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Editorial Introduction

by Major Stephen Court

Welcome to JAC72. This is the 12 anniversary issue of JAC, which started in 1999. We are celebrating in appropriate fashion with an issue that stretches back and looks forward, blessed by contributions by retirees and cadets and some in between.

General Paul Rader is REACHING FOR METAPHORS OF GRACE in this authorized reprint of a lecture given in 2010 in Australia.

Commissioner Joe Noland discusses deep change and introduces SAVN.TV.

Cadet Xander Coleman talks about priests. Commissioner Wesley Harris throws out A Challenge to Youth. Cadet Olivia Munn is Free And Filled. Captain Andy Miller III advises us to Follow Wesley, Glorious Wesley. Captain Michael Ramsay describes A Holy Environment.

Major Harold Hill provides some Analysis of Candidates Forms that will be provocative. Commissioner Harris takes a step behind the popular slogan, People Count. Cadet Heather Dolby introduces us to Slum Sisters: Tradition and Tactics. Major Melvyn Jones continues his Songs of Holiness series with Eleven Doctrines and Eleven Holiness Hymns.

There is a lot to chew on in this issue.

Thanks to the contributors for their commitment to the Lord and their service to The Army. Dig in; enjoy; let God use the articles to prompt and illuminate and provoke and transform.

God be with you.

Reaching for Metaphors of Grace

by General Paul Rader

In August last year, General Paul Rader, former world leader of The Salvation Army, delivered the annual Coutts Memorial Lecture at Booth College in Sydney. The lecture previously appeared in Pipeline.

My parents were both preachers and winsome exemplars of holiness. I grew up with holiness teaching and example. My mother was a gentle spirit with a talent for loving. My father was a single minded, passionate evangelist to the last days of his long life; promoted to glory at 92 – a Salvationist zealot. He wanted those he won to Christ to survive, and more; to thrive in grace. Holiness was for them the only safe option, as he saw it. He had entered into the experience himself and fervently urged it upon his family and all who came under the influence of his ministry.

He had a joyful certainty about his message. It was all aglow with the possibilities of grace. We found it infectious, as did others. When he died, our children wrote tributes. Our eldest recalled how God had spoken to her so often through her grand-dad: "... through that booming, passionate, hopeful, edifying, loving voice. I'm still listening," she said. And so are we.

He introduced his children from our teens to a wide range of holiness writers. Not all were Wesleyans. They included Hannah Whitehall Smith, Ruth Paxson, Norman Grubb, L E Maxwell, Paget Wilkes, Sidlow Baxter, Oswald Chambers.

Holiness movement

The Army has from the start been a holiness movement and despite Major Alan Harley's rather jeremiad assessment (he makes a convincing case in an article published in the May 2009 issue of *Word and Deed*, entitled "Is The Salvation Army *really* a holiness movement?") A question with which I resonate!), I believe the Army will continue to be a holiness movement.

With other holiness denominations, the Army has struggled with the issues of doctrinal clarity, effective articulation of essentials with contemporary relevance and unanimity of understanding. But the Army is still a vital part of the holiness movement, here (Australia) and around the world. Full salvation is emblazoned on our banner of blood and fire and we mean to keep it billowing.

Like many of you, I grew up in Sunday morning holiness meetings, singing holiness songs and choruses. I was weaned on Wesley's holiness hymns. Early on, I began seeking the blessing of a clean heart with teenage passion and persistence. At Asbury College (in the United States), I was more thoroughly grounded in the theological foundations of holiness teaching. We had questions, but used to take comfort in the thought that what they could not explain about it on our side of the street (the college), they probably knew the answers to on the other side of the street where Asbury

Theological Seminary was located. So I crossed the street. Meanwhile, I married the daughter of a holiness camp meeting evangelist, whose precious mother was the epitome of holy love.

So, in the interests of full disclosure, I confess to being a child of the holiness revival of the 19th century and schooled in the Wesleyan tradition of the 18th century. I have imbibed the perspectives of a broader range of holiness teachers of the 20th century – our own in the Army, and others, as well.

I now have been preaching and teaching the truth of scriptural holiness, so far as I have understood and internalised it, for 50 years. Across those years, I have been seeking to live out the reality of its truth in the context of family and our officership calling, most often in a cross-cultural context. And now, in this 21st century, I am still searching for more adequate metaphors to relate this truth to our time. Preaching to students during the six years of my presidency at a Christian college, I have worked at trying to make this truth accessible and compelling to this generation of students – the millennials. I think I understand some of the questions better than ever. I am quite sure that I don't have the final answers.

The 'Shorter Way'

Among the issues that have figured prominently in defining the saving work of Christ in the human heart is the question of when and how the experience of entire sanctification can be anticipated and appropriated. What is called the "Shorter Way" was taught by Phoebe Palmer who so directly influenced Catherine Booth.

For Palmer, the altar sanctifies the gift. Entire sanctification is realised when believers fully submit to the lordship of Christ and place themselves and all they are or hope to be on the altar and claim by faith God's promise for heart-cleansing. Catherine Booth reflects this view in her own witness to a sanctifying experience of grace (Green 1996:103-107).

"The altar sanctifies the gift; Thy blood insures the boon divine; My outstretched hands to heaven I lift, And claim the Father's promise mine." - Francis Bottome (1823-94) 208 v. 4

The "Shorter Way" found definition in the heat of the 19th century awakening and the American Holiness Movement. In this view, writes Christopher Bounds, "entire sanctification is a simple synergism in which the work of consecration and faith by a Christian is met immediately with deliverance from the inner propensity to sin by the Holy Spirit" (Bounds 2005:2).

This view was dominant in the Army from the beginning and is represented perhaps best in the writings of Commissioner Samuel Logan Brengle, although care should be taken not to oversimplify Brengle's understanding of the experience of sanctification and the life of holiness which he developed in his literary legacy of wise pastoral counsel.

A “Middle Way” is more representative of John Wesley’s perspective as he refined his theology of sanctification over the long years of his preaching ministry. By pursuing the means of grace and attending to the Word of God, the heart is prepared to receive the grace necessary to claim the blessing of a clean heart. It is God who creates in the heart of the believer the hunger for holiness and who beckons us onward toward that moment when in the encounter of faith and the word of promise the Spirit does the sanctifying work and, sooner or later, witnesses that the and Samuel Logan Brengle. Some were in the Keswick tradition. Brengle was the Army’s most effective and articulate proponent of scriptural holiness. He spoke at my parent’s wedding – in the days when they sometimes charged admission, took an offering and gave an invitation to receive Christ, too!

He was a prophet with a burden for the future. “The bridge the Army throws across the impassable gulf which separates the sinner from the Saviour, who pardons that He may purify, who saves that He may sanctify, rests upon these two abutments; the forgiveness of sins through simple, penitent, obedient faith in a crucified Redeemer, and the purifying of the heart and empowering of the soul through the anointing of the Holy Spirit, given by its risen and ascended Lord, and received not by works, but by faith.

Remove either of these abutments and the bridge falls; preserve them in strength and a world of lost and despairing sinners can be confidently invited and urged to come and be gloriously saved. It is this holiness that we must maintain, else we shall betray our trust; we shall lose our birthright ... our glory will depart ... we shall have no heritage of martyr-like sacrifice, of spiritual power, of daredevil faith, of pure, deep joy, of burning love, of holy triumph, to bequeath to [our children].” (Quoted Waldron 1987:109-111)

heart has been made pure. Usually some level of maturity is required before the need is felt for a deeper work of grace and a full and knowing consecration becomes possible. It is then, as God grants the grace to claim His promise, that the believer is enabled to appropriate the blessing.

Indeed, not to do so is to back up on light and put the soul in jeopardy. It is the general demise of a confident proclamation of these understandings of entire sanctification in the teaching and preaching of the Army that Major Harley finds troubling.

The ‘Longer Way’

A third view has been gaining wide currency among holiness denominations, particularly since the mid-20th century. It understands entire sanctification to be appropriated only by a long process of growth. It is the “Longer Way”. The focus is on a lengthy process of dying to self following on years of growing spiritual awareness. Few believers will attain the goal before death; most only when we are glorified.

All of these views have their advocates presently within the broader Wesleyan holiness tradition. They all posit a death to the self-life and a cleansing from the inner pollution of

sin. They all affirm the possibility of living “self-controlled, upright and godly lives in this present age, while we wait for the blessed hope - the appearing of the glory of our great God and Saviour, Jesus Christ, who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His very own, eager to do what is good.” (Titus 2:12-14 TNIV).

In his helpful survey of holiness teaching, *Spiritual Breakthrough* (1983), General John Larsson describes the gradual modification of John Wesley’s original insights regarding entire sanctification.

Wesley himself revised his understanding over time from viewing the crisis of sanctification as available only to a few very near to the “summit of the mountain of holiness”, often only shortly before death.

Later, he affirmed the experience was available to believers earlier in their faith journey. His 19th century disciples confidently proclaimed that the crisis of cleansing and infilling of pure love for God and others is “necessary and attainable for *all* believers”.

It is this understanding that is reflected in our 10th doctrine: “We believe it is the privilege of all believers to be wholly sanctified ...”

Larsson concludes: “The crisis has become the gateway, not the goal. And the crisis is, therefore, not for the few athletes of the spirit who have nearly made it to the top. It is the way in to spiritual progress, and is, therefore, meant for everybody.” (1983:46). It is this view that was presented in the 1969 revision of the *Handbook of Doctrine* and further explicated in the extensive writings of General Frederick Coutts on the life of holiness.

He writes: “In penitent obedience, I yield up a forgiven life. In faith believing, I receive of His Spirit. That is the beginning ... a full surrender is the beginning of the life of holy living; the end of that experience I do not – I cannot – see ... In grace as in wisdom ‘hills peep o’er hills and alps on alps arise’. Spiritually, there is always the glory of going on and still to be.” (Coutts 1957:37).

“Our human nature, left to itself, always clings to the lower levels ... Few of us seize that banner with the strange device, “Holiness unto the Lord”, and are lost to sight making for the summit of the holy hill of God. Only Jesus can rouse us into making such an attempt. Then look to Him that He may quicken you with holy desire which, by the presence and power of the Holy Spirit, may find its fullest expression in holy - that is to say, Christlike - living” (*ibid.*, 21).

Critical place of crisis

Each of these views - the shorter, the middle and the longer way – contribute importantly to an understanding of the possibilities of grace and the way of holiness. Ultimately, the issue is how the experience is played out in the business

of living - in the depth of our devotion, the purity of our love toward God and others, and the consistency of our walk as the Lord Jesus lives His life in us and through us and we are transformed into His image.

What must not be lost in our engagement with the issues of purity and maturity, of crisis and process, is the critical place of the crisis. “The crisis must be followed by the process,” writes Coutts, and we agree. But then, this: “Any comprehensive view of holiness must have room for both. The experience can neither be explained, nor lived, without crisis and process.” (Coutts 1957: 37)

And let us make room for the experience of those whose progress in the life of holiness has involved a series of crises of various kinds. Indeed, E Stanley Jones averred, that “the soul gets on by a series of crises.”

Reaching For Metaphors of Grace – part 2...

While many issues surrounding our understanding of the doctrine of sanctification and the life of holiness may occupy our minds and hearts, it is worth observing that the postmodern generation, and particularly the Gen Xers and NetGens, are not particularly interested in doctrinal niceties.

“The modern world was grounded,” comments Len Sweet, influential Christian author and commentator on the current scene. “Its favourite definition of God was ‘Ground of Being’. Its basic metaphors were drawn from a landscape consciousness that didn’t trust water. Scholars are trained to keep categories clean and watertight. We were taught to be careful not to water down our insights. The surface on which we lived was solid, fixed and predictable. We could get the lay of the land, mark off directions where we were headed and follow maps, blueprints, and formulas to get to where we are going. A lot of time was spent on boundary maintenance and border issues.

Postmodern culture is ... a seascape ... changing with every gust of wave and wind, always unpredictable ... the sea knows no boundaries. The only way one gets anywhere on the water is not through marked-off routes one follows but through navigational skills and nautical trajectories,” (Leonard Sweet, *Soul Tsunami* pp. 72-73).

“Postmoderns are hungry for teaching but not for doctrine,” he notes. “Where the modern age was predominantly *either/or*, the postmodern world is *and/also*. Or phrased more memorably, the postmodernist always rings twice!”

The Wesleyan evangelical community has not been immune to these influences. Among our thoughtful young believers are more than a few who pursue a postmodern evangelical eclectic spirituality. Their understanding of holiness is characterised by transparency, connected-ness, positive relationships, and ethical responsibility, including creation care.

Two writers whose love for Jesus and His people is unmistakable, but whose theology is more of the *and/also* variety, may represent iconic figures for this generation of earnest Christians: Kathleen Norris (*Cloister Walk, Amazing Grace* and Anne LaMott (*Travelling Mercies*), who epitomises a transparent, earthed and earthy and often irreverent spirituality that connects with this generation (Whatever! Oh well!).

Questionable theology

George Barna speaks of “a lot of questionable theology weighing down America’s young people”.

“Lacking much exposure to the Bible itself and coming from a generation that relies more heavily on emotionalism than empiricism for guidance, the opportunities for heresy are prolific. We have the makings of a generation that is prone to reflect on the finer matters of Christian theology without understanding the basic foundations,” (*Generation Next* pp. 82-83). Then he quotes from Allan Bloom’s *Closing of the American Mind* - a comment still relevant: “Today’s students no longer have any image of a perfect soul, and, hence, do not long to have one. Yet they have powerful images of what a perfect body is and pursue it incessantly.” (Some of us could do with pursuing an “embodied holiness” a little more incessantly.)

Where and how will they acquire the images of grace and godliness that will engender a hunger for holiness? For our part, engaging the issues of doctrinal understanding that must underlie our preaching and teaching of holiness in this or any other time, is critical.

Christian Smith in his 2005 survey of the faith of American teens entitled *Soul Searching* and based on a broadranging five-year study of teen religious understanding and practices, found their faith mostly self-interested, naive and muddled. “Based on our findings,” he writes, “I suggest that the *de facto* religious faith of the majority of American teens is ‘Moralistic Therapeutic Deism.’ God exists. God created the world. God set up some kind of moral structure. God wants me to be nice. He wants me to be pleasant; wants me to get along with people. That’s teen morality. The purpose of life is to be happy and feel good, and good people go to heaven. And nearly everyone’s good,” (Smith 2005:10-11).

In 2010, he published the results of a follow-up survey which included many of the same informants of the earlier study in order to track the development of faith understanding among “emerging adults” between 18 and 29. The book is titled *Souls in Transition*. He finds this age group even less interested in the particularities of doctrinal discussion or denominational allegiances. They are largely distanced from any serious consideration of biblical teaching as impinging upon their own sense of what feels appropriate. “More generally, it was clear in many interviews that emerging adults felt entirely comfortable describing various religious beliefs that they affirmed but that appeared to have no connection to the living of their lives.” This is the context into which we are called to articulate the truth claims of Scriptural holiness.

Reducing truth

Given our Western cast of mind, we have a tendency to want to reduce truth to system, experience to rigid categories of explanation, profound mysteries to code words, shibboleths and neat formulae. Scripture presents us with a wealth of metaphors which interpreted too literally can lead to confusion and considerable mischief. So we continue to try and understand the metaphors and search for metaphors of our own in our attempts to make this precious truth accessible to our people and appropriate to our time.

As a young missionary, I was greatly helped by a slim book entitled *The Spirit of Holiness* by Everett Cattell, veteran missionary to India and president of Circleville Bible College. He describes the life of the believer as bipolar, i.e. he pictures a horseshoe magnet under paper filled with iron filings. They arrange themselves around the two poles. In sanctification, the pole of the self finds its life in Christ, and the two poles become one. Something goes out of existence. It is the old configuration of the filings and the tensions between the poles. *"Not the self, but the pattern of life created by the self when it is not hid with Christ in God is the thing that must be destroyed."* He insists on a distinction between the death **of** self and a death **to** self. If the self moves away from Christ, the old pattern of tension and division reappears. The secret is abiding in Christ by the Spirit. Campus Crusade has adopted a similar model and metaphor in its popular booklet, *Have You Made the Wonderful Discovery of the Spirit-filled Life?* It may seem too formulaic, but deals with the central issue of displacing the self on the throne of the heart, and putting Jesus on the throne with all other areas of life ordered under his sovereign control.

Free Methodist Bishop Les Krober presents a compelling witness to his own pilgrimage coming to an awareness that the critical issue for him was an addiction to self that needed to be broken. He defines sanctification in this way:

"Entire sanctification is the work of God in response to a Christian's surrender and faith which breaks the addiction to self. This full surrender changes our saving relationship to God as it delivers us from the spirit of rebellion. It opens the door to the possibility of a wholehearted love for God and others. It lays the foundation for a growing improbability of willful disobedience. This deepened relationship with God, activated by His Spirit, releases us from our self-sufficient arrogant attitude, frees us from the need to control others and dictate our own terms, and breaks the habit of manipulating the world and God. As the Holy Spirit frees us from our independent mind and will, we grow in quantum leaps of Christ-likeness, making glad the heart of God and bringing hope and joy to the person being transformed."

McCasland, in his biography of Oswald Chambers, *Abandoned to God*, describes his experience of sanctification at age 27 in this way: "The citadel of his heart had fallen, not to a conquering Christ, but to the gentle knocking of a wounded hand!" (McCasland 1993:86)

We look for positive metaphors of freedom and robust health, of possibility, privilege and power. J Sidlow Baxter in *A New Call to Holiness* (1967:134 ff.) employs the

metaphor of living in a fetid, damp, unhealthy slum, without proper nourishment, surrounded by disease. The body becomes debilitated, weakened and subject to infection. But suddenly the poor wretch is transported to a seaside village where the air is clear and the sea winds bracing. The food is nourishing and the environment clean, beautiful and inviting. The body begins to respond. Not all at once, but gradually. The change of circumstance was sudden and critical. But the recovery of vigorous health takes longer - good diet, fresh air, exercise, a pleasant and healthful environment. Before long, the face takes on a glow and life is lived to the full. This, he sees, as the nature of the sanctification experience.

Soul disease

I have come to see sanctification as a cleansing, healing work at the motive centre of the personality; a freeing from the soul's debilitating inner disease. I have come to feel that what the Spirit is addressing here is much like an HIV positive condition of the soul. We walked a brother in Christ through HIV/AIDS until the Lord took him. He came and told me. Then we watched every virus take him down. Soul disease weakens us like that. It disables our spiritual immune systems subtly and renders us vulnerable to every opportunistic spiritual virus in the moral environment in which we are immersed. I am breathing this in from the atmosphere on a daily basis.

It is not only the things to which I consciously expose myself, but the unseen, unsuspected influences that play upon me constantly. Then when the pressure is great and my defences are weakest, I fall prey to the temptations that present themselves. It's the soul's virus that the sanctifying work of the Spirit addresses. It doesn't make us fully robust overnight. We're still subject to temptation and even failure. But the immune system has been put in place and my moral energies are no longer being silently sapped and therefore rendering me vulnerable to the approaches of the evil one however he presents himself.

"O come and dwell in me," sang Wesley.

"Spirit of power within!

And bring the glorious liberty

From sorrow, fear and sin.

The whole of sin's disease,

Spirit of health remove,

Spirit of perfect holiness,

Spirit of perfect love."

If we were to think of sanctification in digital terms, is sanctification something like a reprogramming of the software of the soul, with appropriate downloads and updates - perhaps including the introduction of anti-virus software for systems protection - and a recognition of the dangers of careless surfing (what gets your attention, gets you!)?

And is there a moment when we must muster the faith and courage to press "enter" to begin the adventure?

Life in the Spirit

The journey itself - the process - may be seen as more significant than any sense of definitive arrival at a specified destination. Characteristically, there is more journaling of the journey than clear and confident witness to crisis encounter with the Cross and the Spirit purifying our hearts by faith.

Recall the titles I mentioned, *Cloister Walk* and *Traveling Mercies*. What do we gain or lose in focusing on sanctification as the *Imitatio Christi* - to which Richard Foster, Dallas Willard and others are drawing us anew? The positive value is its focus on sanctification as relational and transformative, in the context of a "Transforming Friendship" (James Houston) with Christ by the Spirit.

This resonates with the current generation. "As we walk in the light ... " (1 John 1:7). Eugene Peterson, in *Subversive Spirituality*, explores the hunger of this age for *intimacy* and *transcendence*. Unfortunately these hungers are poorly served as we reach out for pseudo-intimacies that dehumanise and pseudo-transcendence that trivialises.

It is the possibility of a living, vital and intimate relationship with a transcendent God through faith in Jesus that connects so well with this generation. Sanctification is the lived reality of Christ in the believer's life and our life in Christ (John 15:4-5 and Colossians 2:6-7).

Coutts quotes Brengle in the frontispiece of *The Call to Holiness* as declaring: "There is no such thing as holiness apart from 'Christ in you'." This focus emphasises the disciplines of faith and love's obedience. The employment of the means of grace, regular practices and disciplines of worship and devotion was vital to Wesley's view of sanctifying grace, including the role of the community of faith and ministries of compassionate service.

The International Spiritual Life Commission was convened to explore the inner life of The Salvation Army and the adequacy of our provision of the means of grace through our corps ministries for the spiritual nurture and sanctification of our people. The report of the commission took the form of a series of calls to Salvationists around the world and provides a basis for reviewing whether and how effectively the spiritual ministries of our corps are meeting the needs of our people. It calls all Salvationists to engage in the disciplines of life in the Spirit: the disciples of our life together and the disciplines of our life in the world.

This view of sanctification as our life in Christ as He makes His hallowing presence real in us, is strong on the outcomes - the ethical implications of holy living. "The aim of such instruction," says Paul to Timothy, "is love that comes from a pure heart, a good conscience, and a sincere faith" (1 Timothy 1:4-5). This focus is decidedly Wesleyan. "It has always been the most profound conviction of Wesleyanism that the Bible speaks to the moral relationships of men and not about sub-rational, non-personal areas of the self.

Sin is basically self-separation from God ...holiness is moral to the core - love to God and man," (M Wynkoop, *A Theology of Love*, p. 167). On the other hand, from a Wesleyan perspective, there is a need to deal decisively with the sovereignty of the self and the soul's debilitating inner disease that saps our spiritual energies and undercuts our ability to follow the example and teaching of our Lord Jesus.

There is, after all, no Calvary by-pass!

Change My Heart by Commissioner Joe Noland

“To make deep change in an organization, we begin by making deep Change in ourselves!” – Robert E. Quinn

Embracing Change

“Change” suggests continuous action and implies ongoing conversion/transformation. The future, both personally and corporately, will be determined by how we view, interpret and embrace change.

With this in mind, I have been meditating daily upon Oswald Chamber’s inspired devotional writings in *My Utmost for His Highest*, A pocket sized, leather bound volume given to all Territorial Commanders by General Paul Rader during his tenure as International leader of TSA. I’m confessing here that I am just getting around to reading it now, these several years later – my loss. For me, the title itself suggests change and this idea of continuous action comes across loud and clear in his daily devotionals. I want to share with you a few of the rich and profound thoughts that I keep going back to over again and reflecting upon daily.

The gift of the essential nature of God is made effectual in us by the Holy Spirit, He imparts to us the quickening life of Jesus, which puts ‘the beyond’ within, and immediately ‘the beyond’ has come within, it rises up to ‘the above,’ and we are lifted into the domain where Jesus lives. (John 3:5.)

The emphasis of holiness movements is apt to be that God is producing specimens of holiness to put in His museum...God is not after perfecting me to be a specimen in His showroom; He is getting me to the place where He can use me. Let Him do what He likes.

“He is getting me to the place...” is the phrase that captures my attention. For me this implies continuous change and growth. “Not that I have already obtained all this, or have already been made perfect” (Phil. 3:2) is his text for this devotional thought. Am I at a different place, spiritually, today than I was 40 something years ago as a cadet, Lt., Captain? Have I matured, spiritually, to a place where He can use me today in ways that never would have been possible then? Am I in a place where “the beyond” within is allowing me to rise up to “the above” in ways that I would have never dreamed of or considered before? Holiness is deep change!

There is no question about it in my mind. I’m at a place where I can now look back and witness to the spiritual change (maturity) that has occurred. I am not the same person, spiritually, today that I was then. I’m not the same person I was yesterday. Change happens. He is continuously getting me to the place where He can use me differently and maybe, just maybe, even more effectively. He is teaching me to adapt to a culture that is constantly changing around me, socially, spiritually and theologically. God help me to embrace deep change CONTINUOUSLY. Amen.

Change My Heart, O God

Our approach to soul saving (which results in Kingdom growth) is defined by our ability to view and embrace change in a spiritual context. I am at a point where I can look back experientially and see this very clearly.

For example, I remember, very visibly, the demise of the street-corner meeting, as we once knew it, because I helped influence that change. And it did not come quickly or easily, let me assure you.

As a Cadet, I stood on street corners preaching to people who were not there, nary a soul to be seen. This was always justified by a story that became legend in the annals of Western Territory history. It seems that an Open-air meeting was held in Prescott, Arizona on a cold, blustery night with nary a soul to be seen. As fate would have it, an unseen soul was listening, however, from a nearby, obscure hotel window, so the story goes. The result was a very significant financial gift to TSA in that community. I've heard similar stories repeated elsewhere in other contexts and I doubt that we will ever be able to separate the facts from the embellishments.

The point being (even if those stories are totally true) is that, had change come about more quickly, how much more effective could we have been? That is, if we were quick to find a culturally contemporary replacement for that which was being discarded (and I think, in many instances, we failed miserably in this respect). And if we honestly interpret the statistics, we are failing just as miserably today within the Western culture. Why? For me personally, the ability to embrace change is closely aligned not only with my own spiritual growth, but Kingdom growth as well.

I can look back and see where I resisted change. There is a lot of nostalgia associated with TSA cultural context in which I grew up. My wife looked beautiful in a bonnet and high collar uniform. I resisted that change (so this isn't misunderstood, she also looks beautiful without the bonnet). I loved marching down the street with the Santa Ana Band to open-air meeting where we played and preached to a predominantly Spanish speaking audience in English. I resisted that change. I loved the spontaneity of Sunday evening Salvation meetings with their ever-dwindling attendances, the result of a changing cultural context. I resisted that change. I resisted changing militaristic terminology with contemporary words, because there are so many good memories and so much nostalgia associated with them ("Fire a Volley!" "Fire your Cartridge!" Huh? Or "Fire the Captain!" as the kids in the corps were oft heard saying when I preached too long).

I don't like the contemporary worship services and music where you stand for an interminable period of time raising your hands in the air, but my son does. Occasionally, I must take Doris to Pasadena Tab or Tustin Ranch for her periodic band and songster fix because it is a part of the culture she grew up in and where she feels most comfortable. Not so with my grandchildren.

Back to the point about change being closely aligned with my own spiritual growth.

Before I could embrace change, I had to let God get me to the place where he could use me. I had to move from being a museum specimen in his showcase to one who is spiritually attuned with the culture around me, and open to those changes designed to move His Kingdom forward. The following chorus comes to mind:

*Change my heart O God,
Make it ever new.
Change my heart O God,
I would be like you.*

*You are the Potter, I am the clay,
Mold me and make me,
This is what I pray.*

*Change my heart O God,
Make it ever new.
Change my heart O God,
I would be like you.*

As the Spirit goes on molding, shaping and changing me, I become more aware and receptive of the rapid change swirling round me, culturally – not easy for an aging, septuagenarian Salvationist. And this includes getting my ahead around the potential of a cyberspace street-corner, or as we are calling it in the USA Western Territory: SAVN.TV – **S**alvation **A**rmey **V**ision (Virtual Video) **N**etwork.

“Fire a Broadside!” Hallelujah!

Priests

by Cadet Xander Coleman

We Christians are a funny lot, aren't we? A motley crew. Sometimes I look around congregations I'm in and think to myself about how little I have in common with many of the people around me. On what basis could I ever have a relationship with the elderly Zimbabwean lady or homeless Pakistani man or the football-crazed teenager who join me in worship on a Sunday morning?

What we do have in common, though, is no small thing: we have experienced the mercy of God and are now passionately committed to Him. We have been purchased for God from 'every tribe and language and people and nation' and have been made into a 'kingdom and priests to serve our God' (Revelation 5:9-10).

Peter tells us, 'Once you were not a people, but now you are the people of God. Once you had not received mercy, but now you have received mercy' (1 Peter 2:10). Somehow, in God's incredible plan, He has taken a bunch of diverse individuals with disparate interests and temperaments and histories, and transformed them into a new people. His people. We are brothers and sisters, united through adoption by God the Father. We are 'a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light' (1 Peter 2:9).

There is a clear call here for us to live holy lives. We, God's people, should be living differently to the prevailing culture. I'm not just talking about sanctification as sin-management here: holiness is so much bigger than that! The values of the kingdom of God and not the values of the world become the standard for our lives. We live as citizens of a different, a heavenly country (Hebrews 11:16), and as strangers and aliens in the world (1 Peter 2:11). We are defined by different things and measure ourselves by different criteria. We are not conformed 'any longer to the pattern of this world' but are 'transformed by the renewing' of our minds (Romans 12:2). We are ruled by the law of love, and are 'being transformed into his image with ever-increasing glory' (2 Corinthians 3:18).

This is who we are, what we are called to as the people of God. It's what brings us together and unites us, this pursuit of holiness. John Wesley asserted that 'there is no holiness apart from social holiness', and it is as you and I and the rest of God's people experience this holiness of life that the whole world is transformed: the collective effect of the transformation of countless individuals 'from every tribe and language and people and nation'.

But it's this idea of a royal priesthood, or a kingdom of priests, that I really get excited about. I was having a discussion with some fellow-cadets recently about the extent to which a Salvation Army Officer could be described as a priest. I suggested that we may be called priests, but only inasmuch as any believer may be called a priest of the living God. As good Salvationists, we believe the scripture teaches about the 'priesthood of

all believers'. There is no longer any need for an intermediary between God and humanity. The only priest recognised under the New Covenant is Jesus Christ Himself, who is our High Priest and 'able to save completely those who come to God through him' (Hebrews 7:25).

(Incidentally, if you and I are already members of a priesthood, having been ordained by God, what need is there for me to be ordained again by the Territorial Commander in the commissioning ceremony? But that's a conversation for another time).

What is our role as members of this priesthood of all believers? If believers now need no intermediary but can access God themselves, what need is there for a priesthood? And yet, God calls us a priesthood! I want to suggest that our role as 'priests' is to administer Christ to a world that doesn't believe in Him. The world is broken and hurting and dying around because it cannot or will not see God. But 'how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?' (Romans 10:14). Like Jesus, we are called to show an unbelieving world what God is like; we are to be God-with-skin-on. We, collectively – the people of God – are to be intermediaries between God and a humanity that doesn't acknowledge Him. It is the collective effect of a billion believers living their lives so as to bring Christ to a dying world, that will spread salvation abroad. Do I need to repeat that holiness of life is a key to this?

This call to be a kingdom of priests is not unique to the New Testament, however. God had this idea in mind when he called the people of Israel out of Egypt. Just after they'd escaped from Pharaoh and crossed the Red Sea, they came to Mount Sinai and God spoke these words to Moses regarding the nation of Israel:

'...you will be for me a kingdom of priests and a holy nation.' (Exodus 19:6)

Just take a minute to really feel the weight of those words. Long before the Holy Spirit was given at Pentecost, long before the great commission, long before Jesus came, God is calling His people to be a kingdom of priests. I mean, this is the OLD covenant! The Levitical priesthood hasn't even been consecrated yet, and God is daring to call the whole nation of Israel to be a royal priesthood and a holy nation. A nation that lives differently from the nations of the earth (holy), but that also administers Yahweh to the nations of the earth (priesthood).

The rest of the Old Testament reveals how Israel failed, to a greater or lesser degree, to live up to this high calling. So what happened? Why was this calling never fully realised?

Well, check our Exodus 19 – this is what went down: God told Moses that He was going to come down to the people in a glory-cloud so that the people themselves could hear Him speaking for themselves (Exodus 19:9). He said that the people should prepare themselves for this holy visitation by consecrating themselves for three days, washing their clothes and abstaining from sex (19:10, 11, 15). God also said that people should

not go up the holy mountain until the 'ram's horn sounds a long blast,' otherwise they will die (19:12, 13).

Moses told the people these things and they committed to consecrating themselves for the three days. But when the third day came and God descended of the mountain in a glory-cloud, and the ram's horn blasted long and clear, God warned Moses not to let the people come up the mountain to see the Lord because they would die (v21). God goes on to say,

'Even the priests, who approach the LORD, must consecrate themselves, or the LORD will break out against them.' (Exodus 19:22).

It would seem that the people hadn't followed Moses' instructions to consecrate themselves, and because of that God wouldn't let them up the mountain. He knew that if they forced their way through to approach Him in their sinful state, they would be overcome by His glory and be struck dead. Encountering the fire of God without being consecrated is a deadly thing! (We do well to remember that when we pray for the fire: do we really want it?)

This calling to be a holy nation, a set-apart nation, a consecrated nation – it was messed up before it even started! I'm not standing in judgement here: you and I know how difficult it can be to stay consecrated. They say that the difficult thing about living sacrifices is that they tend to climb off the altar. Which is all the more reason to take God's holy call seriously.

God didn't give up on the people of Israel (and still hasn't), and He doesn't give up on us. No matter how many times we might fail at this holiness thing, He's there to dust us off and help us to try again. We are called to live without sin, but even if we do sin, 'we have one who speaks to the Father in our defence – Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins' (1 John 2:1-2). God, help us to live up to Your calling to be a holy nation!

God calls us to a holy life, both individually and corporately, and we must be a holy nation if we're going to impact the world for Jesus. Revivalist Robert Murray McCheyne used to say, 'the greatest need of my people is my personal holiness'. The same is true corporately of the church: what a broken and dying world needs most is a holy, righteous, spotless church! God help us to be so!

The tragedy of Israel's rejection of God's call upon them to be a kingdom of priests continues. After the Israelites mess up on the holiness part, Moses is given the ten commandments in Exodus 20. This is all still part of the same interaction between Israel and Yahweh. Right after the ten commandments are given, the people, who are waiting at the base of the mountain, start to freak out:

'When the people saw the thunder and lightening and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance and said to Moses, 'Speak to us yourself and we will listen. But do not have God speak to us or we will die' (Exodus 20:18-19)

Say what?! The God of heaven had invited them into an intimate experience of His presence which would result in them being transformed into this kingdom of priests, but they beg for an intermediary! They abrogate their calling to be a kingdom of priests and refuse to allow God to speak to them directly. They *stayed at a distance*.

How often do we, as God's people, stay at a distance? How often do we resist an intimate encounter with God for fear of what it will cost us? We're not willing to consecrate ourselves, so going up the mountain is filled with only dread! How often do we say to the corps officer or the cell group leader or prophetic-type, 'you speak to me for God, I'm too afraid to listen to Him myself'

Here's how the story ends: Moses tells Israel not to be afraid, and that God will help them to keep from sinning. But 'the people remained at a distance, while Moses approached the thick darkness where God was'. We have a choice, just like the people of Israel. We can stay at a distance, far off from God, speaking to him through the intermediary of a person or a doctrine or a liturgy or a formality or a... Or, like Moses, we can choose to approach the thick glory-cloud where God is, and take up our position as member of a priesthood that brings the reign of God to a world desperately in need of it.

A Challenge to Youth by Commissioner Wesley Harris

WHEN she was the 'general elect' the then Commissioner Linda Bond was asked in an interview for a message to the youth of the Army. She urged young people to 'Step up, sign up and show up'. They were timely words.

We live in what often seems an uncommitted generation. Whether it has to do with marriage, employment or anything else there is a reluctance to be committed to anything more than what is provisional. It is a sign of the times in which we live and it can affect the Army in which we serve.

Many of our young people have a delightful enthusiasm but are slow to direct it into committed service as soldiers and officers. Yet if the Army which they enjoy is to be effective it needs the youthful drive and enterprise which youth can supply.

Early Army leaders were often very young with all the energy of youth. Nowadays a pre-occupation with further education may delay as well as enhancing the start of a life's vocation and the challenge is to retain the vital sense of a calling and let it take effect as soon as possible.

We used to sing a chorus which began, 'I've never been sorry I answered the call' and that would be my testimony. At seventeen years of age I became convinced of a calling to be a Salvation Army officer. Well over sixty years later the conviction remains and I could not imagine any way of life that could have been more fulfilling than mine has been. Now I am looking for those who can take up the torch and make the Army of the future even more effective in winning people for Christ and serving the least, the last and the lowest.

Free and Filled

by Cadet Olivia Munn

I used to read Romans chapter 7:14-20 to comfort myself. I would pour out my heart to God and tell Him how much I loved Him and how much I wanted to obey Him. Then I would find myself doing the things that I knew I would later need to repent of. It's a painful life you know—earnestly trying to please God, yet constantly falling short.

When I found myself in this pattern I began to look to Romans chapter 7 to feel some encouragement from the Apostle Paul. I would think, "If Paul did the things that he didn't want to do, than this must be normal. It must be normal to want to obey God, but to sin instead." This eased my guilt because I became convinced that disobeying God was a normal part of the Christian life.

If reading that didn't soothe my conscience, then all I needed to do was talk to a few Christian friends. I didn't need to go far to find someone to empathize with. Christians all around me agreed, "we try not to sin, but we keep sinning. It's just something we're going to have to deal with until we die. Sin is just part of having a human nature." After hearing this I would feel much better. My experience was validated, and I felt like a normal Christian.

It wasn't until I was about 19 that I heard a Christian express to me that they did not think my struggle was something I needed to live with. I met someone who actually believed that I could live to please God, and not fail. This person told me that Romans 7 must be taken in context with chapters 6 and 8. They quoted to me the 1940 edition of The Salvation Army Handbook of Doctrine, which reads,
"The sanctified soul has no enemies within, but has a fierce conflict without."

This did not resonate with me. My experience was quite the opposite; my experience was that I had a massive battle going on inside of me! How could the Handbook of Doctrine say that there is no enemy within us? I felt constantly at war! I viewed myself like this: old, selfish Olivia was always arguing with the new Olivia. Sometimes my new self won, sometimes my old self won. Either way—there was definitely a battle within me.

Have you ever realized just how radical this idea of holiness is? It's shocking. Brengle, Wesley, and many other saints stood by this idea that we can actually be free from sin. Not just forgiven by God, but changed by God. Not just saved from hell, but saved from sin. Our sinful desires not just covered up, but removed. Holiness is much deeper than "trying to be good," it is an internal transformation that explodes outward.

We need to recapture the idea that the sinful nature is not an inherent part of humanity. Humanity has been broken by sin, but it was not created with sin. When we imagine what a complete human is, we should picture Jesus—for He was an example of unbroken humanity. And He promised us that we could share in His life. All believers are able to say along with Paul, "I have been crucified with Christ and I no longer live,

but Christ lives in me,” (Galatians 2:20). Jesus Christ, the perfect unbroken One, can live inside of us. This means that our humanity is healed, restored, transformed.

Have you been fed the lie that you will be a slave to sin until you die? We are born as slaves to sin— but do we forget the good news? Jesus died to set us free. “You have been set free from sin and have become slaves to righteousness,” (Romans 6:18). You do not have to spend your life living as I once did: trying to obey God, but failing over and over again. You are free. You are free from slavery to sin—that means that you can choose to sin, or not to sin.

Holiness isn't just the absence of sin; it is the presence of love. Therefore, I am convinced that the best way to cultivate holiness in your life is to spend time with the holy and loving One: God. Allow Him to change your desires, so that you are not constantly at war with yourself. God has so much more for you than a guilty conscience and a life of sin followed by a perfect eternity; He wants you to live paradise even now. You can receive the blessing of a clean heart and realize that you are free from slavery to sin. True holiness is possible, and it is the best life imaginable.

Follow Wesley, Glorious Wesley

by Captain Andy Miller III

The Theological Context of William Booth's Ecclesiology

With a note pad in his hands and a series of questions ready to be asked, the distinguished theologian and founding editor of *The Methodist Times*, Reverend Hugh Price Hughes, skips a list of inquiries and jumps to the question that he wanted to ask most. His subject was the fifty-six-year old religious and ecclesiological misfit General William Booth. Here was Booth, a man who had left the formality of the Methodist New Connexion, a group started by the rebel rousing Alexander Kilham (1762-1798) in 1797,¹ being asked about his young and thriving Salvation Army. It was 1885, and the success of the Army was evident as it now included 1,749 corps, and 4,129 officers² in nearly every country within the British Commonwealth. Booth indicates the ironic nature of the question posed by Hugh Price Hughes in *The Methodist Times*, as he asked, "Have you any special advice for us Methodists?" To which Booth succinctly responds, "Follow John Wesley, glorious John Wesley."³ These words underscore the way that William Booth thought about his religious context, and what he felt was handed to him as a theological inheritance from the Wesleyan tradition.⁴

In trying to understand William Booth and his Salvation Army, does it matter if we see him in a Wesleyan theological context? Most of Booth's biographers suggest that there was nothing that Booth abhorred more than theology.⁵ Did he even have an ecclesiology? Can interpreters and inheritor's of Booth's Army find a context for his mission? It is important to let Booth speak for himself about his theological milieu. One of his most noted self-disclosures came as he described his fondness for John Wesley and Methodism:

¹ See "Methodist New Connexion" *The Historical Dictionary of Methodism*, ed. Susan E. Warrick and Charles Yrigoyen, 2nd Edition (Lanham: Scarecrow Press, 2005), 207-208.

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

³ Hugh Price Hughes, "An Interview with William Booth on The Salvation Army," *The Methodist Times* (February, 1885), 81-82.

⁴ It is interesting to note the nature and context of this interview. Hugh Price Hughes would in that same year lead a movement called the "Forward Movement" that targeted toward a similar population as Booth's Army. See Ted A. Campbell, *Wesleyan Beliefs: Formal and Popular Expressions of the Core Beliefs of Wesleyan Communities* (Nashville: Abingdon, 2010), 235. It is also interesting to note from an ecclesiological perspective that this same theologian and social commentator, Hugh Price Hughes, in an 1890 sermon places General William Booth in the same ecclesial and canonical context as the Archbishop of Canterbury, Charles Spurgeon, Cardinal Manning, the Chairmen of the Congregational Union, and the President of the Methodist Conference. See Hughes "'Robert Elsmere' and Mr. Gladstone's Criticism of the Book," in *Social Christianity: Sermons Delivered in St. James Hall, London* (London: Hodder and Stoughton, 1890), 99-100. Quoted in Campbell, *Wesleyan Beliefs*, 79. Maybe Hughes' followed Booth's advice.

⁵ See Harold Begbie, *The Life of General William Booth*, 2 vols. (New York: Macmillan, 1920). Begbie's interpretation are likely misunderstood and characterized. For an alternative vision of William Booth and his theological perspective see Roger J. Green, *The Life and Ministry of William Booth: Founder of The Salvation Army* (Nashville: Abingdon, 2005).

I worshiped everything that bore the name of Methodist. To me there was one God, and John Wesley was his prophet. I had devoured the story of his life. No human compositions seemed to me to be comparable to his writings, and to the hymns of his brother Charles, and all that was wanted in my estimation, for the salvation of the world was the faithful carrying into practice of the letter and the spirit of his instructions.⁶

The greatest good for Booth's theology and practice is seen within this statement as he described the goal of his life as "the salvation of the world." How would this happen? The Salvation of the world could happen if people would place "the letter and the spirit of his [John Wesley's] instructions into practice." The movement within this statement, beyond the hyperbolic beginning, is toward a pragmatic ecclesiology that values evangelism, mission and soteriology more than officially articulated ecclesiological statements. The very name of Booth's movement, the⁷ Salvation Army, suggests that it's squarely focused on the task of salvation. William Booth inherited a functional ecclesiology from John Wesley that sparked the theological praxis of the Salvation Army.

Developing an Army and an Ecclesiology

In 1865 William Booth found his destiny while preaching in London's East End and formed The East London Christian Revival Society.⁸ Later known as the Christian Mission, this group was motivated to preach the gospel to the poor of London's East End, a segment of the population that was generally neglected by the Church in the Victorian era. Much like the beginning of the Methodist movement, as John Wesley had no desire to form a sectarian group, neither did William Booth with his Christian Mission. His main focus was to steer new converts to other churches as stated in the following:

My first idea was simply to get people saved, and send them to the churches. This proved at the outset impracticable. 1st. They [the converts] would not go when sent. 2nd. They were not wanted. And 3rd. We wanted some of them at least ourselves, to help us in the business of saving others. We were thus driven to providing for the converts ourselves.⁹

⁶ Quoted in Fredrick Booth-Tucker, *The Life of Catherine Booth, the Mother of The Salvation Army*, 2 volumes (New York: Fleming H. Revel Company, 1892) 1:74. It is important to note that Booth is consciously and humorously paraphrasing the Muslim shahadah. Booth issued a similar statement on his sixtieth birthday which is recorded in St. John Ervine, *God's Soldier: General William Booth*, 2 volumes (New York: The Macmillan Company, 1935) 2:735.

⁷ For stylistic reasons I do not capitalize the definite article.

⁸ Also referred to as The East London Christian Revival Union or East London Christian Mission these names appeared interchangeably in the formative years of the movements. See Rightmire, 28-29n. and John R Rhemick, *A New People of God: A Study in Salvationism* (Des Plaines, ILL: The Salvation Army, 1993), 17.

⁹ William Booth, in George Scott Railton, *Twenty-One Years Salvation Army* (London: The Salvation Army, 1886), 22.

Unlike Wesley, who throughout his life was officially connected to the Church of England, Booth clearly made a distinction that his ties were never to another denomination; instead his connection was to his theological and spiritual inheritance. That inheritance is suggested in this paper to be a pragmatic Wesleyan ecclesiology. Booth's Christian Mission moved forward in seeking to save the lost of London's East End. During the first thirteen years the Christian Mission grew to include 75 preaching stations and 120 evangelists throughout Britain.

In 1878 the Christian Mission changed its name to the Salvation Army. This change of identity is the first clear indication of a personal shift in William Booth's theology, which adjusted from personal redemptive categories to institutional redemptive categories.¹⁰ Booth felt so strongly about this institutional focus that at his sixtieth birthday party, he claimed that his movement was firmly in the orthodox tradition:

The Church of England boasts of being 2,000 years old. They say they are in Apostolic Succession. So are we. I am. I look at this sapling here that has just sprung into being—not twenty-five years old with its eight thousand salaried officers, its multitude of Soldiers in every land its colours waving in thirty-six different countries and colonies....As I say sometimes, we are a sort of Hallelujah Jews! We are the descendants not only of the ten tribes, but of the twelve Apostles.¹¹

This new theology is made clear in a popular (and often quoted) article by William Booth entitled "Our New Name—The Salvationist" in *The Salvationist*¹² from January 1, 1879:

We are a salvation people—this is our specialty...Our work is salvation. We believe in salvation and we have salvation....We aim at salvation. We want this and nothing short of this and we want this right off. My brethren, my comrades, soul saving is our avocation, the great purpose and business of our lives. Let us seek first the Kingdom of God, let us be Salvationist indeed.¹³

10 That is to say that the Salvation Army was viewed by William Booth as institutionally sanctified to bring redemption to the world. Roger Green explains that these "institutional" categories were "sustained by his [Booth's] belief that The Salvation Army was divinely ordained, and that it was a renewal in the nineteenth century and twentieth century of the Church of the New Testament, the early Church, the Reformation Church, and the Wesleyan revival." *War on Two Fronts: The Redemptive Theology of William Booth* (Atlanta: The Salvation Army, 1989), 54-55.

11 St. John Ervine, *God's Soldier: General William Booth*, 2 volumes (New York: The Macmillan Company, 1935) 2:737. Also in this speech William Booth defends his autocratic structures as having been invented and ordained by God, saying, "It was the government of Eden; it is the government of the Mosaic economy. Moses was the General, yet His people were free. I say it is the government of Heaven." *God's Solider*, 2:736. The point here is that William Booth saw the movement from the Christian Mission to the Salvation Army as accompanied by an institutional sanctification that reinforced his ecclesiological and theological foundation.

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

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

The alteration is most obviously seen in the pragmatic shift to transform the structure of the Christian Mission to the military structure of the newly formed Salvation Army. When the military metaphor was adopted, every area of Booth's movement was affected: preaching stations became corps, evangelists became corps officers, members became soldiers, and its leader became the General. An autocratic form of leadership emerged, and like a conquering Army, the fingers of the Salvation Army were stretched around the world. Historical theologian Roger J. Green explains that at this time Booth's theology began to move from individual categories to institutional categories. Indeed, William Booth saw his Salvation Army as institutionally sanctified to bring about the Kingdom of God on earth.¹⁴ His Salvation Army was, in his mind, the vehicle that would facilitate the coming millennium. Within eight years of the 1878 name change, the Salvation Army exploded to include 1,749 corps, and 4,129 officers.¹⁵ Indicative of this time is Booth's commissioning of a corporate missional and ecclesial task: "Go to them all. The whole fourteen hundred millions. Don't despair. *It can be done*. It SHALL BE DONE. God has sent The Salvation Army on the task. If every saint on earth would do his duty, it *could* be done effectually in the next ten years. If the Salvation Army will be true to God, it *will* be done during the next fifty" [emphasis Booth's].¹⁶

It was in this time that Booth made one clear critique of John Wesley and Methodism. His experience with New Connexion Methodism was, to him, indicative of the unprepared nature of Methodism. Jason E. Vickers has suggested in his book *Wesley: A Guide for the Perplexed*, that Wesley was a representative Anglican of his day. It seems that William Booth's interpretation of Wesley too quickly forced Wesley into a bifurcation of a "reactionary and proto modernist"¹⁷ contrasted with being a stabilizing figure within the Anglican Communion—as if Wesley could not make up his mind. Booth saw these polarities of reform and stabilization as a weakness within Methodism, so when speaking about the growth of the Army and his focus of the movement's position he explains, "What will it [the Army] grow to? Who can guess? I cannot. Never, I hope, into a sect. We have taken and shall continue to take every precaution against this. Warned by the failure of John Wesley in maintaining his unsectarian position, we are trying to avoid what we think were his mistakes."¹⁸ While understanding this side of Wesley is "perplexing" it might have been in the best interest of Wesley's movement, which in his time was never severed from Anglicanism. With the name change to the

14 See William Booth's article "The Millennium, or, The Ultimate Triumph of Salvation Army Principles." *All The World* 6. August 1890." 341. In this article Booth paints a picture of the coming millennial kingdom that envisions London as the New Jerusalem.

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

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

17 For more on these polarities see Jason E. Vickers, *Wesley: A Guide for the Perplexed* (New York: T & T Clark, 2009), 40-49.

18 William Booth, "What is The Salvation Army?" *The Contemporary Review* 41 (August 1882): 175-182, 181. It might be that comments like this are what drive some to insist that Booth is not very concerned about his ecclesiological inheritance.

Salvation Army, William Booth detached himself from committees and structure, thus enabling him to be the autocratic head of the movement.

Battle images were rigorously employed as the Salvation Army sought to identify along the lines of an Army. The Salvation Army was, as one author has said, a group of “soldiers without swords,”¹⁹ whose mission had a singular focus of winning the world for Christ. Did the military metaphor create its own reality as a result of the way that its adherents adopted its mission? Booth and his Army saw themselves in a fight with a supreme purpose. Within the realm of historical theology it is easy to conclude that the Salvation Army’s militarism developed an ecclesiology that rearticulated what God’s people were to be about in this world. The metaphor of an Army “marching through the land” created new ways to express the mission of God. William Booth could challenge his troupes the same way a military general would. Thus he developed a task-oriented ecclesiology, with the task being the Salvation of the world. In his 1880 speech to the Wesleyan Methodist conference he explained, “I cannot help but feel that I am mixed up with a very important movement, and a movement that is worthy of the consideration of all Christian men who are concerned about the salvation of the world.”²⁰

The Polarities of Wesley’s Ecclesiology

Wesleyan communities developed as movements within the Church of England, which has caused these communities to have a systemic evangelical disposition that naturally questions whether it is a movement or separate a church. Methodist theologian Ted A. Campbell explains how Wesley clearly allowed mission to “trump” traditional Anglican ecclesiology when in 1784 he ordained two Methodist lay preachers to serve as elders and Thomas Coke to serve as superintendent of the Methodist movement in the United States.²¹ This action created a flurry of activity that ignited and confirmed the suspicion that Wesley was more focused on mission than remaining at peace with the ecclesiastical structures of his time. Campbell diagnoses, “Methodists as having a bipolar ecclesiology, oscillating between an inherited Anglican concept of the church and a rather different understanding of the Methodist community as a ‘religious society’ or revival movement organized for missional purposes.”²² Furthering this view is Wesley scholar Kenneth J. Collins who highlights these distinctions polarities of Wesley’s articulated ecclesiology in that he followed the Reformed line of seeing the church as an institution marked by the proper preaching of the word of God and where the sacraments are dually administered. Collins suggests, “On the other hand, Wesley defined the church not simply in terms of institution and objective elements, but also in terms of flesh and blood people, members of the body of Christ who as a peculiar

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

20 William Booth, “The General’s Address at the Wesleyan Conference,” *The War Cry*, (August 14, 1880), 1.

21 Ted A. Campbell, *Wesleyan Beliefs: Formal and Popular Expressions of the Core Beliefs of Wesleyan Communities* (Nashville: Abingdon, 2010), 204.

22 Ted A. Campbell, , *Wesleyan Beliefs: Formal and Popular Expressions of the Core Beliefs of Wesleyan Communities* (Nashville: Abingdon, 2010), 206.

people are holy precisely because their Savior is holy.”²³ It is possible that these polarities might give shape to the theological and ecclesiological context of William Booth’s Salvation Army.

For the purposes of this study it is helpful to highlight the way that Wesley’s ecclesiology grew within Wesleyan movements. This is the theological context in which Booth was shaped. Campbell uses three helpful examples to express this tension: the practical expression of a Love Feast compared to the Lord’s Supper by Wesleyan communities, officially endorsed systematic theologies which emphasized soteriological themes, and architecture within in the movement that was functional for missional purposes. It is interesting to discover with Campbell how ecclesiological language was generally couched in the church’s ecclesiology in its higher calling to evangelism, mission, and soteriology. Sacraments are not always highlighted in Wesleyan communities despite the high view that Wesley held, saying that the church exists where the sacraments of the Lord’s Supper and Baptism are “rightly” or “dualy” administrated. This tension within Methodism created its own movement and tilled the ground for the nineteenth century movement where William Booth’s pragmatic ecclesiology would grow.

Booth’s as an Inheritor of the Wesley’s Polarities

It is within this missional branch of Wesleyanism that William Booth and his Salvation Army find its theological home and inheritance. William Booth commented at the Wesleyan Conference of 1880 that “I am the child of Methodism; that I was converted and trained to love the soul-saving work in Methodism.”²⁴ These comments are revealing on a few levels. First it is important to see that William Booth sets his own context not simply in revivalism or the Reformation but within the Methodist expression of Protestantism. William Booth generally had no time for connecting himself to anything but the early church. It was common for the General to suggest that his movement was a direct descendent from the Biblical narrative itself. He felt this so much that he would often retroactively commission the apostles and biblical characters as Captains, Officers, and Generals.²⁵ Secondly, this statement and many others like it show that he was never ashamed to connect himself to the Wesleyan tradition. In an ecclesiological sense he particularized the way that he identified with his Wesleyan roots by saying he was a part of the “soul-saving work in Methodism.” It would be easy to assume that William Booth was tipping his hat toward the non-sacramental tradition of the Salvation Army. This argument would make sense, except for the fact that in 1880 The Salvation Army was still practicing the two sacraments of Baptism and the Lord’s Supper. What Booth’s comment shows us is that he is more committed to the evangelism, mission, and soteriology of Methodism. I suggest that Booth’s connection to this polarity in

23 Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon, 2007), 240.

24 William Booth, “The General’s Address at the Wesleyan Conference,” *The War Cry*, (August 14, 2980), 1.

25 For as consistent example of this see Booth book, *Salvation Soldiery: A Series of Addresses on the Requirements of Jesus Christ’s Service* (London: The Salvation Army, 1889).

Wesleyan theology is a part of the theological foundation that would enable his Army to abandoned the sacraments in 1883.²⁶

If Booth felt he was connecting himself to the missional side of Wesley's ecclesiology, it is not surprising to see that he felt his Army was specifically joined to the real intentions of Wesley, in William Booth's estimation. In the same speech to the Wesleyan Conference, Booth explains, "I am sometimes disposed to think that this movement [The Salvation Army] is the continuation of the world of Mr. Wesley, for we have gone on, only a great deal further, on the same lines he travelled."²⁷ In what way were they moving further? It likely was in the pragmatic manifestation of a missional ecclesiology rather than a substance focused ecclesiology that fits into the institutional categories of word and sacrament.

When William Booth made the decision to cease practicing the sacraments he did so within an ecclesiological argument that understood the Salvation Army's identity as focused on its evangelistic task:

Now if the Sacraments are not conditions of Salvation; if there is a general division of opinion as to the proper mode of administering them, and if the introduction of them would create division of opinion and heart burning, and if we are not professing to be a church, nor aiming at being one, but simply a force for aggressive Salvation purposes, is it not wise for us to postpone any settlement of the question, to leave it over to some future day, when we shall have more light, and see more clearly our way before us?

26 For more on this see R. David Rightmire, *Sacraments and the Salvation Army: Pneumatological Foundations* (Metuchen: The Scarecrow Press, 1990). Rightmire's thesis is that Booth's pneumatological emphasis inherited from the American Holiness movement was the theological basis for abandoning the sacraments, in that one's wholly committed life empowered by the spirit was in itself a sacrament to God's work. Hence William Booth says in "The General's New Year Address to Officers," "Let us remember Him who died to for us continually. Let us remember His love every hour of our lives, and continually feed on Him—not on Sundays only, and then forget him all the week, but let us in faith eat his flesh and drink his blood continually...all to the Glory of God." *The War Cry* (January 17, 1883), 2. Another explanation, which is more of a defense, comes in Philip Needham's, *Community in Mission: A Salvationist Ecclesiology* (Atlanta: The Salvation Army Supplies, 1987). Needham's discussion is intentionally inward focused toward the Army. This focus is the book's strength and simultaneously its weakness. *Community in Mission* is a supplemental response to the Army's response to the Lima Document, Baptism, Eucharist and Ministry. His argument about the sacraments falls into the category of defense rather than explanation. He is defending the validity of The Salvation Army as a Christian church, and he does so by insisting that the real importance in the Christian experience is the spiritual change rather than a physical manifestation of it. The Salvation Army can not continue to defend its sacramental position from a spiritualist hermeneutic that tends toward a type of sacramental doceticism, which overemphasizes the spiritual over the physical. An explanation of the theological roots within the Wesleyan Holiness movement is the primary way of understanding the Salvation Army's position theologically.

27 William Booth, "The General's Address at the Wesleyan Conference," *The War Cry*, (August 14, 1880), 1.

Meanwhile, we do not prohibit our own people in any shape or form from taking the Sacraments. We say, 'If this is a matter of your conscience, by all means break bread.'²⁸

There are several historical reasons that created the atmosphere for William Booth's non-observant statement. This paper is focused on the theological reasoning that accompanied Booth's praxis, but a historical comment is helpful. Suffice to say that Victorian Anglicanism made an attempt to bring the Army under the umbrella of the Church of England. The Church of England was reluctant to welcome the Army's revivalist tendencies and was uncomfortable providing an ecclesiastical home for this band known as The Salvation Army. Andrew Eason makes a brilliant case for the historical context of the Army's move away from the "ecclesiastical supremacy" of the Church of England.²⁹ The major theological implications that can be conveyed through Booth's speech might allow us to catch a glimpse of his ecclesiological priorities. First, he indicated that ceremonial sacraments are not "conditions" for salvation, clearly pointing to the reality that evangelism was more important than official ecclesiastical procedure. Though Wesley had a high view of the sacraments, one can see a similarity in his disregard of ecclesiastical processes with the ordinations of 1784. In a similar fashion Wesley allowed the mission and movement of God to transcend his ecclesiology. The source of this movement is likely due to Wesley and Booth's understanding of "perceptible inspiration." Wesley scholar and philosophical theologian, William J. Abraham, finds reason to assert that Wesley was able to demonstrate to himself and others that he had experienced the truth of the gospel in his Aldersgate experience. This paves the way for Abraham's claim that Wesley's theology should be understood soteriologically.³⁰ Wesley and Booth, though they would likely not agree on this issue, were committed to the way they could prove that God was at work in the world.³¹ Hence Booth can say that Sacraments can be postponed for his Army, in the light of the evangelical task before them.

Second, it was important for Booth not to get involved in the arguments that were being made by other churches who took stances on the sacraments. It is in this sense that Booth can say, "if we are not professing to be a church, nor aiming at being one [then we don't have to be concerned about the proper administration of the sacraments]..." If being a church means taking an opinion that could hurt the battle for the salvation of the world, then William Booth could easily say that his Army was not a church in that fashion. Instead of being a church in the institutional sense, his Army was "a force for aggressive Salvation purposes." Mission was the priority of William Booth's ecclesiology. A very abrupt articulation of this ecclesiological understanding came from

28 William Booth, "The General's New Year Address to Officers," *The War Cry* (January 17, 1883), 2.

29 Andrew M. Eason, "The Salvation Army and the Sacraments in Victorian Britain: Retracing the Steps to Non-Observance," *Fides et Historia* (June 22, 2009).

30 William J. Abraham, *Aldersgate and Athens: John Wesley and the Foundations of Christian Belief* (Waco: Baylor University Press, 2010).

31 Abraham asserts that Wesley could have resorted to the divine power in human experience more as a claim to undergird epistemological certainty. The claim of a blind person to say "I was blind, but now I see" has power to reach many people as a rational claim. Hence the simplicity of the inward evidence, for Wesley, is more powerful than a complex argument.

one of Booth's inner circle leaders, George Scott Railton, who seemingly resented the hoops of confirmation that the Church of England was asking the Army to jump through to observe the sacraments. He chides, "The church law, they say will not allow them to receive us to the communion table, unless we get confirmed. Very well, we won't waste a minute in discussing that with anybody; but instead of trying to get ourselves confirmed we'll try to get confirmed drunkards saved."³² This soteriologically focused ecclesiology should not be a surprise since this group was and is still called today the *Salvation Army*.

A Lack of an Ecclesiology?

In a now famous address at the Oxford Institute of Methodist Studies, in 1962, acclaimed John Wesley scholar and theologian delivered an address, "Do Methodists have a Doctrine of the Church?" Ted Campbell summarizes Outler's conclusion, "His answer was, essentially, no—Methodist have a strong sense of the mission of the church, but not really a 'doctrine of the church' beyond what Methodists inherited from Anglicanism."³³ A parallel statement came describing William Booth by the "Albert Outler of Salvation Army Studies," Roger J. Green. In his article "Facing History: Our Way Ahead for a Salvationist Theology," Green concludes that the contemporary Salvation Army has inherited a "weak ecclesiology."³⁴ He asserts that Booth's ecclesiology was weak for two reasons: his postmillennialism and the distancing of the Army from the institutional church after the failed merger with the Church of England. A definition is needed for the term "weak." It appears that Green is suggesting that "weak" is a lack of strength.³⁵

Green's argument that the contemporary Army has inherited a weak ecclesiology seems to have two points of contention. His first argument is that postmillennialism does not create a lasting ecclesiology because it supposedly did not plan for the future.³⁶ His second argument is centered on the fact that Booth was ecclesiastically inconsistent in his definitions of the Army's *raison d'être* (i.e. "reason for existence"). Green's second claim demands a distinction between ecclesiastical structures and ecclesiology. William Booth was inconsistent when speaking ecclesiastically. Ecclesiological and ecclesiastical are, however, different terms. Booth's unpredictable ecclesiastical language refers more to the organization of the movement, whereas, suggesting that Booth

32 George Scott Railton, "Are We Going to Church?" *War Cry* (June 15, 1882), 1. Quoted in Andrew M. Eason, "The Salvation Army and the Sacraments in Victorian Britain: Retracing the Steps to Non-Observance," *Fides et Historia* (June 22, 2009), 14.

33 Ted A. Campbell, , *Wesleyan Beliefs: Formal and Popular Expressions of the Core Beliefs of Wesleyan Communities* (Nashville: Abingdon, 2010), 206.

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

35 There are various lexical definitions of "weak": "1:lacking strength or vigor...2 not able to sustain or resist much weight, pressure, or strain....3 deficient in vigor of mind or character...4 not supported by truth or logic...5 not able to function properly....6 lacking skill or proficiency..." *The Merriam-Webster Concise School and Office Dictionary* (Springfield, MA: Merriam-Webster, Inc., 1991), 594.

36 It is not within the scope of this paper to discuss Booth eschatology. For more on this see my, "The Good Time Coming": The Impact of William Booth's Eschatological Vision, Unpublished MDiv thesis (Asbury Theological Seminary, 2005).

possessed a “weak ecclesiology” is proposing that he had an incomplete doctrine of the church. The same could be said regarding Outler’s discussion of Methodism. Green’s final point of argument is that Booth’s ecclesiology is weak because it de-emphasized ecclesiastical structures. In fact Booth was proposing an alternative structure, inherited from his Wesleyan ecclesiology, which was far more effective than the ecclesiastical structures of his day.

William Booth was continually defining the early Army, his letters and sermons giving regular emphasis (sometimes *overemphasis*) to what it meant to be a Salvationist. This provided an ecclesial self-understanding for the young Army. An implicit ecclesiology that lacks classical formulation does not necessarily dictate a “weak” ecclesiology. Booth’s writings are saturated with ecclesiological statements concerning the mission and aims of the Salvation Army. What is implicit is direct theological definition about ecclesiology. His inconsistent ecclesiastical jargon does not negate the content and missional purpose of those statements. Sociologically this creates difficulties in identifying the Salvation Army as a “church” or “sect” along the lines of the typology of Ernst Troeltsch and others. Sociological difficulties do not however necessitate theological deficiency.³⁷ At the forefront of Roger Green’s argument about Booth’s “weak” ecclesiology is his desire to see the Army move toward church-like categories. Green notes, “I have long been convinced that the only way to approach a correct historical analysis that leads to a truthful institutional self-understanding is to impose the sect/church distinctions developed in the discipline of sociology upon ourselves.”³⁸ He then encourages Salvationist to accept the “historical fact” that the Army has moved from being a sect to a church and should hence evaluate what sectarian distinctives should be maintained.³⁹ Missionally and soteriologically directed movements are not governed by sociology; they are motivated by God’s word, which challenges them to be an active body “preaching the Gospel of Jesus Christ and meeting human needs in his name without discrimination.”⁴⁰ When mission directs the church, it forms an alternative ecclesiology that is often more in tune with Scripture than the sociologically classified “church” or “denomination.”

When moving toward the future the Army must evaluate its heritage in order to progress with historically directed confidence. It seems that the ecclesiological heritage that William Booth fashioned for his Army is something that should be maintained. Why? Because this ecclesiology keeps the Salvation Army focused on mission, this

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

38 Green, “Facing History,” 29.

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

40The Salvation Army 2004 Year Book (London: The Salvation Army International Headquarters, 2004), iii.

ecclesiology provides a place for the Army as an “evangelical branch of the universal Christian church.”⁴¹

Conclusion

If William Booth shaped his Salvation Army in any specific tradition, he did so in light of his ecclesiological legacy from the Wesleyan movement. More than 135 years after Booth began his movement in London’s East End, the Salvation Army is in a position to renew the way that it actualizes its own theological inheritance as a Wesleyan community and movement. As a Salvation Army officer, I am daily am oscillating between the polarities of Wesley’s ecclesiology. I am leader of missional movement, I am pastor of congregation, I am the CEO of non-profit agency, the leader of a disaster response team, while being a politician lobbying my local municipal leaders. It seems that William Booth’s pragmatic ecclesiology has magnified the extreme sectarian pole of Wesley’s ecclesiology. For instance, there was a lively discussion on Facebook, while I was writing this paper, concerning the Army’s ecclesiological identity.⁴² A worship leader in the Army posted a comment about the need for wearing uniforms these days, which in my impression opened the proverbial “can of ecclesial worms,” leaving more than 200 comments in just twenty-four hours. One officer championed, “The Salvation is not a church....was never intended to be....we are an ARMY....a mission....fighting for lost souls....William Booth did not intend for us to become a church....”⁴³ What is apparent in this statement is a desire to stay focused on our task, but ecclesiological identification has broadened since William Booth’s day and the Salvation Army can easily keep its evangelical focus while seeing itself as an evangelical branch of the church. There is no reason to distinguish the Army’s theological praxis by moving away from seeing itself as a movement within an ecclesiological context.

The way forward for the Army might be for it live in the tension of John Wesley’s ecclesiology. This would likely require some pragmatic movement to embrace the institutional realities the way Wesley did with the Church of England. Despite the comments above the Army does not have to live within an either/or mentality regarding its ecclesial identity, it can simultaneously be understood as a church that is a part of the Church Universal while also being a missionally focused movement. That Salvation Army has learned a great deal and provides a distinctive taste within the body of Christ, that taste can advance God’s kingdom more richly if the Army is willing embrace its ecclesiological inheritance. This embrace can be done explicitly or implicitly. The

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

42 My professor will be glad to know that I was an objective observer to this discussion and not a participant.

43 Conversation accessed from Phil Laegar’s profile page on Facebook on Thursday, December 1, 2010. Screen shots were taken of this conversation.

inheritor's of Booth's Army could find a holy balance in their ecclesiology, if they will hear and actualize their founder's words to Hugh Prices Hughes to "Follow John Wesley, glorious John Wesley."

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A Holy Environment by Captain Michael Ramsay (Leviticus 25,26)

God cares about the environment, the land itself. He lays out some important commands concerning it in Leviticus 25 and 26 (among other places) in a part of Scripture that is – interestingly enough - known as the 'Holiness Code'. Holiness is linked to good environmental stewardship.

One of the first responsibilities that God gave to humankind – even before He rested on the seventh day - was to take care of the earth (Genesis 1:26-2:1). The Canadian Salvation Army's position statement on the environment reads, "As people are made in the image of God (Genesis 1:27), we have been entrusted with the care of the earth's resources (Genesis 2:15). Stewardship requires that we use these resources in a manner which ensures the well-being of present and future generations. God's instruction to 'subdue' the earth and 'rule' over every living thing (Genesis 1:28) cannot be interpreted to justify abuse or disregard for any life, not only human life. The privileges granted require our accountability to Him and one another." Even more than that it is linked with holiness and as Christians we are expected to be holy, even as God is holy (Leviticus 11:44,45; 19:2; 20:7; 1 Peter 1:16; cf. Psalm 89:35; 2 Corinthians 13; Colossians 1:28; Hebrews 11-12)

As a holy people, we are directed in Scripture that we should take care of the environment and more. Just as humankind is commanded to have a Sabbath rest (Exodus 20: 8-11; Deuteronomy 5:15), and just as God rested on the seventh day (Exodus 20:11; Genesis 2:3), so too the land itself shall enjoy a Sabbath rest (Leviticus 25:2; 26:34,35). This is important.

The LORD commands that "you shall keep my Sabbaths...I am the LORD" (Leviticus 26:2) He then offers the following blessings for observing His commandments faithfully: you will have rain in season, the land shall yield its produce and the trees their fruit, your 'threshing shall overtake the vintage, and the vintage shall overtake the sowing,' you will eat your fill of bread, live securely on the land in peace, fear no one, be free from dangerous animals, 'no sword shall go through your land,' you will have a surplus of food, you shall pursue and slay your enemies, the LORD will look with favour upon you, make you 'fruitful and multiply,' God will dwell among you and will be your God and you His holy people. Scripture records, He will maintain His covenant with Israel if they live up to their responsibilities relating to the environment as specified in the Holiness Code (Leviticus 26:3-13).

If they do not keep all the LORD's statutes iterated in this section of the Holiness Code (which begins with the Sabbaths as they relate to the land) the Lord states (Leviticus 26:16-33) that He will bring five successive sets of curses on them, each one worse than the previous, in the hope that they will return to Him and obey His commands. In Leviticus 25:14-23 the consequences for failing to obey God's commands are specified. Verse 23 states that if the Israelites are negligent in regard to their environmental

responsibilities specifically relating to the earth and to the Sabbatical Year what will happen. If they fail to live up to their holy responsibility to grant the land its Sabbath rest, God says, "...the land shall be deserted by them, and enjoy its Sabbath years by lying desolate without them, while they make amends for their iniquity." They will be exiled and the land will enjoy its Sabbath unto the LORD. It is emphasized here that this command has the full authority of coming directly from the LORD, Himself. If we, as 'tenants' of God's land, fail in our holy responsibility to carry out this duty to take care of the environment, then the owner of the land -who cares about His land- may remove us from it (Leviticus; 25:23 Chronicles 36:20-21).

He did remove Israel from the land, just as He had removed those who were responsible for the same land before them (Genesis 15:16-19; 2 Chronicles 36:20-21). As Israel neglected its environmental responsibilities, He removed them. "He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his sons until the kingdom of Persia came to power. The land enjoyed its Sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfilment of the word of the LORD spoken by Jeremiah" (2 Chronicles 36:20-21). When Israel neglected the land, the LORD held them responsible. The land is the LORD's. He cares about His land.

Because God cares about the environment and because God loves us, He has commissioned us to take care of His creation; so as a holy people, we Christians should do our best to live up to our God given responsibility to take care of His land.

Analysis of Candidates Forms

by Major Harold Hill

A Review of Candidates' Application Forms in the New Zealand Territory

with reference to traditional Salvation Army Holiness teaching compared with Pentecostal/Charismatic experience over a 40 year period up to 2007

by Major Harold Hill

Discussing my research into the relationship between the Salvation Army and the Pentecostal and charismatic renewal movements, Major Kingsley Sampson referred me to the application papers of Candidates applying for training as Salvation Army officers. He recalled that when he had been working in the Youth Department and processing these papers in the 1980s he had been struck by the number of people testifying to what might be described as a "charismatic" approach to Christian experience rather than a traditional Salvation Army "holiness" experience. He recalls as even more revealing the self-portraits penned by Candidates as part of their Candidates' lessons, which he was responsible for marking in the late 70s-early 80s. He felt at the time that this could have some influence on the future of Salvation Army culture and theology in New Zealand.

Unfortunately the self-portraits are no longer available (having been returned to the Candidates) but Candidates' papers may provide a useful insight into the thinking of Salvationists in general in that they represent the views of people who are active in the organisation and committed to it but who are not yet acculturated into professional ministry as officers. With the kind permission of the then Secretary for Personnel, Lt. Colonel Wilfred Arnold, I have gone through all available Candidates papers and attempted to classify them along the lines Kingsley suggested, setting them out on a chart which follows these introductory remarks.

The 479 applications reviewed and analysed, taken from the period 1967-2007, were accessed through the Personnel Section records and the Archives at the Salvation Army Headquarters in Wellington. Because some files were missing, incomplete or unavailable at the time, they are not a complete account – there were actually just under 600 cadets trained in New Zealand during these forty years. However, the over-all picture that emerges is probably representative of the whole. For the most part, this review does not include people who entered officership by way of appointment as Envoys or Auxiliary Captains, as their initial application forms did not request a spiritual self-analysis of this description. Some, however, were included where their papers provided such information. I did not include in the survey overseas (Asian) cadets spending time at the New Zealand Training College, nor Fijian or Tongan candidates except where they were trained in New Zealand rather than in Fiji.

It can be seen that nearly 40% of these officers have resigned their commissions over the years. Analysis of the papers shows that there is no correlation between views expressed as candidates and later resignation. Although some did in fact leave the

Salvation Army in order to join charismatic or Pentecostal faith communities, these were not necessarily people who had come into officership with that perspective.

Two major problems beset any attempt to analyse or classify the views expressed by candidates:

The first is a matter of language – the same words could be used to denote a variety of experiences. The Salvation Army employed a wealth of expressions for the Wesleyan “Holiness” experience, as mediated through the teaching of the American Phoebe Palmer and the Booths and Samuel Logan Brengle in particular: the second blessing, the blessing of the clean heart, holiness, sanctification, purity of heart, the baptism of the Holy Ghost, amongst others. The Army’s traditional language, pre-dating the “pentecostal” movement by some decades, employed expressions like “baptised in or with the Holy Ghost or Holy Spirit” but with content sometimes differing theologically from that which came to be assumed by the later Pentecostals and charismatics. At times I have guessed or made assumptions based on some knowledge of individuals concerned in order to assign candidates’ statements to one or other category. I will have made some mistakes. The truth is that there are not only square pegs and round holes but an infinity of shapes to accommodate! And some would find any attempt to separate sheep from goats a futile exercise. The Candidate who wrote, *“For many years I struggled on from one rededication to another. I earnestly sought after the victorious Christian life but I didn’t know I needed the ‘second blessing’ of baptism in the Holy Ghost. After years of needless struggling I received this outpouring and infilling of God’s Holy Spirit”*, would see his testimony as entirely consistent with traditional Salvationist theology, while the same individual would be regarded by many as an advocate of charismatic experience. The designation “traditional Salvation Army Holiness teaching” fails to take into account that this changed significantly over the years and that the way it manifested by the 1960s was often a somewhat ossified, formulaic presentation, perhaps somewhat removed from the spontaneity of early Salvationism.

The second problem is that it is difficult to compare like with like because the wording of the application forms changed from time to time over the years. For much of the period there were two sources of information:

(a) The “Initial Application Form” included a range of short-answer questions on the candidate’s spiritual life, including “Have you received the Blessing of the Clean Heart? If not, are you seeking it?” From 1974 this became “Do you enjoy the blessing of Holiness?” etc.

(b) Another form was headed “The Candidate’s Personal Experience”.

- Some earlier forms simply requested the candidate to “give a brief account of your life and experience, both before and after your conversion.”
- Most in use in the 1960s, however, began with a series of leading questions to which narrative answers were required. Up to the mid-1970s this included: (“a) How and when you were saved; also a brief record of your personal history up to

this time. (b) Whether you enjoy the Blessing of the Clean Heart; if so, when and how you obtained it; if not, whether you are earnestly seeking it.”

- From the later 1970s, this became “(a) How you became a Christian, (b) your experience of the Holy Spirit’s infilling...” etc. This language could be more accommodating of a charismatic or pentecostal interpretation.
- In the mid-1990s the wording was revised again, yet more broadly: “Please attach an account of your spiritual journey (800-1000 words). Please include an account of your conversion, spiritual growth, holiness experience, call to serve as an officer, discipling of others.” In the 1990s the Evaluation forms filled in by a candidate’s “backers” also included a question as to whether the candidate “enjoys the blessing of sanctification.”

At first sight the analysis supports the impression of a broad shift away from the candidates professing an understanding of and a claim to enjoying “holiness” as the Salvation Army traditionally formulated spiritual experience, and towards a more charismatic expression. It also appears to provide evidence for a progressive attenuation of the traditional teaching of holiness in Salvation Army meetings; the categories employed by Booth and Brengle are no longer common currency towards the end of the period. The change in the leading questions means that these conclusions cannot be substantiated with any certainty, although the content of peoples’ accounts of their personal experience does still point in this direction.

As a matter of interest, 6 candidates, applying in 1973, 1976, 1978, 1981, 1985 and 1989 respectively, said that reading Brengle’s books helped them to claim the blessing of Holiness.

For a number of years from the early 1980s, Candidates were required to sign and return a form saying that, “I am accepted with the understanding that I subscribe to the Salvation Army’s non-sacramental position as referred to in *The Salvation Army Handbook of Doctrine*.” The reason for this was that some Salvationists of a charismatic persuasion tend to be open to or in favour of the Army’s re-adoption of water baptism and, to a lesser extent, of the Lord’s Supper. A number of candidates referred to their having been water-baptised in connection with their baptism with or infilling by the Holy Spirit, and in some cases their corps officers had performed the rite. This occasioned some tension with the Army’s leadership.

In order to establish some shape and discern trends in the papers, I classified the applications into 5 main categories:

1. Those in line with the Army’s traditional holiness teaching, which posited a crisis experience subsequent to conversion. In many cases, the Candidates had been brought up as Salvationists and had typically made their first commitment as Sunday School children around the age of 7 or 8. These tended to make a new commitment in later teen-age or early twenties and often identified that experience as the second blessing, or blessing of holiness. Others, converted in teens or twenties, came to another point of commitment later on. This was often

described as “letting God have complete control of my life”, or some similar expression.

About a year after my conversion I became worried at my inability to keep those things which I had promised to God and so I sought the blessing of the Clean Heart. This for me has been a great struggle but I believe at this moment that I have the blessing and I am growing daily in this experience.

Approximately a tenth of applicants subscribing to the Army’s traditional teaching on this matter nevertheless acknowledged that they personally had not received this blessing but were still seeking it, so I have bracketed these in a separate column. They are also included in the first category however.

2. Those claiming a Pentecostal or charismatic experience. Sometimes this was explicitly and clearly stated; at other times it has been inferred from other evidence in the papers.

Every born-again Christian, and there aren’t any other types, I believe enjoys the Blessing of the Clean Heart. However, not every Christian enjoys the Baptism of the Holy Spirit and shares in His gifts.

Another wrote:

At a healing meeting, God baptised me with his Holy Spirit and at the same time I received the gift of tongues.

3. Some made no reference to this matter at all. In the earlier papers, some left the short-answer questions blank. In the later papers, requiring a narrative of personal experience without categories being provided, an increasing number simply told their story, showing no particular awareness of either “traditional” or “charismatic” teaching or the language associated with those views. As stated above, this could equally indicate the absence of this teaching, so that candidates did not describe their experience in the traditional formulaic terms, or could follow from the absence of leading questions.
4. Some, possibly in reaction against a perception that people were supposed to be able to identify definite points of “crisis” in their spiritual journey, testified to an experience of gradual deepening of commitment and faith.

My conversion and call to the Lord’s work occurred over a long period of time... and there is no incident that I could cite as particularly significant, but I firmly believe that it is the work of the Holy Spirit.

Another wrote:

I do have the Blessing of Holiness, although I don’t recall any specific happening.

5. Finally, some, perhaps coming from the same place as the “gradualists” but wanting to analyse or question the question being asked, took issue with the necessity for two stages or levels of experience (let alone three...).

All Christians enjoy having the Clean Heart, or should if they don't... I obtained my Clean Heart when I became saved, and to stay this way must continually ask God for forgiveness and for the renewing of the Holy Spirit within my life.

And for the record, I found that my own response to the question, “Have you received the blessing of the clean heart?” had been, “It depends on what you mean...” (The interviewing panel evidently expressed doubts about my doctrinal soundness and a copy of an article on Brengle I had written in *Battlepoint* quarterly was filed with the papers.)

As a matter of interest I have also recorded:

(a) Those who mentioned previous membership or the influence of members of other churches or groups as significant for them. Most of these were charismatic, although interestingly both the former AOG pastors identified with the classic SA formulation.

(b) Those who mentioned Aggressive Christianity Conference involvement, either as the occasion of their second blessing, or charismatic experience, or as the reason for their application for training as officers.

(c) Those who identified their call to officership as the next big thing after their conversion – it was seen to be the equivalent of the second blessing or an alternative to it. The factor in common was the “full surrender” to God’s will.

Made commitment for officership, which was for me an infilling of the Holy Spirit, at Youth Councils.

A number of candidates described how inadequate teaching of holiness and controversy over Pentecostal views had led to their struggling to clarify just what they believed:

It took me five years to grasp the meaning of Holiness as taught by the Salvation Army. It wasn't until January 1973 that the truth of Holiness became a complete reality. Up until then the complete doctrine of full sanctification had eluded me, partly the result I feel of confusion over differing interpretations, especially that of the Pentecostal movement.

Year	Number insample (number who later resigned)	1 Classic SA crisis Holiness	(of the classic theory but said "still seeking")	2 Charis-matic type	3 No reference made to this experience	4 Gradual experience of holiness or ambiguous	5 Discuss meaning or deny 2 stages blessings	Other Church influence*	ACC** involve-ment mention	Holiness identified with call to officer-ship
1967	8 (2)	8								
1968	19 (2)	18	(4)			1				1
1969	10 (3)	10	(3)							1
1970	7 (0)	6	(1)				1			
1971	8 (5)	7			1					2
1972	20 (11)	18	(2)							1
1973	19 (14)	19	(5)					1 AOG pastor		
1974	10 (0)	10	(1)							
1975	19 (14)	17	(1)		1	1				
1976	10 (3)	7	(1)			1	2			
1977	13 (6)	12		1						2
1978	16 (7)	11	(1)		3	2				
1979	17 (8)	10		5			2	1 AOG		2
1980	15 (7)	10	(2)		3		1		1	
1981	18 (10)	15		2		1		1 ecu-menical		
1982	2	2								
1983	17 (12)	12	(1)			4		1 FGCBF Subritzky		
1984	13 (8)	12	(5)			1				1
1985	14 (8)	13	(1)	1						
1986	15 (10)	10		3		2		3 YWAM Presbyt		
1987	15 (9)	9		5		1		2 AOG Anglican	2	2
1988	14 (4)	13			1				1	
1989	13 (8)	9		3	1			2 AOG FGCBF		1
1990	12 (6)	9		2		1			1	1
1991	5	3	(1)	1	1				2	
1992	14 (5)	7	(1)	6		1		2 FGCBF Pente Ch	4	

1993	15 (4)	5		4	4	2		3 Baptist Pente Ch		
1994	14 (4)	9		3		2				1
1995	11 (3)	7	(2)	1	3					
1996	6 (4)	6								
1997	8 (4)	3		1	4			1 Pente Ch		
1998	10 (3)	2		2	6				2	
1999	7 (2)	4			2	1			1	
2000	5 (2)			2	2	1		1 Pente Ch	1	
2001	8			3	4	1		1 AOG pastor		
2002	8				4	4				
2003	8			2	6			3 AOG		
2004	10 (1)	1		1	7	1		3 Elim Lifeways Vineyard		
2005	9			5	4			3 AOG Presbyt Subritzky		
2006	10	3		1	4	2				
2007	8	1		2	5			Life in the Spirit Seminar		1

My impression is that this analysis confirms Kingsley Sampson's original observation that the language which New Zealand Salvationists used to describe their spiritual journey underwent a change in the latter part of the 20th century. I suggest this came about as a result of (1) the gradual decline in the teaching of the Salvation Army's traditional holiness doctrine and experience, and (2) the influence of the charismatic renewal movement in the wider church.

* Explanatory notes on "Other Church influence":

AOG: Assemblies of God

FGCBF: Full Gospel Christian Businessmen's Fellowship

Subritzky: Bill Subritzky, a New Zealand charismatic evangelist and teacher (an Anglican).

** Explanatory note on "ACC": Aggressive Christianity Conventions. These were "renewal" teaching seminar events similar to later "Roots" Conferences in some other territories, held in New Zealand between 1985 and 1996. Originating as a combined Family Camp arranged by three Corps, there were eventually incorporated into the official Salvation Army Calendar under Territorial Headquarters auspices and at the peak of the movement some five of these held in a year (one in each Division). They are credited with substantially altering the style of Salvation Army meeting generally encountered in New Zealand.

People Count

by Commissioner Wesley Harris

IN THE Australian southern Territory an effective catchphrase has been, 'People Count'. It is a double entendre referring to the fact that everyone is important and everyone should be counted in a responsible Army.

I have known those in our movement who have been dismissive of what they have called 'mere statistics' forgetting that numbers frequently appear in holy scriptures as highly significant because they represent people. For example, we are given good cause to rejoice over what happened through the power of the Holy Spirit at Pentecost because someone bothered to do a count and left on record that 3,000 were converted.

I heard of a survey of a district and a canvasser who called at a house and asked the lady of the house how many lived in her home. She began to name those in her large family – Billy, Mary, Kevin, Shirley and so, on until the canvasser cut her off saying, 'I'm not interested in names, only numbers'.

We *should* be interested in both names and numbers because as Christians we are called to be 'people people' – like Jesus who not only saw the hungry crowds needing to be fed but a little lad with potential to help in the Lord's mission.

After an early Salvation Army meeting an officer reported the number of seekers and then as an after-thought added that a young boy had also knelt at the mercy seat. In fact that boy became one of the most effective leaders of the Army, one of the many unlikely lads (and lasses) whose lives have counted in the building of the Kingdom of God.

Salvationists should be people with a passions and our passion should be people - not just crowds but individuals for whom Christ died.

Slum Sisters: Tradition and Tactics

by Cadet Heather Dolby

Rescue the perishing, care for the dying, snatch them in pity from sin and the grave...

In his book “In Darkest England and the Way Out”, General William Booth speaks of his Slum Crusade thusly:

“I have a hundred women under my orders...most of them are the children of the poor who have known hardship from their youth up. Some are ladies born and bred, who have not been afraid to exchange the comfort of a West End drawing room for service among the vilest of the vile, and residence in small and fetid rooms whose walls were infested with vermin. They live the life of the Crucified for the sake of the men and women for whom He lived and died. They form one of the branches of the activity of the Army upon which I dwell with deepest sympathy. They are the front; they are at close quarters with the enemy.” These women go forth in Apostolic fashion...visiting the sick, looking after children, showing the women how to keep themselves and their homes decent, often discharging the sick mother’s duties themselves; cultivating peace, advocating temperance, counseling in temporalities, and ceaselessly preaching the religion of Jesus Christ to the Outcasts of Society.”



Slum Sister - any Salvation Army soldier or officer who lives, loves and labors in the slum neighborhood she ministers in. There are also slum brothers who do the same. Incarnational Living - living in the neighborhood you minister in - following Jesus’ example. Street Combat - hitting the streets to pitch the Gospel and offer prayer to all you meet, one by one.

>> read the rest of the article
Please follow the link to
[JAC#72b_Slum Sisters.pdf](#)

Songs of Holiness Series – Part 2

by Major Melvyn Jones

Eleven doctrines and eleven holiness hymns (part 2)

Major Mel Jones is a Divisional Commander in the United Kingdom Territory and a former Principal of the William Booth College. The Major is writing a book in which he explores the prominent place given to holiness within the early Salvation Army.

Holiness Hymns (2)

Eleven doctrines and eleven holiness hymns

In my first article I referred to the song “*My all is on the altar*” by Mary James. This song has the rare distinction of being included in the holiness section of every edition of the official Salvation Army Song Book. This record of ‘staying power’ is impressive and it is interesting to speculate as to why this particular song has stayed the course. Is it because of its theology? Is it because it is popular? Is it kept for nostalgic-historic reasons? Has it just been fortunate enough to escape being thrown out? I leave you to further this discussion if you want to. I want to take the discussion in a slightly different direction by making you aware that this song is in fact one of eleven songs that have achieved this record of being ever-present. Here are the first verses of each of these songs together with their authors. You might like to consider if there is anything that they have in common with each other; and if so then what might that common theme say about The Salvation Army and its understanding of holiness.

*He wills that I should holy be;
That holiness I long to feel,
That full divine conformity
To all my Saviour's righteous will.*

Charles Wesley (SB 419)

*I hear thy welcome voice
That calls me, Lord, to thee,
For cleansing in thy precious blood
That flowed on Calvary.*

Lewis Hartsough (SB 423)

*Lord Jesus, I long to be perfectly whole,
I want thee for ever to live in my soul;
Break down every idol, cast out every foe,
Now wash me, and I shall be whiter than snow.*

James Nicholson (SB 436)

*O come and dwell in me,
Spirit of power within!
And bring the glorious liberty
From sorrow, fear and sin.
Charles Wesley (SB 441)*

*With my faint, weary soul to be made fully whole,
And thy perfect salvation to see,
With my heart all aglow to be washed white as snow,
I am coming, dear Saviour, to thee.
William Burrell (SB 469)*

*Come, Saviour Jesus, from above,
Assist me with thy heavenly grace;
Empty my heart of earthly love,
And for thyself prepare the place.
Antionette Bourginon (SB 480)*

*Translated John Wesley
Lord, I make a full surrender,
All I have I yield to thee;
For thy love, so great and tender,
Asks the gift of me.
Lord, I bring my whole affection,
Claim it, take it for thine own,
Safely kept by thy protection,
Fixed on thee alone.
Lowell Mason (SB 504)*

*My body, soul and spirit,
Jesus, I give to thee,
A consecrated offering,
Thine evermore to be.
Mary James (SB 511)*

*Precious Jesus, O to love thee!
O to know that thou art mine!
Jesus, all my heart I give thee
If thou wilt but make it thine.
Francis Bottome (SB 520)*

*I stand all bewildered with wonder
And gaze on the ocean of love,
And over its waves to my spirit
Comes peace like a heavenly dove.*

Wilbur Fisk Crafts (SB 542)

*O the bitter shame and sorrow
That a time could ever be
When I let the Saviour's pity
Plead in vain, and proudly answered:
All of self and none of thee!*
Theodore Monod (SB 548)

These eleven ever-present holiness songs are part of the holiness history of The Salvation Army. In my next article I will reveal the common theme that they share. I hope you enjoy looking for this theme in the meantime.

*He wills that I should holy be;
That holiness I long to feel*