

WORD & DEED

VOL. XXIII No. 1

NOV 2020



A JOURNAL OF SALVATION ARMY
THEOLOGY & MINISTRY

The Salvation Army and Human Dignity

*The Sacred Rhythm of Family and Ministry: Elusive or
Attainable?*

Peace to You

Cumulative Index of Book Reviews and Book Notes

Cumulative Index of Articles



Salvation Army National Headquarters
Alexandria, VA, USA

Word & Deed Mission Statement:

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

Salvation Army Mission Statement:

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

Editorial Address:

Requests for style sheets/other correspondence can be addressed to:

Lieutenant Colonel Tim Foley

The Salvation Army, National Headquarters, 615 Slaters Lane, Alexandria VA 22313

Phone: 703/684-5500 **Fax:** 703/684-5539, tim.foley@usn.salvationarmy.org

www.thewarcry.org

All manuscripts should be sent to the journal co-editors rjgreen105@gmail.com and jonraymond1969@gmail.com.

Editorial Policy:

Contributions related to the mission of the journal are encouraged. At times there will be a general call for papers related to specific subjects. Manuscripts should be lengths as follows: academic papers (articles, literature reviews and essays)—5,000 words or fewer; sermons—3,000 words or fewer; book reviews—2,000 words or fewer. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize endnotes, not footnotes. All Bible references should be from the New International Version. If another version is used throughout the manuscript, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes. Manuscripts must be submitted digitally in Microsoft Word format. The publication of all manuscripts is subject to editorial review. Authors may be required to make revisions. Once a manuscript has final approval for publication, a 100-word abstract of the paper may be used at the discretion of the editor. The deadlines for submitting final manuscripts are March 1 and September 1. A style sheet is available upon request.

All manuscripts should be sent to the journal co-editors:

rjgreen105@gmail.com or jonraymond1969@gmail.com

Editor-in-Chief: Lt. Colonel Tim Foley

Co-Editors: Roger J. Green, Professor Emeritus of Biblical and Theological Studies, Gordon College
Jonathan S. Raymond, President Emeritus and Senior Fellow, Trinity Western University

Editorial Board: Major Brian Davis Colonel Kenneth Johnson
Major Roy Johnson Lt. Colonel Dr. Tim Foley
Major Amy Reardon Dr. Roger Green (chair)
Dr. Donald Burke Dr. Jonathan Raymond (co-chair)

Editorial Assistant: Alexandria Saurman

Vol. 23, No. 1

Nov 2020

ISSN 1522-3426

Cover Photograph, 614 Corps, Birmingham, AL, by Brian Wallace.

Word & Deed is indexed in the Christian Periodical Index and with EBSCO.

Copyright ©2020 by The Salvation Army. Printed in the USA. All rights reserved.

WORD & DEED



A JOURNAL OF SALVATION ARMY
THEOLOGY & MINISTRY

VOLUME XXIII • NUMBER 1

NOV 2020

Minding the Gap

Jonathan S. Raymond and Roger J. Green 1

The Salvation Army and Human Dignity

Aimee Patterson 5

The Sacred Rhythm of Family and Ministry: Elusive or Attainable?

Catherine Mount 15

Peace to You

Lyell and Elaine Rader 27

Cumulative Index of Book Reviews and Book Notes to 22.1 (2019)

by Author and Title 45

Cumulative Index of Articles to 22.1 (2019) by Author and Title . .

. 71

Book Notes

Roger J. Green 103

Minding the Gap

Jonathan S. Raymond and Roger J. Green

The November 2020 issue of *Word & Deed* marks the 22nd year of the journal as a platform for scholarship and discussion of the Army's doctrine, ministry, and mission, progress as a movement, its motivation, and ultimately its telos. Glory to God! The journal's purpose is "to encourage and disseminate the thinking of Salvationists and other Christian colleagues on matters broadly related to the theology and ministry of The Salvation Army. The journal provides a means to understand topics central to the mission of The Salvation Army, integrating the Army's theology and ministry in response to Christ's command to love God and our neighbor." The contents of this issue are in this spirit and consistent with the journal's purpose in light of our present day.

The year 2020 will not be forgotten readily nor for generations to come. It will be remembered for its global brokenness and suffering, and yet also for occasioning a universally pervasive sense of hope. We've seen the brokenness, the devastation of human lives from the COVID-19, the world-wide wreckage of national economies, the ubiquitous escalation of human poverty throughout the world, the trauma of social conflict over a long list of human rights concerns, and the continuing decline of the Church in the Global West. Nevertheless, we've also experienced prevailing self-giving, self-sacrificial compassion that occasions spiritual and social healing, affirmation of the sanctity and dignity of life, and reasons for hope. In times of global crisis, opportunities exist for all Christians missionally to mind the gap between brokenness and

hope. Out of a robust Salvationist theology of salvation, both spiritual and social, all those who identify with and practice Salvationism mind the gap. By so doing they affirm the Army's mission and purpose. In this issue of *Word & Deed*, we focus on minding the gap with three topics related to Salvationism: the issue of human dignity, the co-missional challenge of home and ministry, and the work of bringing the peace of Christ to others.

The paper written by Aimee Patterson presents a matter deserving of attention, that is the dignity of all human beings. Patterson discusses the importance of both intrinsic and extrinsic human dignity with extrinsic being secondary to or the consequence of intrinsic dignity. She offers a critique of how human dignity tends to be trending without clarity in its use as a descriptor in social services, literature, and media. The tendency creates an image that projects human dignity as dependent on the charity of others (extrinsic) when instead it is central to a person's identity as a human being made in the image of God and therefore deserving social and self-regard (dignity). Such intrinsic dignity "calls us to recognize, affirm, and honor the people we serve," and thereby mind the gap.

Word & Deed is The Salvation Army journal of theology and ministry. The contribution of Catherine Mount to this issue of *Word & Deed* highlights the challenge of two missional callings and responsibilities. In "The Sacred Rhythm of Family and Ministry: Elusive or Attainable," the author presents the dilemma many Army officers face in being faithful to family, especially in the parenting and discipling of children, and to the fulfillment their officer's covenant in the context of other's perceptions and expectations. Mount addresses the challenge of competing priorities by referencing Scripture, quoting the Founder, and proposing a framework of cohesive sacred rhythm of both arenas of ministry. Though not discussed, Mount's perspective and framework may be an answer to family and ministry tensions and brokenness. In the broader context of the Army, where "life is ministry," much of Mount's message has value to mind the gap for all covenanted Salvationists, officers and soldiers alike.

We are pleased to continue a focus on the Army as a church by

the contribution of a paper written some years ago by Lyell and Elaine Rader. As the Army transitioned from its origins to becoming a church, it increasingly took on the characteristics at the local level of a church. Corps became contexts for growing saints, making disciples, and exercising pastoral responsibilities within the respective congregations. Officers' councils increasingly featured pastoral themes in response to officers' spiritual needs related to the stresses and challenges of officers' appointments. From time to time, *Word & Deed* publishes papers that focus on ministry. The Rader paper is entitled "Peace to You . . . Studies in Paul's Peace." The authors portrayed the Apostle Paul as having something to say about the transitions we experience in ministry over a life time regarding the personal matter of peace. They reveal how Paul frames in his writings the topic of peace over four seasons of life: Spring—The Holy Seed; Summer—The Ripening Fruit; Autumn—The Trampled Vintage, and Winter—The Mellow Wine. The Raders use a diverse array of Scripture, literature, and story to guide the reader through the seasons of peace by sharing Paul's message of peace to us in all seasons of life. Just a word of explanation about this article—although we generally use endnotes for our articles, we have decided to publish this paper simply as it came to us after the promotion to glory of Lyell Rader two years ago.

Please note that following the articles we have included two up-to-date indices of the material in *Word & Deed* since its inception. We are indebted to our friend, Robin Rader, for her work in preparing these indices.

In a time of escalating brokenness, The Salvation Army in word and deed can raise the banner of human dignity to affirm the value and worth of all peoples. At the local church/corps level, it can mobilize, enable, discern, and align its purpose with God's mission for such a time as this. And as an Army, we can mind the gaps bringing grace, hope, peace, and healing to a troubled world all to the glory of God.

JSR
RJG

The Salvation Army and Human Dignity

Aimee Patterson

Human dignity is essential to Salvation Army doctrine and work. In my work as an ethicist in The Salvation Army, I propose the dignity of all human beings is a concept deserving closer attention at this time.

Generally speaking, the noun “dignity” refers to a property signifying worth or value. There are various ways to attribute dignity to something or someone. I begin by identifying two ways dignity can be described and understood, taking time to contrast the theological implications of each one. Then, I introduce some risks that have come with a recent trend in the way The Salvation Army employs this word, particularly when “dignity” is used as a descriptor of the social services provided by The Salvation Army.

I have a personal impetus for this project. In 2019, the Canada and Bermuda Territory made “dignity” one of its four core values. Having four core values helps us keep them at the forefront of our minds and eases straightforward application from value to action. In our territory, it is critical that all Salvationists have a clear understanding as to what is meant when we call dignity a value. Official territorial literature illustrates the value of dignity with the following statement: “We respect and value each other, recognizing everyone’s worth.” And “To be human is to bear the image of God. This is innate and inalienable; it cannot be earned or taken away. It

Aimee Patterson is Christian ethics consultant at The Salvation Army Ethics Centre in Winnipeg, Manitoba, Canada.

gives every human being a fundamental equality with every other human being.”¹

In qualifying dignity with the terms “innate” and “inalienable,” this value statement insists human dignity is intrinsic. Before moving further on the theological foundation for intrinsic human dignity, let me linger on the idea that a human being has dignity by virtue of being a human being. This concept is embraced beyond the Christian faith. The most widely used example of intrinsic human dignity is found in Article 1 of the Universal Declaration of Human Rights (UDHR): “All human beings are born free and equal in dignity and rights.”² It is because of the regard for the equal dignity of all human beings that the United Nations can advance the idea that human rights are universal.

Of course, the UDHR asserts universal dignity and rights apart from any rationale. It is axiomatic. This move was intentional in the drafting of the UDHR. Those who embrace intrinsic human dignity do not necessarily share a common foundation. They can arrive at the same conclusion by walking different routes. But accepting intrinsic dignity as given is a strength. Those who adhere to the Declaration can work together toward the realization of universal human rights without rejecting their respective cultural or religious foundations. Eleanor Roosevelt explained the pragmatism behind this decision:

Now, I happen to believe that we are born free and equal in dignity and rights because there is a divine Creator, and there is a divine spark in men. But, there were other people around the table who wanted it expressed in such a way that they could think in their particular way about this question, and finally, these words were agreed upon because they...left it to each of us to put in our own reasons, as we say, for that end.³

Let us move on to The Salvation Army’s theological foundation for intrinsic human dignity. In accordance with many Christian

bodies, The Salvation Army asserts human beings have intrinsic dignity because our dignity is given by God. We see this foundation articulated in the most authoritative sources of Salvation Army doctrine, theology, and ethics. In his positive response to the UDHR, General Peddle asserts: “We believe that every human being is made in the image of God, which imbues each individual with dignity and worth.”⁴ We move from there to the *Handbook of Doctrine*: “Humanity was created in the image and likeness of God. This gives dignity and worth to every individual whatever their personal, cultural, religious or socio-economic circumstances.”⁵ Many international positional statements affirm intrinsic human dignity. In the International Positional Statement on Abortion, we read: “The Salvation Army believes all people are created in the image of God and therefore have unique and intrinsic value.”⁶ A recent report from the International Social Justice Commission claims, “The instinctive protection of human life is a universally fixed value...Life is a gift from God, not to be violated, disposed or destroyed. Rather, we are entrusted to protect and care for life.”⁷

Finally, in a lesser known document developed and adopted by the Canada and Bermuda Territory in 2016, the following description is offered:

The Salvation Army believes that all human beings have dignity. Human beings are created in the image of God, whose love for each one of us includes a plan of redemption for all...The Salvation Army believes that human dignity is not conditional on an individual’s capacities or quality of life. Even where people may feel their own dignity is compromised by the circumstances of their life, The Salvation Army is compelled to witness to God’s equal regard for all human beings and the dignity that is inherent in each of us.⁸

The Salvation Army makes a direct theological link between intrinsic dignity and the creation of human beings in the image of

God. Exploring this link is important, but space does not allow for a thorough investigation here.⁹ I want to attend to something else in the statement last quoted: Even with intrinsic dignity, a person can feel undignified. I call attention to this now because it leads toward a second understanding of human dignity.

Human dignity can be defined as extrinsic. That is, the value of human beings is founded and dependent on something external to or beyond our being. In modern Western society and culture, the foundation for extrinsic dignity is individual autonomy, which includes the freedom and ability to make choices about one's own life. From this perspective, an individual's value is conditional. It depends on circumstance, such as health and physical and mental ability. It depends on social regard, including how one is treated according to one's gender, ethnicity, economic class, and so on. Extrinsic dignity is also dependent on one's self-regard. Usually, extrinsic dignity is contingent on a combination of these three: circumstance, social regard, and self-regard. In short, extrinsic dignity is something that can be gained and lost.

Theologically and morally, it is quite acceptable for a Salvationist to refer to human dignity according to both its intrinsic and extrinsic qualities. But this must be done with the following caveat: A person's extrinsic dignity must be seen as secondary to or the consequence of his or her intrinsic dignity. Put differently, positive circumstances, positive social regard, and positive self-regard can be good things for a person, but they are so because that person is first of all valued by God.

The work that comes out of such an understanding of human dignity is a kind of service that is particularly Christian. We only need remember Jesus' commands to love one's neighbour as oneself and to love one's neighbour as one is loved by God. When we are convinced of the intrinsic dignity of those we serve, we want them to have positive self-regard. Fulfilling this desire entails doing the work it takes to improve their circumstances. And perhaps even more important for self-regard is the active demonstration of positive social regard. From a palliative care perspective, psychologist Harvey Chochinov puts it this way: "The reflection

that patients see of themselves in the eye of the care provider must ultimately affirm their sense of dignity. At least in part, it would appear, dignity resides in the eye of the beholder.”¹⁰

The Salvation Army holds that intrinsic human dignity cannot be removed or altered by circumstance, social regard, or self-regard. However, we are all capable of disregarding and dishonouring other people. We are also capable of failing to believe that all human beings have intrinsic dignity. This failure may be catalyzed by a secular culture that is moving away from a belief in intrinsic human dignity. I only need illustrate this by making reference to recent changes in Canadian law.

In 2016, qualified individuals in Canada became eligible to receive Medical Assistance in Dying (MAiD), a practice that includes both euthanasia and assisted suicide carried out by medical professionals. Over the several decades leading up to the recent changes in the legal and public health care systems, much of the advocacy for assisted dying has presumed a particular interpretation of human rights and human dignity that rests exclusively on individual autonomy. It is undignified, it is often said, to suffer the loss of control over one’s life or to live dependent on others. It should come as no surprise that a leading Canadian MAiD advocacy group claims the moniker “Dying with Dignity.” Similarly, Oregon and Washington, two US states that legally permit assisted suicide, call their respective laws the “Death with Dignity Act.” Research in these two states indicate that loss of dignity and autonomy are among the highest reasons for requesting assisted suicide.¹¹

The Salvation Army’s International Positional Statement on Euthanasia and Assisted Suicide regards people who are afflicted with the kinds of suffering I have mentioned with compassion. It advocates for quality, holistic, palliative care throughout the continuum of life. And it opposes euthanasia and assisted suicide based on an understanding of human dignity grounded in intrinsic value:

The Salvation Army considers each person to be of infinite value, possessing inherent dignity, and that

each life is a gift from God to be cherished, nurtured and redeemed. Human life, made in the image of God, is sacred and has an eternal destiny (Genesis 1:27). Human beings were created for relationships and for those relationships to be expressed living in community, including in times of death (1 Corinthians 12:26; 1 John 3:14).¹²

While the statement does not dismiss the goodness of individual autonomy, it turns our attention to the theological values of relationship and community. Building the kinds of communities that can affirm dignity even and especially in the midst of suffering is critical to a Salvation Army understanding of what it is to be human and what it is to follow Jesus.

With that, I move on to how human dignity tends to be used as a descriptor for Salvation Army ministry, principally when it comes to social services ministries. Despite the officially professed belief in the priority of intrinsic human dignity, I notice a disturbing trend in recent Salvation Army literature and media. Frequently, the term “dignity” is used in a way that is not clearly defined, but nonetheless implies that human dignity is first of all extrinsic, something that can be given and taken away by circumstance, social regard, and self-regard.

In 2011, the Canada and Bermuda Territory initiated “The Dignity Project.” It linked a public poll on human dignity with The Salvation Army’s social services work, with the aim of publicly promoting the work of The Salvation Army. One of its tag lines was, “A life in poverty is extremely difficult and can rob you of basic dignity.”¹³ More recently, I have found a similar usage of dignity in the Canada and Bermuda Territorial Annual Report for 2018-19: “The Salvation Army gives hope and dignity to vulnerable people today and every day in over 400 communities across Canada and in 131 countries around the world!”¹⁴ The Canada and Bermuda Territory is not alone in using dignity this way. For instance, the Salvation Army’s International Annual Day of Prayer for Victims of Human Trafficking tag for 2019 was: “Restore Bro-

ken Dignity.”¹⁵

These are not the only examples to be found, but I trust they are sufficient to speak to my point. When dignity is used in this way, The Salvation Army creates two primary risks. The first risk pertains to the people served by The Salvation Army. The second pertains to those of us who make up The Salvation Army.

What is at risk for those we serve relates to their self-regard. A video ad for The Dignity Project illustrates this.¹⁶ It features a number of people in a grocery store struggling to reach a food item on the top shelf. The final person in the film is a lone elderly woman. She is the one who struggles most to grasp at something to eat. It is not a very dignified portrait. Taking advantage of a pitiful circumstance, an accompanying caption makes a conscience-easing suggestion: “With your donation, dignity for all is within reach.” Doubtless, the woman in the ad is a model. But the image teaches that human dignity is dependent on the charity of others. The audience is called on to ameliorate the woman’s circumstance but is not responsible to offer her social regard or directly invest in her self-regard. That, it is presumed, is the work of The Salvation Army.

The Salvation Army may not be able to make wholesale changes to the regard our society shows for people like the woman in the photograph. Nonetheless, we are called to testify to their intrinsic dignity and claim it as central to their identity as a human being. The Canada and Bermuda Territorial Perspective on Human Dignity affirms this: “Even where people may feel their own dignity is compromised by the circumstances of their life, The Salvation Army is compelled to witness to God’s equal regard for all human beings and the dignity that is inherent in each of us.”

However, when The Salvation Army places emphasis on the extrinsic goods we supply, our words fail to couch this service in the understanding of the intrinsic dignity of the people we serve. We “do something” for people we presume cannot do very much. My fear is that this emphasis will lead us to a place where we regard the value of those we serve primarily as extrinsic. This change in regard will only reinforce low social regard toward and low self-re-

gard held by the people we serve.

This is not gospel. In expressing the aims of his mission, William Booth focused on leading people toward *permanent* livelihood:

The indirect features of the Scheme must not be such as to produce injury to the persons whom we seek to benefit. Mere charity, for instance, while relieving the pinch of hunger, demoralises the recipient; and whatever the remedy is that we employ, it must be of such a nature as to do good without doing evil at the same time. It is no use conferring sixpennyworth of benefit on a man if, at the same time, we do him a shilling'sworth of harm.¹⁷

Now to a second risk that comes with using the term “dignity” only according to its extrinsic meaning. We may make idols of The Salvation Army and our work. We “do something” for people not always with a spirit of humility but often with a spirit of pride. When we say “We give dignity” or “We restore dignity,” we reinforce the social structures of power that make those we serve vulnerable in the first place. The poor may always be with us, but not to give us something to do, and certainly not to make us feel better about ourselves. The poor are with us because God loves them. And we benefit from learning to recognize their intrinsic, indelible, inviolable God-given dignity.

If The Salvation Army has one thing to say about human beings, it is that even the poorest, dirtiest, smelliest, sickest person has dignity. Intrinsic human dignity is not something that can be elevated by social rank or diminished by a hospital gown. Dignity is what calls us to recognize, affirm, and honour the people we serve. We can do better in making this our identity, our practice, and our public witness.

Endnotes

- ¹ The Salvation Army Canada and Bermuda, “*Dignity*,” 2019, <https://salvationist.ca/mission-and-values/dignity>.
- ² The United Nations, “*Universal Declaration of Human Rights*,” 1948, <https://www.un.org/en/universal-declaration-human-rights>.
- ³ Quoted in Mary Ann Glendon, *A World Made New: Eleanor Roosevelt and the Universal Declaration of Human Rights*. Random House: New York, 147 (New York: Random House, 2001), 147.
- ⁴ The Salvation Army, *Human Rights and The Salvation Army: Reflecting on the 70th Anniversary of the Universal Declaration of Human Rights* (London: Salvation Books, 2018), 5.
- ⁵ The Salvation Army, *The Salvation Army Handbook of Doctrine* (London: Salvation Books, 2010), 125.
- ⁶ The Salvation Army, “*International Positional Statement on Abortion*,” 2010, https://s3.amazonaws.com/cache.salvationarmy.org/ae01d6b4-9a44-4fe8-9d25-b10154f136ec_English+Abortion+IPS.pdf. Also see the International Positional Statements on Caring for the Environment, Euthanasia and Assisted Suicide, Modern Slavery and Human Trafficking, Pornography, Racism, Refugees and Asylum Seekers, Sexism, and Suicide Prevention at <https://www.salvationarmy.org/isjc/ips>.
- ⁷ International Social Justice Commission, “*ISJC Quarterly Report: Seeking Justice Together*,” December 2019.
- ⁸ Social Issues Committee, *The Salvation Army Canada and Bermuda Territory*, “The Perspective of The Salvation Army on Human Dignity,” November 21, 2016, <https://salvationist.ca/articles/2016/11/territory-adopts-statement-on-human-dignity>. There are philosophical and theological arguments that favour the term “intrinsic” over “inherent” when it comes to human dignity. Salvation Army literature tends to use these terms interchangeably.
- ⁹ A helpful doctrinal expression of the image of God is found in chapter five of Ray Harris, *Convictions Matter: The Function of Salvation Army Doctrines* (Toronto: The Salvation Army Canada and Bermuda Territory, 2014).
- ¹⁰ Harvey Max Chochinov, “*Dignity and the Eye of the Beholder*,” *Journal of Clinical Oncology* 22, no. 7 (April 1, 2004): 1339.
- ¹¹ Oregon Health Authority, “*Oregon Death with Dignity Act Data Summary*” (Oregon, February 2019), <https://www.oregon.gov/oha/PH/PROVIDERPARTNERRESOURCES/EVALUATIONRESEARCH/DEATHWITHDIGNITYACT/Documents/year21.pdf> and Washington State Department of Health, “*Death With Dignity Act Report*” (Washington, July 2019), <https://www.doh.wa.gov/Portals/1/Documents/Pubs/422-109-DeathWithDignityAct2018.pdf>.
- ¹² The Salvation Army, “*International Positional Statement on Euthanasia and Assisted Suicide*,” 2013, https://s3.amazonaws.com/cache.salvationarmy.org/41dc0810-5725-47a0-bdb6-6b466dc7066f_English+Euthanasia+and+assisted+suicide+IPS.pdf.

- ¹³ The Salvation Army Canada and Bermuda, “*The Dignity Project: Debunking Myths about Poverty in Canada*,” 2011, http://salvationarmy.ca/wp-content/uploads/2012/01/theDignityProject_report_Mar2011_rgb.pdf.
- ¹⁴ The Salvation Army Canada and Bermuda, “*Annual Report 2018-19*,” 2019, <https://salvationarmy.ca/annual-report-2018-19>.
- ¹⁵ The Salvation Army, “*Anti-Trafficking and Modern Slavery*,” 2019, <https://www.salvationarmy.org/ihq/antitrafficking>.
- ¹⁶ The Salvation Army: The Dignity Project, “*Dignity Is Within Reach*” (YouTube Video, 2010), <https://www.youtube.com/watch?v=7tyNHq3vbRs>. For a still image on an external site, see Holiday Films, “Salvation Army: The Dignity Project,” 2010, <https://holidayfilms.wordpress.com/2010/11/16/salvation-army-hope-dignity-project>.
- ¹⁷ William Booth, *In Darkest England, and the Way Out* (Cambridge: Cambridge University Press, 2014), 87.

The Sacred Rhythm of Family and Ministry: Elusive or Attainable?

Catherine Mount

Introduction

If there is a soundtrack to family life, it might be found somewhere between the staccatos of Baby Shark and the serenity of Brahms' lullaby, or maybe in your house, it is between a brass band march and the most recent hip-hop album. Regardless of the rhythm, the goal is often the same, to create an environment that stimulates a child and helps him or her to thrive. However, as is the nature of a world infected by sin and Satan's arrows, even the most beautiful and innocent relationships, like parent and child, can be fraught with hardship and difficulty.¹ It can make any parent wonder, whether that parent is a follower of Jesus or not, why is parenting so hard? And in the realm of Salvation Army ministry, it begs to ask the question, "Can I be a good parent and a good Salvation Army officer at the same time?"

There is no family exempt from the reality that parenting is the best and the hardest gift a person or couple can receive. The awesome responsibility of keeping another human being alive, nurtured, sheltered, educated, and fed is a surprisingly challenging and an exhausting task, especially when a child hits adolescence and hormones come into play. When expectations of others are added into that scenario, like reviewing officers or critical members of

Catherine Mount is a captain in The Salvation Army and presently serves as the Corps Officer of the Norridge Citadel Corps, in Norridge, Illinois.

a congregation, it can become even more complicated. Between fulfilling the officer covenant and maintaining the expectations imposed by institutional bureaucracy and tradition, there are many demands on the life of a Salvation Army officer that can be overwhelming and time consuming. The question remains: “Can I be a good parent and a good Salvation Army officer at the same time?”

The officer covenant declares, “I bind myself to Him in this solemn covenant to love and serve Him supremely all of my days, to live to win souls and make their salvation the first purpose of my life . . .”² An officer fueled by the sacred mission of winning souls might see the responsibility of marriage and parenthood as a distraction from that covenant. However, God’s design for family is not a hindrance for His great redemption plan. Rather, the model of a sanctified family is an asset to winning the world for Jesus. Officership and family life are not in competition, they are two distinct responsibilities and callings that work together to witness to the world. And when fueled by the Holy Spirit, the sacred rhythm between family and ministry is attainable, and it is a beautiful witness of grace in relationships.

The Goal

So, what is the goal? The goal is not simply to keep children alive (although sometimes it seems that is all a parent has the energy to do!). The goal is to train up a child. But to train them into what?

In the Western world, many children are aggressively trained on how to be athletes and musicians in the hope that they would receive scholarships to college and/or be able to become professional athletes or musicians.³ Families spend, arguably, extreme amounts of money on their children’s athletic endeavors. One report states that “Most American families (63%) spend anywhere from \$100 to \$499 per child each month on youth sports.”⁴ It is no surprise that many Christian families, including Salvation Army families, prioritize sports or hobbies in their finances and in their schedules over missional priorities. Families are investing significant time and money in training up their children in sport. Do they have the same kind of commitment when it comes to training up their child as a

follower of Jesus? It is clear that scripture places an importance on the training of children. In Proverbs 22:6, Solomon declares, “Start children off on the way they should go, and even when they are old they will not turn from it.” In the familiar King James Version, “start” is translated as “train up,” and what does that look like? Consider Deuteronomy 6:4-9:

*4 Hear, O Israel: The Lord our God, the Lord is one.
5 Love the Lord your God with all your heart and
with all your soul and with all your strength. 6 These
commandments that I give you today are to be on
your hearts. 7 Impress them on your children. Talk
about them when you sit at home and when you walk
along the road, when you lie down and when you get
up. 8 Tie them as symbols on your hands and bind
them on your foreheads. 9 Write them on the door-
frames of your houses and on your gates (emphasis
added).*

IMPRESS the commandments on your children. TALK about Jesus in your everyday life. LET the WORD of God be present all around; in your home, in your car, on your t-shirts, on your jewelry. Salvationists, let alone parents, MUST ask the question: is the GOSPEL central and ever present in the daily life of the family? The way to TRAIN UP a child is to grow and learn in an environment that is overflowing with evidence of the Word and the work of the Holy Spirit. There are thousands of self-help books designed to teach better parenting skills. The truth is the greatest teacher of all is God Himself. Jesus provides a sweet example of His tenderness and regard for children. Matthew 18:1-7 says:

*At that time the disciples came to Jesus and asked,
“Who, then, is the greatest in the kingdom of heav-
en?” 2 He called a little child to him, and placed the
child among them. 3 And he said, “Truly I tell you,
unless you change and become like little children,*

you will never enter the kingdom of heaven. 4 Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. 5 And whoever welcomes one such child in my name welcomes me. 6 If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea. 7 Woe to the world because of the things that cause people to stumble! Such things must come, but woe to the person through whom they come!”

Woe to those who might make a child stumble! Salvationists are called to a mission of evangelism and discipleship, and their home is the first place to start. Officership is not in competition with your family. While every family and parent/child relationship is different—different personalities, different circumstances, different extenuating factors—the goal is always the same. Regardless of the differences, the goal is to train up a child.

What are most parents training up their children to be? Successful students? Competent consumers of media? Critical thinkers for the business world? Good people? We are called to move past training our children in moral therapeutic deism⁵ and instead to train them to be radically saved, sanctified vessels for God’s glory. General William Booth has an interesting, if antiquated, book published in 1888, entitled “The Training of Children: or, How to Make Children into Saints and Soldiers of Jesus Christ”.⁶ It is incredibly thorough, occasionally offensive, and very specific in how to train children. The General, it seems, had a specific opinion about most things, including dietary habits for children, how they should spend their time, what they should read, how they should dress, and how their physical ailments should be treated (thank you, Catherine Booth, for the health section!). While Booth’s guidelines may be a bit extreme, his purpose was clear. He was communicating the great need for parents to make choices that would cultivate the soil of their children’s lives for salvation and

sanctification.

Ultimately, the model for and the soldiers' charge for service as a parent is simple: Be. Like. Jesus. Titus 2:7-8 says, "In everything set them an example by doing what is good. In your teaching show integrity, seriousness, and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us." A parent is a child's first example. It is the first place they can witness the fruit of the Holy Spirit at work. Parenting is not separate from a Salvationists' call to holiness or vocational ministry, rather it can often be the relationship in which the Holy Spirit works out their salvation the most. The infant, the school age, the adolescent, the young adult child are all in need of a parent to love them and disciple them in Christ. How can that imperative be in competition with a mission to win the world for Jesus? When indeed, Jesus calls his own disciples to honor children, so should The Salvation Army. Parents modeling Christ-like behavior is the most convenient and natural route to bearing witness to the Kingdom of God. How could that be in competition with vocation ministry? It is the ministry.

The Challenges

Parenting, and officership, are not without their troubles. General Booth expounds:

But is not this task of training children very difficult and troublesome? Yes, we doubt not it is. But so are many other tasks on which men set themselves, and which they accomplish successfully, in spite of the trouble and difficulty. Men are at endless trouble in training plants, trees, and animals, in managing business, in devising political schemes, and a million other things—all of which are of comparatively trifling importance when placed alongside this duty. Plants, animals, business, and politics are things of an hour, and perish almost in the very using. But the children that are playing about your feet or lying in your bo-

som will live forever in happiness or misery--happiness or misery which will be increased, if not actually brought about by the training you give them. Not only so, but in the Hell or Heaven they will ultimately reach, there will sink or rise with them multitudes of others whom they have influenced one way or the other. Oh, what a trust is yours!"⁷

What a trust is yours, indeed! The task is not easy, but it has eternal ramifications. The significant impact of a parent/child relationship might not only change the world, but the eternity of anyone in their sphere of influence. The challenges are worth the eternal impact.

One such challenge specifically in the officer/parent realm is managing the perceptions of others. There is a "preachers' kid" stereotype that still hovers over children of officers, and the expectation of a Salvation Army officer to have polite, holy, children is a ridiculous idea. Any person who has met a toddler or a teenager knows the unpredictable nature, that is the human nature, of a child. There is a vague lyric that goes, "I don't wanna be a preacher's kid, The Salvation Army save my soul, I don't wanna be a preacher's kid, I just wanna rock'n'roll."⁸ It is natural for children to rebel against their parents, and what their parents associate with—and it is often entangled with their own pursuit of and/or working out of their salvation. Now, it is realistic to expect that there are benefits to a family when foundational pieces of discipline are established when a child is young. However, regardless of a parent's best efforts, there are often if not always uncontrollable variables that effect children's behavior and choices regardless of a parent's efforts to train them up in the way of the Lord. The best way to manage perception is to be appropriately honest (with respect to your family's confidence), with those whose perceptions may need adjusting. Ultimately, the only perception with which to be concerned is the Lord's.

While managing perceptions can be a challenge when navigating the parenting and officership roles, another challenge and skill

is managing expectations. Clearly communicating to children, to congregations, and employees can be a constant challenge. What makes the task even more difficult is that expectations and reality are often at odds in a world influenced by sinful nature and the devil's active assault in spiritual warfare. The only expectations that officers should consider are the expectations of Christ, and they are so grace-filled that it should not be a burden.⁹ The officer covenant and the family covenant can coexist in gospel-centered living. Parenting is difficult because believers are in a battle with Satan. Officership is difficult because officers are in a battle with Satan. And one of Satan's great lies is that family cannot co-exist with ministry in a healthy way. Excellent parenting requires Spirit-filled, holy living. Excellent officership requires Spirit-filled, holy living. And the Spirit is the best communicator, especially in regards to expectations.

While perception and expectation are external challenges that effect the parent/officer roles, there are two distinct internal dangers to both parenting and officership that pose a threat to healthy, holy family and ministry. They are simply the pursuit of happiness and the dance with idolatry. Being happy is not wrong, but pursuing happiness before the pursuit of holiness is an equation that will negatively affect parenting and officership.¹⁰ General Booth says the following in regards to the danger of 'pursuing happiness' as the goal of training a child:

Most fathers and mothers are more anxious about the happiness of their children than they are about their own. There are very few parents who are not perfectly willing, and who do not every day forego their own comfort in order to promote that of their children... Parents think and say that it is their chief concern to make their children happy. Then what ought they to do? Why, common sense and their Bibles, and the religious teaching they possess, however little that may be, should compel them to take that course which alone is calculated to make them GOOD. The

Kingdom of Heaven, for children as well as for men and women, consists, first in RIGHTEOUSNESS, and then PEACE, and Joy in the Holy Ghost. Father, mother, take the Saviour's counsel, and 'seek' for your children 'FIRST the Kingdom of God, and all other things shall be added' unto them. Do parents act thus generally with their children? Alas, they do not! Look at them in your own circle; many of them professedly Christians. Nay, look at yourself. How are you acting? Is it not a common thing for parents to say-perhaps not with their lips, but by their conduct, and we all know that actions speak louder than words-'I want my children to be happy, therefore I will work, and weep, and pray to make them rich, or clever, or beautiful, or famous, or learned, or something of the same kind'? And does it not, also, almost always invariably follow that when God allows these poor, misguided children to reach the bubble sought, it is only to have it burst in their despairing grasp, and go out in darkness, often taking them with it?¹¹

The pursuit of "happy" is a fragile bubble that will burst as soon as it is achieved. The world easily deceives that "stuff" and "opportunities" will provide for the soul ache that children and adults alike can only have satisfied by the redemptive power of God Himself. Officers and parents alike are in great danger of pursuing happiness and abandoning our first call to SEEK after God. Happiness itself is not a condition that deters from a relationship with the Lord, however chasing happiness can absolutely distract parents and children from their first calling as children of God. And this is a dangerous reality that is too easily taught to the next generation. Pursuing holiness is the only antidote. The Holy Spirit is just as available to children as He is to adults, what a privilege it can be to teach children how to follow Jesus and respond to the Holy Spirit in their own spiritual walk. Beware of chasing happiness rather than holiness. It is a parenting and a ministry danger that will cor-

rupt the mission.

While chasing happiness can be a detriment to ministry and parenting, an equally dangerous threat is when the created thing becomes a god. Parenthood and ministry through officership are both beautiful gifts from God. However, when the gift becomes the god, there is great hazard for one's own spiritual development, let alone in the example that is given to children. Obsessing over children and fixating on the ministry that has been assigned by God, at the expense of personal and vibrant relationship with Jesus, will always result in despair. Furthermore, fixating on one of those gifts over the other will create discord and dysfunction. When a child or children become an idol in the life of a believer, their ministry will suffer. When a ministry becomes an idol in the life of a believer, the family will suffer. Finding the sacred rhythm where both coexist to give glory to God is an individual and specific endeavor. The only model that can fuel that sacred rhythm is a healthy relationship with Jesus Christ and an overflowing presence of the Holy Spirit.

The Framework for Sacred Rhythm

Family and ministry do not have to be competition, and there are three legs of a parent-officer framework that can be helpful in the journey of parenting as a Salvation Army officer. First, parenting at its best occurs within a community of believers. Knowing that others have walked this path before and alongside one another provides a security of experience and support. Moreover, it provides a network of people to rely upon when crisis, or even exhaustion, are threatening a family. It must be noted that a community is not a community simply because it is called that by name. It requires relationship building and vulnerability to build a place of safety and provision. This can be a unique challenge for officers because of the appointment and move cycle. It can be difficult to connect in new places, especially during critical years of children's development. It makes it that much more important for the parent to take the lead on building solid and beneficial community relationships. While nothing truly replaces a face-to-face relationship, virtual communities can be of assistance in creating a safe place for sup-

port and comradery, however, they are inadequate when a friend is needed to help in the home or help at the corps. Nevertheless, connecting to a community of believers for mutual support and common mission will always yield good fruit. There is a deep richness when a multi-generational group of like-minded people choose to journey in faith and life together.

A second part of the framework that yields good fruit in parenting and in an officer's ministry is an egalitarian marriage (obviously this framework is not applicable for single parents). Even within The Salvation Army, there are plenty of marriages that do not function under the egalitarian banner of understanding. An egalitarian marriage encourages both mother and father to fully engage in all aspects of home and officer life. God had a beautiful design for family, and when both husband and wife draw near to God, they draw near to each other and are able to minister to their family and to their appointments in the most effective way. Full partnership is truly the greatest gift in a family. Success in an egalitarian relationship and ministry requires above and beyond communication and commitment to working as a team, and the best model for that is to submit to one another in love.¹²

The final piece of the framework is grace. Grace upon grace. Each child, each parent, each appointment is unique. They have different demands, they present varying challenges, and the truth is, both officership and parenting can be exhausting, physically and emotionally. The only true relief is Jesus Christ. The application of grace in parenting and officership might look like setting healthy boundaries for your family and in your appointment. It creates space for mistakes, and forgiveness, and repentance. Grace creates space for honesty and truth. Grace makes room for realistic expectations and generous margins for error. It is the most vital piece of the framework as it is modeled directly after the very character of Christ. It is not only necessary. It is essential.

Conclusion

Any Salvation Army officer who is a parent could provide personal anecdotes for any of the thoughts above. Parenting is

an experience laced with joy, laughter, fear, embarrassment, and every emotion known to man. In fact, the same could be said of Salvation Army officership. Both callings, to parent and to serve in the unique ministry of officership, are opportunities to yield fruit for the Kingdom of God. And the design was never for them to be in competition. In fact, the possibility for them to honor God in a cohesive and sacred rhythm aimed at winning souls is how these roles are expressed best. So, when the question is asked: “Can I be a good parent and a good Salvation Army officer?” The answer is simple. Yes.

Endnotes

- ¹ Ephesians 6:16
- ² <https://www.salvationist.org/poverty.nsf>
- ³ <http://www.ncaa.org/about/resources/research/estimated-probability-competing-college-athletics>
- ⁴ <https://www.usatoday.com/story/money/2017/09/05/why-families-stretch-their-budgets-high-priced-youth-sports/571945001/>
- ⁵ Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, (Oxford University Press 2009)
- ⁶ William Booth, *The Training of Children: or, How to Make the Children into Saints and Soldiers of Jesus Christ* (public domain 1888) copyright 2012 Jawbone digital
- ⁷ Ibid. pg 12-13.
- ⁸ Captain William Shiels, *circa 1990*.
- ⁹ Matthew 11:30
- ¹⁰ A great personal perspective of this has been written by an Officers kid, *Rebecca Tekautz*. It can be found at <https://relevantmagazine.com/god/practical-faith/when-happy-trumps-holy>
- ¹¹ William Booth p. 264-265.
- ¹² Ephesians 5:21

Peace to You...

STUDIES IN PAUL'S PEACE

Lyell and Elaine Rader

*Let no man think that sudden in a minute
All is accomplished and the work is done;—
Though with thine earliest dawn thou shouldst begin it
Scarce were it ended in thy setting sun
(Myers, St. Paul, 1916:18).*

Introduction

You can stand at the place where God gripped him, the tempestuous Saul, so cocksure and so wrong. And you can see, too, the place where they led him, sightless, so crooked and subdued, down the street Straight. “Brother Saul,” Ananias began, laying his hands upon him to restore his sight, to immerse him in water and Spirit, to tell him who he would be.

Paul appears to rise phoenix-like from the ashes of the old life. He begins immediately to preach (Ac 9:20). But the story is more complex: three years in Damascus and its desolate environs, ten years out of view in Syria, then a mission of fits and starts and trouble beyond the bearing. Withal Paul knows peace (*eirene, shalom*). It becomes his invariable greeting, the still point of a turbulent life, the fruit of Jesus’ spirit, a vintage for all seasons.

Lyell and Elaine Rader retired as Lt. Colonels in The Salvation Army. This paper was first delivered at the USA Southern Territorial Headquarters Officers’ Councils on March 13-16, 2006, Gatlinburg, Tennessee.

Spring: The Holy Seed

I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live.... They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.

... I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid (Jn 14:18-19, 21, 25-27, AD 33, Jerusalem).

A Nashville disk jockey interviewed Jim Wallis, the Christian social activist, introducing himself: "I'm a secular Jewish country music songwriter. But I love your stuff." He told Wallis he thought that a new movement was emerging but it needed a name. "I think you should call yourselves 'The Red Letter Christians,' for the red parts of the Bible that highlight the words of Jesus. I love the red letter stuff."

The truth is that there are many people who like the 'red letter stuff,' and many of them are not even Christians. Try it yourself sometime. Go out on the street or to your school or workplace and take a poll. Ask people what they think Jesus stood for. You're likely to hear things like "stood with poor people," or "compassionate," or "loving," or "he was for peace." Then ask them what Christians or the church stand for. And you're likely to hear some very different things. We have a problem (Wallis, *Sojourners*, March, 2006:7).

Somewhere, somehow, Paul learned the red letter stuff, accounts like the text above from the Upper Room. Peace is a holy seed

dropped into Paul's heart. It will grow.

Peace is God's dream of a world that is harmonious and whole, a cornucopia of good. We never find it alone. Jesus makes his promise at a meal among friends.

Archbishop Desmond Tutu of South Africa tells the story of the old film 'The Defiant Ones' which depicts two escaped convicts manacled together, one black, the other white. They fall into a mud pit. One claws his way nearly to the top but slips backward. The only way out is together.

In our world [writes Tutu] we can survive only together. We can be truly free, ultimately, only together. We can be human only together, black and white, rich and poor, Christian, Muslim, Hindu, Buddhist, and Jew (Tutu, 2004:27).

Peace comes by the Spirit. Dorothy Sayers tells of a Christian who is trying to explain the concept of the Trinity to a Japanese friend. The friend listens politely but is puzzled. Finally, he says, "Honorable Father, very good. Honorable Son, very good. Honorable Bird I do not understand at all" (cited in Tucker, 2002:217). Who of us understands?

Walter Brueggemann writes:

At the table as nowhere else we are made aware that true life is in mystery and not in management. At the table there is no worry about numbers of members or budget, but only the reminder of meanings given that we don't have to explain or manufacture. It is overpowering, when we reflect on it, that all the key verbs in that drama have him as subject and not us.... It is his table we are welcome guests, and we don't fix the menu or pay the bill (Brueggemann, 2001:154).

Our tables are the emblem of peace—our holiness table and mercy seat and all of the other tables of the Army where we break

the sacramental bread and enact our homespun rituals of reverence.

Summer: The Ripening Fruit

Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Ga 5:19-23, AD 49, first journey, from Asia Minor).

First appointments are killers. Cypress was a fair beginning, but then came the malarial lowlands of Perga. When Paul reached Antioch, he was sick (Ga 4:13; 2 Co 12:7-8). Mark had deserted. The reception was hostile. At Iconium it was as bad. At Lystra, Paul was left for dead.

In a survey of five denominations published last year on why clergy leave local church ministry, the top motivating factors were the same across the board: “I felt drained by demands.” “I felt lonely and isolated.” “I did not feel supported by denominational officials.” “I felt bored and constrained” (Dean R. Hoge and Jacqueline E. Wenger, *Pastors in Transition*, reviewed by Wood in *Christian Century*, December 13, 2005:33).

But Paul writes to the churches shortly after his visit of a peace that is growing, and of other fruits as well.

In Evelyn Underhill’s words:

The spiritual life consists in His action within us—His supernatural love and life more and more invading, growing up in us: His sap rising quietly and secretly in the soul, bringing forth, not merely nice devotional flowers—but fruits.... His pressure on our souls is constant. Our self-opening to that pressure is part of our freedom and becomes fuller, deeper, more generous with the growth of our prayer. The Holy Spirit is the Spirit of Creation and where He is present there is always growth, never sterility (Underhill,

n.d.:4-5).

It is good for us to remember Paul's deficits. As Underhill writes:

Even putting it quite moderately, St. Paul had at least as much to put up with as most of us—uncertain health, always a bad drag on a public career; a physique not really strong enough for his intrepid and energetic soul; an awkward past to live down and an awkward temperament to live with (Underhill, n.d.:17).

He was neither perfect nor perfectionistic (the dysfunction characterized by intolerance of ambiguity, rigidity and resistance to change, tyranny of oughts, fear of mistakes, indecision and doubt, denial of reality, false guilt). Withal he was a spiky saint (see Acts 15:36-40; Php 3:15).

May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do this (1 Th 5:23-24, AD 51-52, second journey, from Corinth).

Several years elapse. Paul is on his second journey in a region associated with Alexander the Great, who, by force of arms, sought to pacify the whole world. Toward as grand a vision, Paul seems to stumble forward. In Thessalonica, he has only three weeks to plant a church before he must escape by a whisker (Ac 17:lf.). Berea is no better (Ac 17:IOf.). Then on to Athens and Corinth from which Paul writes. He has news now of what spiritual immaturity looks like: moral concessions to heathendom, free-wheeling theology and a fellowship as bruising as bumper cars.

No surprise that he writes about the Holy Spirit. On the edge of

retirement, General John Gowans wrote:

There is a Holy Power let loose in the world, and, gently, it would be wise to tell maturing children about this. New Christians should be informed as quickly as possible of this “divine helper,” the teacher of Nazareth talked about. We don’t talk enough about the “inevitability” of this beautiful Holy Spirit, his everywhere-present ability.

Holiness meetings have become infrequent at a time when they are most needed.... Sadly, it is often the more serious and the most dedicated who leave us. I fear the reason is that they want “stronger meat” when we offer them unchallenging nourishment.

... There is a hunger for spiritual growth, and we are not responding to that cry as we ought (Gowans, 2002:65-66).

We are the audience, when David McKenna, former president of Asbury Theological Seminary, urges Wesleyan leaders to “simplify the doctrine... teach the total... preach the promise... disciple for development... expect the evidence... model the message” (McKenna, 2002:82-83).

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access [prosagogen] to this grace in which we stand; and we boast in our hope of sharing the glory of God (Ro 5:1-2, AD 56 or 57, third journey, from Ephesus).

Four or five years pass. Nero comes to power. The future is not assured. Paul writes to the Queen City Rome, a church he has never visited. It is a theological last will and testament. “Justified by faith,” he says, “we have peace with God.” The glory of it never dims.

In the lore of Lawrence of Arabia is the record of a journey across the desert with a party of Arabs. Things became desperate, food and water almost gone, the sirocco wind like a flame. Suddenly someone asked, “Where is Jasmin?” Another inquired, “Who is Jasmin?” “That yellow-faced man from Maan,” came the reply. “He killed a Turkish tax collector and fled to the desert.” The first continued: “Look. Jasmin’s camel has no rider. His rifle is strapped to the saddle, but Jasmin is not there.” A second added, “Someone has shot him on the march.” And a third, “He is not strong in the head; perhaps he is lost in a mirage. He is not strong in the body; perhaps he has fainted and fallen off his camel.” “What does it matter?” they concluded. “Jasmin was not worth half a crown.” And so the Arabs hunched themselves upon their camels and rode on. But Lawrence turned back. After an hour and a half’s ride, he saw a figure in the sand, Jasmin, blind and mad with thirst. Lawrence dismounted to hold to his lips some of the last drops of water. Slowly, they returned. “Here is Jasmin,” cried the Arabs, amazed. “Jasmin, not worth half a crown, saved at his own risk by Lawrence, our Lord” (Barclay, 1960:75).

Let us... pursue [diokomen, hasten, run, press on] what makes for peace and for mutual upbuilding [oikodomes tes eis allelous] (Ro 14:19, AD 56 or 57, third journey, from Ephesus).

If Paul has been “afflicted in every way... perplexed... persecuted... struck down” (2 Co 4:8-9), he is still moving on. What choice is there? On the one hand, the pathos of Theodore Roethke’s “My Papa’s Waltz”:

The whiskey on your breath/ Could make a small
boy dizzy;/ But I hung on like death;/ Such waltzing
was not easy.

We romped until the pans/ Slid from the kitchen
shelf/ My mother's countenance/ Could not unfrown
itself.

The hand that held my wrist/ Was battered on one
knuckle;/ At every step you missed/ My right ear
scraped a buckle.

You beat time on my head/ With a palm caked by
dirt,/ Then waltzed me off to bed/ Still clinging to
your shirt (cited in McCourt, 2005:22).

On the other hand, there is the counsel of Dietrich Bonhoeffer to his clandestine seminarians in the Third Reich:

Christianity means community through Jesus Christ and in Jesus Christ....What does this mean? It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ we have been chosen from eternity, accepted in time, and united for eternity.

The Christian needs another Christian who speaks God's Word to him. He needs him again and again when he becomes uncertain and discouraged, for by himself he cannot help himself without belying the truth (Bonhoeffer, 1954:21, 23).

Autumn: The Trampled Vintage

... Now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups [Jews and Gentiles] into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father (Ep 2:13-18, AD 57-59, from prison).

Paul now is an old husk, but the kernel holds good. He has been in bonds for as many as five years (from Acts 21 onward). “I carry the marks [stigmata] of Jesus branded on my body,” he writes (Ga 6:17). “The body of the humiliation of us” he calls it (Php 3:21). What scars would remain from five floggings of 39 lashes, three beatings with rods, and pummeling with rocks (2 Co 12:23-27)? And what infirmities from “drudgery and hard labor, many a long and lonely night without sleep, many a missed meal, blasted by the cold, naked to the weather” (2 Co 11:27, Message)? And what would be the mental toll?—“That’s not the half of it, when you throw in the daily pressures and anxieties of all the churches. When someone gets to the end of his rope, I feel the desperation in my bones. When someone is duped into sin, an angry fire burns in my gut” (2 Co 11:28, Message).

Division and conflict have come to a head. Paul knows bitterly the folly of it (2 Co 11:26). As the Bedouin proverb says,

I against my brother/ I and my brother against our
cousin/ I, my brother and my cousin against our
neighbours/ All of us against the foreigner (cited in
Stevens, 2004:29).

Shortly before the outbreak of World War II, Sigmund Freud wrote to Albert Einstein:

You are amazed that it is so easy to infect men with the war fever, and you surmise that man has in him an active instinct for hatred and destruction, amenable to such stimulations. I entirely agree with you. I believe in the existence of this instinct and have been recently at pains to study its manifestations.... The upshot of these observations, as bearing on the subject in hand, is that there is no likelihood of our being able to suppress humanity's aggressive tendencies (cited in Stevens, 2004:22).

Anthony Stevens concludes:

Since our species became literate—a mere 5,000 years ago—written history has mostly been the history of wars. Practically all frontiers between nations, races, and religions have been established by wars, and all previous civilizations perished because of them. The earliest records known to archaeology, apart from lists of utensils, are the records of war. Armed conflict, like sex, seems to be a primary obsession of mankind. And it is appropriate to use the generic term mankind since war has universally been a masculine problem (Stevens, 2004:7).

Paul's last recollection of a free breath was at a riot in the Jerusalem temple where, it was alleged, he had violated the sanctuary by allowing a Gentile companion to enter the sacred space (Ac 21:17f). A stone barricade stood at the margin of the Court of the Gentiles with the warning: "No foreigner may enter within the barricade which surrounds the temple and enclosure. Anyone who is caught doing so will have himself to blame for what follows - death" (Witherington, 1998:654). No trial would be held. The

accused would simply be dragged outside and his skull crushed. It was held that the temple remained profaned until the trespasser had been executed.

But now in Christ....

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard [phrouresei] your hearts and your minds [noemata, thoughts] in Christ Jesus (Php 4:4-7, AD 57-59, from prison).

In the desolation of his wife's death, C.S. Lewis wrote *Letters to Malcolm, Chiefly about Prayer*. He spoke (autobiographically?) of those who pine over the past, asking God to recover to them what has been experienced before, what has been lost.

It would be rash to say there is any prayer which God never grants. But the strongest candidate is the prayer we might express in the single word encore. And how should the Infinite repeat Himself? All space and time are too little for Him to utter Himself in them once.

And the joke, or tragedy, of it all is that these golden moments in the past, which are so tormenting if we erect them into a norm, are entirely nourishing, wholesome, and enchanting if we are content to accept them for what they are, for memories. Properly bedded down in a past which we do not miserably try to conjure back, they will send up exquisite growths. Leave the bulbs alone, and the new flowers will come

up. Grub them up and hope, by fondling and sniffing, to get last year's blooms, and you will get nothing. "Unless a seed die..." (Lewis, 1964:27).

At Ravensbruck death camp where 92,000 women and children died, a prayer was found scrawled on wrapping paper near a dead child:

Lord, remember not only the men and women of goodwill but also those of ill will. But do not only remember the suffering they have inflicted on us; remember the fruits we have brought, thanks to this suffering - our comradeship, our loyalty, our humility, the courage, the generosity, the greatness of heart which has grown out of all this, and when they come to judgment, let all the fruits we have borne be their forgiveness (cited in Linn, Fabricant, Linn, 1988:201).

At his extremity, Paul could turn his anxiety, his regrets, his misgivings, into prayer.

Peter Marshall, one-time Chaplain of the U.S. Senate, used to tell the story of the keeper of the springs, a forest-dweller in the Alps who was hired to clear debris from upstream springs which flowed into the town below. One day, the town council questioned the budget line for this obscure employee and cancelled his contract. In the autumn, the silt and detritus of the summer gathered without release. In the waters below, a tint appeared and then a filmy slick. A foulness drove the birds away and then the children fell ill. There was no respite until the keeper of the springs returned and with him life and health.

Paul knew soul fitness was fostered by a work upstream. And so peace prevailed. In the paraphrase of J.B. Phillips, who suffered all his life from the cruelest depression, there is a poignant note: "... The peace of God... will keep constant guard over your hearts and minds as they rest in Christ Jesus."

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony [sundesmos tes teleiotes, a bond of perfection]. And let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him (Co 3:12-17, AD 57-59, from prison).

Written in life's autumn, often a time of crises of meaning, these words are addressed to a church Paul did not found and never visited. It has been called the most unimportant town to which Paul ever wrote. But here is a priceless rendering of "the still point of the turning world" (TS. Eliot, 1943:15).

To the 21st century officer, Paul's ideal may seem unattainable. Richard Swenson, in *The Overload Syndrome*, depicts our lives as a raft, its four sides defining our limits. We awaken every morning to the raft, but the river does not remain the same. Imperceptibly, it picks up speed, gets deeper, wider, rougher. The falls lie ahead. Swenson recalls addressing a congressional audience on the symptoms of stress and overload: psychological symptoms such as anxiety, depression, confusion, negative thinking; physical symptoms such as headaches, unexplained fatigue, indigestion, increased infections; behavioral symptoms such as irritability, withdrawal, driving too fast. A congressman asked him, "What does it mean if you have all of those symptoms?" (Swenson, 1998:39f).

Peace is the personal arbiter. Paul's sense is closely linked to the Hebrew concept of Sabbath. The word itself means "Quit... stop... take a break!" In traditional Jewish homes even today, on the eve

of Sabbath, family members greet each other with the words, “Sabbath peace!” When the father arrives home from the synagogue he places his hands on the heads of his children and recites a blessing: to the boys, “May God make you like Ephraim and Manasseh,” and to the girls, “May God make you like Sarah, Rebekah, Rachel and Leah.” He adds, “May the Lord bless you and keep you. May the Lord make his face to shine upon you, and be gracious to you. May the Lord lift up his countenance upon you, and give you peace.” The children reply, “Amen” (Wilson, 1989:218).

Where are the officer’s Sabbath spaces? Paul would ask. There is a Jewish saying: “More than Israel kept the Sabbath, the Sabbath kept Israel” (Wilson, 1989:224). Farmer-poet Wendell Berry reflects:

The mind that comes to rest is tended/ In ways that
it cannot intend:/ Is borne, preserved, and compre-
hended/ By what it cannot comprehend.

Your Sabbath, Lord, thus keeps us by/ Your will,
not ours. And it is fit/ Our only choice should be
to die/ Into that rest, or out of it (cited in Peterson,
2005:109).

Peace is the communal arbiter as well. It is the “compass needle” in corporate discernment. How is it that our decisions so often go awry? In a chilling editorial, *Christianity Today* recounted how Bruce Wilkinson, in 2002, flush with celebrity from the success of his *Prayer of Jabez*, went to impoverished Swaziland to start Dream for Africa, a \$190 million project that would house 10,000 orphans on a 32,500 acre complex by the end of this year. The plan included a golf course, a dude ranch, abstinence training and the planting of 800,000 small vegetable gardens. The project tanked. In the face of misunderstanding, resistance and hostility, Wilkinson announced last fall that he was taking early retirement and leaving Africa.

What went wrong? The editorial theorizes, first, overconfidence.

Wilkinson mistook his vision for God's plan. In a letter to King Mswati demanding quick action, he wrote, "Given the fact that Swaziland has been placed on the heart of DFA by God through devoted prayer, we believe the country has reached a major juncture in its quest to take ownership of its problems and to embrace God's divine will for Swaziland." Secondly, naivete. He distrusted established institutions and believed he could start de novo. Thirdly, ignorance. The U.S. Ambassador warned Wilkinson, without effect, that the plan to take orphans off their land conflicted with the local culture. Fourthly, crosscultural miscommunication. He misread the people he was trying to help (*Christianity Today*, March, 2006:26).

Corporate discernment provides a corrective lens for our natural astigmatism (our unexamined pre-suppositions and commitments, our temperamental biases, our circumscribed experience and knowledge).

One hardly needs to mention that autumn is the season of spectacular falls.

Winter: The Mellow Wine

Shun youthful passions and pursue righteousness, faith, love, and peace along with those who call on the Lord from a pure heart. The Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, patient, collecting opponents with gentleness Continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. Do your best to come to me soon (2 Tm 2:22-25; 4:9, AD 64-68, from death row).

Frank McCourt, Pulitzer Prize-winning novelist, writes of his last day, after 30 years as an English teacher in the New York City public schools. A boy named Guy Lind is in class. Two years before, as a sophomore, he brought an umbrella to school and met a friend who also had an umbrella. They fenced in an empty hallway until an umbrella tip pierced Guy's eye and paralyzed his side.

They took him to Beth Israel Hospital across the street and then from state to state and country to country, seeking a cure.

So Guy sits in class that day, a black patch over his eye, a limp arm spanning the desk. He listens to Rachel Blaustein on the other side of the room, complaining that she has nothing to write about because everything in her life is perfect: happy, successful parents, the privileges of an only child, beauty, health, and Harvard ahead.

Guy recounts his journey of injury and rehabilitation. For all he had gone through, he says, he would not want to change anything. "In hospital after hospital," McCourt writes, "he met people shattered, sick, suffering in silence. He said all this put his accident in a different perspective. It took him out of himself. No, he wouldn't change a thing." The bell rings, they sprinkle the teacher with confetti. He walks, color-speckled, along the hallway, naming his blessings (Mccourt, 2005:254f).

Would Paul change a thing now in the winter season? It hadn't gone as expected. The initial vision of turning the nations from darkness to light (Ac 26:17-18) was heartstoppingly grand. But here in prison, perhaps his successes seem slim: a clutch of small congregations, embattled, hanging by a hair, a loyal cadre, and detractors everywhere. But would he change a thing?

There may be the brave ambivalence of Bonhoeffer:

Am I really what others tell me?/ Or am I only what I myself know of me?/ Troubled, homesick, ill, like a bird in a cage./ gasping for breath, as though one strangled me./ hungering for colors, for flowers, for songs of birds./ thirsting for kind words, for human company, quivering with anger at despotism and petty insults./ anxiously waiting for great events./ helplessly worrying about friends far away./ empty and tired of praying, of thinking, of working./ exhausted and ready to bid farewell to it all./ ... Lonely questions mock me./ Who I really am, you know me, I am thine, O God! (Bonhoeffer, 1999:45-46).

But in the cold and fetid Mamartine, fouled by rotting food and feces, Paul awaits his shining day, and writes of purity and gentleness, of gratitude and hope, of peace. As he writes, there are distant cries, perhaps, from the Circus Maximus. "Timothy," he says, "run fast. The end is good." God's pugilist is at peace. "Timothy, come soon."

Cumulative Index of Book Reviews, Book Notes to 22.1 (2019) by Author and Title

By Author/Editor; Publisher if media	Title	Reviewer	Vol. No. (year): pages
	<i>Conversations with the Catholic Church</i>	Burke, Donald E.	18.1 (2015): 59-62
	<i>Salvation Story: Salvationist handbook of doctrine</i>	Barr, Ian	2.2 (2000):47-52
	<i>Salvation Story: Salvationist handbook of doctrine</i>	Becker, Elaine	2.2 (2000): 53-55
	<i>Salvation Story: Salvationist handbook of doctrine</i>	Rhemick, John	2.2 (2000): 56-60
	<i>Salvation Story: Salvationist handbook of doctrine</i>	Watson, Robert A.	2.2 (2000): 61-65
Australasian Center for Wesleyan Research	<i>Aldersgate papers: Theological journal of the Australasian Center for Wesleyan Research</i>	Green, Roger J.	16.2 (2014): 71
Bate, John M.	<i>Destination unknown: Memoirs of a private secretary to the General of The Salvation Army</i>	Green, Roger J.	15.1 (2012): 71

Biddle, Mark E.	<i>Missing the mark: Sin and its consequences in biblical theology</i>	Burke, Donald E.	14.1 (2011): 54-58
Birch, Bruce C.	<i>Let justice roll down: The Old Testament, ethics, and Christian life.</i>	Burke, Donald E.	8.1 (2005): 105-108
Borthwick, Paul	<i>Western Christians in global missions: What's the role of the North American church?</i>	Green, Roger J.	16.2 (2014): 70
Brooks, David	<i>The road to character</i>	Green, Roger J.	19.1 (2016): 71
Brueggemann, Walter	<i>Pathway of interpretation: The Old Testament for pastors and students</i>	Burke, Donald E.	12.2 (2010): 60-64
Buschart, W. David	<i>Exploring Protestant traditions: An invitation to theological hospitality</i>	Green, Roger J.	12.1 (2009): 69
Callen, Barry L.	<i>Heart and life: Rediscovering holy living</i>	Green, Roger J.	15.2 (2013): 66
Callen, Barry L.	<i>Prayer of holiness-hungry people: A disciple's guide to the Lord's prayer</i>	Green, Roger J.	15.1 (2012): 72
Carpenter, Joel	<i>Revive us again: The reawakening of American fundamentalism</i>	Green, Roger J.	3.2 (2001): 69-78
Carson, D.A.	<i>Gagging of God, Christianity confronts pluralism</i>	Brocksieck, Harry	5.1 (2002): 59-63
Clifton, Shaw	<i>Never the same again: Encouragement for new and not-so-new Christians</i>	Griffin, Terry	1.2 (1999): 55

Clifton, Shaw	<i>Who are these Salvationists? An analysis for the 21st century</i>	Burke, Donald E.	2.1 (1999):67-70
Collins, Kenneth J.	<i>Conversion in the Wesleyan tradition</i>	Green, Roger J.	10.2 (2008): 69
Collins, Kenneth J.	<i>Evangelical movement</i>	Green, Roger J.	10.1 (2007): 73
Collins, Kenneth J.	<i>Real Christian: The life of John Wesley</i>	Green, Roger J.	10.1 (2007): 69-71
Collins, Kenneth J.	<i>Scripture way of salvation: The heart of John Wesley's theology</i>	Green, Roger J.	1.2 (1999): 50-51
Collins, Kenneth J.	<i>The theology of John Wesley: Holy love and shape of grace</i>	Green, Roger J.	11.2 (2009): 57
Dayton, Donald	<i>Discovering an evangelical heritage</i>	Sparks, Gordon S.	7.1 (2004): 77-82
Dunning, H. Ray	<i>Biblical heights: Mountain-top revelations of holiness for today's valleys</i>	Green, Roger J.	19.1 (2016): 73
Eason, Andrew M.	<i>Settled views: The shorter writings of Catherine Booth</i>	Ury, Bill	22.1 (2019): 49-54
Eason, Andrew Mark	<i>Women in God's army: Gender and equality in the early Salvation Army</i>	Robinson, Barbara	6.1 (2003): 90-93
Edge, Lynette	<i>Partnering with God: Being a missional Salvationist</i>	Green, Roger J.	20.2 (2018): 78
Ehrenreich, Barbara	<i>Nickel and dimed: On (not) getting by in America</i>	Read, James E.	8.1 (2005): 112-113
Evans, Christopher H.	<i>Kingdom is always but coming: A life of Walter Rauschenbusch</i>	Green, Roger J.	14.1 (2011): 51-53

Farthing, Peter	<i>1865: The year that made The Salvation Army</i>	Green, Roger J.	19.1 (2016): 72
Flemming, Dean	<i>Why mission? Reframing New Testament theology</i>	Burke, Donald E.	21.2 (2019): 59-63
Forrest, Benjamin K.	<i>A legacy of preaching: The life, theology, and method of history's great preachers</i>	Green, Roger J.	22.1 (2019): 55-56
Foster, Richard	<i>Streams of living water</i>	Brocksieck, Barbara	5.1 (2002): 64-66
Francis, William W.	<i>Celebrate the feasts of the lord. Christian heritage of the sacred Jewish festivals</i>	Power, Bruce	1.1 (1998):68-69
Galli, Mark	<i>131 Christians everyone should know</i>	Green, Roger J.	19.1 (2016): 72
Gibbs, Eddie	<i>Emerging churches: Creating Christian community in postmodern cultures</i>	Reardon, Amy	8.2 (2006): 97-101
Gingerich, Own	<i>God's planet</i>	Green, Roger J.	17.2 (2015): 54
Glenn, Charles L.	<i>Ambiguous embrace: Government and faith- based schools and social agencies</i>	Shaw-Buchholz, Danielle	5.1 (2002): 72-74
González, Justo L.	<i>Concise history of Christian doctrine</i>	Green, Roger J.	13.2 (2011): 65
Green, Joel B.	<i>Why Salvation? Reframing New Testament theology</i>	Green, Roger J.	19.2 (2017): 61-65
Grenz, Stanley	<i>Pocket dictionary of theological terms</i>	Green, Roger J.	13.2 (2011): 66
Grenz, Stanley	<i>Renewing the center</i>	Green, Roger J.	13.2 (2011): 66
Grigg, Viv	<i>Companion to the poor: Christ in the urban slums</i>	Adiele, Chima	11.1 (2008): 59-61

Grigg, Viv	<i>Companion to the poor: Christ in the urban slums</i>	Adiele, Etema	11.1 (2008): 59-61
Grigg, Viv	<i>Cry of the urban poor: Reaching the slums of today's mega-cities</i>	Adiele, Chima	11.1 (2008): 62-64
Grigg, Viv	<i>Cry of the urban poor: Reaching the slums of today's mega-cities</i>	Adiele, Etema	11.1 (2008): 62-64
Harris, Ray	<i>Convictions matter: The function of Salvation Army doctrines</i>	Green, Roger J.	17.2 (2015): 53
Hattersley, Roy	<i>Blood & fire: William and Catherine Booth and their Salvation Army</i>	Taylor, Gordon	3.2 (2001): 63-66
Haynes, Stephen R.	<i>Bonhoeffer for armchair theologians</i>	Green, Roger J.	16.2 (2014): 70
Heitzenrater, Richard P.	<i>Wesley and the people called Methodists</i>	Green, Roger J.	1.2 (1999): 47-49
Hill, Harold	<i>Leadership in The Salvation Army: A case study in clericalization</i>	Power, Bruce	11.2 (2009): 51-54
Hill, Harold	<i>Saved to save and saved to serve: Perspectives on Salvation Army history</i>	O'Brien, Glen	21.1 (2018): 67-68
Himes, Michael J	<i>Mystery of faith: An introduction to Catholicism</i>	Green, Roger J.	12.2 (2010): 71
Horton, Michael	<i>For Calvinism</i>	Green, Roger J.	16.2 (2014): 69
Hoskins, Steven	<i>Justified in Jesus Christ: Evangelicals and Catholics in dialogue</i>	Green, Roger J.	20.2 (2018): 78

Houston, James	<i>Transforming power of prayer: Deepening your friendship with God</i>	Green, Roger J.	15.1 (2012): 72
Jacobson, Douglas	<i>Gracious Christianity: Living the love we profess</i>	Green, Roger J.	11.2 (2009): 57
Jenkins, Philips	<i>New faces of Christianity: Believing the Bible in the global South</i>	Reardon, Amy	10.2 (2008): 65-68
Jenkins, Philips	<i>Next Christendom: The coming of the global Christianity</i>	Green, Roger J.	10.2 (2008): 69
Johnson, Luke T.	<i>Living Jesus: Learning the heart of the Gospel</i>	Jeal, Roy R.	3.1 (2000): 68-70
Johnson, Luke T.	<i>Real Jesus: The misguided quest for the historical Jesus and the truth of the traditional Gospels</i>	Jeal, Roy R.	3.1 (2000): 66-68
Koester, Craig R.	<i>Word of life: A theology of John's gospel</i>	Burke, Donald E.	13.1 (2010): 55-57
Larsen, Timothy	<i>People of one book: The Bible and the Victorians</i>	Green, Roger J.	14.2 (2012): 63-65
Larsson, John	<i>1929: A crisis that shaped The Salvation Army's future</i>	Green, Roger J.	12.2 (2010): 57-59
Larsson, John	<i>Those incredible Booths</i>	Green, Roger J.	19.2 (2017): 65-68
Lyons, David	<i>Jesus in Disneyland: Religion in postmodern times</i>	Pedlar, James	4.2 (2002): 75-77
Maddox, Randy L.	<i>Cambridge companion to John Wesley</i>	Green, Roger J.	15.2 (2013): 65

Maddox, Randy L.	<i>Responsible grace: John Wesley's practical theology</i>	Raymond, Jonathan S.	2.1 (1999): 71-73
Mahan, Asa	<i>Baptism of the Holy Spirit; includes God's provision of power by Charles G. Finney</i>	Green, Roger J.	15.2 (2013): 66
Mannoia, Kevin W.	<i>Holiness manifesto</i>	Rader, Paul A.	11.1 (2008): 55-58
Marsden, George M.	<i>Fundamentalism and American culture: The shaping of twentieth-century evangelicalism 1870-1925</i>	Green, Roger J.	3.2 (2001): 69-78
Marsden, George M.	<i>Understanding fundamentalism and evangelicalism</i>	Green, Roger J.	3.2 (2001): 69-78
Marty, Martin	<i>Martin Luther</i>	Green, Roger J.	12.1 (2009): 69
McGrath, Alister E.	<i>Christianity's dangerous idea: The Protestant revolution: A history from the sixteenth century to the twenty-first</i>	Green, Roger J.	12.2 (2010): 71
McGrath, Alister E.	<i>SPCK handbook of Anglican theologians</i>	Grey, Patrick Terrell	3.1 (2000): 63-65
McGrath, Alister E.	<i>Theology: The basics</i>	Green, Roger J.	10.1 (2007): 73
McKnight, Scot	<i>A community called atonement</i>	Green, Roger J.	11.2 (2009): 58
McLaren, Brian	<i>Church on the other side: Doing ministry in the postmodern matrix</i>	Swann, Ian	8.2 (2006):102-104
Merritt, John G.	<i>Historical dictionary of The Salvation Army</i>	Green, Roger J.	13.1 (2010): 63
Merritt, John G.	<i>Historical dictionary of The Salvation Army 2nd. ed.</i>	Green, Roger J.	22.1 (2019): 56

Metaxas, Eric	<i>Bonhoeffer: Pastor, martyr, prophet, spy</i>	Green, Roger J.	13.2 (2011): 65
Metaxas, Eric	<i>Martin Luther: The man who rediscovered God and changed the world</i>	Hinson, Dean	22.1 (2019): 45-47
Moyles, R.G.	<i>Farewell to the founder</i>	Green, Roger J.	15.1 (2012): 71
Moyles, R.G.	<i>Salvation Army in Newfoundland: Its history and essence</i>	Murdoch, Norman H.	1.1 (1998):65-67
Moyles, R.G.	<i>Exploring Salvation Army history: Essays of discovery</i>	Green, Roger J.	13.1 (2010): 64
Murray, Wendy	<i>Mended and broken heart: The life and love of Francis of Assisi</i>	Green, Roger J.	12.1 (2009): 70
Noll, Mark A.	<i>Is the reformation over? An evangelical assessment of contemporary Roman Catholicism</i>	Green, Roger J.	10.2 (2008): 70
Oden, Thomas C.	<i>Wesleyan theological heritage: Essays of Albert C. Outler</i>	Green, Roger J.	12.1 (2009): 70
Oden, Thomas, C.	<i>John Wesley's scriptural Christianity: A plain exposition of his teaching on Christian doctrine</i>	Sparks, Gordon S.	7.1 (2004): 83-89
Olson, Roger E.	<i>Against Calvinism</i>	Green, Roger J.	16.2 (2014): 69
Olson, Roger E.	<i>Arminian theology: Myths and realities</i>	Green, Roger J.	11.2 (2009): 58
Osborne, Grant R.	<i>Hermeneutical spiral: A comprehensive introduction to biblical interpretation</i>	Brocksiek, Harry	3.2 (2001): 67-68

Pallant, Dean	<i>Keeping faith in faith-based organizations: A practical theology of Salvation Army health ministry</i>	Patterson, Aimee	16.1 (2013): 70-72
Parkhill, Gordon	<i>Hadleigh Salvation Army farm: A vision reborn</i>	Green, Roger J.	12.2 (2010): 72
Pasquarello, Michael, III	<i>Dietrich Bonhoeffer and the theology of a preaching life</i>	Green, Roger J.	20.2 (2018): 77
PBS	<i>Victorian slum house [Television program]</i>	Green, Roger J.	20.1 (2017): 83
Peterson, Michael L.	<i>With all your mind: A philosophy of education</i>	Becker, Elaine	5.2 (2003): 79-81
Phillips, Elaine A.	<i>An introduction to reading biblical wisdom texts</i>	Green, Roger J.	20.2 (2018): 77
Pohl, Christine D.	<i>Making room: Recovering hospitality as a Christian tradition</i>	Miller, Andy, III	8.1 (2005): 109-111
Rader, Paul A.	<i>To seize this day of salvation</i>	Shade, JoAnn	18.2 (2016): 71-73
Reed, Rodney L.	<i>Holy with integrity</i>	Green, Roger J.	10.1 (2007): 74
Rightmire, R. David	<i>Salvationist samurai: Gunpei Yamamuro and the rise of The Salvation Army in Japan</i>	Raymond, Micah	12.1 (2009): 65-68
Rightmire, R. David	<i>Sanctified Sanity: The life and teaching of Samuel Logan Brengle</i>	Francis, William W.	7.2 (2005): 93-97
Rightmire, R. David	<i>The sacramental journey of The Salvation Army: A study in holiness foundations</i>	Miller, Andy, III	20.1 (2017): 77-80

Rogal, Samuel J.	<i>Susanna Annesley Wesley (1669-1742)</i>	Green, Roger J.	10.1 (2007): 74
Runyon, Theodore	<i>New creation: John Wesley's theology today</i>	Raymond, Jonathan S.	1.2 (1999): 52-54
Salvation Army Australia Eastern Territory	<i>Our people: The remarkable story of William and Catherine Booth and The Salvation Army [DVD]</i>	Green, Roger J.	13.1 (2010): 64
Salvation Army International Doctrine Council	<i>Servants together: Salvationist perspectives on ministry</i>	Pallant, Dean	6.1 (2003): 81-84
Shepherd, Eleanor	<i>More questions than answers: Sharing faith by listening</i>	Burke, Donald E.	16.2 (2014): 65-67
Smith, Christian	<i>American evangelicalism embattled and thriving</i>	Green, Roger J.	3.2 (2001): 69-78
Smith, Christian	<i>Souls in transition: The religious and spiritual lives of emerging adults.</i>	Rhea, Rob	14.1 (2011): 59-63
Stone, Ronald H.	<i>John Wesley's life and ethics</i>	Harris, Ray	5.1 (2002): 67-68
Sunberg, Carla	<i>Reflecting the image: Our call to mirror Christ to the world</i>	Green, Roger J.	20.1 (2017): 82
Taiz, Lillian	<i>Hallelujah lads & lassies: Remaking The Salvation Army in America</i>	Sparks, Gordon S.	5.2 (2003): 82-86
Taylor, David W.	<i>Like a mighty army? The Salvation Army, the Church, and the churches</i>	Rightmire, R. David	21.2 (2019): 65-68
Thorsen, Don	<i>Calvin vs. Wesley: Bringing belief in line with practice</i>	Burke, Donald E.	17.1 (2014): 69-77

Thorsen, Don	<i>Strength to be holy</i>	Green, Roger J.	17.2 (2015): 54
Thorsen, Don	<i>Wesleyan quadrilateral: Scripture, tradition, reason & experience as a model of evangelical theology.</i>	Green, Roger J.	10.2 (2008): 70
Thorsen, Don	<i>What Christians believe about the Bible: A concise guide for students</i>	Green, Roger J.	15.2 (2013): 65
Tillsley, Bramwell H.	<i>It is written: The collected works of Bramwell H. Tillsley</i>	Green, Roger J.	20.1 (2017): 82
Timms, David	<i>Sacred waiting: Waiting on God in a world that waits for nothing.</i>	Brown, Judith L.	13.1 (2010): 57-62
Tutu, Desmond Mpilo	<i>No future without forgiveness</i>	Diakanwa, Daniel	4.2 (2002): 78-79
Twentieth Century Fox	<i>Amazing grace [DVD]</i>	Green, Roger J.	13.1 (2010): 65
Tyson, John R.	<i>The way of the Wesleys: A short introduction</i>	Green, Roger J.	19.1 (2016): 71
Walker, Pamela J.	<i>Pulling the devil's kingdom down: The Salvation Army in Victorian Britain</i>	Seiler, Carol	6.1 (2003): 85-89
Watson, Kevin M.	<i>The band meeting: Rediscovering relational discipleship in transformational community</i>	Snyder, Howard A.	20.2 (2018): 75-76
Weber, Theodore R.	<i>Politics in the order of salvation: Transforming Wesleyan political ethics</i>	Read, Jeremy E.	5.1 (2002): 69-71

Wells, David F.	<i>No place for truth; or whatever happened to evangelical theology</i>	Green, Roger J.	3.2 (2001): 69-78
Willard, Dallas	<i>Hearing God: Developing a conversational relationship with God</i>	Brown, Judith L.	12.2 (2010): 65-69
Wilson, Marvin R.	<i>Exploring our Hebraic heritage: A Christian theology of roots and renewal</i>	Green, Roger J.	17.2 (2015): 53
Winston, Diane	<i>Red hot and righteous: The urban religion of The Salvation Army</i>	Robinson, Barbara	2.2 (2000): 66-67
Witherington, Ben III	<i>The problem with evangelical theology: Testing the exegetical foundations of Calvinism, Dispensationalism, Wesleyanism, and Pentecostalism</i>	Green, Roger J.	19.1 (2016): 73
Yamauchi, Edwin M.	<i>Dictionary of daily life in biblical & post-biblical antiquity</i>	Green, Roger J.	20.1 (2017): 81
Zondervan Publishing House	<i>NIV reflecting God study Bible</i>	Gariepy, Henry	3.2 (2001): 55-62

By Title	Author/Editor; Publisher if media	Reviewer	Vol. No. (year): page
<i>131 Christians everyone should know</i>	Galli, Mark	Green, Roger J.	19.1 (2016): 72
<i>1865: The year that made The Salvation Army</i>	Farthing, Peter	Green, Roger J.	19.1 (2016): 72

<i>1929: A crisis that shaped The Salvation Army's future</i>	Larsson, John	Green, Roger J.	12.2 (2010): 57-59
<i>A community called atonement</i>	McKnight, Scot	Green, Roger J.	11.2 (2009): 58
<i>A legacy of preaching: The life, theology, and method of history's great preachers</i>	Forrest, Benjamin K.	Green, Roger J.	22.1 (2019): 55-56
<i>Against Calvinism</i>	Olson, Roger E.	Green, Roger J.	16.2 (2014): 69
<i>Aldersgate papers: Theological journal of the Australasian Center for Wesleyan Research</i>	Australasian Center for Wesleyan Research	Green, Roger J.	16.2 (2014): 71
<i>Amazing grace [DVD]</i>	Twentieth Century Fox	Green, Roger J.	13.1 (2010): 65
<i>Ambiguous embrace: Government and faith-based schools and social agencies</i>	Glenn, Charles L.	Shaw-Buchholz, Danielle	5.1 (2002): 72-74
<i>American evangelicalism embattled and thriving</i>	Smith, Christian	Green, Roger J.	3.2 (2001): 69-78
<i>An introduction to reading biblical wisdom texts</i>	Phillips, Elaine A.	Green, Roger J.	20.2 (2018): 77
<i>Arminian theology: Myths and realities</i>	Olson, Roger E.	Green, Roger J.	11.2 (2009): 58

<i>Baptism of the Holy Spirit; includes God's provision of power by Charles G. Finney</i>	Mahan, Asa	Green, Roger J.	15.2 (2013): 66
<i>Biblical heights: Mountain-top revelations of holiness for today's valleys</i>	Dunning, H. Ray	Green, Roger J.	19.1 (2016): 73
<i>Blood & fire: William and Catherine Booth and their Salvation Army</i>	Hattersley, Roy	Taylor, Gordon	3.2 (2001): 63-66
<i>Bonhoeffer for armchair theologians</i>	Haynes, Stephen R.	Green, Roger J.	16.2 (2014): 70
<i>Bonhoeffer: Pastor, martyr, prophet, spy</i>	Metaxas, Eric	Green, Roger J.	13.2 (2011): 65
<i>Calvin vs. Wesley: Bringing belief in line with practice</i>	Thorsen, Don	Burke, Donald E.	17.1 (2014): 69-77
<i>Cambridge companion to John Wesley</i>	Maddox, Randy L.	Green, Roger J.	15.2 (2013): 65
<i>Celebrate the feasts of the lord. Christian heritage of the sacred Jewish festivals</i>	Francis, William W.	Power, Bruce	1.1 (1998):68-69
<i>Christianity's dangerous idea: The Protestant revolution: A history from the sixteenth century to the twenty-first</i>	McGrath, Alister E.	Green, Roger J.	12.2 (2010): 71

<i>Church on the other side: Doing ministry in the postmodern matrix</i>	McLaren, Brian	Swann, Ian	8.2 (2006):102-104
<i>Companion to the poor: Christ in the urban slums</i>	Grigg, Viv	Adiele, Chima	11.1 (2008): 59-61
<i>Companion to the poor: Christ in the urban slums</i>	Grigg, Viv	Adiele, Etema	11.1 (2008): 59-61
<i>Concise history of Christian doctrine</i>	González, Justo L.	Green, Roger J.	13.2 (2011): 65
<i>Conversations with the Catholic Church</i>		Burke, Donald E.	18.1 (2015): 59-62
<i>Conversion in the Wesleyan tradition</i>	Collins, Kenneth J.	Green, Roger J.	10.2 (2008): 69
<i>Convictions matter: The function of Salvation Army doctrines</i>	Harris, Ray	Green, Roger J.	17.2 (2015): 53
<i>Cry of the urban poor: Reaching the slums of today's mega-cities</i>	Grigg, Viv	Adiele, Chima	11.1 (2008): 62-64
<i>Cry of the urban poor: Reaching the slums of today's mega-cities</i>	Grigg, Viv	Adiele, Etema	11.1 (2008): 62-64
<i>Destination unknown: Memoirs of a private secretary to the General of The Salvation Army</i>	Bate, John M.	Green, Roger J.	15.1 (2012): 71
<i>Dictionary of daily life in biblical & post-biblical antiquity</i>	Yamauchi, Edwin M.	Green, Roger J.	20.1 (2017): 81

<i>Dietrich Bonhoeffer and the theology of a preaching life</i>	Pasquarello, Michael, III	Green, Roger J.	20.2 (2018): 77
<i>Discovering an evangelical heritage</i>	Dayton, Donald	Sparks, Gordon S.	7.1 (2004): 77-82
<i>Emerging churches: Creating Christian community in postmodern cultures</i>	Gibbs, Eddie	Reardon, Amy	8.2 (2006): 97-101
<i>Evangelical movement</i>	Collins, Kenneth J.	Green, Roger J.	10.1 (2007): 73
<i>Exploring our Hebraic heritage: A Christian theology of roots and renewal</i>	Wilson, Marvin R.	Green, Roger J.	17.2 (2015): 53
<i>Exploring Protestant traditions: An invitation to theological hospitality</i>	Buschart, W. David	Green, Roger J.	12.1 (2009): 69
<i>Exploring Salvation Army history: Essays of discovery</i>	Moyles, R.G.	Green, Roger J.	13.1 (2010): 64
<i>Farewell to the founder</i>	Moyles, R.G.	Green, Roger J.	15.1 (2012): 71
<i>For Calvinism</i>	Horton, Michael	Green, Roger J.	16.2 (2014): 69
<i>Fundamentalism and American culture: The shaping of twentieth-century evangelicalism 1870-1925</i>	Marsden, George M.	Green, Roger J.	3.2 (2001): 69-78

<i>Gagging of God, Christianity confronts pluralism</i>	Carson, D.A.	Brocksieck, Harry	5.1 (2002): 59-63
<i>God's planet</i>	Gingerich, Own	Green, Roger J.	17.2 (2015): 54
<i>Gracious Christianity: Living the love we profess</i>	Jacobson, Douglas	Green, Roger J.	11.2 (2009): 57
<i>Hadleigh Salvation Army farm: A vision reborn</i>	Parkhill, Gordon	Green, Roger J.	12.2 (2010): 72
<i>Hallelujah lads & lassies: Remaking The Salvation Army in America</i>	Taiz, Lillian	Sparks, Gordon S.	5.2 (2003): 82-86
<i>Hearing God: Developing a conversational relationship with God</i>	Willard, Dallas	Brown, Judith L.	12.2 (2010): 65-69
<i>Heart and life: Rediscovering holy living</i>	Callen, Barry L.	Green, Roger J.	15.2 (2013): 66
<i>Hermeneutical spiral: A comprehensive introduction to biblical interpretation</i>	Osborne, Grant R.	Brocksiek, Harry	3.2 (2001): 67-68
<i>Historical dictionary of The Salvation Army</i>	Merritt, John G.	Green, Roger J.	13.1 (2010): 63
<i>Historical dictionary of The Salvation Army 2nd. ed.</i>	Merritt, John G.	Green, Roger J.	22.1 (2019): 56
<i>Holiness manifesto</i>	Mannoia, Kevin W.	Rader, Paul A.	11.1 (2008): 55-58
<i>Holy with integrity</i>	Reed, Rodney L.	Green, Roger J.	10.1 (2007): 74

<i>Is the reformation over? An evangelical assessment of contemporary Roman Catholicism</i>	Noll, Mark A.	Green, Roger J.	10.2 (2008): 70
<i>It is written: The collected works of Bramwell H. Tillsley</i>	Tillsley, Bramwell H.	Green, Roger J.	20.1 (2017): 82
<i>Jesus in Disneyland: Religion in postmodern times</i>	Lyons, David	Pedlar, James	4.2 (2002): 75-77
<i>John Wesley's life and ethics</i>	Stone, Ronald H.	Harris, Ray	5.1 (2002): 67-68
<i>John Wesley's scriptural Christianity: A plain exposition of his teaching on Christian doctrine</i>	Oden, Thomas, C.	Sparks, Gordon S.	7.1 (2004): 83-89
<i>Justified in Jesus Christ: Evangelicals and Catholics in dialogue</i>	Hoskins, Steven	Green, Roger J.	20.2 (2018): 78
<i>Keeping faith in faith-based organizations: A practical theology of Salvation Army health ministry</i>	Pallant, Dean	Patterson, Aimee	16.1 (2013): 70-72
<i>Kingdom is always but coming: A life of Walter Rauschenbusch</i>	Evans, Christopher H.	Green, Roger J.	14.1 (2011): 51-53
<i>Leadership in The Salvation Army: A case study in clericalization</i>	Hill, Harold	Power, Bruce	11.2 (2009): 51-54

<i>Let justice roll down: The Old Testament, ethics, and Christian life.</i>	Birch, Bruce C.	Burke, Donald E.	8.1 (2005): 105-108
<i>Like a mighty army? The Salvation Army, the Church, and the churches</i>	Taylor, David W.	Rightmire, R. David	21.2 (2019): 65-68
<i>Living Jesus: Learning the heart of the Gospel</i>	Johnson, Luke T.	Jeal, Roy R.	3.1 (2000): 68-70
<i>Making room: Recovering hospitality as a Christian tradition</i>	Pohl, Christine D.	Miller, Andy, III	8.1 (2005): 109-111
<i>Martin Luther</i>	Marty, Martin	Green, Roger J.	12.1 (2009): 69
<i>Martin Luther: The man who rediscovered God and changed the world</i>	Metaxas, Eric	Hinson, Dean	22.1 (2019): 45-47
<i>Mended and broken heart: The life and love of Francis of Assisi</i>	Murray, Wendy	Green, Roger J.	12.1 (2009): 70
<i>Missing the mark: Sin and its consequences in biblical theology</i>	Biddle, Mark E.	Burke, Donald E.	14.1 (2011): 54-58
<i>More questions than answers: Sharing faith by listening</i>	Shepherd, Eleanor	Burke, Donald E.	16.2 (2014): 65-67
<i>Mystery of faith: An introduction to Catholicism</i>	Himes, Michael J	Green, Roger J.	12.2 (2010): 71

<i>Never the same again: Encouragement for new and not-so-new Christians</i>	Clifton, Shaw	Griffin, Terry	1.2 (1999): 55
<i>New creation: John Wesley's theology today</i>	Runyon, Theodore	Raymond, Jonathan S.	1.2 (1999): 52-54
<i>New faces of Christianity: Believing the Bible in the global South</i>	Jenkins, Philips	Reardon, Amy	10.2 (2008): 65-68
<i>Next Christendom: The coming of the global Christianity</i>	Jenkins, Philips	Green, Roger J.	10.2 (2008): 69
<i>Nickel and dimed: On (not) getting by in America</i>	Ehrenreich, Barbara	Read, James E.	8.1 (2005): 112-113
<i>NIV reflecting God study Bible</i>	Zondervan Publishing House	Gariepy, Henry	3.2 (2001): 55-62
<i>No future without forgiveness</i>	Tutu, Desmond Mpilo	Diakanwa, Daniel	4.2 (2002): 78-79
<i>No place for truth; or whatever happened to evangelical theology</i>	Wells, David F.	Green, Roger J.	3.2 (2001): 69-78
<i>Our people: The remarkable story of William and Catherine Booth and The Salvation Army [DVD]</i>	Salvation Army Australia Eastern Territory	Green, Roger J.	13.1 (2010): 64
<i>Partnering with God: Being a missional Salvationist</i>	Edge, Lynette	Green, Roger J.	20.2 (2018): 78

<i>Pathway of interpretation: The Old Testament for pastors and students</i>	Brueggemann, Walter	Burke, Donald E.	12.2 (2010): 60-64
<i>People of one book: The Bible and the Victorians</i>	Larsen, Timothy	Green, Roger J.	14.2 (2012): 63-65
<i>Pocket dictionary of theological terms</i>	Grenz, Stanley	Green, Roger J.	13.2 (2011): 66
<i>Politics in the order of salvation: Transforming Wesleyan political ethics</i>	Weber, Theodore R.	Read, Jeremy E.	5.1 (2002): 69-71
<i>Prayer of holiness-hungry people: A disciple's guide to the Lord's prayer</i>	Callen, Barry L.	Green, Roger J.	15.1 (2012): 72
<i>Pulling the devil's kingdom down: The Salvation Army in Victorian Britain</i>	Walker, Pamela J.	Seiler, Carol	6.1 (2003): 85-89
<i>Real Christian: The life of John Wesley</i>	Collins, Kenneth J.	Green, Roger J.	10.1 (2007): 69-71
<i>Real Jesus: The misguided quest for the historical Jesus and the truth of the traditional Gospels</i>	Johnson, Luke T.	Jeal, Roy R.	3.1 (2000): 66-68
<i>Red hot and righteous: The urban religion of The Salvation Army</i>	Winston, Diane	Robinson, Barbara	2.2 (2000): 66-67

<i>Reflecting the image: Our call to mirror Christ to the world</i>	Sunberg, Carla	Green, Roger J.	20.1 (2017): 82
<i>Renewing the center</i>	Grenz, Stanley	Green, Roger J.	13.2 (2011): 66
<i>Responsible grace: John Wesley's practical theology</i>	Maddox, Randy L.	Raymond, Jonathan S.	2.1 (1999): 71-73
<i>Revive us again: The reawakening of American fundamentalism</i>	Carpenter, Joel	Green, Roger J.	3.2 (2001): 69-78
<i>Sacred waiting: Waiting on God in a world that waits for nothing.</i>	Timms, David	Brown, Judith L.	13.1 (2010): 57-62
<i>Salvation Army in Newfoundland: Its history and essence</i>	Moyles, R.G.	Murdoch, Norman H.	1.1 (1998):65-67
<i>Salvation Story: Salvationist handbook of doctrine</i>		Barr, Ian	2.2 (2000): 47-52
<i>Salvation Story: Salvationist handbook of doctrine</i>		Becker, Elaine	2.2 (2000): 53-55
<i>Salvation Story: Salvationist handbook of doctrine</i>		Rhemick, John	2.2 (2000): 56-60
<i>Salvation Story: Salvationist handbook of doctrine</i>		Watson, Robert A.	2.2 (2000): 61-65

<i>Salvationist samurai: Gunpei Yamamuro and the rise of The Salvation Army in Japan</i>	Rightmire, R. David	Raymond, Micah	12.1 (2009): 65-68
<i>Sanctified Sanity: The life and teaching of Samuel Logan Brengle</i>	Rightmire, R. David	Francis, William W.	7.2 (2005): 93-97
<i>Saved to save and saved to serve: Perspectives on Salvation Army history</i>	Hill, Harold	O'Brien, Glen	21.1 (2018): 67-68
<i>Scripture way of salvation: The heart of John Wesley's theology</i>	Collins, Kenneth J.	Green, Roger J.	1.2 (1999): 50-51
<i>Servants together: Salvationist perspectives on ministry</i>	Salvation Army International Doctrine Council	Pallant, Dean	6.1 (2003): 81-84
<i>Settled views: The shorter writings of Catherine Booth</i>	Eason, Andrew M.	Ury, Bill	22.1 (2019): 49-54
<i>Souls in transition: The religious and spiritual lives of emerging adults.</i>	Smith, Christian	Rhea, Rob	14.1 (2011): 59-63
<i>SPCK handbook of Anglican theologians</i>	McGrath, Alister E.	Grey, Patrick Terrell	3.1 (2000): 63-65
<i>Streams of living water</i>	Foster, Richard	Brocksieck, Barbara	5.1 (2002): 64-66
<i>Strength to be holy</i>	Thorsen, Don	Green, Roger J.	17.2 (2015): 54
<i>Susanna Annesley Wesley (1669-1742)</i>	Rogal, Samuel J.	Green, Roger J.	10.1 (2007): 74

<i>The band meeting: Rediscovering relational discipleship in transformational community</i>	Watson, Kevin M.	Snyder, Howard A.	20.2 (2018): 75-76
<i>The problem with evangelical theology: Testing the exegetical foundations of Calvinism, Dispensationalism, Wesleyanism, and Pentecostalism</i>	Witherington, Ben III	Green, Roger J.	19.1 (2016): 73
<i>The road to character</i>	Brooks, David	Green, Roger J.	19.1 (2016): 71
<i>The sacramental journey of The Salvation Army: A study in holiness foundations</i>	Rightmire, R. David	Miller, Andy, III	20.1 (2017): 77-80
<i>The theology of John Wesley: Holy love and shape of grace</i>	Collins, Kenneth J.	Green, Roger J.	11.2 (2009): 57
<i>The way of the Wesleys: A short introduction</i>	Tyson, John R.	Green, Roger J.	19.1 (2016): 71
<i>Theology: The basics</i>	McGrath, Alister E.	Green, Roger J.	10.1 (2007): 73
<i>Those incredible Booths</i>	Larsson, John	Green, Roger J.	19.2 (2017): 65-68
<i>To seize this day of salvation</i>	Rader, Paul A.	Shade, JoAnn	18.2 (2016): 71-73
<i>Transforming power of prayer: Deepening your friendship with God</i>	Houston, James	Green, Roger J.	15.1 (2012): 72

<i>Understanding fundamentalism and evangelicalism</i>	Marsden, George M.	Green, Roger J.	3.2 (2001): 69-78
<i>Victorian slum house [Television program]</i>	PBS	Green, Roger J.	20.1 (2017): 83
<i>Wesley and the people called Methodists</i>	Heitzenrater, Richard P.	Green, Roger J.	1.2 (1999): 47-49
<i>Wesleyan quadrilateral: Scripture, tradition, reason & experience as a model of evangelical theology.</i>	Thorsen, Don	Green, Roger J.	10.2 (2008): 70
<i>Wesleyan theological heritage: Essays of Albert C. Outler</i>	Oden, Thomas C.	Green, Roger J.	12.1 (2009): 70
<i>Western Christians in global missions: What's the role of the North American church?</i>	Borthwick, Paul	Green, Roger J.	16.2 (2014): 70
<i>What Christians believe about the Bible: A concise guide for students</i>	Thorsen, Don	Green, Roger J.	15.2 (2013): 65
<i>Who are these Salvationists? An analysis for the 21st century</i>	Clifton, Shaw	Burke, Donald E.	2.1 (1999):67-70
<i>Why mission? Reframing New Testament theology</i>	Flemming, Dean	Burke, Donald E.	21.2 (2019): 59-63
<i>Why Salvation? Reframing New Testament theology</i>	Green, Joel B.	Green, Roger J.	19.2 (2017): 61-65

<i>With all your mind: A philosophy of education</i>	Peterson, Michael L.	Becker, Elaine	5.2 (2003): 79-81
<i>Women in God's army: Gender and equality in the early Salvation Army</i>	Eason, Andrew Mark	Robinson, Barbara	6.1 (2003): 90-93
<i>Word of life: A theology of John's gospel</i>	Koester, Craig R.	Burke, Donald E.	13.1 (2010): 55-57

Cumulative Index of Articles to 22.1 (2019) by Author and Title

BY Author	Title	Vol. No. (year): pages
	Cumulative index of articles to 16.2 (2014) by author and title	17.1 (2014): 35-52
	Cumulative index of book reviews and book notes 16.2 (2014) by author and title	17.1 (2014): 55-67
Barr, Ian	Christ of theology	18.1 (2015): 21-31
Berry, Sharon E.	Broken walls, lasting peace	1.2 (1999): 41-45
Bond, Linda	Our life of holiness: Can our holiness teaching survive? [Frederick Coutts Memorial Lecture 2008]	11.1 (2008): 17-28
Brocksieck, Harry	Divorce and remarriage: A Salvationist's perspective	6.1 (2003): 67-80
Brown, Judith L.	Dietrich Bonhoeffer: A transformed life	16.1 (2013): 39-64
Bryden, Jim	The end and the beginning [Sermon]	5.2 (2003): 71-78
Buller, Cornelius A.	Ecology in a damaged world [Salvation Army International Theology and Ethics Symposium 2001]	4.1 (2001): 43-61
Burke, Donald E.	Holiness unto the Lord: Biblical foundations of holiness	1.1 (1998) :15- 28

Burke, Donald E.	Scandal of the Salvationist mind	7.2 (2005): 41-59
Burke, Donald E.	Shalom: the biblical vision in a broken world	15.2 (2013): 47-63
Burke, Donald E.	Toward a Salvationist biblical hermeneutic [paper presented at The Salvation Army Scholars and Friends Session of the American Academy of Religion/Society of Biblical Literature meeting Denver 2018]	21.2 (2019): 15-34
Caddy, Ray	Quaker, Methodist, Salvationist: A lineal descent?	7.1 (2004): 55-75
Cairns, Philip	Foundational discipleship, educations and training	9.1 (2006): 43-63
Cairns, Philip	Fulfilling the Great Commission in the 21st century ecclesiological statement: A corporate response	12.1 (2009): 29-45
Cairns, Philip	Personal perspectives of the holiness experience. A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010	13.2 (2011): 51-63
Cameron, Helen	Women and men in ministry, leadership and governance	9.2 (2007): 63-88
Carter-Chand, Rebecca	Politics of being apolitical: The Salvation Army and the Nazi revolution	18.2 (2016): 3-30
Chase, Marlene J.	Word & Deed—From vision to verity	1.1 (1998): 7-10
Chilcote, Paul W.	Eucharist among the means of grace	8.2 (2006): 5-22
Chilcote, Paul W.	To make disciples: Ecclesiological statement—A corporate response: Salvation Army/World Methodist Council bilateral dialogue Sunbury Court Conference Center, London, England 30 March- 1 April 2009	12.1 (2009): 46-63
Chilcote, Paul W.	Wesleyan vision: Gospel-bearers	17.1 (2014): 15-33
Chilcote, Paul W.	Witness of the early Methodist women	8.1 (2005): 69-86
Davisson, Philip W.	Catherine Booth and female ministry: Foundations and growth	6.1 (2003): 49-65

Davisson, Philip W.	Sweeping through the land: postmillennialism and the early Salvation Army	5.2 (2003): 29-50
Dawson, Peter	Brief encounter: A meeting at the edge of our beings: Some personal reflections and comments on John 4	19.2 (2017): 51-60
DeGeorge, Rob	Constructing a practical hermeneutic: William Booth and the sacraments	20.1 (2017): 51-75
Docter, Mary	Faith teaching across cultures	3.1 (2000): 21-42
du Plessis, Paul	Echoes of Methodism in The Salvation Army's commitment to world mission	7.1 (2004): 5-16
Eason, Andrew	Salvation Army in late Victorian Britain: Convergence of church and sect	5.2 (2003): 3-27
Eason, Andrew	We're marching to conquer all: The question of imperialism in early Salvation Army music	17.2 (2015): 21-32
Eason, Andrew M.	Spreading salvation abroad: Catherine Booth and world missions	21.1 (2018): 29-44
Evans, Jonathan	Training warriors to win the world for Jesus: The Salvation Army's "War College" Wesleyan missiology	16.2 (2014): 41-64
Ferguson, Lester T.	Salvation Army's priority focus on evangelism: Perspectives on The Army's focus on evangelism with specific emphasis on the Caribbean	8.1 (2005): 87-104
Francis, William W.	Bilateral theological dialogue: The Salvation Army with the World Methodist Council [Editorial]	12.1 (2009): 2-10
Francis, William W.	John Wesley and the doctrine of holiness	1.2 (1999): 5-21
Francis, William W.	Our heritage of holiness	14.2 (2012): 5-15
Freeman, George H.	Wesley and the poor: Theory and practice from then until now	8.1 (2005): 55-68
Green, Roger J.	500 [Editorial]	19.2 (2017): 1-2
Green, Roger J.	After ten years [Editorial]	11.1 (2008): 1-4
Green, Roger J.	All Saints Day and William's Booth promotion to glory [Editorial]	15.1 (2012): 1-5
Green, Roger J.	Being perfected in holy love [Editorial]	16.1 (2013): 1-3

Green, Roger J.	Book notes [Further suggestions for reading N. T. Wright]	21.2 (2019): 69-70
Green, Roger J.	Book notes [Suggestions on how to begin reading N. T. Wright]	21.1 (2018): 69-71
Green, Roger J.	Boundless [Editorial]	17.2 (2015): 1-4
Green, Roger J.	Call to attentiveness [Editorial]	19.1 (2016): 1-2
Green, Roger J.	Continuing our mission in Word and Deed [Editorial]	15.2 (2013): 1-3
Green, Roger J.	Discipleship and generation next [Editorial]	12.2 (2010): 1-2
Green, Roger J.	Ebb and flow of fidelity [Editorial]	12.1 (2009): 1
Green, Roger J.	Editorial	2.2 (2000): 1-2
Green, Roger J.	Editorial	1.1 (1998): 11-13
Green, Roger J.	Excelling in love. Frederick Couatts memorial lecture, 26 September 2009	13.1 (2010): 25-37
Green, Roger J.	Facing history: Our way ahead for a Salvationist theology [Frederick Couatts Memorial Lecture]	1.2 (1999): 23-40
Green, Roger J.	Faith seeking understanding [Editorial]	18.1 (2015): 1-2
Green, Roger J.	For such a time as this [Editorial]	21.1 (2018): 1-3
Green, Roger J.	Founders and foundations: The legacy of the Booths	19.1 (2016): 63-68
Green, Roger J.	Higher higher education [Editorial]	7.2 (2005): 1-3
Green, Roger J.	Holiness revisited [Editorial]	10.2 (2008): 1-3
Green, Roger J.	Holiness unto the Lord: The third International symposium 2010 [Editorial]	13.2 (2011): 1-3
Green, Roger J.	Janusian thinking [Editorial]	3.2 (2001): 1-5
Green, Roger J.	Jesus and the kingdom of God and The Salvation Army [Andrew S. Miller lecture 2018]	22.1 (2019): 19-32
Green, Roger J.	Juxtaposition [Editorial]	3.1 (2000): 1-3
Green, Roger J.	Looking inward [Editorial]	18.2 (2016): 1
Green, Roger J.	More holiness [Editorial]	14.2 (2012): 1-3
Green, Roger J.	Our contribution to the life of the church [Editorial]	13.1 (2010): 1-4
Green, Roger J.	Our friends [Editorial]	17.1 (2014): 1-3

Green, Roger J.	Our historical heritage of holiness. A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010	13.2 (2011): 5-17
Green, Roger J.	Our theological moment [Editorial]	4.1 (2001): 1-2
Green, Roger J.	Past is prologue [Editorial]	5.2 (2003):1-2
Green, Roger J.	Prayer, presence, and influence [Editorial]	20.1 (2017): 1-3
Green, Roger J.	Reconciling all things [Editorial]	22.1 (2019): 1-3
Green, Roger J.	Refining our theology, pursuing our mission [Editorial]	8.2 (2006): 1-4
Green, Roger J.	Return to holiness [Editorial]	6.1 (2003): 1-4
Green, Roger J.	Salvation Army and Methodists in dialogue [Editorial]	8.1 (2005): 1-4
Green, Roger J.	Salvation Army and the body of Christ [Editorial]	2.1 (1999): 1-3
Green, Roger J.	Salvation Army and the evangelical tradition [Andrew S. Miller lecture 2002]	5.2 (2003): 51-69
Green, Roger J.	Salvationist Festschrift [Editorial]	6.2 (2004): 1-2
Green, Roger J.	Scripture as communication [Editorial]	21.2 (2019): 1-2
Green, Roger J.	South African conference and ministry implications of our global ecclesiology [Editorial]	9.2 (2007): 1-3
Green, Roger J.	South African conference and the doctrine of the church [Editorial]	9.1 (2006): 1-3
Green, Roger J.	Spiritual realities through Spirit-taught words [Editorial]	16.2 (2014): 1-3
Green, Roger J.	Theology in context [Editorial]	7.1 (2004): 1-4
Green, Roger J.	Theology of God the Holy Spirit [Salvation Army International Theology and Ethics Symposium 2001]	5.1 (2002): 9-24
Green, Roger J.	Three doctrines considered [Editorial]	14.1 (2011): 1-3
Green, Roger J.	To the glory of God [Editorial]	20.2 (2018): 1-4
Green, Roger J.	Way of holiness [Editorial]	11.2 (2009): 1-3
Green, Roger J.	We believe in the holy catholic church (from the Apostles' Creed) [Editorial]	10.1 (2007): 1-3

Green, Roger J.	William Booth and Methodism	6.2 (2004): 23-38
Harley, Alan	Is The Salvation Army really a holiness movement?	11.2 (2009): 5-17
Harley, Alan	Spirit and the word	14.1 (2011): 5-17
Harley, Alan	Wesleyan vision of learning and vital piety and its significance for Salvationism	17.2 (2015): 5-19
Harris, Graham	Christian conversion	3.2 (2001): 35-53
Harris, Ray	With basin and towel: A corps officer's approach to pastoral care	2.1 (1999): 35-47
Hazell, George	Readers' forum	3.1 (2000): 71-72
Hazzard, John W.	Marching on the margins: An analysis of The Salvation Army in the United States	2.2 (2000):3-29
Hinson, H. Dean	From what to what? [paper presented at International Theology & Ethics Symposium Sunbury Court October 2014]	17.1 (2014): 5-13
International Spiritual Life Commission	International Spiritual Life Commission report	3.1 (2000): 51-63
Ivarsson, A. A. Margareta	Triangular grace: Pilgrimage in Job, Ecclesiastes & Psalms	22.1 (2019): 33-39
Jewett, Vern	Examination of ecclesiastical authority in The Salvation Army	2.1 (1999): 49-65
Jobson, Karen	Divine imperative: To make disciples of all nations	12.2 (2010): 41-56
Johnson, Lynell	Readers' forum	3.1 (2000): 73-74
Kim, Young Sung	All Christians are priests: Martin Luther's doctrine of the priesthood of all believers [paper presented at Reformation 500 Theological Symposium West Nyack 2017]	20.2 (2018): 9-33
Kim, Young Sung	Emerging theological issues in a new age of religious pluralism	9.2 (2007): 25-61

Kim, Young Sung	Holiness is power: Sources and implications of Phoebe Palmer's holiness theology	14.2 (2012): 29-49
Kim, Young Sung	Sweet privilege for believers: Samuel Logan Brengle's teaching on prayer	20.1 (2017): 5-23
Kleman, Johnny	Relational holiness "in community" gathered in community. A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010	13.2 (2011): 39-49
Lang'at, Robert K.	Salvation Army as a Christian church with a social conscience	9.2 (2007): 5-23
Larsson, John	Salvationist theology and ethics for the new millennium [Salvation Army International Theology and Ethics Symposium 2001]	4.1 (2001): 9-24
Larsson, John	Wanted: Informed men and women of action [Editorial]	7.2 (2005): 5-7
Lee, Wonaje	Little churches within a church: the genius of small groups in early Methodism and in the Korean context	8.2 (2006): 83-96
Leonard, Jamie D.	Out of captivity [Ezekiel 36:25-27. Sermon]	15.2 (2013): 37-45
Lydholm, Gudrun	Is Wesleyan theology only British and American? Reflections on Salvationist theology within a non-Wesleyan context	6.2 (2004): 65-74
Lydholm, Gudrun	Memoirs from The Salvation Army's 'outpost war' in Norway	19.1 (2016): 33-50
Lydholm, Gudrun	Salvation Army doctrines	8.1 (2005): 33-54
Lydholm, Lars	Reflections on religious freedom	11.1 (2008): 41-53
Lydholm, Lars	Salvation Army perspective on the doctrine of the church and the sacraments	8.2 (2006): 45-59
Lydholm, Lars	Theology of God the Son [Salvation Army International Theology and Ethics Symposium 2001]	4.2 (2002): 7-23

Merritt, John G.	Holiness in a world of changing values: The ethical center of the trans-historical and cross-cultural dimension of the Wesleyan message of full salvation [Salvation Army International Theology and Ethics Symposium 2001]	5.1 (2002): 39-57
Miller, Andy, III	Eschatological ethics: The Army's hospitable legacy	10.1 (2007): 39-60
Miller, Andy, III	Refreshing Salvation Army ecclesiology: An analysis in light of the protestant Reformation's 500th anniversary [paper presented at Reformation 500 Theological Symposium West Nyack 2017]	20.2 (2018): 35-52
Miller, Andy, III	Suffering for and to Christ in William's Booth eschatological ecclesiology	14.1 (2011): 19-36
Miller, Nathan	On we march: Salvationist identity in the age of nationalism and imperialism	18.2 (2016):31-44
Mills, W. Douglas	Doctrine of the church in the Methodist heritage	8.2 (2006): 23-44
Mills, W. Douglas	Wesleyan essentials of faith	8.1 (2005): 15-31
Mockabee, Jeremy	With God [Ephesians 4:17-31. Sermon]	16.1 (2013): 65-69
Moore, Mona	Meaning of conversion	10.2 (2008): 45-64
Munn, Richard	Egalitarian theology –for such a time as this	7.2 (2005): 77-91
Munn, Richard	Reformation 500: Here we stand: Miller lecture, Asbury University, January 28, 2017	19.2 (2017): 37-50
Needham, Phil	Guest editorial	6.2 (2004): 3-4
Needham, Phil	Integrating holiness and community: The task of an evolving Salvation Army [Frederick Coumts Memorial Lecture 1999]	3.1 (2000):5-20
Needham, Phil	Kingdom of the risen Lord in a world searching for a future [Salvation Army International Theology and Ethics Symposium 2001]	4.2 (2002): 25-46

Needham, Phil	We believe in the holy catholic church	10.1 (2007): 5-22
Noakes, David	Life is worship—Worship is life (a theological perspective)	9.1 (2006): 65-83
O'Brien, Glen	Why Brengle? Why Coutts? Why not? A paper given at The Salvation Army's Territorial theological forum, Stanmore, NSW, 26 September 2009	13.1 (2010): 5-24
Oalang, Elsa	Holiness in community	14.2 (2012): 17-28
Parkin, Christine	Wesleyan theological legacy in the homeland of Wesleyan revival	6.2 (2004): 39-49
Pedlar, James E.	Separate but non-sectarian: The Salvation Army's place in the history of Wesleyan ecclesial division	20.1 (2017): 25-40
Power, Bruce	Revisiting the sociology of Salvationism	18.2 (2016): 47-69
Power, Bruce	Towards a sociology of Salvationism	2.1 (1999): 17-33
Pritchett, Wayne	General Frederick Coutts and the doctrine of holiness	1.1 (1998): 49-64
Rader, Kay F.	Is this the time? [Sermon]	21.1 (2018): 5-12
Rader, Lyell M.	Benedictus: Paul's parting words on ministry [Part one]	19.1 (2016): 53-61
Rader, Lyell M.	Benedictus: Paul's parting words on ministry [Part three]	20.1 (2017): 41-50
Rader, Lyell M.	Benedictus: Paul's parting words on ministry [Part two]	19.2 (2017): 27-35
Rader, Lyell M.	International Spiritual Life Commission: A case study in discernment	3.1 (2000): 51-49
Rader, Lyell M.	When grace dances: Re-embodying the Salvationist holiness testimony	6.1 (2003): 35-48
Rader, Lyell M.	When Jesus himself draws near: Thoughts on the way about holiness and Scripture	16.2 (2014): 13-39
Rader, Paul A.	Holiness and mission: A Salvationist perspective	19.1 (2016): 5-16

Rader, Paul A.	Message: Eat this book. [Closing address given to the Salvation Army Writers Conference in October 2013]	16.2 (2014): 5-11
Rader, Paul A.	Salvation Army and missiology [Andrew S. Miller lecture 2000]	3.2 (2001): 7-21
Rader, Paul A.	Word & Deed: A journal of theology and ministry	1.1 (1998):1-6
Raymond, Jonathan S.	500 [Editorial]	19.2 (2017): 1-2
Raymond, Jonathan S.	After ten years [Editorial]	11.1 (2008):1-4
Raymond, Jonathan S.	All Saints Day and William's Booth promotion to glory [Editorial]	15.1 (2012): 1-5
Raymond, Jonathan S.	Being perfected in holy love [Editorial]	16.1 (2013): 1-3
Raymond, Jonathan S.	Boundless [Editorial]	17.2 (2015): 1-4
Raymond, Jonathan S.	Call to attentiveness [Editorial]	19.1 (2016): 1-2
Raymond, Jonathan S.	Continuing our mission in Word and Deed [Editorial]	15.2 (2013): 1-3
Raymond, Jonathan S.	Creating Christian community in a fragmented world [Salvation Army International Theology and Ethics Symposium 2001]	5.1 (2002): 25-37
Raymond, Jonathan S.	Discipleship and generation next [Editorial]	12.2 (2010): 1-2
Raymond, Jonathan S.	Divine imagination [Editorial]	1.2 (1999): 1-3
Raymond, Jonathan S.	Divine imperative: To make disciples of all nations	12.1 (2009): 11-28
Raymond, Jonathan S.	Ebb and flow of fidelity [Editorial]	12.1 (2009): 1
Raymond, Jonathan S.	Editorial	2.2 (2000):1-2
Raymond, Jonathan S.	Editorial	1.1 (1998):11-13
Raymond, Jonathan S.	Faith seeking understanding [Editorial]	18.1 (2015): 1-2

Raymond, Jonathan S.	For such a time as this [Editorial]	21.1 (2018): 1-3
Raymond, Jonathan S.	Growing saints	16.1 (2013): 23-37
Raymond, Jonathan S.	Higher higher education [Editorial]	7.2 (2005): 1-3
Raymond, Jonathan S.	Holiness revisited [Editorial]	10.2 (2008): 1-3
Raymond, Jonathan S.	Holiness unto the Lord: The third International symposium 2010 [Editorial]	13.2 (2011): 1-3
Raymond, Jonathan S.	Implications of Wesleyan theology for a Salvationist understanding of community	7.1 (2004): 17-31
Raymond, Jonathan S.	Janusian thinking [Editorial]	3.2 (2001): 1-5
Raymond, Jonathan S.	Juxtaposition [Editorial]	3.1 (2000): 1-3
Raymond, Jonathan S.	Looking inward [Editorial]	18.2 (2016): 1
Raymond, Jonathan S.	More holiness [Editorial]	14.2 (2012): 1-3
Raymond, Jonathan S.	Our cascading doctrines	17.2 (2015): 33-42
Raymond, Jonathan S.	Our contribution to the life of the church [Editorial]	13.1 (2010): 1-4
Raymond, Jonathan S.	Our friends [Editorial]	17.1 (2014): 1-3
Raymond, Jonathan S.	Our historical heritage of holiness. A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010	13.2 (2011): 5-17
Raymond, Jonathan S.	Our theological moment [Editorial]	4.1 (2001): 1-2
Raymond, Jonathan S.	Past is prologue [Editorial]	5.2 (2003):1-2
Raymond, Jonathan S.	Prayer, presence, and influence [Editorial]	20.1 (2017): 1-3

Read, James E.	Notes on Miroslav Volf's keynote lecture to The Salvation Army's International Theology and Ethics Symposium	4.2 (2002): 67-73
Read, James E.	Socio-political holiness "in the world". A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010	13.2 (2011): 19-37
Reardon, Amy	Reformation 500: Here we stand and the matter of culture [paper presented at Reformation 500 Theological Symposium West Nyack 2017]	20.2 (2018): 53-62
Rightmire, R. David	Brengle on evangelism and the holy life	6.1 (2003):5-34
Rightmire, R. David	Brengle on the future of the Salvation Army: Organizational assessment and conditions for success	7.2 (2005): 61-75
Rightmire, R. David	Holiness and the ethical dimensions of Brengle's eschatology	10.1 (2007): 23-38
Rightmire, R. David	Holiness and The Salvation Army: Roots of the nineteenth century holiness movement	15.1 (2012): 53-69
Rightmire, R. David	Holiness and Wesley's "way of salvation"	13.1 (2010): 39-53
Rightmire, R. David	Holiness as "Christian perfection": Further thoughts on entire sanctification	16.1 (2013): 5-22
Rightmire, R. David	Holiness in relation to salvation: Pneumatological dimensions of Wesleyan soteriology	11.2 (2009): 19-32
Rightmire, R. David	Samuel Brengle and the development of Salvation Army pneumatology	1.1 (1998): 29-48
Robbins, Roni S.	Biblical framework and significance of work	11.1 (2008): 29-40
Robinson, Barbara	Neither fearful nor familiar: Imaging God the Father [Salvation Army International Theology and Ethics Symposium 2001]	4.1 (2001): 25-42
Robinson, Barbara	Wesleyan foundation of Salvation Army social work and action	7.1 (2004): 33-42

Raymond, Jonathan S.	Reconciling all things [Editorial]	22.1 (2019): 1-3
Raymond, Jonathan S.	Refining our theology, pursuing our mission [Editorial]	8.2 (2006): 1-4
Raymond, Jonathan S.	Return to holiness [Editorial]	6.1 (2003): 1-4
Raymond, Jonathan S.	Salvation Army and higher education: The 2004 Andrew S. Miller lecture	7.2 (2005): 9-39
Raymond, Jonathan S.	Salvation Army and Methodists in dialogue [Editorial]	8.1 (2005): 1-4
Raymond, Jonathan S.	Salvation Army and the body of Christ [Editorial]	2.1 (1999): 1-3
Raymond, Jonathan S.	Salvationist Festschrift [Editorial]	6.2 (2004): 1-2
Raymond, Jonathan S.	Scripture as communication [Editorial]	21.2 (2019): 1-2
Raymond, Jonathan S.	South African conference and ministry implications of our global ecclesiology [Editorial]	9.2 (2007): 1-3
Raymond, Jonathan S.	South African conference and the doctrine of the church [Editorial]	9.1 (2006): 1-3
Raymond, Jonathan S.	Spiritual leadership in The Salvation Army [International Conference for Training Principals 2001]	3.2 (2001): 23-33
Raymond, Jonathan S.	Spiritual realities through Spirit-taught words [Editorial]	16.2 (2014): 1-3
Raymond, Jonathan S.	Theology in context [Editorial]	7.1 (2004): 1-4
Raymond, Jonathan S.	Three doctrines considered [Editorial]	14.1 (2011): 1-3
Raymond, Jonathan S.	To the glory of God [Editorial]	20.2 (2018): 1-4
Raymond, Jonathan S.	Way of holiness [Editorial]	11.2 (2009):1-3
Raymond, Jonathan S.	We believe in the holy catholic church (from the Apostles' Creed) [Editorial]	10.1 (2007): 1-3
Raymond, Jonathan S.	We believe...The Salvation Army and belief	14.2 (2012): 51-61
Read, James E.	Guest editorial	4.2 (2002):1-6

Robinson, Earl	Bilateral theological dialogues: The Salvation Army with the World Methodist Council & the General Conference of Seventh-Day Adventists [Editorial]	8.1 (2005): 5-13
Robinson, Earl	Guest editorial	5.1 (2002): 1-7
Robinson, Earl	History of Salvation Army doctrine	2.2 (2000): 31-45
Robinson, Earl	International Theology & Ethics Symposium [Guest editorial]	4.1 (2001): 3-7
Robinson, Earl	People of God: Salvationist ecclesiology [Editorial]	9.1 (2006): 3-8
Robinson, Earl	Salvation Army—Ecclesia?	2.1 (1999): 5-16
Robinson, Earl	Salvationist ecclesiology: Past, present and the way forward	9.1 (2006): 9-42
Robinson, Earl	Wesleyan distinctives in Salvation Army theology	6.2 (2004): 5-21
Robinson, Earl	Wesleyan-Salvationist social action	11.2 (2009): 33-50
Ryan, Geoffrey	Wesleyan influence on radical Salvationism	7.1 (2004): 43-54
Ryan, Maxwell	Wesleyan influence on radical Salvationism	7.1 (2004): 43-54
Salvation Army	Working together in mission: Witness, education and service: Salvation Army/ World Methodist Council bilateral dialogue report: Series two 2011	15.1 (2012): 7-39
Satterlee, Allen	National commander shares his vision for Word & Deed [Interview]	20.2 (2018): 5-7
Satterlee, Allen	Reaching Generation Z	21.2 (2019): 3-13
Satterlee, Allen	To know him	17.2 (2015): 43-52
Seaman, Matthew	To turn the world upside down: Practical holiness in the Anthropocene	19.2 (2017): 5-25
Shakespeare, Karen	Christ in culture	18.1 (2015): 33-43
Shakespeare, Karen	Fulfilling the great commission: Social justice	12.2 (2010): 3-20

Shakespeare, Karen	Jesus the Son in a pluralistic world [Salvation Army International Theology and Ethics Symposium 2001]	4.2 (2002): 47-65
Shepherd, Glen	Ambivalent embrace: The implications of financial support on church identity	9.1 (2006): 85-107
Shepherd, Glen	Do you hear the people sing?	10.1 (2007): 61-67
Shier-Jones, Angela	Church and the world: Christianity and culture from a Wesleyan perspective	8.2 (2006): 61-82
Slous, Julie A.	How to preach a disturbing gospel	15.2 (2013): 15-27
Slous, Julie A.	Loaves and fishes moments: Luke 9:10-17: Jesus feeds the five thousand [Sermon]	15.2 (2013): 29-35
Slous, Julie A.	Red hot preaching	15.2 (2013): 5-13
Smith, Dean	Sacramental life: Towards an integrated Salvationist vision	14.1 (2011): 37-50
Smith, Dean	Salvation Army and the challenge of higher education in a new millennium	21.1 (2018): 45-65
Strait, Daniel H.	New wonder	19.1 (2016): 17-31
Street, Robert	International Theology & Ethics Symposium: Jesus—Universal Lord & Savior [London 2014. Editorial]	18.1 (2015): 3-7
Street, Robert	Personal holiness for a new generation: International Theology and Ethics Symposium 2010	15.1 (2012): 41-51
Swan, Wendy	All things under his feet?	18.1 (2015): 45-58
Thorsen, Don	Holiness Manifesto: An ecumenical document	10.2 (2008): 5-21
Tomlin, Sam	Conceiving the corps as a polity: The Salvation Army and Stanley Hauerwas	22.1 (2019): 5-18
Tuck, Brian	Teaching to obey: Relevance for holiness/evangelism	12.2 (2010): 21-40
Tuck, Brian	Wesleyan theology and Salvationist thinking outside the British Isles	6.2 (2004): 51-64

Tuck, Trevor	Human dignity in an oppressive world [Salvation Army International Theology and Ethics Symposium 2001]	4.1 (2001): 63-82
Ury, Diane	Incarnation of mercy [Colossians 1:12-23, 27, 2:9-10. Sermon]	20.2 (2018): 63-74
Wade, Ryan	Inquiry into the evangelistic preaching of William Booth [paper presented at The Salvation Army Scholars and Friends Session of the American Academy of Religion/Society of Biblical Literature meeting Denver 2018]	21.2 (2019): 35-53
Webb, Geoff	Assurance and sanctification in the Wesleyan holiness tradition	10.2 (2008): 23-44
Webb, Geoff	Christ alone	18.1 (2015): 9-19
Webb, Geoff	Wesleyan holiness movement: Developments to the present	11.1 (2008): 5-16
Wilce, Emily	Art and the Army: An art historical perspective	21.1 (2018): 13-27
Winters, David E.	Skipping scripture	22.1 (2019): 41-44
World Methodist Council	Working together in mission: Witness, education and service: Salvation Army/ World Methodist Council bilateral dialogue report: Series two 2011	15.1 (2012): 7-39

By Title	Author	Vol. No. (year): pages
<i>500 [Editorial]</i>	Green, Roger J.	19.2 (2017): 1-2
<i>500 [Editorial]</i>	Raymond, Jonathan S.	19.2 (2017): 1-2
<i>After ten years [Editorial]</i>	Green, Roger J.	11.1 (2008): 1-4
<i>After ten years [Editorial]</i>	Raymond, Jonathan S.	11.1 (2008): 1-4
<i>All Christians are priests: Martin Luther's doctrine of the priesthood of all believers [paper presented at Reformation 500 Theological Symposium West Nyack 2017]</i>	Kim, Young Sung	20.2 (2018): 9-33

<i>All Saints Day and William's Booth promotion to glory [Editorial]</i>	Green, Roger J.	15.1 (2012): 1-5
<i>All Saints Day and William's Booth promotion to glory [Editorial]</i>	Raymond, Jonathan S.	15.1 (2012): 1-5
<i>All things under his feet?</i>	Swan, Wendy	18.1 (2015): 45-58
<i>Ambivalent embrace: The implications of financial support on church identity</i>	Shepherd, Glen	9.1 (2006): 85-107
<i>Art and the Army: An art historical perspective</i>	Wilce, Emily	21.1 (2018): 13-27
<i>Assurance and sanctification in the Wesleyan holiness tradition</i>	Webb, Geoff	10.2 (2008): 23-44
<i>Being perfected in holy love [Editorial]</i>	Green, Roger J.	16.1 (2013): 1-3
<i>Being perfected in holy love [Editorial]</i>	Raymond, Jonathan S.	16.1 (2013): 1-3
<i>Benedictus: Paul's parting words on ministry [part one]</i>	Rader, Lyell M.	19.1 (2016): 53-61
<i>Benedictus: Paul's parting words on ministry [part three]</i>	Rader, Lyell M.	20.1 (2017): 41-50
<i>Benedictus: Paul's parting words on ministry [part two]</i>	Rader, Lyell M.	19.2 (2017): 27-35
<i>Biblical framework and significance of work</i>	Robbins, Roni S.	11.1 (2008): 29-40
<i>Bilateral theological dialogue: The Salvation Army with the World Methodist Council [Editorial]</i>	Francis, William W.	12.1 (2009): 2-10
<i>Bilateral theological dialogues: The Salvation Army with the World Methodist Council & the General Conference of Seventh-Day Adventists [Editorial]</i>	Robinson, Earl	8.1 (2005): 5-13
<i>Book notes [Further suggestions for reading N. T. Wright]</i>	Green, Roger J.	21.2 (2019): 69-70
<i>Book notes [Suggestions on how to begin reading N. T. Wright]</i>	Green, Roger J.	21.1 (2018): 69-71
<i>Boundless [Editorial]</i>	Green, Roger J.	17.2 (2015): 1-4
<i>Boundless [Editorial]</i>	Raymond, Jonathan S.	17.2 (2015): 1-4
<i>Brengle on evangelism and the holy life</i>	Rightmire, R. David	6.1 (2003):5-34

<i>Brengle on the future of the Salvation Army: Organizational assessment and conditions for success</i>	Rightmire, R. David	7.2 (2005): 61-75
<i>Brief encounter: A meeting at the edge of our beings: Some personal reflections and comments on John 4</i>	Dawson, Peter	19.2 (2017): 51-60
<i>Broken walls, lasting peace</i>	Berry, Sharon E.	1.2 (1999): 41-45
<i>Call to attentiveness [Editorial]</i>	Green, Roger J.	19.1 (2016): 1-2
<i>Call to attentiveness [Editorial]</i>	Raymond, Jonathan S.	19.1 (2016): 1-2
<i>Catherine Booth and female ministry: Foundations and growth</i>	Davisson, Philip W.	6.1 (2003): 49-65
<i>Christ alone</i>	Webb, Geoff	18.1 (2015): 9-19
<i>Christ in culture</i>	Shakespeare, Karen	18.1 (2015): 33-43
<i>Christ of theology</i>	Barr, Ian	18.1 (2015): 21-31
<i>Christian conversion</i>	Harris, Graham	3.2 (2001): 35-53
<i>Church and the world: Christianity and culture from a Wesleyan perspective</i>	Shier-Jones, Angela	8.2 (2006): 61-82
<i>Conceiving the corps as a polity: The Salvation Army and Stanley Hauerwas</i>	Tomlin, Sam	22.1 (2019): 5-18
<i>Constructing a practical hermeneutic: William Booth and the sacraments</i>	DeGeorge, Rob	20.1 (2017): 51-75
<i>Continuing our mission in Word and Deed [Editorial]</i>	Green, Roger J.	15.2 (2013): 1-3
<i>Continuing our mission in Word and Deed [Editorial]</i>	Raymond, Jonathan S.	15.2 (2013): 1-3
<i>Creating Christian community in a fragmented world [Salvation Army International Theology and Ethics Symposium 2001]</i>	Raymond, Jonathan S.	5.1 (2002): 25-37
<i>Cumulative index of articles to 16.2 (2014) by author and title</i>		17.1 (2014): 35-52
<i>Cumulative index of book reviews and book notes 16.2 (2014) by author and title</i>		17.1 (2014): 55-67

<i>Dietrich Bonhoeffer: A transformed life</i>	Brown, Judith L.	16.1 (2013): 39-64
<i>Discipleship and generation next</i> [Editorial]	Green, Roger J.	12.2 (2010): 1-2
<i>Discipleship and generation next</i> [Editorial]	Raymond, Jonathan S.	12.2 (2010): 1-2
<i>Divine imagination</i> [Editorial]	Raymond, Jonathan S.	1.2 (1999): 1-3
<i>Divine imperative: To make disciples of all nations</i>	Jobson, Karen	12.2 (2010): 41-56
<i>Divine imperative: To make disciples of all nations</i>	Raymond, Jonathan S.	12.1 (2009): 11-28
<i>Divorce and remarriage: A Salvationist's perspective</i>	Brocksieck, Harry	6.1 (2003): 67-80
<i>Do you hear the people sing?</i>	Shepherd, Glen	10.1 (2007): 61-67
<i>Doctrine of the church in the Methodist heritage</i>	Mills, W. Douglas	8.2 (2006): 23-44
<i>Ebb and flow of fidelity</i> [Editorial]	Green, Roger J.	12.1 (2009): 1
<i>Ebb and flow of fidelity</i> [Editorial]	Raymond, Jonathan S.	12.1 (2009): 1
<i>Echoes of Methodism in The Salvation Army's commitment to world mission</i>	du Plessis, Paul	7.1 (2004): 5-16
<i>Ecology in a damaged world</i> [Salvation Army International Theology and Ethics Symposium 2001]	Buller, Cornelius A.	4.1 (2001): 43-61
<i>Editorial</i>	Green, Roger J.	2.2 (2000): 1-2
<i>Editorial</i>	Green, Roger J.	1.1 (1998):11- 13
<i>Editorial</i>	Raymond, Jonathan S.	2.2 (2000):1-2
<i>Editorial</i>	Raymond, Jonathan S.	1.1 (1998):11- 13
<i>Egalitarian theology –for such a time as this</i>	Munn, Richard	7.2 (2005): 77-91
<i>Emerging theological issues in a new age of religious pluralism</i>	Kim, Young Sung	9.2 (2007): 25-61
<i>Eschatological ethics: The Army's hospitable legacy</i>	Miller, Andy, III	10.1 (2007): 39-60

<i>Eucharist among the means of grace</i>	Chilcote, Paul W.	8.2 (2006): 5-22
<i>Examination of ecclesiastical authority in The Salvation Army</i>	Jewett, Vern	2.1 (1999): 49-65
<i>Excelling in love. Frederick Coutts memorial lecture, 26 September 2009</i>	Green, Roger J.	13.1 (2010): 25-37
<i>Facing history: Our way ahead for a Salvationist theology [Frederick Coutts Memorial Lecture]</i>	Green, Roger J.	1.2 (1999): 23-40
<i>Faith seeking understanding [Editorial]</i>	Green, Roger J.	18.1 (2015): 1-2
<i>Faith seeking understanding [Editorial]</i>	Raymond, Jonathan S.	18.1 (2015): 1-2
<i>Faith teaching across cultures</i>	Docter, Mary	3.1 (2000): 21-42
<i>For such a time as this [Editorial]</i>	Green, Roger J.	21.1 (2018): 1-3
<i>For such a time as this [Editorial]</i>	Raymond, Jonathan S.	21.1 (2018): 1-3
<i>Foundational discipleship, educations and training</i>	Cairns, Philip	9.1 (2006): 43-63
<i>Founders and foundations: The legacy of the Booths</i>	Green, Roger J.	19.1 (2016):63-68
<i>From what to what? [paper presented at International Theology & Ethics Symposium Sunbury Court October 2014]</i>	Hinson, H. Dean	17.1 (2014): 5-13
<i>Fulfilling the Great Commission in the 21st century ecclesiological statement: A corporate response</i>	Cairns, Philip	12.1 (2009): 29-45
<i>Fulfilling the great commission: Social justice</i>	Shakespeare, Karen	12.2 (2010): 3-20
<i>General Frederick Coutts and the doctrine of holiness</i>	Pritchett, Wayne	1.1 (1998): 49-64
<i>Growing saints</i>	Raymond, Jonathan S.	16.1 (2013): 23-37
<i>Guest editorial</i>	Needham, Phil	6.2 (2004): 3-4
<i>Guest editorial</i>	Read, James E.	4.2 (2002):1-6
<i>Guest editorial</i>	Robinson, Earl	5.1 (2002): 1-7
<i>Higher higher education [Editorial]</i>	Green, Roger J.	7.2 (2005): 1-3
<i>Higher higher education [Editorial]</i>	Raymond, Jonathan S.	7.2 (2005): 1-3

<i>History of Salvation Army doctrine</i>	Robinson, Earl	2.2 (2000): 31-45
<i>Holiness and mission: A Salvationist perspective</i>	Rader, Paul A.	19.1 (2016): 5-16
<i>Holiness and the ethical dimensions of Brengle's eschatology</i>	Rightmire, R. David	10.1 (2007): 23-38
<i>Holiness and The Salvation Army: Roots of the nineteenth century holiness movement</i>	Rightmire, R. David	15.1 (2012): 53-69
<i>Holiness and Wesley's "way of salvation"</i>	Rightmire, R. David	13.1 (2010): 39-53
<i>Holiness as "Christian perfection": Further thoughts on entire sanctification</i>	Rightmire, R. David	16.1 (2013): 5-22
<i>Holiness in a world of changing values: The ethical center of the trans-historical and cross-cultural dimension of the Wesleyan message of full salvation [Salvation Army International Theology and Ethics Symposium 2001]</i>	Merritt, John G.	5.1 (2002): 39-57
<i>Holiness in community</i>	Oalang, Elsa	14.2 (2012): 17-28
<i>Holiness in relation to salvation: Pneumatological dimensions of Wesleyan soteriology</i>	Rightmire, R. David	11.2 (2009): 19-32
<i>Holiness is power: Sources and implications of Phoebe Palmer's holiness theology</i>	Kim, Young Sung	14.2 (2012): 29-49
<i>Holiness Manifesto: An ecumenical document</i>	Thorsen, Don	10.2 (2008): 5-21
<i>Holiness revisited [Editorial]</i>	Green, Roger J.	10.2 (2008): 1-3
<i>Holiness revisited [Editorial]</i>	Raymond, Jonathan S.	10.2 (2008): 1-3
<i>Holiness unto the Lord: Biblical foundations of holiness</i>	Burke, Donald E.	1.1 (1998) :15- 28
<i>Holiness unto the Lord: The third International symposium 2010 [Editorial]</i>	Green, Roger J.	13.2 (2011): 1-3
<i>Holiness unto the Lord: The third International symposium 2010 [Editorial]</i>	Raymond, Jonathan S.	13.2 (2011): 1-3

<i>How to preach a disturbing gospel</i>	Slous, Julie A.	15.2 (2013): 15-27
<i>Human dignity in an oppressive world [Salvation Army International Theology and Ethics Symposium 2001]</i>	Tuck, Trevor	4.1 (2001): 63-82
<i>Implications of Wesleyan theology for a Salvationist understanding of community</i>	Raymond, Jonathan S.	7.1 (2004): 17-31
<i>Incarnation of mercy [Colossians 1:12-23, 27, 2:9-10. Sermon]</i>	Ury, Diane	20.2 (2018): 63-74
<i>Inquiry into the evangelistic preaching of William Booth [paper presented at The Salvation Army Scholars and Friends Session of the American Academy of Religion/Society of Biblical Literature meeting Denver 2018]</i>	Wade, Ryan	21.2 (2019): 35-53
<i>Integrating holiness and community: The task of an evolving Salvation Army [Frederick Coutts Memorial Lecture 1999]</i>	Needham, Phil	3.1 (2000):5-20
<i>International Spiritual Life Commission report</i>	International Spiritual Life Commission	3.1 (2000): 51-63
<i>International Spiritual Life Commission: A case study in discernment</i>	Rader, Lyell M.	3.1 (2000): 51-49
<i>International Theology & Ethics Symposium [Guest editorial]</i>	Robinson, Earl	4.1 (2001): 3-7
<i>International Theology & Ethics Symposium: Jesus—Universal Lord & Savior [London 2014. Editorial]</i>	Street, Robert	18.1 (2015): 3-7
<i>Is The Salvation Army really a holiness movement?</i>	Harley, Alan	11.2 (2009): 5-17
<i>Is this the time? [Sermon]</i>	Rader, Kay F.	21.1 (2018): 5-12
<i>Is Wesleyan theology only British and American? Reflections on Salvationist theology within a non-Wesleyan context</i>	Lydholm, Gudrun	6.2 (2004): 65-74
<i>Janusian thinking [Editorial]</i>	Green, Roger J.	3.2 (2001): 1-5
<i>Janusian thinking [Editorial]</i>	Raymond, Jonathan S.	3.2 (2001): 1-5

<i>Jesus and the kingdom of God and The Salvation Army [Andrew S. Miller lecture 2018]</i>	Green, Roger J.	22.1 (2019): 19-32
<i>Jesus the Son in a pluralistic world [Salvation Army International Theology and Ethics Symposium 2001]</i>	Shakespeare, Karen	4.2 (2002): 47-65
<i>John Wesley and the doctrine of holiness</i>	Francis, William W.	1.2 (1999):5-21
<i>Juxtaposynthesis [Editorial]</i>	Green, Roger J.	3.1 (2000): 1-3
<i>Juxtaposynthesis [Editorial]</i>	Raymond, Jonathan S.	3.1 (2000): 1-3
<i>Kingdom of the risen Lord in a world searching for a future [Salvation Army International Theology and Ethics Symposium 2001]</i>	Needham, Phil	4.2 (2002): 25-46
<i>Life is worship—Worship is life (a theological perspective)</i>	Noakes, David	9.1 (2006): 65-83
<i>Little churches within a church: the genius of small groups in early Methodism and in the Korean context</i>	Lee, Wonaje	8.2 (2006):83- 96
<i>Loaves and fishes moments: Luke 9:10-17: Jesus feeds the five thousand [Sermon]</i>	Slous, Julie A.	15.2 (2013): 29-35
<i>Looking inward [Editorial]</i>	Green, Roger J.	18.2 (2016): 1
<i>Looking inward [Editorial]</i>	Raymond, Jonathan S.	18.2 (2016): 1
<i>Marching on the margins: An analysis of The Salvation Army in the United States</i>	Hazzard, John W.	2.2 (2000):3-29
<i>Meaning of conversion</i>	Moore, Mona	10.2 (2008): 45-64
<i>Memoirs from The Salvation Army's 'outpost war' in Norway</i>	Lydholm, Gudrun	19.1 (2016): 33-50
<i>Message: Eat this book. [Closing address given to the Salvation Army Writers Conference in October 2013]</i>	Rader, Paul A.	16.2 (2014): 5-11
<i>More holiness [Editorial]</i>	Green, Roger J.	14.2 (2012): 1-3
<i>More holiness [Editorial]</i>	Raymond, Jonathan S.	14.2 (2012): 1-3

<i>National commander shares his vision for Word & Deed [Interview]</i>	Satterlee, Allen	20.2 (2018): 5-7
<i>Neither fearful nor familiar: Imaging God the Father [Salvation Army International Theology and Ethics Symposium 2001]</i>	Robinson, Barbara	4.1 (2001): 25-42
<i>New wonder</i>	Strait, Daniel H.	19.1 (2016): 17-31
<i>Notes on Miroslav Volf's keynote lecture to The Salvation Army's International Theology and Ethics Symposium</i>	Read, James E.	4.2 (2002): 67-73
<i>On we march: Salvationist identity in the age of nationalism and imperialism</i>	Miller, Nathan	18.2 (2016):31-44
<i>Our cascading doctrines</i>	Raymond, Jonathan S.	17.2 (2015): 33-42
<i>Our contribution to the life of the church [Editorial]</i>	Green, Roger J.	13.1 (2010): 1-4
<i>Our contribution to the life of the church [Editorial]</i>	Raymond, Jonathan S.	13.1 (2010): 1-4
<i>Our friends [Editorial]</i>	Green, Roger J.	17.1 (2014): 1-3
<i>Our friends [Editorial]</i>	Raymond, Jonathan S.	17.1 (2014): 1-3
<i>Our heritage of holiness</i>	Francis, William W.	14.2 (2012): 5-15
<i>Our historical heritage of holiness. A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010</i>	Green, Roger J.	13.2 (2011): 5-17
<i>Our historical heritage of holiness. A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010</i>	Raymond, Jonathan S.	13.2 (2011): 5-17
<i>Our life of holiness: Can our holiness teaching survive? [Frederick Couetts Memorial Lecture 2008]</i>	Bond, Linda	11.1 (2008): 17-28
<i>Our theological moment [Editorial]</i>	Green, Roger J.	4.1 (2001): 1-2
<i>Our theological moment [Editorial]</i>	Raymond, Jonathan S.	4.1 (2001): 1-2

<i>Out of captivity [Ezekiel 36:25-27. Sermon]</i>	Leonard, Jamie D.	15.2 (2013): 37-45
<i>Past is prologue [Editorial]</i>	Green, Roger J.	5.2 (2003):1-2
<i>Past is prologue [Editorial]</i>	Raymond, Jonathan S.	5.2 (2003):1-2
<i>People of God: Salvationist ecclesiology [Editorial]</i>	Robinson, Earl	9.1 (2006): 3-8
<i>Personal holiness for a new generation: International Theology and Ethics Symposium 2010</i>	Street, Robert	15.1 (2012): 41-51
<i>Personal perspectives of the holiness experience. A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010</i>	Cairns, Philip	13.2 (2011): 51-63
<i>Politics of being apolitical: The Salvation Army and the Nazi revolution</i>	Carter-Chand, Rebecca	18.2 (2016): 3-30
<i>Prayer, presence, and influence [Editorial]</i>	Green, Roger J.	20.1 (2017): 1-3
<i>Prayer, presence, and influence [Editorial]</i>	Raymond, Jonathan S.	20.1 (2017): 1-3
<i>Quaker, Methodist, Salvationist: A lineal descent?</i>	Caddy, Ray	7.1 (2004): 55-75
<i>Reaching Generation Z</i>	Satterlee, Allen	21.2 (2019): 3-13
<i>Readers' forum</i>	Hazell, George	3.1 (2000): 71-72
<i>Readers' forum</i>	Johnson, Lynell	3.1 (2000): 73-74
<i>Reconciling all things [Editorial]</i>	Green, Roger J.	22.1 (2019): 1-3
<i>Reconciling all things [Editorial]</i>	Raymond, Jonathan S.	22.1 (2019): 1-3
<i>Red hot preaching</i>	Slous, Julie A.	15.2 (2013): 5-13
<i>Refining our theology, pursuing our mission [Editorial]</i>	Green, Roger J.	8.2 (2006): 1-4
<i>Refining our theology, pursuing our mission [Editorial]</i>	Raymond, Jonathan S.	8.2 (2006): 1-4
<i>Reflections on religious freedom</i>	Lydholm, Lars	11.1 (2008): 41-53

<i>Reformation 500: Here we stand and the matter of culture [paper presented at Reformation 500 Theological Symposium West Nyack 2017]</i>	Reardon, Amy	20.2 (2018): 53-62
<i>Reformation 500: Here we stand: Miller lecture, Asbury University, January 28, 2017</i>	Munn, Richard	19.2 (2017): 37-50
<i>Refreshing Salvation Army ecclesiology: An analysis in light of the protestant Reformation's 500th anniversary [paper presented at Reformation 500 Theological Symposium West Nyack 2017]</i>	Miller, Andy, III	20.2 (2018): 35-52
<i>Relational holiness "in community" gathered in community. A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010</i>	Kleman, Johnny	13.2 (2011): 39-49
<i>Return to holiness [Editorial]</i>	Green, Roger J.	6.1 (2003): 1-4
<i>Return to holiness [Editorial]</i>	Raymond, Jonathan S.	6.1 (2003): 1-4
<i>Revisiting the sociology of Salvationism</i>	Power, Bruce	18.2 (2016): 47-69
<i>Sacramental life: Towards an integrated Salvationist vision</i>	Smith, Dean	14.1 (2011): 37-50
<i>Salvation Army and higher education: The 2004 Andrew S. Miller lecture</i>	Raymond, Jonathan S.	7.2 (2005): 9-39
<i>Salvation Army and Methodists in dialogue [Editorial]</i>	Green, Roger J.	8.1 (2005): 1-4
<i>Salvation Army and Methodists in dialogue [Editorial]</i>	Raymond, Jonathan S.	8.1 (2005): 1-4
<i>Salvation Army and missiology [Andrew S. Miller lecture 2000]</i>	Rader, Paul A.	3.2 (2001): 7-21
<i>Salvation Army and the body of Christ [Editorial]</i>	Green, Roger J.	2.1 (1999): 1-3
<i>Salvation Army and the body of Christ [Editorial]</i>	Raymond, Jonathan S.	2.1 (1999): 1-3
<i>Salvation Army and the challenge of higher education in a new millennium</i>	Smith, Dean	21.1 (2018): 45-65

<i>Salvation Army and the evangelical tradition [Andrew S. Miller lecture 2002]</i>	Green, Roger J.	5.2 (2003): 51-69
<i>Salvation Army as a Christian church with a social conscience</i>	Lang'at, Robert K.	9.2 (2007): 5-23
<i>Salvation Army doctrines</i>	Lydholm, Gudrun	8.1 (2005): 33-54
<i>Salvation Army in late Victorian Britain: Convergence of church and sect</i>	Eason, Andrew	5.2 (2003): 3-27
<i>Salvation Army perspective on the doctrine of the church and the sacraments</i>	Lydholm, Lars	8.2 (2006): 45-59
<i>Salvation Army's priority focus on evangelism: Perspectives on The Army's focus on evangelism with specific emphasis on the Caribbean</i>	Ferguson, Lester T.	8.1 (2005): 87-104
<i>Salvation Army—Ecclesia?</i>	Robinson, Earl	2.1 (1999): 5-16
<i>Salvationist ecclesiology: Past, present and the way forward</i>	Robinson, Earl	9.1 (2006): 9-42
<i>Salvationist Festschrift [Editorial]</i>	Green, Roger J.	6.2 (2004): 1-2
<i>Salvationist Festschrift [Editorial]</i>	Raymond, Jonathan S.	6.2 (2004): 1-2
<i>Salvationist theology and ethics for the new millennium [Salvation Army International Theology and Ethics Symposium 2001]</i>	Larsson, John	4.1 (2001): 9-24
<i>Samuel Brengle and the development of Salvation Army pneumatology</i>	Rightmire, R. David	1.1 (1998): 29-48
<i>Scandal of the Salvationist mind</i>	Burke, Donald E.	7.2 (2005): 41-59
<i>Scripture as communication [Editorial]</i>	Green, Roger J.	21.2 (2019): 1-2
<i>Scripture as communication [Editorial]</i>	Raymond, Jonathan S.	21.2 (2019): 1-2
<i>Separate but non-sectarian: The Salvation Army's place in the history of Wesleyan ecclesial division</i>	Pedlar, James E.	20.1 (2017): 25-40
<i>Shalom: the biblical vision in a broken world</i>	Burke, Donald E.	15.2 (2013): 47-63
<i>Skipping scripture</i>	Winters, David E.	22.1 (2019): 41-44

<i>Socio-political holiness “in the world”. A paper presented at The Salvation Army’s 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010</i>	Read, James E.	13.2 (2011): 19-37
<i>South African conference and ministry implications of our global ecclesiology [Editorial]</i>	Green, Roger J.	9.2 (2007): 1-3
<i>South African conference and ministry implications of our global ecclesiology [Editorial]</i>	Raymond, Jonathan S.	9.2 (2007): 1-3
<i>South African conference and the doctrine of the church [Editorial]</i>	Green, Roger J.	9.1 (2006): 1-3
<i>South African conference and the doctrine of the church [Editorial]</i>	Raymond, Jonathan S.	9.1 (2006): 1-3
<i>Spirit and the word</i>	Harley, Alan	14.1 (2011): 5-17
<i>Spiritual leadership in The Salvation Army [International Conference for Training Principals 2001]</i>	Raymond, Jonathan S.	3.2 (2001): 23-33
<i>Spiritual realities through Spirit-taught words [Editorial]</i>	Green, Roger J.	16.2 (2014): 1-3
<i>Spiritual realities through Spirit-taught words [Editorial]</i>	Raymond, Jonathan S.	16.2 (2014): 1-3
<i>Spreading salvation abroad: Catherine Booth and world missions</i>	Eason, Andrew M.	21.1 (2018): 29-44
<i>Suffering for and to Christ in William’s Booth eschatological ecclesiology</i>	Miller, Andy, III	14.1 (2011): 19-36
<i>Sweeping through the land: postmillennialism and the early Salvation Army</i>	Davisson, Philip W.	5.2 (2003): 29-50
<i>Sweet privilege for believers: Samuel Logan Brengle’s teaching on prayer</i>	Kim, Young Sung	20.1 (2017): 5-23
<i>Teaching to obey: Relevance for holiness/evangelism</i>	Tuck, Brian	12.2 (2010): 21-40
<i>The end and the beginning [Sermon]</i>	Bryden, Jim	5.2 (2003): 71-78
<i>Theology in context [Editorial]</i>	Green, Roger J.	7.1 (2004): 1-4
<i>Theology in context [Editorial]</i>	Raymond, Jonathan S.	7.1 (2004): 1-4

<i>Theology of God the Holy Spirit [Salvation Army International Theology and Ethics Symposium 2001]</i>	Green, Roger J.	5.1 (2002): 9-24
<i>Theology of God the Son [Salvation Army International Theology and Ethics Symposium 2001]</i>	Lydholm, Lars	4.2 (2002): 7-23
<i>Three doctrines considered [Editorial]</i>	Green, Roger J.	14.1 (2011): 1-3
<i>Three doctrines considered [Editorial]</i>	Raymond, Jonathan S.	14.1 (2011): 1-3
<i>To know him</i>	Satterlee, Allen	17.2 (2015): 43-52
<i>To make disciples: Ecclesiological statement—A corporate response: Salvation Army/World Methodist Council bilateral dialogue Sunbury Court Conference Center, London, England 30 March- 1 April 2009</i>	Chilcote, Paul W.	12.1 (2009): 46-63
<i>To the glory of God [Editorial]</i>	Green, Roger J.	20.2 (2018): 1-4
<i>To the glory of God [Editorial]</i>	Raymond, Jonathan S.	20.2 (2018): 1-4
<i>To turn the world upside down: Practical holiness in the Anthropocene</i>	Seaman, Matthew	19.2 (2017): 5-25
<i>Toward a Salvationist biblical hermeneutic [paper presented at The Salvation Army Scholars and Friends Session of the American Academy of Religion/Society of Biblical Literature meeting Denver 2018]</i>	Burke, Donald E.	21.2 (2019): 15-34
<i>Towards a sociology of Salvationism</i>	Power, Bruce	2.1 (1999): 17-33
<i>Training warriors to win the world for Jesus: The Salvation Army's "War College" Wesleyan missiology</i>	Evans, Jonathan	16.2 (2014): 41-64
<i>Triangular grace: Pilgrimage in Job, Ecclesiastes & Psalms</i>	Ivarsson, A. A. Margareta	22.1 (2019): 33-39
<i>Wanted: Informed men and women of action [Editorial]</i>	Larsson, John	7.2 (2005): 5-7
<i>Way of holiness [Editorial]</i>	Green, Roger J.	11.2 (2009): 1-3
<i>Way of holiness [Editorial]</i>	Raymond, Jonathan S.	11.2 (2009):1-3

<i>We believe in the holy catholic church</i>	Needham, Phil	10.1 (2007): 5-22
<i>We believe in the holy catholic church (from the Apostles' Creed) [Editorial]</i>	Green, Roger J.	10.1 (2007): 1-3
<i>We believe in the holy catholic church (from the Apostles' Creed) [Editorial]</i>	Raymond, Jonathan S.	10.1 (2007): 1-3
<i>We believe...The Salvation Army and belief</i>	Raymond, Jonathan S.	14.2 (2012): 51-61
<i>We're marching to conquer all: The question of imperialism in early Salvation Army music</i>	Eason, Andrew	17.2 (2015): 21-32
<i>Wesley and the poor: Theory and practice from then until now</i>	Freeman, George H.	8.1 (2005): 55-68
<i>Wesleyan distinctives in Salvation Army theology</i>	Robinson, Earl	6.2 (2004): 5-21
<i>Wesleyan essentials of faith</i>	Mills, W. Douglas	8.1 (2005): 15-31
<i>Wesleyan foundation of Salvation Army social work and action</i>	Robinson, Barbara	7.1 (2004): 33-42
<i>Wesleyan holiness movement: Developments to the present</i>	Webb, Geoff	11.1 (2008): 5-16
<i>Wesleyan influence on radical Salvationism</i>	Ryan, Geoffrey	7.1 (2004): 43-54
<i>Wesleyan influence on radical Salvationism</i>	Ryan, Maxwell	7.1 (2004): 43-54
<i>Wesleyan theological legacy in the homeland of Wesleyan revival</i>	Parkin, Christine	6.2 (2004): 39-49
<i>Wesleyan theology and Salvationist thinking outside the British Isles</i>	Tuck, Brian	6.2 (2004): 51-64
<i>Wesleyan vision of learning and vital piety and its significance for Salvationism</i>	Harley, Alan	17.2 (2015): 5-19
<i>Wesleyan vision: Gospel-bearers</i>	Chilcote, Paul W.	17.1 (2014): 15-33
<i>Wesleyan-Salvationist social action</i>	Robinson, Earl	11.2 (2009): 33-50
<i>When grace dances: Re-embodying the Salvationist holiness testimony</i>	Rader, Lyell M.	6.1 (2003): 35-48

<i>When Jesus himself draws near: Thoughts on the way about holiness and Scripture</i>	Rader, Lyell M.	16.2 (2014): 13-39
<i>Why Brengle? Why Coutts? Why not? A paper given at The Salvation Army's Territorial theological forum, Stanmore, NSW, 26 September 2009</i>	O'Brien, Glen	13.1 (2010): 5-24
<i>William Booth and Methodism</i>	Green, Roger J.	6.2 (2004): 23-38
<i>With basin and towel: A corps officer's approach to pastoral care</i>	Harris, Ray	2.1 (1999): 35-47
<i>With God [Ephesians 4:17-31. Sermon]</i>	Mockabee, Jeremy	16.1 (2013): 65-69
<i>Witness of the early Methodist women</i>	Chilcote, Paul W.	8.1 (2005): 69-86
<i>Women and men in ministry, leadership and governance</i>	Cameron, Helen	9.2 (2007): 63-88
<i>Word & Deed: A journal of theology and ministry</i>	Rader, Paul A.	1.1 (1998):1-6
<i>Word & Deed—From vision to verity</i>	Chase, Marlene J.	1.1 (1998): 7-10
<i>Working together in mission: Witness, education and service: Salvation Army/ World Methodist Council bilateral dialogue report: Series two 2011</i>	Salvation Army	15.1 (2012): 7-39
<i>Working together in mission: Witness, education and service: Salvation Army/ World Methodist Council bilateral dialogue report: Series two 2011</i>	World Methodist Council	15.1 (2012): 7-39

Book Notes

Roger J. Green

The term evangelical is a perfectly good word. It derives from the Greek word that has been translated Gospel, the Good News. Jesus articulated that Good News right from the beginning of his ministry, “ ‘The time has come,’ he said. ‘The Kingdom of God is near. Repent and believe the good news!’ ” (Mark 1:15). The word evangelical identified the period of the Reformation as various leaders began to use the term, especially in reference to the Protestant Church and its reliance upon Scripture alone for faith and practice.

Evangelical also became a way of identifying the great eighteenth and nineteenth century revivals, such as the Wesleyan Revival in England, the First and Second Great Awakenings in America, and the Finneyite Revival in America. And of course, these evangelical revivals shaped the theology of William and Catherine Booth and the founding of The Christian Mission and The Salvation Army. As part of its mission statement, the Army still uses the word evangelical—“an evangelical part of the universal Christian Church.”

In the middle of the twentieth century, a group of leaders in American Christianity felt the need to distinguish themselves from fundamentalism on the right and liberalism on the left. Identifying themselves with the authority of the Scriptures and with the great evangelical movements since the Protestant Reformation, they used the term neo-evangelicals. The leadership of this new movement included such well-known names as Harold Ockenga, Edward Carnell, Carl F. H. Henry and Billy Graham.

However, the term evangelical today has become greatly distort-

ed by its improper use in the media and by people who self-identify as evangelicals without any clear understanding of the history, use or basic meaning of the term. This has caused enormous confusion, especially in North America. Therefore, I have selected for these book notes a series of five texts that deal with *A History of Evangelicalism: People, Movements and Ideas in the English-Speaking World*. These texts are the labors of some of the finest scholars dealing with the subject of evangelicalism in the context of the history of Christianity in England and America. Salvationists will want to watch for their story in the broader narrative.

Added to this series will be a book note of a book that we reviewed several years ago, but that bears repeating. The book entitled *Discovering an Evangelical Heritage* was written by Donald Dayton, who went to be with the Lord on May 2nd. Donald Dayton was a remarkable scholar and writer for many reasons, but one of his most significant contributions was bringing the Wesleyan story and heritage into the wider historical account of evangelicalism and the broader Christian Church. His scholarship was a constant reminder of how critical the Wesleyan theological vision is to the history of the Church since the eighteenth century. Salvationists are bearers of that vision and are indebted to Dayton for highlighting the importance of both William and Catherine Booth in the shaping of the evangelical heritage in the nineteenth century in both the equality of women with men in ministry and the care for the poor as mandated by Jesus Christ.

So, for the purpose of clarity in understanding the meaning of such terms as evangelical and evangelicalism, here are the books that I suggest, the first five being the series of *A History of Evangelicalism*, and the sixth book being Donald Dayton's book.

1. Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys* (Downers Grove, IL: InterVarsity Press, 2003).
2. John R. Wolffe, *The Expansion of Evangelicalism: The Age of More, Wilberforce, Chalmers and Finney* (Downers Grove, IL: InterVarsity Press, 2007).
3. David W. Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody* (Downers Grove, IL: InterVarsity Press, 2005).
4. Geoff Treloar, *The Disruption of Evangelicalism: The Age of Mott, Machen and McPherson* (Downers Grove, IL: IVP Academic, 2017).
5. Brian Stanley, *The Global Expansion of Evangelicalism: The Age of Billy Graham and John Stott* (Downers Grove, IL: IVP Academic, 2013).
6. Donald Dayton, *Discovering an Evangelical Heritage* (Grand Rapids, MI: Baker Academic, 2011).



Salvation Army National Publications

YOU CAN FIND THE TITLES BELOW AT WWW.CRESTBOOKS.COM

Crest Books, a division of The Salvation Army's national publications department, was established in 1997 so contemporary Salvationist voices could be captured and bound in enduring form for future generations, to serve as witnesses to the continuing force and mission of the Army.

Stephen Banfield and Donna Leedom, *Say Something: Inspiring Accounts of Everyday Evangelism*

Judith L. Brown and Christine Poff, eds., *No Longer Missing: Compelling True Stories from The Salvation Army's Missing Persons Ministry*

Harold Burgmayer, *The Beat Goes On!: Music as a Corps Ministry*

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

Marlene Chase, *Pictures from the Word; Beside Still Waters: Great Prayers of the Bible for Today; Our God Comes: And Will Not Be Silent*

John Cheydleur and Ed Forster, eds., *Every Sober Day Is a Miracle*

Christmas Through the Years: A War Cry Treasury

Helen Clifton, *From Her Heart: Selections from the Preaching and Teaching of Helen Clifton*

Shaw Clifton, *Never the Same Again: Encouragement for New and Not-So-New Christians; Who Are These Salvationists? An Analysis for the 21st Century; Selected Writings*, Vol. 1: 1974-1999 and Vol. 2: 2000-2010

Stephen Court and Joe Noland, eds., *Tsunami of the Spirit: Come Roll Over Me*

Stephen Court, *Articles of War: A Revolutionary Catechism*

Frank Duracher, *Smoky Mountain High; Now You Know: The Rest of The Army's Story*

Margaret E. Doughty, *The Offering: An Act of Worship*

Easter Through the Years: A War Cry Treasury

Ken Elliott, *The Girl Who Invaded America: The Odyssey of Eliza Shirley*

Ed Forster, *101 Everyday Sayings From the Bible*

William W. Francis, *Building Blocks of Spiritual Leadership; Celebrate the Feasts of the Lord: The Christian Heritage of the Sacred Jewish Festivals*

Henry Gariepy, *Israel L. Gaither: Man with a Mission; A Salvationist Treasury: 365 Devotional Meditations from the Classics to the Contemporary; Andy Miller: A Legend and a Legacy*

Henry Gariepy and Stephen Court, *Hallmarks of The Salvation Army*

Roger J. Green, *The Life & Ministry of William Booth* (with Abingdon Press, Nashville); *War on Two Fronts: William Booth's Theology of Redemption*

How I Met The Salvation Army: True Stories of Christian Redemption

Carroll Ferguson Hunt, *If Two Shall Agree* (with Beacon Hill Press, Kansas City, MO)

Bob Hostetler, ed., *Samuel L. Brengle's Holy Life Series*

John C. Izzard, *Pen of Flame: The Life and Poetry of Catherine Baird*

David Laeger, *Shadow and Substance: The Tabernacle of the Human Heart*

John Larsson, *Inside a High Council; Saying Yes to Life*

Living Portraits Speaking Still: A Collection of Bible Studies

Herbert Luhn, *Holy Living: The Mindset of Jesus*

R.G. Moyles, *I Knew William Booth; Come Join Our Army; William Booth in America: Six Visits 1886 – 1907; Farewell to the Founder*

Philip Needham, *He Who Laughed First: Delighting in a Holy God*, (with Beacon Hill Press, Kansas City, MO); *When God Becomes Small; Christ at the Door*

Joe Noland, *A Little Greatness*

Quotes of the Past & Present

Lyell M. Rader, *Romance & Dynamite: Essays on Science & the Nature of Faith*

Jonathan S. Raymond, *Social Holiness: The Company We Keep*

Amy Reardon, *Holiness Revealed*

R. David Rightmire, *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle; The Sacramental Journey of The Salvation Army*

The Salvation Army 101: An Overview of The Salvation Army's Mission, Organization, and Doctrine

Allen Satterlee, *Turning Points: How The Salvation Army Found a Different Path; Determined to Conquer: The History of The Salvation Army Caribbean Territory; In the Balance: Christ Weighs the Hearts of 7 Churches; Joy Revealed; The Kingdom Revealed*

The Salvation Army 101: An Overview of The Salvation Army's Mission, Organization, and Doctrine

Valiant and Strong: A Pictorial Celebration of The Salvation Army's 150 Years

Harry Williams, *An Army Needs An Ambulance Corps: A History of The Salvation Army's Medical Services*

A. Kenneth Wilson, *Fractured Parables: And Other Tales to Lighten the Heart and Quicken the Spirit; The First Dysfunctional Family: A Modern Guide to the Book of Genesis; It Seemed Like a Good Idea at the Time: Some of the Best and Worst Decisions in the Bible*

A Word in Season: A Collection of Short Stories

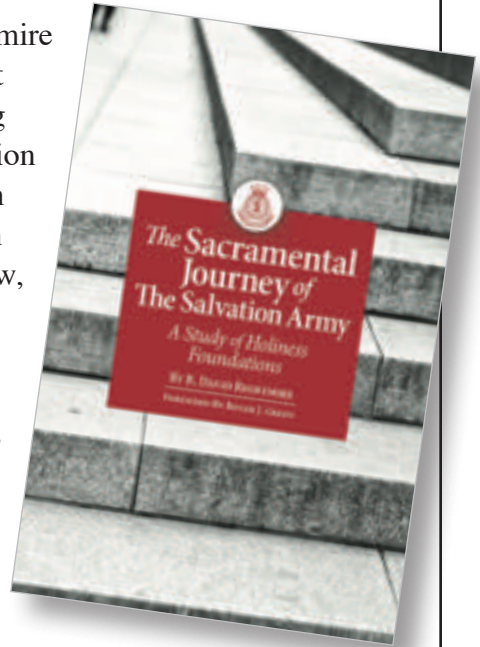
Check-Hung Yee, *Good Morning China*

Chick Yuill, *Leadership on the Axis of Change*

The Sacramental Journey of The Salvation Army

By R. David Rightmire

Through his outstanding scholarship, R. David Rightmire reveals the theology, context and controversy surrounding William Booth's 1883 decision to forgo traditional Christian sacramental practices within his Salvation Army. This new, updated volume offers a full picture of Booth's decision: investigating its theological roots, taking into account its practical dimensions, and exploring its effects within The Salvation Army up to the present day.



Order This Book:

Online: Christianbook.com or crestbooks.com

Call toll-free: 800-337-8135

The Kingdom Revealed

By Allen Satterlee

In this series of 30 devotionals, Allen Satterlee unpacks Jesus' message to His followers, revealing countercultural truth to transform daily spiritual living. Jesus taught that the kingdom was not something far off, but a depiction of the Christian life—a life of holiness—in the present. Ideal for group or individual Bible study, Satterlee's conversational style, personal anecdotes, and contextual insights offer readers a deeper look into some of Jesus' most well-known words.



Order This Book:

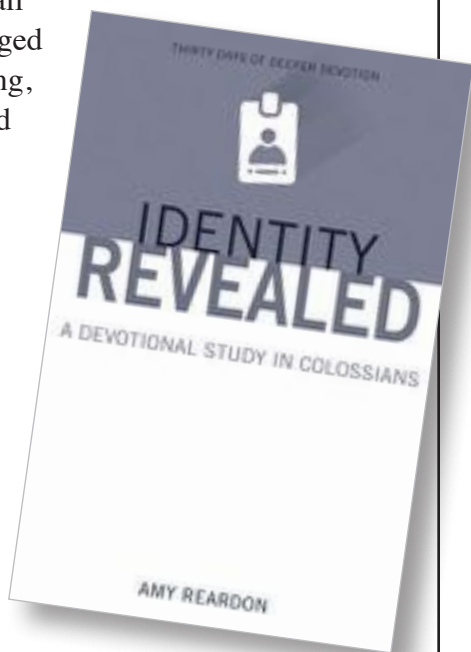
Online: Christianbook.com or crestbooks.com

Call toll-free: 800-337-8135

Identity Revealed

By Major Amy Reardon

“Identity Revealed” is a series of devotionals ideal for group or individual Bible study. Major Amy Reardon unpacks the beautiful message of liberated humanity—forgiveness and grace—for all people. Readers are encouraged to throw off misunderstanding, confusion and deception, and accept the freedom offered through a new identity in Christ.



Order This Book:

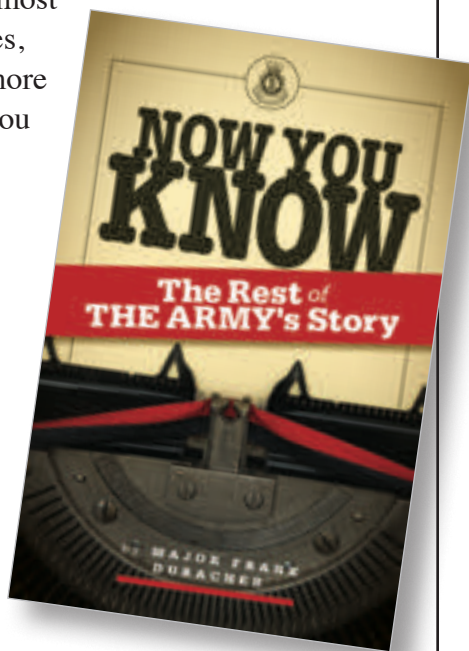
Online: Christianbook.com or crestbooks.com

Call toll-free: 800-337-8135

Now You Know

By Major Frank Duracher

For almost five decades, Major Frank Duracher has been collecting nearly forgotten anecdotes from The Salvation Army's exciting and inspiring history. Now, he skillfully retells 50 of those most ironic and intriguing episodes, so that you will learn even more about the Army you swore you knew everything about. As you read, you will uncover surprising incidents in our church's history. You will mine nuggets of Scripture that define who we are as a movement. You will have a chance to revisit our most poignant moments, so that you may revel in exploring the evolution of this miracle we call The Salvation Army.



Order This Book:

Online: Christianbook.com or crestbooks.com

Call toll-free: 800-337-8135

Christmas Breakthrough

By Phil Needham

Commissioner Phil Needham invites readers to take a 41-days journey. Their guide over the course of that journey is “Christmas Breakthrough,” a series of devotionals relating to Advent, Christmas and Epiphany. Throughout this inspirational text, Needham retells the events surrounding the birth of Christ and shares the many lessons that can be learned in revisiting what he recognizes as “the most important breakthrough in human history.”



Order This Book:

Online: Christianbook.com or crestbooks.com

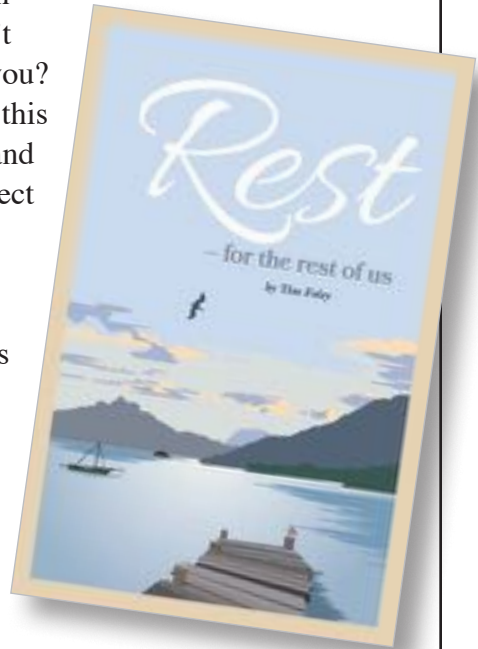
Call toll-free: 800-337-8135

Rest—for the rest of us

By Lt. Colonel Tim Foley

When life demands 24/7 attention, you may find it impossible to rest. We live in a fast-paced world. It doesn't slow down, so why should you? With an engaging narrative, this book provides a refreshing and informative take on the subject of Sabbath rest. It speaks to anyone looking to renew their sense of joy and find options for coping with life's pressures.

Lt. Colonel Tim Foley has been a follower of Jesus Christ since 1978. Commissioned as a Salvation Army officer in 1982, he currently serves as the National Secretary for Program & Editor-in-Chief at National Headquarters in Alexandria, VA. He holds a master's in theology and a doctorate in spiritual formation for ministry leaders.



Order This Book:

Online: Christianbook.com or crestbooks.com

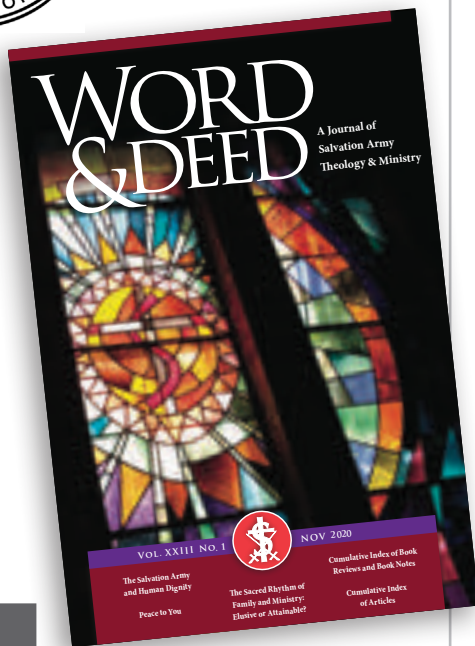
Call toll-free: 800-337-8135; **Ebook:** Amazon.com

CALL FOR PAPERS



The editors of *Word & Deed* are pleased to invite articles, essays, sermons and book reviews for publication in the May 2021 issue of the journal.

The purpose of *Word & Deed* is to encourage and distribute the thinking of Salvationists and other Christian writers on topics broadly related to the theology and ministry of The Salvation Army. The journal helps explain ideas central to the mission of The Salvation Army, exploring the Army's theology and ministry in response to Christ's command to love God and our neighbor.



Submission Deadline: FEB 1st • 2021

Requests for style sheets/other correspondence can be addressed to:

Lt. Col. Tim Foley

The Salvation Army, National Headquarters
615 Slaters Lane, Alexandria, VA 22313
tim.foley@usn.salvationarmy.org

All manuscripts should be sent to the journal co-editors:

rjgreen105@gmail.com
jonraymond1969@gmail.com

Manuscripts should be lengths as follows: academic papers (articles, literature reviews and essays) – 5,000 words or fewer; sermons – 3,000 words or fewer; book reviews – 2,000 words or fewer. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize endnotes, not footnotes. All Bible references should be from the New International Version. If another version is used throughout the manuscript, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes. Manuscripts must be submitted digitally in Microsoft Word format. A 100-word abstract of the paper may be used at the discretion of the editors.



**A Journal of
Salvation Army
Theology & Ministry**