirely sanctified? Did he emphasize the immediate availability of holiness?

Booth implied in his writings that the blessing of sanctification could only be obtained through a distinct second work of grace and that the apex event is necessary for all who choose to follow Christ. The following excerpt from a sermon demonstrates his variation from the Wesleyan model of maturity and a process-crisis-process experience, stressing the necessary importance of a mystical climax experience followed by trusting passivity.

What follows? Why, simply this: that when you have brought yourself to God, you have nothing more to do but simply to trust Him. Roll yourself on His promise, plunge in the fountain, honour the blood: but, oh! do it NOW! (45)

Booth not only believed that this blessing of sanctification was important but that "it is impossible to be an efficient Officer without the enjoyment of this blessing."(46) Apparently Booth expected all of his officers to agree and experience sanctification as he conceived it, whether in their ignorance(47) they understood it or not.(48) However, Booth like Wesley did not teach or expect sanctification to include sinless perfection or "a state as that of Adam before his fall."(49) In other words, those perfected in holiness are without sin and positively able to do the will of God continually in this life -- but still affected by the sinful world in which they live and so liable to "mistakes" and "infirmities."(50)

It is evident in several of Booth's writings that his doctrine of sanctification had much in common with the teachings of Phoebe Palmer -- suggesting further her impact upon Army theology. Mrs. Palmer espoused what became known popularly in the United States as "altar theology", assuming that Christ was both the sacrifice and the altar upon which "every Christian through entire consecration of the self" could lay upon.(51) Holiness was therefore attained, in faith, because "the altar sanctifieth the gift".(52) Catherine Booth related her experience of the second blessing in a letter to her parents dated February 11, 1861, which demonstrates both the significance of the event and the integration of Mrs. Palmer's "altar theology" into the Booth's understanding of holiness,

William said, "Don't you lay all on the altar?" I replied, "I am sure I do!" Then he said, "And isn't the altar holy?" ... "Are you not holy?" I replied with my heart full of emotion and some faith, "Oh, I think I am!" Immediately the word was given to confirm my faith ... and from that moment I have dared to reckon myself dead indeed unto sin, and alive unto God.(53)

This theology has been carried over into the Salvation Army's sanctuary wherein a "Holiness Table", or "altar" as it is often called, is prominently displayed at the front for believers to come forward and seek the blessing of sanctification. While the Army has always maintained that the altar is in itself only symbolic there continues to be a great deal of emphasis placed upon its public use.

Mrs. Palmer and Booth both accepted the popular trend toward providing a method for instantaneous sanctification. One of Booth's pamphlets, [A Ladder to Holiness: Being Seven Steps to Full Salvation](#), claims to contain the necessary procedures which if followed will result in entire sanctification.

If this course be followed in sincerity, the desired blessing of a clean heart will be attained.(54)

Further, at the end of the final prayer,

Thou hast promised to make me holy when I seek for the blessing ... I believe that Thou dost here and now accept and purify my offering.(55)

Thus Booth supports the doctrine of sanctification that expects complete deliverance from all sin immediately. His doctrine of sanctification is foundationally Wesley Arminian but influenced predominantly by the Holiness Movement and radically in support of the need for a second definitive crisis experience. However, Booth exhausted himself in the administration of his rapidly expanding Army and was always more concerned with experience than a systematically defined theology.

PART 3: SAMUEL LOGAN BRENGLER

3.1 Formative Influences and Experiences

At the dawn of the 1890's William Booth launched the Salvation Army on its first world wide social endeavour(56) and, for the first time, gained public approval. As the organization grew Booth found himself too busy administratively to write and develop a systematic holiness doctrine. Increasingly he needed a theologian -- his son Bramwell had written on the doctrine but as Booth's Chief of Staff was himself burdened with administration -- and finally found his man in the shape of Samuel Logan Brengle, an American.(57)

Brengle was born a Methodist on June 1, 1860, in Fredericksburg, Indiana, but was destined to become the Salvation Army's foremost exponent on the doctrine of sanctification.(58) After completing college he was ordained a minister of the Methodist Church in 1884. Ambitiously seeking a bishopric, Brengle became a student at Boston Theological Seminary. He joined the Octagon Club, a group not unlike Wesley's Holy Club at Oxford, which was comprised of intellectual students who met each morning for prayer and the discussion of religion.(59) Brengle was one of the members who were avowedly seeking sanctification and read books by Wesley, Fletcher, Dwight L. Moody, William McDonald, and

Catherine Booth.(60) The young Brengle struggled for weeks to surrender himself fully and attain the second blessing. He told his biographer(61) that finally, in an earnest desire to be rid of all selfishness and vain glory, he had declared, "Lord, I wanted to be an eloquent preacher, but if by stammering and stuttering I can bring greater glory to Thee than by eloquence, then let me stammer and stutter!"(62) Two days later, in response to his act of faith, Brengle walked over Boston Common in the early hours of the morning and for the first time felt the burning of the indwelling Holy Spirit -- sanctification had come. Was this mere emotionalism, a momentary exultation that would dissolve in a later rational and calmer moment? Brengle wrote years later,

I have never doubted this experience since. I have sometimes wondered whether I might not have lost it, but I have never doubted the experience any more than I could doubt that I had seen my mother, or looked at the sun, or had my breakfast. It is a living experience.(63)

His life course had been set and it was to spreading this experience that Brengle would commit himself wholly.

Soon afterward he met the Salvation Army in Boston, and also his future wife, Elizabeth Swift, herself a new Salvationist.(64) In 1887 he crossed the Atlantic to join the Salvation Army although his reception was not as warm as he would have liked. The General said to him, "Brengle, you belong to the dangerous classes. You have been your own boss for so long ... We are an Army, and we demand obedience."(65) Booth implied that Brengle was both older and more educated than the average prospective officer who applied for acceptance into the ranks of the early Army. The Chief of the Staff, Bramwell Booth, was even more disheartening, "You will probably stay with us for a year or two, and then you will get out. In that case, you will have just lost all that time. Really, we think you might as well stay out."(66) But Brengle insisted and although he was a graduate seminarian was sent to the field-training depot in Leamington with the humble rank of Cadet. On his return to the United States, he served in corps and divisional appointments until, in 1897, he was relieved of specific duties and appointed to move freely about the world preaching and teaching the gospel of Christ and the doctrine of holiness.(67) He retired in 1931 but continued to write and teach extensively on the subject of sanctification until his Promotion to Glory (death), dying from a severe heart attack, on May 20, 1936.

3.2 The Doctrine of the Second Blessing

Brengle taught that the second blessing of the Holy Spirit is essential for the full experience of salvation. He was convinced that in this second crisis, similar to and yet distinct from conversion, a believer was entirely cleansed from all sin. Without this blessing, Brengle believed, one would be unable to wholly and

effectively live for God. Brengle's writings became the Army's definitive statement on sanctification.(68) Bramwell Booth wrote in 1923 what amounts to high praise for Brengle, especially from this General who had at one time been so wary about this new American Salvationist,

Colonel Brengle's previously published works ... always seem to me to mount up to the very sources of Divine Love. And now ... we find -- if only we be ready to go with him where love and truth may take us -- that we have reached the same goal.(69)

The founder and his successors supported Brengle, encouraged him to write, and adopted his explications as official policy.(70)

Historian John Coutts suggests that, "Clearly Brengle's version of the holy life is pure Methodism, with the 'blessing' to be thought of as a definite experience, later than conversion and following on entire self-surrender."(71) However it is not quite true that Brengle taught pure Methodism, certainly not if Methodism be synonymous with the teachings of its founder, in that Brengle's understanding of sanctification emphasized the immediate necessity of a second crisis experience. Brengle followed the trend of the Holiness Movement, which unlike the original teachings of Wesley, suggested that the blessing was not a process but a crisis. He states,

Holiness is not maturity but purity: A clean heart in which The Holy Spirit dwells, filling it with pure, tender, and constant love for God and man.(72)

For Brengle, then, sanctification is a specific work of God in which purity and love are products. Holiness is turning our will over to God and conforming to His divine nature.(73)

While Brengle was a product of the Holiness Movement, he avoided claiming that if his steps or outlined procedure be followed the second blessing will assuredly be attained.(74) Instead, he told his readers to "wait on God for orders and inspiration, and then trust and obey."(75) His audience was urged,

Have the blessing now. Let God search you and show you all your heart. Don't be afraid. Heartily give yourself to Him and trust, expect, ask, wait, receive.(76)

However, once the blessing had been attained Brengle believed that it could be lost through a conscious turning from Christ. He states that many people are tricked by the devil and lose the blessing after receiving it.(77) For Brengle, a sanctified person was compelled into service and "abundant in good works."(78)

This theology agreed with General Booth who would have been pleased to remind his fighting Army that one of the fruits of holiness is hard work.

At other times Brengle's theology was used for more explicit propaganda purposes in support of the Army's, or the General's, ideology. Orders and Regulations (1925) declared,

The Officer should be holy; that is, he should live in the enjoyment of Entire Sanctification ... every Officer should constantly live in this experience.(79)

This reflects Brengle's 1909 publication of When The Holy Ghost Is Come which argued that no one is equipped to preach unless anointed with the Holy Spirit. While the stipulation of a claim to holiness may have been required before Brengle's day, his support added credence to the difficult regulation.(80) Further, When The Holy Ghost Is Come combats the Pentecostal theology of a third blessing -- in which the Holy Spirit comes separately upon those previously sanctified.(81) In the third chapter, "Is the Baptism with the Holy Spirit a Third Blessing?", Brengle declares boldly that the biblical advocates of sanctification interpret baptism with the Holy Spirit as part of the second blessing.(82) He writes,

And the second blessing is entire sanctification, with its negative side of cleansing, and its positive side of filling with the Holy Ghost -- one whole, rounded, glorious, epochal experience. And while there may be many refreshings ... there is no third blessing in this large sense.... (83)

Therefore, for Brengle, belief in the second blessing was as necessary as belief in the first blessing and any person who disputed this reality would either have to keep quiet or be ready for an impassioned debate from the Army's number one theologian.

Brengle's commitment to uphold an experiential and active theology of holiness, as well as his reputation of living what he taught, so consumed the Army that his doctrine of the second blessing went unchanged long after he had finished preaching it. It would not be until the next era, when a new breed of Salvationists would consider the idea of baptism with the Holy Ghost as outdated as their uniforms, that there arose the need for a new interpretation of the doctrine. Could the encounter with God that Brengle experienced on Boston Common be made relevant in the latter half of the twentieth century? "For even if the inward experience is by definition beyond words each generation of believers must struggle to find some language in which to convey it."(84)

PART 4: FREDERICK COUTTS

4.1 Formative Influences and Experiences

By the early 1950's the Salvation Army, now affectionately nicknamed the Sally Ann, had successfully emerged from two World Wars and was popularly considered the acceptable social conscience of the Christian community. No longer did it display the radical evangelistic tactics that had made it so peculiar, nor was it associated with the red-hot revivalistic impulses of the Holiness Movement but instead was now respectably middle class and reaping the benefits from its past suffering. With the end of the reign of the Booth family and the passing of the great holiness expositors, like Brengle, the Army's doctrine of sanctification was in need of a new injection of enthusiasm. It would take the practical theology of a new leader, General Frederick Coutts, to bring holiness back into prominence within the Salvation Army.

Frederick Coutts (1899-1986) was influenced by a world of which Brengle, and Booth before him, had not known. Victorian England, from which the Army emerged, had long since passed away and taken its optimistic religion with it. No longer did the Salvation Army, or the Church, dream grand schemes in which they expected to shortly win the world with the gospel and defeat sin and its effects. Coutts was affected by new theological trends -- the attack on biblical authority, fundamentalist reactionism, and the rise of neo-Orthodoxy. His son, John Coutts, suggests that his father embodied the biblical scholarship of theologians like C.H. Dodd and T.W. Manson. (85) Therefore, Frederick Coutts was open to a "faith that is both humane, liberal and deeply devout." (86) He became a Salvation Army officer in 1920 and served in the Literary Department, International Headquarters, for 18 years. In 1957 he published The Call To Holiness which, in practical form, reinterpreted the doctrine of holiness for the Salvation Army. Despite his unorthodox theology Coutts' influence in the Army grew as he served in various international leadership positions throughout the 1950's. In 1963 he became General, only the sixth person to be so elected as world leader, and initiated various doctrinal reforms. After his retirement in 1969 he continued to write on the subject of holiness influencing Salvation Army theology. (87)

4.2 The Doctrine of Holiness

Frederick Coutts, in style with the tendency of the Army to lean toward mainstream evangelicalism, subtly broadened and mellowed the Army's dogmatic position on sanctification. His emphasis launched Army theology on a trend away from the language and emphasis of the nineteenth century Holiness Movement. Whereas Brengle emphasized sanctification as a single event, Coutts suggests that,

The question is sometimes debated whether the experience of holiness is gained instantly or gradually. The answer is that the life of holiness is both a crisis

and a process. ... There can be no experience without a beginning, but no beginning can be maintained without growth.(88)

Coutts allows that either conversion or a later second experience could be the marked beginning of a life of holiness. He writes further,

No more would [the Apostle Paul] long for the good he could not, nor mourn the evil which he would not. That crisis point was past ... But here am I also delivered from the peril of complacency, from any vain thought that a single act of surrender is enough. At no point is the believer ever as good as he can be.(89)

This demonstrates a shift in thinking from the perfectionism espoused by Booth and Brengle and, further, brings Salvation Army teaching much closer to a reformed understanding of sanctification.

Coutts explains that he borrowed his concept of holiness, being both crisis and process, from Handley Moule.(90) Moule, who was Bishop of Durham from 1901-1920, was a convinced evangelical and closely associated with the Keswick Convention.(91) This movement, founded during the Moody-Sankey revival of 1875, aimed to promote practical holiness at a week-long convention.(92) Its theology is rooted in the American Holiness Movement but "unlike Wesleyan-Arminian concepts of holiness, Keswick maintains that the Christian's tendency to sin is not extinguished but merely counteracted by victorious living in the Spirit."(93) Therefore, it represents a modification under Calvinistic influence of the Wesleyan position of sanctification.(94) In this way Frederick Coutts was able to move the Army's holiness doctrine in the direction of the Reformed tradition and away from Wesleyan extremes.

The doctrine of sanctification taught by Coutts demonstrates the influences of Keswick theology, modern biblical exegesis, and twentieth century theological developments. His exhortations suggest a marked difference from the Wesley-Arminian-Holiness Movement and, specifically, from the theology of Booth and Brengle.

The closer a believer's communion with his Saviour the more keenly does he realise how far he falls short of resembling that same Lord. His self-reproaches arise from his nearness to the Master ... Yet because he does not count himself to have apprehended, the more eagerly does he press toward the mark for the prize of his high calling.(95)

Coutts is able to demonstrate that he shares the one characteristic typical of Salvationist theology: a stress on 'experience'. For Booth, Brengle, and Coutts holiness is as much a personal experience as an objective state of the soul. In the Army's experience of sanctification, God does not come closest in the sacrament of the altar. The spirituality of the Salvationist is of necessity non-sacramental -- the embodiment of the Last Supper remembered in good deed and servanthood. Human communion, therefore, replaces holy communion.(96)

PART 5: CONTEMPORARY TRENDS AND DEVELOPMENTS

5.1 Current Trends

Since the leadership of Frederick Coutts various efforts have been made to renew the Salvation Army in an experience of holiness. Sanctification is continually taught to new officers at the annual Brengle Institute.(97) Salvation Army halls around the world perpetuate the tradition by advertising their Sunday morning worship service as the 'Holiness Meeting' -- regardless of the sermon topic or meeting theme -- and supported by those who assume that the original title is meant to imply a sacred or otherwise holy meeting.(98)

Fewer and fewer leaders have emerged from the ranks of the officer corps in recent years who are committed to a vision to exploit Army's resources for the promotion of holiness. However, Canadian Commissioner Edward Read is an example of one officer who, through the written and spoken word, has expounded the doctrine of sanctification. He has generally espoused a Wesleyan doctrine of holiness but, allowing for other viewpoints, has avoided dogmatic precepts.(99) Compared to Booth, Brengle, or Coutts, Edward Read demonstrates a greater use of Scripture and exegesis. He is representative of the contemporary trend in modern scholarship to avoid systematizing theology in favour of a less congruent but biblical theology. However, Read is also concerned that holiness is becoming just an intellectual exercise and not an actual real experience within the Church,

The doctrine of holiness must lead to a life of holiness, or the labour is lost ... Are my messages making any difference to anybody?(100)

His question, while posed by many preachers down through history, demonstrates his desire that holy living become a reality for all believers. While Read has contributed to the Salvation Army through leadership and personal integrity, his influence has not been able to delay the quickening development of yesteryears' 'Holiness Army' into the 'Social Welfare Army' of tomorrow.

It is unusual now in the Salvation Army to hear anyone testify to the experience of holiness. In 1992, the October 31 edition of The War Cry(101) carried a rare testimony in which it reported that Cadet Stephen Court had claimed the blessing

of sanctification. "After reading works by Samuel Logan Brengle ... he claimed it while meditating alone at a picnic table on August 3, 1991." This crisis experience was qualified by the editor of the article who suggested that the event was "a significant period of growth." Interestingly, it appears as if the editor of the article was unclear as to whether the Cadet had meant that the picnic table incident was a crisis, a process or both.

5.2 Projected Developments

Just as the Holiness Movement as a renewing force in the Christian community has lost momentum so the Salvation Army has lost its original red-hot religion. The Church, and no less the Army, has been hurt by the prevailing apathy and pessimism that has characterized much of Christianity in the second half of this century. With the contemporary decline in reading, young Christians have been deprived of the knowledge and experience of the previous saints. Booth, Brengle, Coutts, and others remain unread by most Salvationists. Few members of the Salvation Army understand their own distinctive historical and theological doctrines. It is probable that at a popular level many soldiers today regard the traditional doctrine of sanctification suspiciously as part of the emotive early religion inherited from uneducated Salvationists.

The Salvation Army needs to biblically define its theology. A strong and supportable theology will make a strong and defensible Army. Further, in the tradition of the early Army, Salvationists must be willing to do more than simply hold membership. The Army, in that sense, is not a church and must demand active and disciplined soldiers for the purpose of expanding the war effort and reaching the lost. This will only be accomplished if education is emphasized and the doctrine of sanctification exhorted. Finally, in the most practical and urgent way possible, we need to experience holiness again.

CONCLUSION

The history of Salvation Army theology cannot be understood apart from the Holiness Movement of the nineteenth century. The early leaders of the Army came from the radical fringes of the Methodist Church. They held a variant form of Wesley's doctrine of Christian perfection influenced by the revivalistic theology of Americans like Phoebe Palmer, James Caughey, and Charles Finney. William Booth, founder of the Salvation Army, along with his wife Catherine, believed that full salvation includes entire sanctification and the ability to live without sin. Samuel Logan Brengle, Booth's leading theologian, refined the doctrine by teaching the necessity of the second blessing of the Holy Spirit. Frederick Coutts moved the Army away from its language of instant perfection by emphasizing the experience of holiness as both a crisis and a process. Contemporary teachers have further reformed the Army's doctrine of sanctification by adopting more common evangelical language. Therefore, while the Army continues to officially expound a moderate Wesleyan theology of sanctification it allows for new

interpretations and individual illumination. This has resulted in a wide spectrum of beliefs among Army teachers and has for the most part confused lay salvationists.

A rich theological heritage has been revealed in tracing the historical roots of the Salvation Army's doctrine of sanctification. The full surrender of Bramwell Booth is now better understood, "*And, asking in faith, I receive Salvation, full, present and free.*"(102) No longer is the holiness language of the early Army misunderstood but instead clearly revealed. The ambition of the early pioneers to move the Army forward in holiness provides inspiration and clear direction for those who have inherited The Salvation Army in this present day.

NOTES

1. Jones, A Guide to the Study of The Holiness Movement (Metuchen, NJ: Scarecrow, 1974) , p. 437
2. William Bramwell Booth, eldest son of William and Catherine, served as Chief of the Staff from 1880-1912 and then as General until 1929. He was largely responsible for the organizational development of the Army. The Salvation Army Year Book 1993 (London: The Salvation Army, 1992), p. 32
3. The Song Book (Verona, NJ: The Salvation Army, 1987), Song 454, Vs. 1, 3, 4
4. Ferguson, Sinclair gen.ed. , New Dictionary of Theology (Downers Grove: IVP, 1988), p. 615
5. Cairns, Christianity Through The Centuries (Grand Rapids: Academie, 1954), p. 289-290
6. Calvin, Institutes of the Christian Religion (1554), Vol. 1, III, iii., 14
7. Mortification of the flesh implies the subduing of passions and bodily desires by discipline. (Webster's Encyclopedic Dictionary, p. 651)
8. Calvin, III. xiv. 9, p. 776
9. Ferguson, p. 615
10. Douglas, The New International Dictionary of the Christian Church, (Grand Rapids: Regency, 1986) p. 815
11. ibid., p. 1039

12. The Free Church of Scotland, The Westminster Confession of Faith, XIII. ii., p. 21
13. J. Coutts, The Salvationists, (London: Mowbrays, 1977) p. 50
14. Wesley (1703-1791) was the founder of Methodism (Erickson, Concise Dictionary of Christian Theology, p. 181).
15. Dieter, "The Wesleyan Perspective", Five Views on Sanctification (Grand Rapids: Academie, 1987) p. 11
16. Wesley, A Plain Account..., p. 41
17. *ibid.*, p. 112
18. Wesleyan-Arminianism contradicts the Reformed doctrines of perseverance and predestination. John Calvin had taught that the first effect of sin was the loss of free will; "much as man desires to follow what is good, still he does not follow it" (Calvin, II. ii. 26, p. 286)
19. Wesley, p. 45
20. *ibid.*, p. 112
21. Douglas, p. 474
22. Erickson, p. 75
23. Dayton, Theological Roots of Pentecostalism (Grand Rapids: Asbury, 1987), p. 63
24. *ibid.*, p. 63-4
25. Finney, "The Way to be Holy", Principles of Holiness, p. 144
26. This idea of 'cracking the code' in realizing God's blessings ultimately limits His role in the process of sanctification.
27. Pentecostalism in the early twentieth century emphasized speaking in tongues to the neglect of entire sanctification as moral perfection.
28. Bramwell Booth is quoted saying that speaking in tongues usually has produced a "disposition to withdraw from hard work for the blessing of others and from fearless testimony to the Saviour" (J. Coutts, p. 55).
29. Douglas, p. 475
30. Smith, Revivalism and Social Reform: In Mid-Nineteenth Century America (NY: Abingdon, 1962), p. 11
31. Catherine Booth, William's wife, is also considered to have been one of the founders of the Salvation Army.
32. This doctrine was drafted in 1876 by a former Methodist, George Scott Railton, who became the Salvation Army's first Commissioner. (Watson, Soldier Saint, p. 16)
33. Waldron, The Privilege of All Believers (Atlanta: SP&S, 1987), p. 9
34. Booth, Salvation Soldier (London: Snow, 1889), p. 1
35. Ferguson, p. 611
36. The New Connexion was formed in 1796 by Alexander Kilham and embodied his ideas of reform for Methodism. Kilham argued for further separation from the Church of England and for lay participation in Methodist government. (Douglas, p. 655)
37. Douglas, p. 145
38. Sandall, The History of The Salvation Army (London: Nelson, 1947), Vol. 1, p. 39

39. The preaching of Catherine Booth brought the early Army publicity and established the movement's radical commitment to ordain women. (Booth-Tucker, The Life of Catherine Booth, the Mother of the Salvation Army, pp. 117-123)
40. Dieter, The Holiness Revival of the Nineteenth Century (Metuchen, NJ: Scarecrow, 1980), p. 60
41. Booth, Holy Living: or What the Salvation Army Teaches About Sanctification, p. ii
42. *ibid.*, p. 1
43. Booth, A Ladder to Holiness: Being Seven Steps to Full Salvation, p. 4
44. Booth, Salvation Soldier, p. 88
45. Booth, *ibid.*, p. 90
46. Booth, Holy Living..., p. 26
47. Most officers in the early Salvation Army were uneducated and from the lower classes.
48. Booth: "Any Officer who did not hold and proclaim the ability of Jesus Christ to save his people to the uttermost from sin and sinning, I should consider out of place amongst us" (Waldron, p. 9)
49. Booth, *ibid.*, p. 3
50. *ibid.*, pp. 1-5
51. Dieter, The Holiness Revival ..., p. 27
52. *ibid.*
53. Booth-Tucker, p. 207-8
54. Booth, A Ladder..., p. 2
55. *ibid.*, p. 8
56. In 1890, following the death of his wife Catherine, William Booth published his controversial national social scheme, In Darkest England and The Way Out.
57. J. Coutts, p. 56
58. Hall, Samuel Logan Brengle (Atlanta: SP&S, 1933), p. 15
59. J. Coutts, p. 56
60. Hall, p. 46-7
61. In 1933 Clarence W. Hall was commissioned by General Evangeline Booth to write the life story of Samuel Logan Brengle, three years before Brengle's death.
62. Hall, p. 49
63. *ibid.*, p. 53
64. Waldron, At the Centre of the Circle (Kansas City: Beacon Hill, 1976), p. 9
65. Hall, p. 72
66. *ibid.*, p. 73
67. Waldron, At the Center..., p. 9-10
68. Reasons why it can be assumed that the Salvation Army officially adopted Brengle's delineation of sanctification: 1) Brengle's books received public approval by the international leaders; 2) Brengle was promoted to Commissioner (1926), the highest possible rank, and was given a long-term appointment as International Evangelist and Holiness Special; 3)

- Brengle's interpretation of holiness was incorporated into Orders and Regulations for Officers of The Salvation Army, 1925, IV. V. 1.-3., p. 203-218
69. Brengle, Love-Slaves (London: SP&S, 1923), p. iii (foreword)
 70. The Salvation Army did not officially deviate from the teachings of Brengle until a new Handbook of Doctrine was published in 1969 containing a revised interpretation of sanctification espoused by Frederick Coutts. The Handbook was published under the authority and direction of the same, international leader General Frederick Coutts.
 71. J. Coutts, p. 58
 72. Brengle, The Way of Holiness (London: SP&S, 1902), p. 21
 73. Brengle, Heart Talks on Holiness (Atlanta: SP&S, 1897), p. 11
 74. William Booth published such a pamphlet, A Ladder to Holiness ..., as discussed above.
 75. Brengle, Heart Talks ..., p. 18
 76. *ibid.*, p. 19
 77. *ibid.*, p. 47
 78. *ibid.*, p. 13
 79. II. ii. 2., p. 56
 80. Brengle, When The Holy Ghost Is Come (London: SP&S, 1909), p. 145
 81. The Army has always avoided the Pentecostal assumption that holiness is evidenced by the gift of speaking in tongues. See above note #28.
 82. Brengle, When The ..., p. 29
 83. *ibid.*, p. 31
 84. J. Coutts, p. 58
 85. J. Coutts, p. 59
 86. *ibid.*
 87. The Salvation Army Year Book 1993, p. 33
 88. F. Coutts, The Call To Holiness (London: SP&S, 1957), p. 34
 89. *ibid.*, p. 38-39
 90. *ibid.*, p. 34
 91. Douglas, p. 681
 92. *ibid.*, p. 564
 93. *ibid.*
 94. The Keswick position reflects the Higher-Life theology of the American Presbyterian, William Boardman, in his Higher Christian Life (1859). (Ferguson, pp. 301, 314)
 95. F. Coutts, The Splendour of Holiness (London: SP&S, 1983), p. 6-7
 96. J. Coutts, p. 60
 97. This ten-day seminar is attended once by all officers of the Salvation Army, usually following their tenth year of active service.
 98. The early Salvation Army sanctioned that morning meetings were for the promotion of the doctrine of sanctification. Night meetings, at a time when nineteenth century England filled Army halls seeking entertainment, were for the promotion of salvation.

99. For example, after describing two varying opinions he declares, "Between these opposing points of view we need not adjudicate. The important point to notice is that in the Bible, it is *believers* who are called to holiness."
(Read, Studies in Sanctification, p. 93)
100. Read, Burning, always Burning (Toronto: Triumph, 1985) preface
101. The official publication of the Salvation Army in Canada and Bermuda.
102. The Song Book ..., song 454, verse 4

Copyright © 1999 Journal of Aggressive Christianity

To comment on this article write to JAC@armybarmy.com

Please include your name, address, and email address. Your comments may be published.

Journal of Aggressive Christianity
Issue 2, August/September 1999

Chick Yuill is a Salvation Army corps officer currently working, with his wife, Margaret, in Pasadena, California. The Major is a well-known speaker and writer within the Salvation Army and without. He is the author of numerous books including [This Means War!](#), [The God Who Saves](#), and [We Need Saints!](#)

Biblical Study: Impact

Daniel - Dead meat or dead right!

by Chick Yuill

Facing the issues: Daniel chapter one

Introduction

Most expensive houses in Pasadena are 'Greene & Greene' houses, designed by two brothers of that name early in the century.

Greene & Greene house for sale and the cost is \$1.00
1,700 square foot, two story house in the 200 block of South Madison Avenue.
The story has been on prime time TV.
Lot of interest - 150 enquiries.

But nobody wants to buy it!
It's in the wrong place.

Developers want to build condominiums on the site. So \$1.00 plus the cost of moving it estimated at \$40,000. Plus a site on which to rebuild it.

And nobody is willing to go to that expense and trouble.

Daniel - great book.
It's in the wrong place.

We think it's a kid's story and we don't want to go to the trouble of rediscovering and relocating it.

That's what we're going to do.

The issue of who's in control

In the third year of the reign of King Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord delivered Jehoiakim king of Judah into his hand along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god.

The story seems like a total disaster.

Jerusalem taken Jehoiakim defeated.
The treasures of the temple taken off to Babylon.

And the Lord delivered...

Adonai - root word means, commander, ruler master. Behind all these events - God is in control

*But now, this is what the Lord says
He who created you, O Jacob,
He who formed you, O Israel
Fear not for I have redeemed you
I have summoned you by name, you are mine
When you pass thro the waters, I will be with you
And when you pass thro the rivers
They will not sweep over you
When you walk thro the fire you will not be burned
The flames will not set you ablaze
For I am the Lord your God
The Holy One of Israel, your Savior*

When bad things happen, God allows them for a purpose

Discipline us

Sometimes it's the only way he can get our attention

Deepen our relationship

It's in the storms of life that we get to know others better

Direct us

Sometimes God wants to take us to places - physical and spiritual - that we would never otherwise go to.

The issue of where is your comfort zone

Then the king ordered Aspenaz, chief of his court officials, to bring in some of the Israelites from the royal family and the nobility - young men without any physical defect, handsome, showing aptitude for every kind of learning, well-informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians.

The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years and after that they were to enter the king's service.

Among these were some from Judah: Daniel, Hananiah, Mishael and Azariah.

Daniel 1:3-6

It's easy to understand the Babylonian tactics.
Take the best potential leaders from the court in Jerusalem,
Weaken resources there, minimise the chance of uprising;
Prove useful to the conquerors.
Under line Judah's status as a vassal nation.

That's what was happening on one level,
But what is really happening is something quite different.

God is taking these four young men out of their comfort zones so that he can enter Babylon in and through them!

Babylon was a pagan nation, with strange, dark and evil beliefs and the true and living God is about the task of infiltration.
Daniel, Hananiah, Mishael, Azariah are his people in that place.

Do you see what this means for you?
God wants you out of your comfort zone
He wants to penetrate this society through you

Some of you - Christian families, Christian schools, Christian colleges, Christian churches.

God needs you

Entertainment
Sports
Social work
Business and commerce
Politics
Education - public schools

The issue of where you confront the culture

The chief official gave them new names. To Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.

But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself in this way. Now God has caused the official to show favor and sympathy to Daniel, but the official told Daniel, I am afraid of my lord the King who has assigned your food and drink. Why should he see you looking worse than the other young men of your age? The king would then have my head because of you.

Daniel then said to the guard whom the chief official had appointed over (them).

Give us nothing but vegetables to eat and water to drink. Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see. So he agreed to this and tested them for ten days.

Daniel 1:7-15

What happens next is fascinating:

Education

He was to teach them the language and literature of the Babylonians...

Babylonian language and literature focussed on their polytheistic religion, occult and on magic. Mixture of omens, incantations, myths, legends, as well as some scientific formulae for glass making, mathematics, and astrology

An alien world
But they accepted this
That was the world they had to live in.

They could not be **isolated**
But they could be **insulated**.

The Babylonians could influence their **education**
They could not influence their **dedication**.

Names

Daniel = God is my judge
Becomes
Beltshazzar = Bel protect his life

Hananiah = the Lord shows grace
Becomes
Shadrach = command of Aku (Moon god)

Mishael = who is what God is?
Becomes
Meshach = who is what Aku is?

Azariah = the Lord helps
Becomes
Abednego = servant of Nebo

The Babylonians could change their **names**
They could not change their **natures**.

The Babylonians could call them by a different **word**
They could not call them from the God they **worshipped**.

Food

Education and names they could deal with
They had to live in an alien culture.

But there came a point - as there comes for all who want to serve God - where they had to confront the culture.

And oddly enough - or so it seems to us - it was over the matter of food.

WHY did Daniel confront the culture at this point?

Several reasons:

Jews have strict dietary regulations

Part of the identity of God's people lay in their diet
Pork, for example, was forbidden
Blood was to be drained from the food and not eaten
Education and names could be external
This was getting to the heart of their identity as God's people

Some of the food might well have been offered to idols

Often first portion offered to idols
Wine poured out on the offerings
Just to eat the food would imply some kind of belief in these gods

How we use food has spiritual implications

It is often a sign of life out of control
Of indulging beyond our needs
People who would be very annoyed if you called them addicts are addicted to food.
It's a subject we need to address in USA

But most important of all

Sharing food had covenant significance

In the East, to share food meant that you were making some kind of commitment to the person with whom you shared it.
You committed yourself to allegiance and obligations.
The rich food of the king's table would have compromised Daniel's allegiance
That's why he confronts at this point

This was how Susannah Wesley defined "sin" to her young son, John Wesley: "If you would judge of the lawfulness or the unlawfulness of pleasure, then take this simple rule:

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, and takes off the relish of spiritual things--that to you is sin."

The point of confrontation is the point where your commitment to God is compromised.

HOW did Daniel confront the culture at this point?

He did it with courage

It was no small thing to take a stand
These may be men of noble blood
But they are captives in an alien land
Eastern Kings were dictators
They were not used to anyone standing against them

But Daniel knew that time had come
The point had been reached
The line had to be drawn
There could be no turning back.

Addressing a national seminar of Southern Baptist leaders, George Gallup said, "We find there is very little difference in ethical behavior between churchgoers and those who are not active religiously...The levels of lying, cheating, and stealing are remarkable similar in both groups."

He did it with courtesy

He takes his case to the person in charge
He listens
And he does not proceed in such a way as to cause hurt or embarrassment.

When the answer is no, he revises his plan
He goes to the guard appointed over them and suggests a ten day test
Then the guard can act as he sees fit.

He treats these men - pagans, foreigners, the oppressors of his nation with courtesy.

Eric Liddell the Scottish 100 meters runner in the 1924 Olympics Britain's great hope for gold. He learned months before that the 100 meter heats to be run on Sunday. This is what one of his fellow athletes said: Liddell was the last person to make a song and dance about that sort of thing. He just said, I'm not running on a Sunday, and that was that. We thought it was completely in character and a lot of athletes were quietly impressed by it. They felt that here was a man who was prepared to stand for what he thought was right, without interfering with anyone else, and without being dogmatic or anything like that. Quietly he just said, I'm not running on a Sunday.

Some people do the right thing in the wrong way.
And turn people against the gospel.

The more sure you are of your ground, the less you need to yell at people.
Combine courage and courtesy

Conclusion

At the end of the three year training period, Daniel and the three other Jewish young men stood before the king
God had given them understanding beyond what was possessed by anyone else.
God always honors

On the morning of Friday July 11, 1924 - the day of the 400 meters in the Paris Olympics, the massuer who attended to Eric Liddell and the rest of the team handed him a note in the Hotel Moderne in the Rue de la Republique

Eric took it and promised to read it when he got to the stadium:

it said simply

In the old book it says,
He that honors me I will honor.

That's exactly what happened.

Liddell won the 400 meters in a world record time.

I promise you that God will honor
Not always as dramatically as Liddell

But God will honor you!

Copyright © 1999 Journal of Aggressive Christianity

To comment on this article write to JAC@armybarmy.com

Please include your name, address, and email address. Your comments may be published.

Commissioner Brengle was and is the Salvation Army's foremost teacher of the need for an inner work of the Holy Spirit in the personal life of believers. His writings are manifold and include Love Slaves and Helps to Holiness. His influence on the Salvation Army is unquestioned.

Here, from his own pen in 1920, Samuel Logan Brengle explains the need for frequent renewings and anointings.

The Renewing of Power

by Samuel Logan Brengle

Though our outward man perish, yet the inward man is renewed day by day. Paul.

To do God's work we must have God's power. Therefore Jesus said: "Tarry ye in Jerusalem until ye be endued with power from on high." (Luke 24:49.) And again He said: "Ye shall receive power when the Holy Ghost is come upon you." (Acts 1:8.)

The soul-winner receives this power when he is sanctified wholly and filled with the Spirit, and he need never lose it. But while the Holy Spirit abides with the believer, there yet seems to be need for frequent renewals of the power He bestows. And, thank God, He he made ample provision to meet this need.

"They that wait upon the Lord shall renew their strength," said Isaiah.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord," cries David.

Years ago President Asa Mahan wrote as follows of his old friend: "The extraordinary power which attended the preaching of President Finney during the early years of his ministry was chiefly owing to a special baptism of the Spirit which he received not long after his conversion; hence it was that when through him the 'violated law spake out its thunders,' it did seem as if we had in truth

'come unto the mount that might be touched, and that burned with fire, and unto blackness and darkness and tempest and the sound of a trumpet and the voice of words.' But when he spoke of Christ, then indeed did his 'doctrine drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb and as the showers upon the mown grass.' The reason also why he is bringing forth such wondrous fruit in his old age is that while his whole ministry has been under the power of the Spirit, his former baptisms have been renewed with increasing power and frequency during a few years past."

The need for these frequent renewings and anointings does not necessarily arise from backsliding. Sometimes the soul feels the need of a renewal of its power when confronted by great opposition, danger and powerful foes. The apostles were filled with the Holy Ghost, and had not only won their great Pentecostal victory, but many others as well, when suddenly a stubborn wall of opposition arose before them. They were arrested by the rulers, thrust into prison, brought before the high priest, sharply questioned by what power and name they were working their miracles, and then when no ground for punishment could be found, they were threatened and commanded to preach no more in the name of Jesus. When they were let go they went to their own people, told them what had happened, and began a sweet, childlike, heaven storming prayer meeting, told the Lord the story, too, and cried to Him to show forth His power, and then a wonderful thing happened; Pentecost was repeated; "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great peace was upon them all."

They waited before the Lord and their strength was renewed, their power reinforced from heaven. their past victories put into the shade and "a great company of the priests were obedient to the faith." Sometimes the need for this renewal of strength arises after great victories. For victory is usually secured as the result of great spiritual and mental activity, and often physical activity as well, and it is but natural that there should be a reaction; the pendulum, if left alone, swings to the other extreme. Depression may follow, the powers of soul and mind relax, joyful emotions subside, and the inexperienced soul-winner may at this point get into great perplexity, and suffer from fierce temptation; and strain himself to keep up his accustomed spiritual activity, crying out with David, "Why art thou cast down, O my soul, and why art thou disquieted within me?" And again. "My flesh and my heart faileth," and imagine himself to be backsliding. But what is needed now is not so much anxious wrestling with God as quiet waiting upon God for a renewal of power, saying to his soul, "Hope thou in God, for I shall yet praise Him who is the health of my countenance, and my God," and though heart and flesh do fail, "yet God is the strength of my heart, and my portion forever." At such times the strength of the soul is to sit still in quietness and confidence. (Isaiah 30:7, 15.)

I once heard a wise old evangelist, one of the mightiest this country has produced, say that while at home after a season of rest, the Spirit of God would come upon him, leading him to earnest prayer and travail for the salvation of men. This was God's way of preparing him for a campaign, and for victory, and away he would go for battle and siege, to rescue the souls of men, and never did he fail to win. But after a while there seemed to be an abatement of power, when he would return home for another season of rest and quiet, waiting upon God for the renewal of his strength. And thus he continued till he was past eighty, still bringing forth fruit in old age.

Again, there is sometimes need of a renewal of power owing to weakness and infirmity of the flesh. Paul must have received a great addition of power when, instead of removing his "thorn," Jesus said to him, "My grace is sufficient for thee, for My strength is made perfect in weakness." And such was the uplift that Paul got at that time that ever afterward he took "pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake," glorying in them, since through them the power of Christ rested upon him, and in weakness he was made strong.

Spiritual power is not necessarily dependent upon physical energy, and however much he may be afflicted with infirmities there are mighty enduements of power for the soul-winner if he intelligently and with quiet and persistent faith seeks them from on high. There will be times of loneliness and spiritual agony such as Jesus suffered in the Garden, or Elijah when he felt that all the prophets were slain, and there was none true to God in Israel but himself. Or again, when there is widespread barrenness and desolation, when revivals have ceased, and worldliness sweeps in like a flood, and there is apparently no vision, and God seems silent, and the devil mocks and taunts, then the soul-winner will need to have his spiritual strength renewed. And he may fully expect such a renewal. The angels are all round about him, and the heavens are bending over him, and Jesus has lost none of His tender interest and sympathy for him. An angel came and strengthened Jesus in His agony (Luke 22:43), and an angel strengthened Elijah for his long and lonely journey, and an angel came to Daniel and said, "O man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong." And not only an angel, but the Lord Himself will surely empower His trusting workers. It was Jesus that cheered Paul in the chief captain's castle (Acts 23:11), and John on the lonely Isle of Patmos (Revelation 1:17), and so He still cheers and strengthens His servants and warriors. Bless His name!

These renewals of power are not always necessarily of an extraordinary character. There are sometimes great uplifts of physical strength without any apparent cause, but ordinarily a man's physical strength is renewed by rest and the timely eating of proper food. And so there may be times when the Spirit of God falls upon the soul-winner, giving him great uplifts and visions and courage. But ordinarily power comes by the use of the simple means of much regular prayer and patient, diligent searching of God's Word and a daily listening to

God's voice It is renewed like fire, not by the fall of lightning from Heaven, but by the addition of new fuel; like physical strength, not by some hypodermic injection of fresh blood, but by proper food. David calls upon his soul to bless God "who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's." (Psalm 103:5.)

This will require time and attention on our part, but it will be time well spent. It is by appropriate food, then, that the soul is strengthened. Jesus told us what that food was when He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt 4:4.) And does not this correspond to Paul's statement that though the outward man was perishing, yet "the inward man is renewed day by day"? and with that passage that says, "The Lord revealed Himself unto Samuel in Shiloh by the word of the Lord"? It is the Lord that renews our strength, but He does it not in some mysterious way, but by means of His Word, which we read and meditate upon and appropriate by faith. Through it we see Jesus and come to know our Lord. Bless His name!

My own strength is usually renewed by the opening up of some new truth, or the powerful application of some promises, or portion of the Word of God to my soul, which I am enabled to make my own by a definite and bold, affectionate and daredevil act of faith in secret prayer.

Copyright © 1999 Journal of Aggressive Christianity

To comment on this article write to JAC@armybarmy.com

Please include your name, address, and email address. Your comments may be published.

The Primitive Salvationist

Glory Fits, "Tempermental Rigidity and Punctiliousness" (1)

by Stephen Court

The Relationship of Wesleyan Holiness Teaching, Revival Preaching, and Physical Manifestations.

IS THIS FOR REAL?

What does a prim and proper Oxford don and Anglican priest (2) have in common with, "People fall(ing) on their faces under the conviction of the Holy Spirit"(3)? Is there a relationship between Wesleyan holiness teaching and revival teaching with physical manifestations? If so, it is a neglected one. It seems neglected for a few reasons. It is not apparent to many of the children of Wesley, including salvationists, that there is any relationship at all between Wesleyan teaching and physical manifestations. This is due to a lack of familiarity with Wesley's experience with manifestations through a reliance on his sermons and books at the expense of his Journals. Also, it is difficult to connect one stream of doctrinal teaching with manifestations, because teachings of various stripes lead to revival and physical manifestations.

Is there a connection? Of what nature? What can we learn from it?

WESLEY AND MANIFESTATIONS

What had Wesley to do with manifestations? More than most of us realise! Throughout his entire Christian life, Wesley enjoyed great times of revival, and accompanying these, various physical phenomena. "He had a relish for wonders and supernatural stories which most educated contemporaries dismissed as superstitious and 'old wives' tales, no longer fit for an age of reason" (4).

In one of his meetings, "some sunk down, and there seemed no strength in them; others exceedingly trembled and quaked; some were torn with a kind of convulsive motion in every part of their bodies" (5).

This was not rare at all. In another meeting:

Immediately one, and another, and another sunk to the earth: They dropped on every side as thunderstruck. One of them cried aloud... One was so wounded by the sword of the Spirit, that you would have imagined that she could not live a moment. (6)

One worshipper was;

so overwhelmed with the love of God, that she sunk down, and appeared as one in a pleasant sleep, only with her eyes open; yet she had often just strength to utter, with a low voice, ejaculations of joy and praise; but no words coming up to what she felt, she frequently laughed while she saw His glory. (7)

We understood that many were offended at the cries of those on whom the power of God came. One of these was a physician who was afraid that these cases might be fraud... One whom the doctor had known for many years was the first who broke out in strong cries and tears. The physician could hardly believe his own eyes and ears. He went over and stood close to her, observing every symptom, till great drops of sweat ran down her face and her entire body shook. He did not know what to think... but when both her soul and body were healed in a moment, he acknowledged the work of God. (8) These accounts can be multiplied through Wesley's Journals (9).

These and similar manifestations accompany revival of all sorts. There is clear Biblical foundation for most of what takes place. Wesley Campbell documents everything from trembling and shaking (Dan.10:1-11), to bouncing (Ez.2:2; 3:24), blowing (Jer.20:22), being pinned to the floor (Dan.10:9,17), through laughing (Psa.126:1-3), crying and weeping (Rom.2:4; Heb.5:7), an inability to talk (Ez.3:26; Dan.10:15; Lk.1:22), to being drunk (Act.2:15) and having trances (Act.10:10;11:5;22:17) (10). Wesley experienced most, if not all, of these manifestations in his meeting through his broad preaching history (11).

That established, the next question is one of doctrinal relevance. After all, every recorded revival in history seems to carry accounts of similar physical phenomena. Finney, Whitefield, Edwards and the Great Awakening, The Salvation Army revivals, the Welsh Revival, the Korean Revival, Kansas City New Years Eve 1900, Asuza Street, the Latter Rain Movement, the Toronto Blessing, the Pensacola Outpouring all have two things in common. Great numbers of people came to repentance and faith, and strange physical manifestations accompanied. What they don't have in common is doctrine. Granted, several of these moves of God are associated with the holiness movement, which is part of the Wesleyan heritage, but others are pretty strongly Calvinist in perspective.

What does Wesleyan holiness teaching have to do with revival and with physical manifestations? What does revival have to do with physical manifestations?

WESLEYAN HOLINESS

What is the Wesleyan holiness teaching? For our purposes it is worth considering both Wesley and his Salvationist followers.

The term 'Perfect Christian' implies "The loving God with all our heart, and mind, and soul" (Deut.6:5). It implies that all inward sin is taken away. "This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love" (12). The Salvation Army stands solidly in this position: We believe that it is the privilege of all believers to be "wholly sanctified", and that their "whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thessalonians 5:23) Doctrine #10

Holiness is living without sinning. That's the negative side. It is fullness of love. That's the positive side.

"To say 'I have not sinned' is to make God a liar; to say that 'I must sin' is to destroy the fundamentals of Christianity. To say that 'I cannot sin' is to deceive myself; but to say that 'I need not sin' is to acknowledge the divine provision of Calvary." To say 'I do not sin' is the testimony that God expects and enables for us all. "You need to be holy" (General William Booth). "He was tempted, as we are; He triumphed, as we may" (General Albert Orsborn). General Catherine Booth adds her considerable weight in characteristically black and white terms: "There is a notion abroad of a sort of make-believe religion as though God would count us righteous and deal with us as if we were righteous while He leaves us in our unrighteousness" (13). "Christ Jesus came to save us from our sins, not in them" (14). Holiness is a perfect love; not just the removal of sin, but the provision of love. It is loving the Lord your God with all your heart, mind, and strength, and loving others as yourself. It is attainable only through the Holy Spirit's power and life in us. "The sanctified soul has no enemies within, but has a fierce conflict without" (15). Sin is intentional transgression of a known law of God (16). God will not command what He does not enable. Thus, the command to be perfect and to be holy must be enabled. Sin, thus, cannot include anything outside the will of God, because our limitations may cause us to do something unintentionally outside the will of God. "I lose my glasses. It is not my heart that is wrong, but my faulty memory" (17). "I would rather drink from a faulty cup that is clean than out of an expensive cup that is not clean" (18). The perfection expected is one of motivation, not of performance.

You can be sanctified at a young age, filled with the Holy Spirit, and still grow in holiness through your life. "Man's consecration must keep pace with God's revelation" (General William Booth). A cup may be filled with water, and there

may be no room for any more water. So God increases the size of the cup, maybe to that of a pitcher, and so it can hold more water. He can keep increasing our capacity. The whole time though, we are full. That is the testimony of William Booth. In the mid-1890's, thirty years after starting The Salvation Army, he declared, "I am determined to be more faithful- more personal than I have been. To this end, I must have more of the power and wisdom of the Holy Spirit."

Commissioner George Scott Railton agrees: "We want the burning love to dying men which feels with a terrible heart pang every sinner's misery, and forgets danger and difficulty and discouragement in the deathless agony to pluck brands from the burning. We want to be bigger, grander, holier, more god-like men and women, and we must if we are to do what God expects of us" (19). As a former Chief of the Staff invited, in revivalist, yet Wesleyan terms, "Sincerely ask the Lord to cleanse and sanctify and anoint you with the Holy Spirit. Let God take full possession of you; let the Divine Power be exerted upon your particular difficulty, and seek to be wholly anointed with that Holy Spirit" (20).

The ubiquity of holiness teaching and revival preaching keeps at the forefront introspective self-examination and God's expectations of us. Wesley's 22 Questions of the Holy Club and Booth's Self-Examination (in *The Salvation Army Orders and Regulations*, 1950, 3:4) are effective at keep us aware of the intrusion of sin. This sensitivity to both God's standards and our status can bring about emotional responses from conviction to grief to joy. The experience of pure love implies an intimacy with Jesus with which superhuman manifestations might be expected. While these will not be limited to holiness doctrine, they might be expected to be more characteristic, more usual, more regular.

SANCTIFICATION AND DELIVERANCE

The interesting next step involves the relationship between sanctification and deliverance. Demon kicking can also cause strange physical manifestations. It can also be important to sanctification. Current evangelists such as Carlos Annacondia (see Ed Silvoso, 1994. *THAT NONE SHALL PERISH*. Ventura: Regal Books), use deliverance tents for new converts to great effect. Although we never consider deliverance as part of the process of sanctification, Wesley regular saw it happen. It was one cause of the manifestations. Theologically, it is potentially an important negative step towards sanctification. It gets rid of demons lodged in strongholds opened up by personal sin. Demons, strongholds, and sin all have to be dislodged before someone can be sanctified.

It was pioneer Salvationist, Commissioner Frederick Booth-Tucker's testimony: "Being convinced that this was God' swill, even my sanctification, I was enabled to break off all the devil's bonds and rejoice in full salvation" (21). Wesley seemed less afraid of it than The Salvation Army has been in recent generations. His audiences were described as those who, "cried as in the agonies of death, who were struck to the ground and lay there groaning, who were released with a

visible struggle then and there from the power of the devil" (22). There are frequent, graphic reports of dramatic deliverance sessions, some going for hours (23). In Wesley's words is an account of a powerful deliverance for two ladies: On Friday the 23rd God suffered satan to teach them better. Both of them were suddenly seized in the same manner... and laughed whether they would or no, almost without ceasing. Thus they continued, a spectacle to all, for two days; and were then, upon prayer being made for them, delivered in a moment. (24). One lady experienced immediate sanctification after deliverance prayer at Dowgate Hill. "We had scarcely begun to pray when satan began to tear her so that she screamed out, as if in the pangs of death. Our intercession was short, for within a quarter of an hour she was full of the peace that passes all understanding" (25). Some manifestations he confidently attributed to the devil. These symptoms I can no more impute to any natural cause, than to the Spirit of God... It was satan tearing them, as they were coming to Christ. And hence proceeded those grievous cries, whereby he might design to discredit the work of God, and to affright fearful people from hearing that word, whereby their souls might be saved. (26) Wesley correspondent John Walsh explains the deliverance aspect of the ministry: "Well may satan be enraged at the cries of the people, and the prayers they make in the bitterness of their souls; seeing we know these are the chief times at which satan is cast out" (27). To my knowledge this dynamic between sanctification and deliverance is an overlooked relationship. As suggested, in Argentina, it seems to work with great effect. The preceding references suggest that Wesley also recognised the dynamic and experienced the fruit of deliverance in sanctification.

HOLINESS TEACHING AND REVIVAL PREACHING

The notable development in the relationship is the adoption by American holiness teachers of revivalist preaching. Revival teaching put the emphasis on the here and now. Modeled after Charles Finney, evangelists called people to repentance on the spot, usually inviting them to come forward to a rail, and bench, or some other place at the front of the hall. It wasn't long before the holiness teachers adopted this crisis pitch mentality and applied it in their meetings. For Phoebe Palmer it was altar theology. For William Booth it was, "be ye holy, but be ye holy now." The Methodist Circuit Riders like Peter Cartwright consistently made the invitation for holiness and experienced wild manifestations in their meetings. That Wesley also emphasised the immediate is usually played down, but he is known for his 3 questions (28):

- 1) Have you been filled with God's Spirit since you first believed?
- 2) Will you ever need Him more than you do now?
- 3) Will God ever be more ready to fill you with His Spirit than He is now?

In his classic, A PLAIN ACCOUNT OF CHRISTIAN PERFECTION, Wesley describes this death to sin, the negative side of entire sanctification, as instantaneous, although preceded and followed by growth (29). He further

testifies that, "An instantaneous change has been wrought in some believers; none can deny this" (30). In a letter, he said in 1784, "A gradual work of grace constantly precedes the instantaneous work of both of justification and sanctification, but the work itself is undoubtedly instantaneous... you will be sanctified in a moment" (31). That is no less crisis, immediate, emphasis than Palmer, Finney, or Booth. It is a bit pushier than characterised Wesley in most of his writings though. And so, strong within the Wesleyan tradition, The Salvation Army always emphasises an immediate response to God. Such an immediate response makes more likely physical manifestations attributable to God's powerful impact on us, our overwhelmed response to God's work in us, or demonic response.

You can determine a theology of a people by the emphasis of their meetings. For some denominations, the act of communion is the featured part of the service. For others, it is the preaching, and still others, the worship. Emphases vary theologically from the written Word of God, to worship of God, to appeasement of God. For The Salvation Army, the Mercy Seat is the central focus of our meetings. It is the response to and transaction with God which is the focus of both our meeting and our theology. This is Wesleyan. And fidelity to the truths of Wesleyan teaching and revivalist preaching has brought physical manifestations in our past. This is obvious in the following 'first-person' account:

THE MILE END WASTE BLESSING

Crowds of curious, cynical, and hopeful people have been flocking to The Salvation Army to see what has been dubbed, 'The Mile End Waste Blessing.' This reporter wanted to get to the bottom of it all, and so here present eyewitness accounts, as well as comment from some of the Army leaders, for your information. Said one long-time Christian, "I have seen men in our meetings, who were raving and blaspheming when the service began, suddenly broken down as though some physical power had laid them prostrate on the floor and after a time of silence, weeping, and penitence, they were confessing their sins" (32).

At another meeting, "From the very first Jehovah was passing by, searching, softening, and subduing every heart. The power of the Holy Ghost fell on Robinson and prostrated him... he entered into full liberty, and then he shouted, wept, clapped his hands, danced, amid a scene of the most heavenly and glorious enthusiasm. Others meanwhile were lying prostrate on the floor, some of them groaning aloud for perfect deliverance" (33). We approached the Chief of the Staff, Bramwell Booth, for an explanation: "May it not be," he suggested, "that as far as the merely physical is concerned, certainly divine influences come upon a crowd of people... and that such persons, being overweighted as it were on the physical, lose their balance and fall down?" (34) Indeed! And of one officer, I can say she fell, and stayed! "She lay for nearly five hours unconscious... her countenance was most evidently brightened... it helped her to win hundreds of souls for God" (35).

In other meetings, "people went into trances from which they might not recover for hours" (36). One in particular was noteworthy. "The Holy Spirit descended on them. Many fell to the floor as dead, and remained thus for hours. When they recovered consciousness they related wonderful experiences. Their faces shone as with light from another world, and their lives afterward bore evidence of being in close touch with their Lord" (37). All this can be supplemented with reports of healing and even levitation! (38).

The Army Mother has gone on record thus: "Give me someone able to cast out demons and I don't care if they can read or write, or put a grammatical sentence together!" As if wanting to prove her point, she continued; "The Holy Spirit does come, and sometimes He prostrates our bodies." "People have fallen on their faces under the conviction of the Holy Spirit in our meetings." "I never did shout in my life, but... I couldn't help it," admitted one attendee. "People drop down with joy. People shriek with grief... The manifestation will be according to your nature. One will fall down and weep in quietness, and the other will get up and shout and jump. You cannot help it." "Many more of God's people might have (this experience)... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are not willing to know Him in a Scriptural sense; they are not willing to be given up and consumed by God" (39). In explanation, her husband added, "The passion was on us and in us. We had to go, to do, to dare. It was for our Christ, who has inspired us with this passion, to see to the consequences" (40).

The Mile End Waste Blessing is characterised by what Salvationists call 'Glory Fits'. To help us understand this supernatural phenomenon we asked Commissioner Cadman: "The soul it self has nothing to do with the body. It is wholly superior to the body. When the soul is not the first concern, it can be hindered by the body. The soul of the saved man or woman cannot be controlled by the body. A 'Glory Fit' is nothing more than the complete conquering of the body by the soul in its reach upward to its Creator and Redeemer. It is the condescension of Infinite Love in Christ to so uplift itself to Himself for a foretaste of joy with Him in heaven. Doctors often examined people in this state but could not explain it. The fact is, I believe, the soldiers were 'absent from the body and present with the Lord'. These 'Fits' and bodily cures were nothing to do with any of us. They were manifestations of the power of God... we only saw them as signs of His presence" (41).

As the War Cry reports Cadman, "When I gave the invitation, 700 men and women came down, and the Holy Ghost broke upon them, and fell upon us all in such a manner, it seemed to nearly carry me out of my clothes. I had hard work to stop on earth. Some jumped and jumped, 'til they jumped into third heaven. When they got the blessing they swam about the floor in glory" (42).

After going into hiding for many years, the Mile End Waste Blessing is back in an Army Hall near you! Doubts about being prayed over are being allayed when it is

remembered that Commissioner Ed Read, the generation's Brengle, has been known in his meetings to ask for people to lay hands on him to pray for anointing. If a holy man, filled with the Spirit, can ask for prayer for anointing, surely we all can. Thus, theologically, in many instances the effect will be something apart from sanctification. One formulation is as follows. The Spirit is in you at salvation, filling you at sanctification, and upon you at anointing. Holy Spirit regenerates you at conversion, purifies you at sanctification, and empowers you at anointing. The fruit of holiness is righteousness, as seen in character. The fruit of the anointing seems to be fruit also- changed lives of others. It seems like an anointing for service (43), (Acts 1:8 But you shall receive power when the Holy Spirit comes on you, and you shall be My witnesses...). Now some who have been radically changed as in sanctification, some taken and shaken by God for extended periods, rolling, laughing, crying... "No one could do the works that are being done except God was with them. All glory to Jesus. He is enabling you to give proof of your calling. But how much more might be done had you all received this pentecostal baptism in all its fullness? If every soul was inflamed and every lip touched, and every mind illuminated, and every heart purified with a hallowed flame?" (44). What is happening is for us all. Take the plunge!

STATUS.

There is a connection between holiness teaching and revival preaching and physical manifestations. It is not an exclusive connection, but is more likely to be a more stable phenomenon than when associated with other doctrine. It relates with the expectation of immediate change, with sensitivity to God's standards and our status, and with deliverance from the demonic. We can learn much from it. This is our heritage in The Salvation Army, in the shadow of John Wesley. Large numbers of people being saved and sanctified, and strange physical manifestations accompanying. The one area with which we are less familiar involves the demonic. Inasmuch as physical manifestations are limited today in our ranks (I've seen them in a few corps first hand), have we left the holiness teaching and revivalist preaching? There are good reasons to believe that we have. Certainly revival is lacking in our midst. Admittedly holiness teaching is rare and soft. Manifestations are generally absent. Though Wesley went too far in gauging God's approval by the manifestations (45), we have erred at the other extreme. We have largely abandoned the teaching and preaching which was accompanied by manifestations. We have much less expectation of immediate sanctification by the power of God. We lack revival because of it.

ENDNOTES.

1) John White. 1988. WHEN THE HOLY SPIRIT COMES WITH POWER. Downers Grove: InterVarsity Press. p42.

- 2) Steve Beard. 1996. THUNDERSTRUCK: John Wesley and the Toronto Blessing. Wilmore:Thunderstruck Communications. p2.
- 3) Catherine Booth. 1986. AGGRESSIVE CHRISTIANITY. Atlanta: The Salvation Army. p55.
- 4) Henry D. Rack, cited in Steve Beard, 1996. p3.
- 5) John Wesley, cited in Steve Beard, 1996. p4. Most of the references to Wesley cited in Beard are directly from Wesley's Works, volumes of which I've found difficult to find in my current location.
- 6) John Wesley, cited in Steve Beard, 1996. p6.
- 7) John Walsh, cited in Steve Beard, 1996. P17.
- 8) John Wesley. 1987. THE NATURE OF REVIVAL. Minneapolis: Bethany House. p84.
- 9) John Wesley, section in Robert Backhouse, ed. 1996. CLASSICS ON REVIVAL. London: Hodder and Stoughton. p207-229.
- 10) Wesley Campbell. 1996. WELCOMING A VISITATION OF THE HOLY SPIRIT. Orlando: Creation House.
- 11) Steve Beard, 1996. p22.
- 12) John Wesley, 1952. A PLAIN ACCOUNT OF CHRISTIAN PERFECTION. London: The Epworth Press. p33, 42.
- 13) Catherine Booth, 1986. LIFE AND DEATH. Atlanta: The Salvation Army. p131.
- 14) Catherine Booth, 1986. PRACTICAL RELIGION, Atlanta: The Salvation Army. p91.
- 15) THE SALVATION ARMY HANDBOOK OF DOCTRINE, 1940, London: The Salvation Army 10:2c.
- 16) John Wesley, 1952. p45.
- 17) Allister Smith, THE IDEAL OF PERFECTION, p75.
- 18) Allister Smith, THE IDEAL OF PERFECTION, p75.

- 19) George Scott Railton, cited in John Rhemick, 1994. A NEW PEOPLE OF GOD. The Salvation Army. p65.
- 20) T. Henry Howard, STANDARDS OF LIFE AND SERVICE, London: The Salvation Army. P94.
- 21) Booth-Tucker, cited in Jean Gould, 1970, A MONTH WITH BOOTH-TUCKER. London: The Salvation Army.
- 22) Ronald A. Knox, cited in Steve Beard, 1996. P4.
- 23) John Wesley, 1987. p142-150.
- 24) John Wesley, cited in Steve Beard, 1996. P13.
- 25) John Wesley, 1987. p142.
- 26) John Wesley, cited in Steve Beard, 1996. p17.
- 27) John Walsh, cited in Steve Beard, 1996. P19.
- 28) Leo Cox. 1964. JOHN WESLEY'S CONCEPT OF PERFECTION. Kansas City: Beacon Hill. p191.
- 29) John Wesley, 1952. p53.
- 30) John Wesley, 1952. p106.
- 31) John Wesley, cited in Robert Backhouse, 1996. p229.
- 32) Bramwell Booth, 1965. ECHOES AND MEMORIES. London: The Salvation Army. p66.
- 33) Bramwell Booth, ibid. p68.
- 34) Bramwell Booth, ibid. p69.
- 35) Bramwell Booth, ibid. p70.
- 36) Minnie Carpenter, JOHN DEAN. London: The Salvation Army. p33.
- 37) Minnie Carpenter, ibid. '31.
- 38) Bramwell Booth, ibid. p71.
- 39) Catherine Booth, AGGRESSIVE CHRISTIANITY. p55, 98, 99, 157, 158.

40) William Booth, in Catherine Bramwell-Booth, 1986. LETTERS. Tring: Lion Publishers. p102.

41) Elijah Cadman, in H. Wallis, HAPPY WARRIOR. p110,111.

42) " , in D. Rhemick, 1994.

43) Milton Agnew, 1974. TRANSFORMED CHRISTIANS. Kansas City: Beacon Hill Press. p63.

44) William Booth, in John Rhemick, 1994. p102.

45) Steve Beard, 1996. p9,10.

REFERENCES.

Agnew, Milton. 1974. TRANSFORMED CHRISTIANS. Kansas City: Beacon Hill.

Backhouse, Backhouse. ed. 1996. CLASSICS ON REVIVAL. London: Hodder and Stoughton.

Beard, Steve. 1996. THUNDERSTRUCK: John Wesley and the Toronto Blessing. Wilmore: Thunderstruck Communications.

Booth, Bramwell. 1965. ECHOES AND MEMORIES. London: The Salvation Army.

Booth, Catherine. 1986. AGGRESSIVE CHRISTIANITY. Atlanta: The Salvation Army.

Booth, Catherine. 1986. LIFE AND DEATH. Atlanta: The Salvation Army.

Booth, Catherine. 1986. PRACTICAL RELIGION. Atlanta: The Salvation Army.

Bramwell-Booth, Catherine. 1986. LETTERS. Tring: Lion Publishers.

Campbell, Wesley. 1996. WELCOMING A VISITATION OF THE HOLY SPIRIT. Orlando: Creation House.

Carpenter, Minnie. JOHN DEAN. London: The Salvation Army.

Cox, Leo G. 1964. JOHN WESLEY'S CONCEPT OF PERFECTION. Kansas City: Beacon Hill Press.

Howard, T. Henry. STANDARDS OF LIFE AND SERVICE, London: The Salvation Army.

Rhemick, John. 1994. A NEW PEOPLE OF GOD. The Salvation Army.

THE SALVATION ARMY HANDBOOK OF DOCTRINE. 1940. London: The Salvation Army.

Smith, Allister. THE IDEAL OF PERFECTION.

Wallis, H. HAPPY WARRIOR. London: The Salvation Army.

Wesley, John. 1952. A PLAIN ACCOUNT OF CHRISTIAN PERFECTION. London: TheEpworth Press.

Wesley, John. 1987. THE NATURE OF REVIVAL. Minneapolis: Bethany House.

White, John. 1988. WHEN THE HOLY SPIRIT COMES WITH POWER. Downers Grove:

InterVarsity Press.

Copyright © 1999 Journal of Aggressive Christianity

To comment on this article write to JAC@armybarmy.com

Please include your name, address, and email address. Your comments may be published.

Journal of Aggressive Christianity
Issue 2, August/September 1999

Phil Wall is preaching August 10-15, 1999, in Russia/CIS at the annual Burning Hearts youth festival. Phil is the leader of Mission Team, United Kingdom.

Regular Column: The Final Word
Zero Compromise
by Phil Wall

The recent story in the United Kingdom regarding Detective Superintendent Ray "RoboCop" Mullen has raised some interesting questions for our morally bankrupt society. This man, previously held up as a "copper on a crusade" to clean up the streets of England, has now been suspended whilst under investigation for criminal offences. The story raises issues at the very heart of a society that seems to have lost it's way both ethically and spiritually, a society struggling to hold fast to any anchor of stability.

We are a country that wants peace but at such times as this we appear unsure how far we are willing to allow ourselves or others to go in the achievement of that goal. Mullen's philosophy concerning 'Zero Tolerance' of crime is now being questioned. Despite these recent concerns many believers would wholeheartedly affirm his philosophy, though perhaps such an affirmation should not be given in haste or without the benefit of wise reflection.

I have engaged with this questions both morally, spiritually and physically in a manner which can be illustrated by three different incidents. Firstly, as a young policeman who became a Christian half way through his policing career, I realised I had sometimes made inappropriate decisions. Even after becoming a Christian I made further mistakes in respect of making the right decision in the wrong situation. I was torn between what was, in essence, precise truth and a betrayal of justice if that truth was upheld.

Secondly, just over a year ago, whilst intervening in a knife fight which turned out to be an attempted murder, I received a beating for my troubles from a thug in a police uniform. Once the incident had calmed down I lodged my complaint with the Metropolitan Police Force, and so the four other officers involved were faced

with a moral dilemma. If they told the truth as it was, their colleague would very likely have been suspended and prosecuted for criminal assault. This was the right thing for them to do but was it worth it? Was it worth losing someone they considered a good policeman for the sake of a few lies? Was it worth the rejection of their peers at work for grassing? Was it worth the damage to morale on the force through another bad press case? In the end the result of their decision was five lying police officers including one violent thug.

Thirdly, I once knew a detective whom I had often talked to about his becoming a Christian. He explained it was impossible for him to become a Christian whilst still doing his job properly. He argued that he would have to return to work on Monday and lie to ensure that justice was done, even when there was not enough actual evidence to prove the facts in a court of law. Although I objected to this approach and challenged his perspective he replied by presenting a scenario to me. He asked that I consider that one day a man came into my house, tied me up, raping my wife and children in front of me. Once we got free I immediately showered them off and thereby naively washed away all the evidence. The authorities took the man into custody but could not prosecute him due to that fact that all the evidence had been washed down the plug hole. The detectives inference about how he would respond by falsifying evidence was clear. He said to me, "Tell me on that day, that what I do in striving to protect people from animals like that is wrong."

All of us reading this will respond to these issues in different ways. In most of our hearts will be the desire for things to be put right, for the truth to be told and for justice not only to be done but seen to be done. We want everything to be nice and easy, cut and dried, black and white. Yet tragically reality will not allow such a comfortable escape. These are tough questions to which there are no easy answers. For Christians working in these environments, the challenge is faced daily. So how do we know what is the right thing to do in this complicated world. Thankfully scripture does not leave us without clues.

The heroes of the book of Daniel - Shadrach, Meshack and Abednigo - found themselves living as aliens in a foreign land, confronted daily with an incredible compromise against the Levitical and Deuteronomic law of God. Their captivity made obedience to the vast majority of the Pentateuch impossible. They spent their lives living with the grey areas. Yet there was a line beyond which they would not go. When they were called to worship the fake idol they drew a line, a boundary at the edge of an area into which they refused to enter, a line they would not cross at any cost. Zero compromise was the order of that day.

We live in a society full of grey areas. As tax payers in a western economy we do not have a clean pound in our pocket due to the unjust economic systems that work to keep the poor impoverished and the rich empowered. Too often we remain silent on issues of injustice when we should be crying aloud from the rooftops. As Martin Luther King said of his generation, they " would not be judged

for the evil the bad people had done but for the appalling silence of the good". When so often apathy wins the day in our own lives, surely the same could be said of us. For those of us evangelicals who consider people truly lost without Christ, the prophet Ezekiel presents the stirring challenge that if we do not warn those who are outside of God's will then their blood is on our hands. We spend so much of our lives living in the grey. Despite the ethically complex nature of these issues, there are some markers that we must lay down. There are lines and they need to be drawn. We cannot surrender either to a lawlessness or an unstable situation ethic that leaves us at the mercy of the issues of each day. These issues are so real and so difficult that the last response should be one of Zero Apathy. In the face of such complexities and such responses we must create communities that will provide dialogue and accountability that will facilitate the making of difficult decisions. We must generate a community that refuses the surrender to the slavery of second best and rejects the nihilistic zeitgeist of our negative culture. Rather, we must lift up before our society the ideals of the kingdom of God as the benchmark. Finally, we must create a community of relationships that gives people permission to fail, so their sin and failure does not need to remain hidden, but can be confessed to allow integrity to be restored in the security of those relationships.

If you have concluded that I am affirming a licence to compromise and choose second best, you have not heard me. Zero Compromise is the ideal to which we are called but is not the reality in which we live. Let us call those who daily live with ethical and moral dilemmas to seek to live distinctive lives in the midst of the grey under the so necessary banner of grace.

Copyright © 1999 Journal of Aggressive Christianity

To comment on this article write to JAC@armybarmy.com

Please include your name, address, and email address. Your comments may be published.