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A Publication of The Salvation Army

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**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.

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

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# WORD & DEED

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# A Return to Holiness

*Word & Deed: A Journal of Salvation Army Theology and Ministry* enters its sixth year with the publication of this issue. Five years ago, the first issue of the journal was launched with the theme of the central doctrine of The Salvation Army. It is the theme with which we most clearly identify ourselves as a people of God—the doctrine of holiness. At that time we quoted William Booth, the Founder, to say:

Holiness to the Lord is to us a fundamental truth; it stands to the forefront of our doctrines. We write it on our banners. It is in no shape or form an open debatable question as to whether God can sanctify wholly, whether Jesus does save His people from their sins. In the estimation of the Christian Mission, that is settled forever, and any Evangelist who did not hold or proclaim the ability of Jesus Christ to save his people to the uttermost from sin and from sinning I should consider out of place amongst us.

The theme of holiness was the focus of the first two issues of the journal. Five years later, we return to this theme in the first two articles of this issue. We also offer the reader two articles on highly practical topics of contemporary relevance to the Army.

To begin, David Rightmire provides a close look at Samuel Logan Brengle's writings on the essential relationship between evangelism and the holy life; that is, holiness as viewed by Brengle as a prerequisite for partnership with God in the Kingdom work of evangelism. Rightmire helps many readers discover the

writings of Brengle for the first time, while encouraging others to rediscover Brengle's wisdom in its relevance to bringing those to faith in Christ. The article serves as a kind of preventive measure against the narrow understanding of Brengle as contributing only to a particular interpretation of holiness as a second work of grace. An increasing tendency for some has been to restrict Brengle to the dustbin of eccentricity and thereby miss the breadth and depth of his insight still applicable to the present day. Rightmire serves his readers by not only compiling but interpreting Brengle writings, making them more accessible in today's language. We print this important article as an extension of Rightmire's larger work, recently published by Crest Books, on the writings of Brengle titled *Sanctified Sanity*, which will be reviewed in the next issue of *Word & Deed*.

Lyell Rader continues the focus on holiness in a different style of writing with his piece titled "When Grace Dances: Re-embodiment of the Salvationist Holiness Testimony." Every generation must find its own language and images to capture its understanding of the Christian life. For some, Christian life is viewed as a journey of encounters with Christ and exposures to His grace; for Rader it is seen and shared here in the metaphor of the dance. With a richness of quotes and imagery, he uses poetry, narrative, and song to highlight the optimism of prior grace, universal atonement, human responsibility, goodness restored, the Father's world, social transformation, and final salvation—all themes of a Wesleyan-Salvationist theology and ministry. Rader eloquently expresses the thought "If there when grace dances, I should dance" and describes the physicality, rhythm, balance, and beauty of the Salvationist's dance in the re-embodiment of the Army's historic holiness testimony.

Ours is a relational theology, in which holiness is to be experienced personally and deeply but also lived out in intimacy with God and with each other relationally. This issue challenges us to discover points at which threads of truth intersect and strengthen the relational fabric of our Salvation Army orthodoxy (in the Rightmire and Rader articles) and orthopraxy (in the Brocksieck and Davisson articles) within the tapestry of ministry.

Harry Brocksieck provides the reader with yet a different style of writing, in which he systematically unpacks a Salvationist's perspective on marriage, divorce, and remarriage. This journey into ethical realms brings to light a highly contemporary matter with which the Christian community around the world is

presently wrestling. Discussion of this timely topic is benefitted by Brocksieck's practical, biblical exposition and commentary for Christian living. His insights and perspective may resonate with and stimulate the thinking of Salvation Army officers as well as pastors, chaplains, and counselors engaged in ministry.

Phil Davisson's article on Catherine Booth and female ministry rounds out the issue. It is Davisson's intention "to lay before the reader a common set of appeals to Scripture that refute contemporaneous objections to female public ministry." To this discussion Davisson adds other factors—from the relationship of Quakers to the Booths on the one hand to the Revivalists and the Booths on the other—that strongly influenced the perspective and public ministry of Catherine Booth. In so doing, we receive additional insight into the nascent conditions of the Army's practice of female ministry.

For five years, as editors we have strived to bring to the readership of *Word & Deed* book reviews that permit further study and illumination of themes in the stream of Salvation Army thinking. This issue offers three of interest and value. In the first, Dean Pallant examines an important work of The Salvation Army International Doctrine Council, *Servants Together: Salvationist Perspectives on Ministry*. Pallant summarizes each of the book's four sections, which state the "essential foundations upon which the character and culture of all Salvationist life" is based—Calling, Ministry, Scope of Leadership, and Character of Leadership. Not inclined to provide mere snapshots of the book's themes, Pallant also guides the reader around troublesome issues and questions not addressed by the book. Finally, he offers helpful suggestions as to how the book may be used.

Carol Seiler gives us a close look at the recent work of Pamela J. Walker, *Pulling the Devil's Kingdom Down*. In addition to highlighting the overall themes that Walker weaves throughout the book, Seiler emphasizes the tensions that the author presents as evident in the early Army—tensions between obeying Army authority and God's will, responding to strict hierarchy and the prompting of the Holy Spirit, gender issues, moving from Methodist to military governance, conflicts within the Booth family, and other tensions related to innovation, eccentricities of personalities, and matters of diffused organization and central control. While the author may not know enough about the internal dynamics of the Army to raise other critical questions, her writing provokes Seiler to do so with insight born out of experience. Seiler pays particular attention to Walker's discussion of

discussion of the working class and women's ministry themes critical to an unvarnished understanding of the early Army.

In Barbara Robinson's review of Andrew Eason's book, *Women in God's Army: Gender and Equality in the Early Salvation Army*, Robinson underscores the harsh, historical realities discussed in this starkly written study of women's place in the early Army. She rightly captures the tone and tenor of Eason's work when she confesses her own "visceral" reaction to the significant disconnect between early Army's radical rhetoric of gender equality and its woeful shortfall in actual practice. While Robinson raises the issue of Eason's difficulty in deftly handling relevant feminist theology, she applauds his ability to cover the range of influences, cultural and otherwise, that mute the Army's radical gender orientation. Also noteworthy to Robinson is Eason's multidisciplinary handling of the topic. This includes a sociological/statistical analysis leading to suggestions by Robinson that the book might be better titled "Women in God's Army: Gender and *Inequality* in the Early Salvation Army" and that its message might be uncomfortably close to the contemporary reality of today's Army.

We are grateful for the significant contributions of the journal's editorial board to the work and content of the journal in its first five years' and to the Commissioners' Conference of The Salvation Army in the United States for their ongoing support of the journal's existence. It is noteworthy that four editorial board members (Brocksieck, Seiler, Rader, and Robinson) are contributors to this issue's content.

It is our hope that the whole of this offering of articles and book reviews may be greater than the sum of its individual parts. With these contents juxtaposed alongside each other, the reader may achieve a synthesis of new understanding. At the very least, we may be able to affirm that our Christian faith, as experienced in international and local faith communities of The Salvation Army, reaches beyond social transactions and exchange. Holiness and its outgrowth in the Christian life cannot be worked up, purchased, or contrived. It is a dynamic, relational gift of grace, a dance with God, an infilling of the Holy Spirit that occasions our ongoing, sustained response to God's will by which our lives are transformed into the likeness of Christ and the essence of holiness.

JSR

RJG

# Brengle on Evangelism and the Holy Life

*R. David Rightmire*

Although the life and influence of Commissioner Samuel Logan Brengle (1860–1936) is well attested in Salvation Army history, his holiness theology has only recently been assessed in a systematic way.<sup>1</sup> Equally important to his influence as a holiness teacher, however, was his lifetime commitment to holiness evangelism. “Soul-winning” was directly related to his concern to lead people into the experience of entire sanctification, believing that holiness was the ultimate goal of salvation. In his practical advice to soul-winners, Brengle underscored the ethical dimensions of the holy life as providing impetus and motive power for effective evangelistic work. Emphasizing the need for revival in the church, he addressed the conditions and hindrances of such, viewing evangelism ultimately as a means of personal and societal transformation.

## The Importance of Soul-Winning

Of all Salvation Army activities, Brengle believed in the priority of evangelism. He wrote:

We may be sweet singers, eloquent and moving preachers, skillful organizers, masters of men and assemblies, wizards of finance, popular and commanding leaders, but if we are not soul-winners, if we do not make men

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*Dr. R. David Rightmire is professor of Bible and Theology at Asbury College in Wilmore, Kentucky. His book Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle was published in April by Crest Books, an official publishing arm of The Salvation Army.*

and women see the meaning and winsomeness of Jesus, and hunger for His righteousness and purity, and bow to Him in full loyalty, then one thing, the chief thing . . . we lack.<sup>2</sup>

He maintained that the role of the evangelist involved "winning souls from sin . . . and the binding of them in vital union to Christ . . . making them channels of His saving grace to others." The importance of this task can be discerned by the place Paul gave to it when he mentioned the various orders of ministry, placing the evangelist "next to the apostles and prophets and before the pastor and teacher."<sup>3</sup>

Brengle especially emphasized the importance of the itinerant evangelist's role in relation to other Army ministerial functions:

The Evangelist or Campaigner is the man who probably more directly than any other labors to accomplish this great work [soul-winning]. The Corps Officer, the Divisional Commander, the Departmental Officer, the Commissioner, has many executive and administrative duties which do not bear so directly upon the saving of men as does the work of the Campaigner. Their work is a vitally essential work in preparing the way for and conserving the work of soul-winning, but much that they do bears only indirectly upon the Salvation of men. The Campaigner's work, however, is direct, immediate, unchanging. . . . His sole burden, his one responsibility, is for the souls of men.<sup>4</sup>

Although insisting that evangelists be a humble, Brengle held that such persons should "magnify" their office. Possessing no authority to command others or administer great business, the itinerant evangelist "has spiritual authority, the authority that eternal truth bestows."<sup>5</sup> Such evangelistic ministry needs the support of the church. In dealing with the "Campaigner's reception," Brengle indirectly reveals his own yearning for encouragement and support:

Finally, this lonely man, coming to a Division and Corps, with no power to command, but only to preach and pray, to help and inspire and to seek the lost, should be received as the messenger from God, and supported by love and prayers and understanding sympathy and helped in his mission in every possible way, that Christ may be glorified, souls won . . . and all comrades quickened and sanctified.<sup>6</sup>

Even though soul-winning can take place in a number of forms, Brengle valued preaching as the chief method of evangelism. The effectiveness of such preaching, however, was directly related to the anointing of the Spirit.

No man is equipped to rightly preach the Gospel, and undertake the spiritual oversight and instruction of souls, till he has been anointed with the Holy Ghost. . . . But without this Presence great gifts and profound and accurate learning are without avail in the salvation of men. . . . It is for men need . . . and when they get it, and not until then, will they preach with the Holy Ghost . . . and surely men shall be saved.<sup>7</sup>

Brengle insisted that Spirit-anointed preaching was not foolish. On the contrary, it is reasonable, persuasive, scriptural, and the source of spiritual healing and comfort. It is reasonable, in that "it takes account of man's reason and conforms to the dictates of common sense. . . . God is the Author of man's intellectual powers, and He endowed him with intellectual powers, and He endowed him with reason, and the Holy Spirit respects these powers, and appeals to reason when He inspires a man to preach to his fellows."<sup>8</sup> It is persuasive, not only with regard to the intellect, but also the religious affections. It is scriptural:

The Gospel is not opposed to natural religion and reason, but it has run far ahead of them. It is a revelation from God of facts, of grace and truth, of mercy and love, of a plan of redemption that man could not discover for himself. And this revelation is recorded in the Scriptures. . . . It shows us Jesus Christ and the way by which we come to Him, and through Him get deliverance from sin and become a new creation. . . . The Holy Spirit makes the word alive . . . and He applies it to the heart of the hearers.<sup>9</sup>

And finally, "this preaching is healing and comforting. . . . It warms the heart with love, strengthens faith, and confirms the will in all holy purposes."<sup>10</sup>

For Brengle, the indispensability of the Spirit for preaching is illustrated in the life of the apostle Paul, as evidenced in certain spiritual characteristics:

The preacher must be more than a man—he must be a man plus the Holy Spirit. Paul was such a man. He was full of the Holy Spirit. . . . In the second chapter of the first of Thessalonians, he gives a picture of his character and ministry which were formed and inspired by the Holy Spirit. . . . He was a joyful preacher. . . . He was a bold preacher. . . . He was without guile. . . . He was not a time-server nor a covetous man. . . . He was not vainglorious, nor dictatorial, nor oppressive. . . . With all his boldness and faithfulness he was gentle. . . . Finally, Paul was full of self-sacrificing love.<sup>11</sup>

Even apart from preaching, Salvationists have opportunities for witness through word (personal testimony) and deed (lifestyle evangelism). Brengle

especially sought to encourage those within the musical forces of the Army to recognize their opportunities and responsibilities in this regard. He believed that Salvation Army music had the chief function of aiding evangelism: "The Salvation Army bands are different from all other bands in that they play for a purpose. The great high purpose of the Salvation Army bands is to glorify God and to blow salvation into the people in the open air. . . . The object of the band is to help us win souls in the open air. . . . Every band ought not only to be a musical organization, but ought to be a praying organization."<sup>12</sup>

In a letter to an Army bandsman, Brengle noted the rapid development and excellence of Army banding, and added:

Especially have I prayed that you, each one of you, may be as ambitious to excel in spirituality and the finest Salvationism and Christ-likeness, as you are to excel as instrumentalists, and that you may encourage each other in spiritual things as earnestly and successfully as you do in things musical. . . . So I pray that you may not become standardized in your experience, for that will mean that you all sink to a common dead level of mediocre spirituality, with no passion for souls. . . . I verily believe that the bandsmen of the country, working together, could start such revivals in the Army as we have not known for many years.<sup>13</sup>

That this concern was ongoing, is reflected in a letter written to Bandmaster George Foster, dated August 17, 1935. After expressing regret for not being able to attend the Old Orchard Beach Camp Meeting due to failing health, Brengle wrote of his desire for Army banding to have a soul-winning priority:

I have been wondering if you couldn't get the band boys to set for themselves a target of twenty-five or fifty souls for the camp meeting, and send those who are not required to play during the prayer meeting, down into the audience to fish? If they went in twos and tackled their man or boy, I believe they could easily lead twenty-five or fifty or maybe 100 souls to the Lord. . . . I remember twenty-five or thirty years ago, when the Staff Band from New York did some of the best fishing that we had at Old Orchard, and I would like to see all our bandsmen giving themselves up to this kind of work. They play wonderfully. I rejoice every time I think about them, but what a soul-winning brigade they might be if they each and all prayed much about it, and set themselves with full purpose of heart to bring a multitude to Christ.<sup>14</sup>

Bregle not only had a concern for bandsmen to recognize their evangelistic responsibilities, he also had similar words of advice for the choral groups of the Army. In "A Plea for Soul-Winning Songsters," he wrote: "O songsters, I plead with you to pray before you sing and while you sing, asking God that the people may not think of you, nor see you when you sing, but see only Jesus!"<sup>15</sup>

Bregle defended the importance of child evangelism, believing that Jesus' call to children's ministry was marked by "a heart full of tender love and sympathy for the little ones."<sup>16</sup> His suggestions to soul-winners on ministering to children reflect an understanding of the developmental stages of faith-formation:

Children are not hard to reach with the gospel, if the soul-winner will be simple and use common sense in dealing with them. . . . And yet effort must be put forth ceaselessly to win them, and keep them after they are won. . . . The first thing necessary is to believe in the possibility of the conversion of the children. . . . Second, since they can be won, you must make up your mind that you will win them. . . . Above all, you must be simple and make things very plain for the children. . . . Love will help you. . . . But after we have done all, we must remember that they are only lambs, not sheep . . . that they are in the formative state . . . that they have a personality and individuality of their own; that they are not always willing to take a simple word of their elders, nor to yield to admonition and instruction, but desire to prove their powers.<sup>17</sup>

In summing up his advice to soul-winners with regard to child evangelism, Bregle wrote: "Seek help from God. Get all the help you can from others. . . . Study the best books you can find on the subject. . . . Try to put yourself in the place of the child. . . . But, above all, have a heart full of tender love and sympathy for the little ones. . . . They will feel your love and respond to it, and so you can point them to Jesus."<sup>18</sup> Bregle maintained that little children are not only loved of God and capable of responding to such love, but that such young converts could be effective soul-winners themselves. He wrote: "Again and again, I find that when the children give their hearts to Jesus they become very ardent little workers to win others. . . . Next to the joy of getting the children saved is the joy of setting them to work and seeing the gladness that comes to them when they have won a soul."<sup>19</sup>

## Prerequisites for Soul-Winning

Brengle believed there were certain general prerequisites for soul-winning, that if followed, would bear fruit:

If my heart is right with God . . . [that is, I] exercise unwavering faith . . . no longer love the world . . . [am] willing to bear the reproach of Christ . . . preach the truth . . . [engage in] much private prayer and Bible study . . . [do] not shrink from dealing faithfully with souls . . . wait on God much for a message and get it direct from Him . . . no longer seek to please men . . . [then] I am bound to see souls saved and sanctified.<sup>20</sup>

Key to such equipping was God's calling. Brengle maintained that the word of the Lord calls, equips, and empowers the obedient Christian to self-sacrificial, world-transforming love, manifest in soul-winning.<sup>21</sup> Such a calling, however, must be responded to and not resisted. Brengle wrote:

God chooses His own workmen, and it is the office of the Holy Spirit to call whom He will to preach the Gospel. . . . An no doubt, He *leads* most men by His providence to their life-work; but the call to preach the Gospel is more than a providential leading; it is a distinct and imperative conviction. . . . The man whom God calls cannot safely neglect or despise the call. He will find his mission on earth, his happiness and peace, his power and prosperity, his reward in Heaven, and probably Heaven itself, bound up with that call and dependent upon it. . . . But if he heeds the call, and cheerfully goes where God appoints, God will go with him; he shall nevermore be left alone.<sup>22</sup>

Brengle often likened evangelism to the agricultural metaphor of sowing and reaping. He believed that the "whitened harvest fields" were the result of six forms of "sowing" that the Army had been involved in since its beginning. In this category he included "*tears* shed for a lost world," the Army's *prayers* "for the salvation of the world," its "*testimonies* . . . to the forgiveness of sins, the witness of the Spirit and the comforts of the Holy Ghost . . . to the incoming of the Holy Spirit, to love made perfect, to answered prayers, to Divine guidance . . . to healings . . . to deliverance from temptation; the "*songs* of the Army" that "soften the heart . . . interest, alarm, convict, convert, assure, comfort, correct, inspire, guide, instruct, and illumine"; "its *literature* filled with burning messages of love,

yearning appeals, faithful warnings, thrilling experiences and patient instructions"; and "the immeasurable influence of *saintly lives* in shops and mills and offices and stores, in mines and kitchens." With such preparatory seed-sowing, "the harvest is at hand, waiting for the reapers."<sup>23</sup> Bregle stressed the present responsibility of "reaping," requiring soul-winners who have, with volition, determined to join the "harvest," individuals who have consecrated themselves to this work and are willing to give of themselves sacrificially to this task.<sup>24</sup>

Therefore, obedience to God's call is one of the secrets of successful soul-winning. Elaborating on this "secret," Bregle wrote:

This obedience must be prompt. . . . Once the soul-winner knows the Master's will he should not delay to fulfill it. . . . This obedience must be exact. . . . This obedience must be courageous. . . . Do you ask how a man can get such a spirit of courageous obedience? I answer by dying . . . to selfish interests, to the love of praise, to the fear of censure, and to the hope of reward in this world, and by a daredevil faith in the reward that God will give in the world to come; by a steadfast looking unto and following Jesus; by constraining love, and a constant comparison of time with eternity. This obedience must be glad. . . . It is a glad love-service that God calls us to; and once we are wholly His, and the Comforter abides in us, we shall not find it irksome to obey, and by obedience we shall save both ourselves and others to whom the Lord may send us.<sup>25</sup>

Spiritual leadership, as a gift of God, is to be sought, exercised, and nurtured by those called to be soul-winners. "The soul-winner must have the power of spiritual leadership . . . [which] is not won nor established by promotion, but by many prayers and tears. Spiritual leaders are not made by man . . . but only God. . . . It is not long service and experience that makes spiritual leaders, but vigorous spiritual life."<sup>26</sup>

More specifically, Bregle viewed the experience of entire sanctification and faithful prayer as requisite for fruitful evangelism. In terms of the former, he firmly maintained that perfect love was the secret to effective and fulfilling ministry. Reflecting on the life and ministry of William Booth, Bregle wrote:

Our blessed General, now glorified, served the Lord and his fellowmen for sixty-eight years with ever-increasing ardor and flaming zeal, constrained by the love of Christ. It kept him praying, believing, thinking, planning,

devising, sacrificing, toiling to the very end. And so it will any man who cultivates it, who does not frustrate it. It will lead us to much prayer. . . . It will lead us to study and think and meditate as to how best we can promote His interests. It will lead us to labor largely and sacrifice freely and always for His dear sake. It will make us patient with our fellow-men, because He died for them. . . . It will make us diligent, patient, joyous students of His word, that we may find out His will and do it. . . . It will give us instant power over the Tempter, for love to Christ will make us hate sin. . . . It will make us soul-winners out of us. . . . Here is the secret of joy and peace and victory—the love of Christ constraining us. How shall we get it, you ask? At His dear feet, in utter self-abandonment to Him and with simple, unquestioning, obedient faith.<sup>27</sup>

In addressing the spiritual prerequisites of the soul-winner, Brengle provides a biblical basis for personal knowledge of Christ in justification, regeneration, adoption, and entire sanctification.

Every soul-winner . . . has had a definite personal experience of salvation and the baptism of the Holy Ghost, which brings him into close fellowship and tender friendship and sympathy with the Savior. . . . This must be a definite experience, that tallies with the Word of God. Such only can give the power and assurance which will enable you to lead and win others. . . . The experience that makes a man a soul-winner is two-fold: 1. He must know that his sins are forgiven. . . . He must have . . . a restful consciousness that he has been adopted into God's family. . . . 2. He must be sanctified; he must know his heart is cleansed, that . . . all unholy tempers are destroyed by the Baptism of the Holy Ghost.<sup>28</sup>

In reflecting on Acts 14:1, which speaks of the fruitful preaching of Paul and Barnabas in Iconium, Brengle discerned that their homiletical secret was three-fold: "their manner," "their matter," and "their spirit." Ultimately, however, their manner and subject matter were conditioned by their "spirit," which was crucial in effectively communicating their message. "The manner may be acceptable and the message true, but if the spirit of the speaker be not right, there will hardly be a 'great multitude' of believers." Brengle understood preaching in a right spirit as a direct result of entire sanctification: "Oh, it was a bright faith and a burning love that set on fire the spirits of these men! And I think this Christlike spirit molded their manner and made them natural and gentle and strong and true and intense with earnestness."<sup>29</sup> Not only does holiness equip the soul-winner, but it

also provides the proper motivation for evangelism. In relating his experience of entire sanctification, Bregle wrote, "The Holy Spirit took possession of my yielded, open heart. Christ was revealed in me and a great passion for the saving and the sanctifying of men burned within me."<sup>30</sup>

Bregle understood the task of evangelism to involve costly discipleship. He described the secret to revival in terms of the soul-winner's humility, self-denial, and willingness to submit to the pathway of the cross: "Some one, no longer trying to save himself or to advance his own interests, dies . . . to self, to the world, to the praise of men, to the ambition for promotion, for place, for power, and lives unto Christ, lives to save men, and the awakening of sinners comes."<sup>31</sup> For Bregle, holiness makes this costly devotion possible: "So then the cost of winning souls includes the price that must be paid for a pure heart. I must be clean."<sup>32</sup> It is important to note that not only is sanctification a prerequisite for the soul-winner, but it is the ultimate goal of evangelism. Bregle saw the need to lead converts into the pathway of holiness, but "we do not really win them until we constrain them to follow us, as we follow Christ, through death—death to sin, death to the flesh and the world, into newness of life unto Holiness."<sup>33</sup>

When asked if there was a special message for the present age, Bregle replied that holiness, understood as the experience of the love and grace of God by the indwelling presence of the Holy Spirit, was relevant for every age. He understood, however, the importance of holy living in communicating the gospel effectively. Bregle believed that worldwide evangelization was not dependent on a new message but on holy lives: "We ourselves must be burning, glowing messengers. It is the man even more than the message that wins men."<sup>34</sup> A reason for this, according to Bregle, is that the experience of holiness creates within the soul-winner a love for souls. "Love for Jesus Christ and love toward everybody for His dear sake is Heaven begun below. To this heaven of love He now calls us, and into this heaven of love He now brings us, and through this little heaven He fits us for, and brings us to, the infinite, eternal heaven of love beyond the grave."<sup>35</sup>

Bregle maintained that holiness increases the desire to save souls. In fact, "the zeal of a man with a clean heart, full of the Holy Ghost, increases year by year." Such zeal for the salvation and sanctification of souls, leads to practical action, as the sanctified evangelist takes every opportunity to witness to others. "Holiness makes it easy for him to do this. He loves to do it. He finds that as he

follows the Spirit, the Lord fills his mouth with truth, and gives him something to say."<sup>36</sup> Thus, for Brengle, the experience of entire sanctification finds its chief expression in holiness evangelism. He maintained that "holiness not only makes us eager for the salvation of sinners, but fills us with unutterable longings for the perfecting of the saints. We want to see 'every man perfect in Christ Jesus.' I have never known anyone to get the blessing, without this desire following."<sup>37</sup>

In recognizing that Kingdom work is beyond human ability and totally dependent on the presence and power of the Holy Spirit, Brengle wrote:

When the Holy Spirit is allowed the right of way within us, He will fill our hearts with peace, as he leads us to trust fully in Jesus. He will shed abroad love in our hearts. . . . He will fill us with a passion for righteousness, which burns like flame, and at the same time fills us with pity and compassion for the unrighteous. He will help us believe for the impossible because we are linked up with Him with whom all things are possible. . . . He will help us to win good success in our work, and at last find ourselves at home for ever in Heaven with the souls we have won for Him.<sup>38</sup>

In this regard, Brengle treated the issue of casting out devils, not so much as the exorcism of demonic spirits, but as the convicting power of the Holy Spirit made manifest through the sanctified soul-winner. He qualified "Satanic possession" as that "which manifests itself in pride, quickness to take offence, jealousy and suspicion, shame of the Cross, covetousness and selfishness, evil temper and ungodly ambition. Surely power to reveal these hiding places of the devil, and to cast him out . . . is needed, and ought to be coveted by every soul-winner." Brengle further defined the nature, appropriation, and exercise of this power:

1. It is the gift of God. . . . It is none other than the power of the Holy Ghost manifesting itself in perfect love, dwelling in meek, lowly, believing hearts. 2. To have this gift we must have a definite, present, conscious experience of uttermost salvation through faith in and union with Jesus. There is no substitute for faith in this matter of saving men, of dislodging evil and casting out devils. . . . We must *exercise* faith. Passive faith will not do; it must be active. . . . Such faith is perfected in us by the Holy Spirit in response to hearty obedience and in answer to many prayers.<sup>39</sup>

Thus, holiness, understood as the indwelling presence and power of the Holy Spirit, is absolutely essential for Kingdom-building ministry. Although viewing entire sanctification as fundamental to effective evangelistic work, Brengle also

realized that an ever-increasing need for power in Christian ministry requires on-going renewal. "To do God's work we must have God's power. The soul-winner receives this power when he is sanctified wholly and filled with the Spirit, and he need never lose it. But while the Holy Spirit abides with the believer, there yet seems to be need for frequent renewals of the power He bestows."<sup>40</sup>

Brengle had much to say about prayer as a prerequisite for effective soul-winning. He believed that "all great soul-winners have been men of much and mighty prayer, and all great Awakenings have been preceded and carried out by persevering, prevailing knee-work in the closet." Brengle illustrated this from the lives of Jesus, Paul, Luther, Knox, Baxter, Wesley, Brainerd, Edwards, Livingstone, Finney, and Booth, claiming that "God has not changed. He waits to do the will of praying men." Brengle thus exhorted Salvationists to spend time in prayer if they would be effective evangelists. He noted, however, that there are hindrances to engage in such revival prayer and understood such to include "wicked spirits," "sluggishness of the body and mind, caused by sickness, loss of sleep, or too much sleep, overeating," and "failure to respond quickly when . . . led by the Spirit to go to secret prayer."<sup>41</sup> In dealing with how to prepare for an evangelistic service, he reminded his readers that the saving presence of Christ in their meetings is not to be presumed upon but earnestly sought by prayer:

Now Jesus is ready and willing to go up to every camp Meeting and convention and council and indoor and outdoor Meeting in all the land, and make His personal presence felt by every saint and Soldier, but each one must seek Him. . . . Oh, that we may always make sure that He is with us, and not to take it for granted, else we shall find we have been going on a fool's errand without Him.<sup>42</sup>

Brengle asserted that prayer was an avenue through which spiritual blessing and power were received; hence, the need for constant prayer in evangelistic work. Such prayer must be "definite" and "bold," "importunate, persevering," "for the glory of God, and according to His will."<sup>43</sup> To answer the question how a soul-winner should pray, Brengle responded: "In faith, believing, with utter confidence in the sympathy and present help of the Heavenly Father who loves us, of the Savior who has died, but ever lives and intercedes for us before the throne, and of the indwelling Comforter who is ever on our side, waiting to help us. So pray expectantly, and then have watchful patience."<sup>44</sup>

## Practical Advice in Soul-Winning

As practical advice,<sup>45</sup> Brengle emphasized synergistic strategies in evangelism, recognizing the divine initiative as well as human responsibility:

God loves sinners, and the Holy Spirit is always waiting and seeking to find them off guard and surprise them with salvation. . . . To some hearts we must lay siege, and with many arts, wiles and secret prayers, public assaults and tender entreaties, and solemn warnings and steadfast faithfulness, work to win them, and if we do not lose heart and hope, we shall seldom fail. The Lord is with us. Others are like ripe fruit, ready to be picked at any time, only we must be always about the Master's business and not let the ripened fruit spoil for lack of picking.<sup>46</sup>

In soul-winning, Brengle was careful to "let God be God," and he encouraged others to approach the task of soul-winning unapologetically. In a letter to Lily in 1887 Sam stated, "But I find that often . . . we drive the sword of truth into them and then we are tempted to say some right thing, something pleasant, agreeable, immediately, to save our own reputation for goodness or cleverness; or we are filled with fear lest we have unnecessarily offended them, instead of trusting God and leaving them alone with their own thundering consciences."<sup>47</sup>

Despite his call to unapologetic evangelism, Brengle's methods evidence sensitivity and Christlike consideration toward those being evangelized. This is illustrated in his article, "How to Win the Jews to Christ" (1929), which is all the more remarkable for its pre-Holocaust sensitivity to the Jewish plight:

It is not an easy matter for the Jew to accept Christ Jesus as the Messiah. It means for him a much heavier and sharper cross than for the Gentile. Therefore he should be approached: 1. With sympathy and Christlike love. He has seldom been loved by Christians as he should be loved. He has been despised. He has been hated. He has been feared. He has been snubbed and persecuted, but he has not been loved and sought with Christlike affection. . . . 2. He should be approached in a prayerful spirit and in entire dependence upon the Holy Spirit. . . . 3. He should not be approached with wordy argument, but, rather, with glad testimony to our own experience of Christ, and he should be urged to seek the experience for himself. . . . Our expectation and hope to win him should not depend primarily upon argument, but upon experience, and our appeal should not be so much to his intellect as to his heart, to his conscience, and his will.<sup>48</sup>

Although he urged a certain sensitivity and a measure of accommodation in evangelism, Brengle warned against “misrepresenting God.” Soul-winners must maintain a balanced, scriptural representation of God’s wrath and mercy:

If we are to win souls and save our own, we must not distort the picture of God’s character which we hold up to view. . . . Some religious teachers misrepresent God by making Him utterly savage and cruel . . . others misrepresent God by making Him appear as a sort of goody-goody God, who fawns upon sinners with mawkish sympathy. . . . The truth lies between these two extremes. There is mercy in God, but it is mingled with severity; there is wrath in God, but it is tempered with mercy. The great soul-winners from Bible times till now have recognized this; they have held an even balance between the goodness and the severity of God, because the Bible does so; and the Bible . . . is the only . . . authoritative representation of God.<sup>49</sup>

With regard to evangelistic work, Brengle differentiated between the kind and application of truth needed by unsaved, saved, and sanctified individuals. Soul-winners need spiritual discernment to know what truth is needed, and when such should be applied. Once converted, a person “should be instructed as to the nature and extent of the consecration that is expected of him, and he should be urged and . . . encouraged to make this consecration.” Further, the saved individual “should be instructed as to the fact of inbred sin which he will soon find stirring within him, and the importance and possibility of having the enemy cast out. Holiness should be presented to him, not so much as a stern demand of a holy God, as rather his glorious privilege as a child of our Heavenly Father.” Brengle explained the relational dynamic of entire sanctification in terms of “yielding to the Heavenly Bridegroom,” and “fall[ing] . . . desperately in love with Him by the incoming Holy Spirit.” He warned officers to so live out their sanctification that others will understand full salvation as an “experience of perfect love” rather than a “legal experience.”<sup>50</sup>

With regard to leading people into entire sanctification, Brengle gave practical advice of how to encourage people to “make an everlasting and uttermost consecration of their all to God” in seeking and waiting for the experience of entire sanctification: “Show them that they must perfectly submit to God . . . that they must perfectly trust Him, and rest on His promises now for present cleansing from all sin. That having perfectly submitted to Him, and perfectly trusted Him, they must now keep steadily looking to Him for power to obey, and also for the

filling of their hearts with the fire of perfect love."<sup>51</sup> Not only did Brengle encourage others to faithfully preach holiness, he also realized the danger of professionalism in the pulpit. In a letter to Lily written in 1887, he wrote:

There is a danger of becoming a merely professional Holiness teacher, having the form without the power, becoming a man of words, words, words, without any Spirit. . . . The dear Lord has greatly blessed me . . . by showing me that the way to overcome this danger was to pray short, simple, earnest little prayers in public, pray much in private, and to speak what He gave me, and to cease speaking when the Spirit ceased prompting me. This means a close walk with God, and a most careful hearkening to the softest whispers of the Spirit.<sup>52</sup>

Itinerant evangelists or "Specials" were given advice as to "what they should do, avoid, and be." A Special should:

- gird and equip himself for his work,
- set apart an hour in the early portion of the day to get alone with God and pray,
- read, and
- watch and pray and give diligent heed to make His conversation and spirit in private a mighty auxiliary to His public work.

A Special should avoid:

- spiritual, mental and physical indolence,
- spiritual pride,
- thinking he could be just as successful out of the Army as he can be in it,
- gossip,
- novels and too much time reading newspapers,
- over-eating,
- over-sleeping,
- murmuring and complaining,
- making hasty judgments,
- covetousness and anxiety about the future, and
- working beyond his strength.

And finally, a Special should be:

- a man of God,
- an ambassador of heaven,
- a watchman (*Ezekiel 3:17-21*),

- a shepherd, who feeds without fleecing the lambs and sheep of Jesus, and
- a thorough Salvationist, a living embodiment, a faithful exponent of the Army's principles.<sup>53</sup>

Another danger the soul-winner must avoid stems from an imbalanced expression of the light and love of holiness. Brengle wrote:

Sanctification floods the soul with great light and with great love, and thus subjects the possessor to two great and opposite temptations and dangers. If the sanctified man leans to the side of light, he is likely to become critical and faultfinding. . . . On the other hand, if he leans to the side of love, he is likely to be too lenient, too easy. . . . To keep in the middle of the way in a blaze of light without becoming critical and harsh . . . and in fulness of love without being soft and weak . . . is the problem every sanctified soul must solve in order to keep the blessing and be increasingly useful.<sup>54</sup>

In lamenting the decline of the soldiers' and the Friday night holiness meetings (as a means of spiritual nurture), Brengle warned:

A Holiness meeting is not one in which to club people, or skin them. . . . It is rather a meeting to show them their wondrous heritage in Jesus. You need not condemn them. Just show them what Jesus has for them till they see how far short they fall, and they will condemn themselves and seek the blessing. . . . But where these meetings are neglected, Soldiers become careless, stingy, self-indulgent, ready to neglect duty and make excuses for unfaithfulness; while Officers, feeling that Soldiers are not up to the standard, are likely to become harsh and critical and full of complaints; or else they sink to the level of the Soldiers and become light and frivolous and worldly, and thus the whole tone of the Army is lowered.<sup>55</sup>

Brengle underscored the need for soul-winners to be involved in the nurture and growth of their converts, by means of the motive-power of love: "There is a danger of spending far more effort and care in getting people to the Penitent-form than in keeping them after they are there. Soul-winners are not spiritual incubators, but fathers and mothers in the faith with all the measureless responsibility not only for saving souls, but of keeping them after they are saved."<sup>56</sup> He outlined a number of ways this could be accomplished. Converts need to be visited, to be encouraged to read Scripture and other devotional literature, to be taught how to pray, and urged to pray as a regular practice. They are

to be taught how to exercise faith in the context of temptation, to engage in spiritual warfare for souls, and they are to be encouraged to pursue holiness. With regard to the latter, Brengle wrote: "They should be patiently, tenderly, firmly led into the experience of sanctification or, as it is otherwise known, 'perfect love.' They must not be allowed to stop at consecration, but pressed on into a definite experience of full salvation."<sup>57</sup> Ultimately, love is the one thing needful for "keeping the flock," and soul-winners need to be baptized by holy love in order to "feed the sheep" with Christlike care.<sup>58</sup>

Although he insisted that a faith-filled and love-inspired and impelled message is essential to effective evangelism, Brengle was also concerned about the demeanor of evangelistic workers after worship services, pointing out that frivolous and jesting behavior by the preacher after the meeting, undermines the effectiveness of the sermon, in that it diminishes the gravity and seriousness of the spiritual atmosphere of the moment. He exhorted officers to allow the Holy Spirit to so control their behavior, "that those who got a blessing in the meeting shall not lose it, but rather have it increased after the meeting."<sup>59</sup>

In enumerating the reasons why soul-winners should "deal gently" with sinners and backsliders, Brengle emphasized the need for holiness as expressed in Christlike compassion. This is only possible as the effectual outworking of the mind of Christ expressing itself in the fruit of the Spirit. Brengle wrote:

We should deal gently with them in order that we may be like Jesus . . . lest we ourselves grieve the Spirit and become backsliders . . . that we may save the backslider. Jesus loves him still, seeks him continually, waits to forgive him and cleanse him and to restore to him. . . . But gentleness is not inconsistent with great firmness and unswerving loyalty to the truth. . . . But how shall one who has not this spirit of perfect gentleness secure it? It is a fruit of the Spirit, and is to be had only at Jesus' feet. . . . It is given to be like Him in these heavenly tempers and dispositions. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).<sup>60</sup>

Brengle encouraged evangelists not to be discouraged with small numbers in attendance at meetings. In his article entitled "On Preaching to the Few," he wrote of the potential of those attending such services:

The smallest crowd may have immeasurable possibilities in it. A Luther, a Wesley, a William Booth may be looking out through the eyes of some

little child or some awkward, shy, or mischievous adolescent boy. . . . Sometimes we reach them indirectly. We get some nobody saved and God uses that nobody to reach somebody who becomes "great in the sight of the Lord." Let us have no hesitancy in permitting our spiritual imagination to reinforce our faith and enkindle our hope.<sup>61</sup>

Zeal for soul-winning was one result of the experience of entire sanctification. But just as there is a proper evangelistic zeal, Bregle warned against an improper form. He identified various types of zeal which should be avoided: "Partial zeal . . . [is] frequently seen in those who violently attack one kind of sin, while probably they themselves are secretly indulging in some other sin. . . . Party zeal . . . takes the form of excessive sectarian and denominational zeal, and makes bigots of men. . . . The zeal of ignorance . . . [is] being ignorant of God's righteousness, and going about to establish . . . [one's] own righteousness." On the other hand, "true zeal" finds its source in knowledge "from above" and includes "knowledge of the dread condition of the sinner without Christ" and "knowledge of the unspeakable gift of God, of the possibilities of grace for the vilest sinner." Such zeal is marked by faithfulness to Christ and the spiritual nurture of souls (characterized as leading others into the experience of holiness). Also, "true zeal is sacrificial," as soul-winners follow in the pathway of the cross.<sup>62</sup>

Bregle's practical advice to soul-winners included suggestions on how best to use time, what to study, how to maintain physical health, and the proper attitude toward money. In terms of time management, he urged soul-winners to make holy use of their time. In spelling this out, Bregle wrote:

The soul-winner must value time. . . . To redeem time is not to be in a feverish hurry, but to make prompt, steady, quiet use of the minutes. . . . It takes no more time to ask a man about his soul than about his health; but it will require more love, and prayer, and holy tact . . . and these the soul-winner must have. . . . Finally, if you would redeem the time, keep a conscience void of offence, keep your soul at white heat with love for Jesus and the dying world.<sup>63</sup>

Bregle also emphasized the importance of studying Scripture, Christian literature, and the religious experiences of other Christians for soul-winning.

No man or woman need hope to be a permanently successful soul-winner who is not a diligent student of the truth, of the will and ways of God, of

men, and of methods. . . . The first thing and the last thing to be studied is the Bible. . . . He (the soul-winner) must become full of the thought of God. . . . But the soul-winner must not study it simply that he may preach, but that he may himself live by it. . . . Besides the Bible the soul-winner ought to lay out a course of reading for himself, and stick to it, reading a few pages each day. . . . The soul-winner should study not only books but men and methods . . . by close, personal, private conversation with, and inquiry about the religious experiences of the Christians around us.<sup>64</sup>

Brengle also advised soul-winners on the relation of physical wellness and spiritual vitality concerning soul-winning. "The soul-winner must take every proper care of his body, yet without everlastingly coddling . . . and pitying himself. This is his sacred duty. The body is the instrument through which the mind and soul work in this world." Brengle gave practical advice concerning proper rest, diet, and exercise, using John Wesley and others as models to follow. Not only is the soul-winner's physical stamina affected by proper care of the body, but there are also psychological benefits: "The man who never relaxes, however religious he may be, is likely to become morose, irritable, impatient, and . . . become melancholy and full of gloom. . . . In other words, there must be rest. . . . Eating and drinking may not seem to have anything to do with soul-saving, but nevertheless they have." For those already suffering from illness or poor health, Brengle shared from his own experience: "Personally, I have suffered much from broken health, exhausted nerves and sleepless nights, and at one time feared lest my work was done; but by prayer and care I have been so far restored to health and strength that I can work six days in the week with all my might, sleep like a kitten, and digest my food fairly well."<sup>65</sup>

In the area of finances, Brengle encouraged evangelists to trust God for their daily provision and not be distracted from the task of soul-winning:

The soul-winner to be successful must not be over-anxious about money affairs, but must laugh at the devil and all his fears, and count God faithful, trusting Him to supply all his needs. . . . This freedom from worrying anxiety is the privilege and duty of all soul-winners. . . . The soul-winner must not be anxious about his bread, must beware of covetousness, and must seek to save souls.<sup>66</sup>

## Revivals

Bregle, as a "Spiritual Special" promoted religious revivals for most of his ministry. Because of this interest, his writings are replete with references to revivalism.<sup>67</sup> In response to the question of whether there was a special message for soul-winning in the present age, Bregle underscored love-transformed living as the common catalyst of revivals in every age. He used the ministries of Martin Luther, George Fox, John Wesley, and William Booth as examples, writing: "Each one of these men first got a definite burning experience of redeeming love and grace, that filled his own heart with peace, with flaming love to God, restful confidence in Jesus, tender compassion for his fellow-men, and then, after diligent searching of Scripture, and after much prayer, he spake as he was moved by the Holy Ghost."<sup>68</sup> Thus, for Bregle, love-transformed persons were the most effective message (and soul-winners) for any age. "Our problem," he wrote, "is not so much to find a message for the age, as to keep the beaming joy, the glory, the radiance and burning love which are found alone in looking long and daily into the face of Jesus . . . joyously embracing the cross and following Him."<sup>69</sup>

Bregle often expressed his conviction of a worldwide revival being possible. In an officers' councils at Old Orchard Beach, Maine, in the summer of 1933, he urged that a revival be sought throughout the Army world. This emphasis became a regular feature in his literary contribution to the *War Cry* as well as other Army periodicals. In "A Revival in Every Salvation Army Corps" (one of several reprintings), Bregle took his lead from the life and times of the prophet Habakkuk, calling the Army to revival. Reflecting on Habakkuk 3:2, he wrote:

Shall we not take up his plea? Do we not need, can we not have, a revival in every Corps of the Salvation Army world? Oh, how I want to see it before I die! The need is great! The times are out of joint. The whole world is in the midst of one of the major crises of all historic times. A vast revolution is taking place in economics, in politics, in morals. . . . Everything that can be shaken is being shaken. . . . We need a revival. It is the greatest need of our times. The Church needs it. The Army needs it. The world gropes in darkness and confusion for want of it, and sinners perish without it.<sup>70</sup>

Brengle maintained that such a revival would result in the restoration of a reverent fear of God and a sense of sin, a renewed appreciation for God's moral law,<sup>71</sup> and the manifestation of the love and power of the Holy Spirit. He wrote: "We need a revival that will make men stand in awe of the moral law. . . . We need a revival that will quicken the sense of moral and spiritual responsibility to God where it exists, and restore it where it is lost. We need a revival to reveal to our people the mighty love and energies of the Holy Spirit and their own capacities for service when filled with the Spirit."<sup>72</sup>

Brengle believed that hindrances to revival in the church included spiritual apathy and a lack of spiritual sensitivity:

There are difficulties in the way of reaching souls today. There is a drift away from organized Christianity. The Church is no longer attractive to masses of people. . . . Again, there is a decay of the sense of sin and the reverent fear of God among men, but this is due to the failure to hear the whole counsel of God proclaimed by Fire-touched lips and hearts aflame with the sense of God's claims and the danger of neglect.<sup>73</sup>

He also viewed an undue emphasis on premillennial eschatology as a hindrance to revival. Although eager with expectation concerning the Second Coming of Christ in the future, Brengle maintained the importance of waiting on the Holy Spirit to reveal Christ in *present* revival. He emphasized that worldwide revival begins with personal revival, by means of the baptism of the Holy Spirit.<sup>74</sup>

Brengle delineated certain conditions that people who want a revival need to consider. He first questioned the motive for wanting a revival: "If you want a revival, what do you want it for? That you may make a good showing on your next inspection? . . . Do you want it that God's name be hallowed, His Kingdom come and His will be done on earth as it is in Heaven? Do you want it because your heart aches and hurts to see men going heedlessly to hell and destruction?"<sup>75</sup> He asked whether those officers who want revival are willing to count the cost:

If you want revival, what are you willing to do to pay for it? Are you willing to deny yourself and give yourself to earnest, thoughtful . . . prayer, and prolonged, persistent, self-sacrificing, patient labors for it? . . . Will you stir up your love and be a bit more tender in your home and among the people whom you meet? Will you bear a bit more patiently with the things in others that displease you? . . . Will you read the Bible and good books more . . . so

that your heart may be full of God's thoughts and so prepared for revival work? . . . Soul-winning is not always easy work. You must wrestle with God in prayer, and you must wrestle with sinners in close personal dealing, and you must wrestle with sleepiness and sloth and indifference in yourself if you want a revival.<sup>76</sup>

Thus, divine working in revival requires human cooperation in a synergistic relationship. Brengle was clear on the nature of human responsibility in the preparation for, and spread of, revivals: "Revivals will surely follow when Officers and Soldiers consecrate themselves fully to the Lord and give themselves whole-heartedly and persistently to prayer and personal work for souls. . . . Revivals begin like a fire. . . . If you, my comrade, burst into flame of holy desire and love and faith and prayer and whole-hearted consecrated effort, the revival in your Corps will have begun."<sup>77</sup> In offering advice on how to bring revival to the local church, Brengle exhorted, "Ask for it, and continue asking. . . . Believe for it, stir up your faith. . . . Believe that the Holy Ghost is working with you. He surely is. Work for it. . . . Be prepared to make sacrifices for it. . . . Don't be discouraged, at least don't yield to discouragement; struggle on, pray on and God will help you and give you victory."<sup>78</sup>

Brengle believed that revivals were especially needed during times of social upheaval and international crisis. For example, he affirmed the need for revivals in war time, exhorting his readers to meet the pre-conditions for revivals to occur. Brengle expressed uncertainty with regard to the outcome of the war (WWI), but rather than attempting to forecast the future, he maintained that:

Our duty, our solemn, imperative duty, is with the present. The war will not make men better, except as it casts them each upon God. Only by a change of the hearts of men can the world be made better, and only by such a change can they escape "the wrath to come." If, then, we love God and our fellow men, our duty is to pray and believe and labor with all our might for the salvation of sinners and the sanctification of believers, and so we shall hasten the coming of 'the new Heaven and new earth, wherein dwelleth righteousness.'<sup>79</sup>

What the world needs in every age are Spirit-transformed hearts and lives made possible by revival fire. Only then can social, political, and economic justice be realized.

The world needs peace, readjustment, disarmament of armies and navies, just treaties, stable governments, unfettered trade, but above all it needs a revival of the reverent fear and love of God, the consciousness of things eternal, the sense of Heaven and Hell, not nebulous and far away, but near about us. It needs a Christian conscience, which makes men sensitive to sin. It needs a revival of pure and undefiled religion. . . . Only the Blood of the Crucified One can make clean the thoughts and imaginations and desires of the deep, sinful heart of man. Only the baptism of fire and the Holy Spirit can purify the nature and fill the heart with love to God and man, and for this we need a revival.<sup>80</sup>

Elsewhere, Brengle wrote about revival as cure for societal ills: "The selfish spirit of the world calls for a revival. The profiteering of greedy capitalists, and the strikes of laborers, regardless of the welfare of consumers; the aged, the infirm and the little children call down the wrath of God upon our generation for the sin of covetousness, and to change this condition of society and avert the righteous and certain wrath of God we need a revival that will fill the hearts of men with reverent consideration for their fellows, with brotherly love for all men, and joy in service and sacrifice for one another."<sup>81</sup>

Brengle viewed revival as necessary not only for the transformation of individual lives and social structures but for the continued spiritual life and growth of the church. It is only through revival that "the spiritual conquest of the world" is possible. Thus, for Brengle, it was a special concern of the Army:

The Salvation Army was born in a revival, its Founder was converted in a revival . . . the officers and soldiers of the Army are children of revivals, and they will have clearness of vision, fervor of heart, and abounding spiritual life and power only as revivals continue. Without revivals we are as cold and dark, and dead as a furnace without a fire. The surest way to develop the rich, ripe fruit of the spirit in soldiers and officers is to promote revivals.<sup>82</sup>

Spiritual fruit promoted by revival included: "Brotherly love and unity . . . joy in the Lord . . . prayerfulness . . . open windows upon Eternity, upon God, and Heaven and Hell, and sin, and moral responsibility, and duty, and final judgment." Additionally, Brengle maintained that "revivals make men and women and children courageous and daring in the service of the Lord and in efforts to win others to Him . . . [and] cause hard hearts to open, purse strings to relax and money to flow in God's work."<sup>83</sup> In a similar vein, he asserted that:

Revivals not only result in the salvation of sinners; they bring home backsliders, they stir up careless and lukewarm Christians, they fill the saints with joy, they set up standards for the young people, they make everybody feel the reality and importance of salvation, they shut the mouths of unbelievers, they inspire and train workers, they make gifted young men and women feel it to be worth while to give up pleasure and moneymaking to work for God and their fellow men. They fill earth with the spirit of Heaven. They open the hearts of men that God may come in.<sup>84</sup>

In the work of evangelism, the fullness of the Holy Spirit equips the soul-winner for spiritual warfare. Such warfare has allies, such as human restlessness apart from God, the human faculty of conscience, other Christians, the reality of death, and the convicting and convincing work of the Holy Spirit. Brengle wrote about these revival allies:

In every man's breast conscience sits in judgment upon his acts, his choices, his character . . . and is God's ally and ours in the heart of every man. Good Christian people are our allies . . . helping to dispel the darkness that envelops sinners. . . . We are not alone in our warfare. Deaths and funerals and open graves are our allies. Through these . . . men glimpse eternity. . . . Let us appeal to the realities of eternity and press them home . . . upon the attention of our hearers, and we shall go a long way to win them. God the Holy Ghost is our Ally. . . . He is ever whispering to the hearts of men, striving the wills of men, quickening the consciences of men. . . . Let us cooperate with Him, and work in glad and bold confidence, since He is our Helper. He will help us to pray, to believe, and win souls.<sup>85</sup>

Finally, Brengle maintained that "persistent, [and] purposeful prayer was a necessary prerequisite for a revival. He exhorted Salvationists to "have faith in God! Go to work, serve the Lord, and work as the old-time Salvationists worked. Pray as they prayed, and see whether you shall not have a revival."<sup>86</sup> A more direct affirmation of the place of prayer as a catalyst of revival was discovered among Brengle's papers after his death: "God listens for prayers for a revival and He answers prayer. Revivals always begin in some longing, eager, praying heart or hearts. . . . It is sustained prayer, prayer that holds on, prayer that is repeated again and again through days and weeks and months and years, that brings great revivals."<sup>87</sup> He regularly challenged Salvationists to commit themselves to prayer for revival, believing that "if soldiers and officers throughout the Army world will give themselves up to a year of prayer and Bible searching, the Army world

will be swept by such a revival as has not been known.”<sup>88</sup> While Brengle encouraged Salvationists to be programmatic in praying for revival, he clearly understood the source of all spiritual grace to be found in Christ:

Again, I say, it is not the numbers present that make a successful prayer meeting; it is the presence of Jesus. Two or three who get alone with Him, finding Him, hearing from Him, getting filled with His Spirit, kindling into flame through His touch and going out from their place of prayer with His glory in their hearts and reflected in their faces, will move Heaven and earth and outwit and thwart Hell, while a thousand who come together, sing and talk and pray a little, but without getting into close grips with Jesus, will accomplish nothing.<sup>89</sup>

## Notes

1. See R. David Rightmire, *Sanctified Sanity: The Life and Teaching of Samuel Logan Bregle* (Alexandria, VA: The Salvation Army, 2003).
2. Samuel L. Bregle, "The Cost of Saving Souls," *Staff Review* (July 1926): 270.
3. Samuel L. Bregle, "The Special Campaigner: The Man and His Work." *Staff Review* (January 1927): 18–19.
4. Samuel Logan Bregle, *Ancient Prophets: With a Series of Occasional Papers on Modern Problems* (London: The Salvation Army, 1930), pp. 69–70.
5. Bregle, *Ancient Prophets*, p. 71, 75.
6. Bregle, *Ancient Prophets*, p. 76.
7. Samuel L. Bregle, "Preaching," *War Cry* [NY] (July 15, 1911): 10; Bregle, *When the Holy Ghost Is Come* (Atlanta: The Salvation Army, 1982), pp. 106–14.
8. Bregle, "Preaching," p. 10; Bregle, *When the Holy Ghost Is Come*, pp. 106–14. In a letter to Adam Kanice, Old Concord, PA, Feb. 1, 1936, Bregle writes on the importance of liberal arts education in developing such rational powers: "First, the processes of education exercise the faculties of the mind. The study of mathematics and logic exercises the logical faculties. The study of history broadens one's perspective. The study of poetry and fiction develops the imagination. The study of the best literature enlarges one's vocabulary and powers of expressing ideas, all of which is helpful to right thinking, and gives a person knowledge and facts to think about. . . . The study of philosophy, of morals and of ethics and religion gives one correct standards of life and conduct which purifies the mind and enables it to think straight and true. The study of languages exercises the critical faculties and memory and gives us a firmer and wider grasp of our own language and meaning of many words, without which we cannot think. Above all, true education acquaints us with the best thoughts and methods of thinking of the great thinkers of the ages. . . . Above all, get that blessed spiritual education that comes from sitting at the feet of Jesus and acquainting yourself with the Holy Scriptures and being filled with the Holy Spirit." Samuel L. Bregle, "Education," quoted in Sallie Chesham, *The Bregle Treasury: A Patchwork Polygon* (Atlanta: The Salvation Army, 1988), p. 100.
9. Bregle, "Preaching," *War Cry* [NY] (July 15, 1911): 10; Bregle, *When the Holy Ghost Is Come*, pp. 106–14.
10. Bregle, *When the Holy Ghost Is Come*, pp. 106–14.
11. Samuel L. Bregle, "Characteristics of the Anointed Preacher," *War Cry* [NY] (June 3, 1911): 6; Bregle, *When the Holy Ghost Is Come*, pp. 97–104. Cf. Samuel L. Bregle, "Paul—A Model Preacher," *Field Officer* 17:5 (May 1909): 161–64.
12. Samuel L. Bregle, "Our Salvationist Bandsmen," *War Cry* [NY] (June 16, 1923): 7.
13. Samuel L. Bregle, "A Letter to Army Bandsmen," *War Cry* [NY] (April 23, 1932): 6.
14. Samuel L. Bregle, "Letter Shows Bregle Spirit," *War Cry* [NY] (September 10, 1955): 3.

15. Samuel L. Brengle, "A Plea for Soul-Winning Songsters," *War Cry* [NY] (August 15, 1931): 7.
16. Samuel L. Brengle, "Your Commission," *War Cry* [NY] (November 23, 1901): 2.
17. Samuel L. Brengle, *The Soul Winner's Secret* (Atlanta: The Salvation Army, 1988), pp. 78-83.
18. *Ibid.*, p. 86.
19. Brengle, "Can Little Children Be Really Saved?" p. 236.
20. Samuel L. Brengle, "'Ifs' of a Soul-Winner," *War Cry* (February 25, 1888): 15.
21. Brengle, *Soul-Winner's Secret*, pp. 101-4.
22. Samuel L. Brengle, "The Holy Spirit's Call to the Work," *War Cry* [NY] (July 22, 1911): 6; Brengle, *When the Holy Ghost Is Come*, pp. 115, 119.
23. Samuel L. Brengle, "Whitened Harvest Fields," *Officer* 27:2 (August 1918): 101-3; Reprinted from *War Cry* [NY] (October 3, 1914): 11; cf. Samuel L. Brengle, *Love Slaves* (Atlanta: The Salvation Army, 1982), pp. 105-8.
24. Brengle, *Love Slaves*, pp. 109-10.
25. Samuel L. Brengle, "The Soul-Winner's Obedience," *War Cry* [NY] (April 8, 1899): 2; Brengle, *Soul-Winner's Secret*, pp. 6-10.
26. Samuel L. Brengle, "Spiritual Leadership," *War Cry* [NY] (September 16, 1899): 6; Brengle, *Soul-Winner's Secret*, pp. 22-23, 25, 27.
27. Samuel L. Brengle, "Constrained by Love," *Field Officer* 20:11 (November 1912): 414.
28. Samuel L. Brengle, "The Personal Experience of the Soul-winner," *War Cry* [NY] (March 11, 1899): 6; Brengle, *Soul-Winner's Secret*, pp. 1-3.
29. Samuel L. Brengle, "So Spake," *Field Officer* 10:3 (March 1902): 108-10; Brengle, *Soul-Winner's Secret*, pp. 92-96.
30. Brengle, "Special Campaigner," p. 16. Cf. Samuel L. Brengle, "Looking Backward and Forward after Seventy Years!" p. 49.
31. Samuel L. Brengle, "The Cost of Saving Souls," *Staff Review* (July 1926): 266.
32. *Ibid.*
33. *Ibid.*
34. Samuel Brengle, "Is There a Special Message for the Present Age?" *Staff Review* (January 1929) reproduced in Allen Satterlee (editor), "Pentecost and Beyond: Collected Writings of Commissioner Samuel Logan Brengle" (Unpublished manuscript located at The Salvation Army National Archives, Alexandria, VA; n.d.), pp. 27-33.
35. Samuel L. Brengle, "Love for Souls: Two Portraits—Which Is Yours?" *Field Officer* 12:6 (June 1904): 202. In this same article, Brengle juxtaposes two portraits of officers. First, "the Officer who has lost his love for souls," and second, "the Officer who has love for souls." The former is characterized as: "1) . . . light and foolish and treacherous, or impatient and quick to take offence . . . 2) His chief thought in the meetings will probably be concerning the collection. . . . 3) He no longer shouts for joy, has lost his delight in secret prayer, and is too busy to read his Bible. . . . 4) If people try his patience, or treat him ill, he frets about it, grieves the Spirit, and so quenches love, which decays

from neglect. . . . 5) Since he has lost his love, he has lost light and wisdom, and so walks in darkness and knows not whither he goes, doing no end of harm, both to himself and to others. . . . The Officer who has love for souls is just the opposite of all this. . . . 1) He is generous and patient toward all men. He does not take offence, but loves and prays for those who may ill-treat him. . . . 2) He has no time to worry and think anxiously about his salary, and he will often almost forget the collection in his eagerness to win souls. 3) He studies and plans and works and prays continually to reach the hearts of the people. . . . 4) His love grows by exercise, and he exercises it upon the people who try his patience, treat him ill, and talk unkindly or untruthfully about him. . . . 5) He walks in the light, and so does not stumble, has fellowship with Jesus, is guided by the inward moving . . . of the Holy Spirit, and is full of humility and power and glory." Bregle, "Love for Souls," pp. 202-203.

36. Samuel L. Bregle, "Holiness and Zeal for Souls," *Officer*, 31:6 (December 1920): 525. In this regard, Bregle reminded his readers of two truths: "1) Most sinners hope that someone will speak to them about their souls. . . . 2) When God moves us to speak to people, we may be sure that He has been dealing with their hearts and preparing the way for us" (pp. 525-26).

37. Bregle, "Holiness and Zeal for Souls," p. 526.

38. Samuel L. Bregle, "A Business Too Big for Us," *Officer* 37:1 (July 1923): 72.

39. Samuel L. Bregle, "Power to Cast Out Devils," *Field Officer* 13:7 (July 1905): 273-74.

40. Bregle, *Soul-Winner's Secret*, pp. 48-49.

41. Samuel Bregle, "Soul-Winners: Their Prayers," *War Cry* [NY] (February 2, 1895): 3. Reprinted as "The Prayers of Soul-Winners," *Officer* (May 1897): 140-41; and as "Prayer—The Soul-Winner's Secret," *Officer* 30:2 (February 1920): 123-25. Samuel L. Bregle, "Prayer That Kindles Flaming Revivals," *War Cry* [NY] (January 11, 1919): 3; Samuel L. Bregle, *Helps to Holiness* (Atlanta: The Salvation Army, 1984), p. 84. Samuel L. Bregle, "Ask Largely," *War Cry* [NY] (April 20, 1940): 7, 14; Bregle, *Helps to Holiness*, pp. 80-81.

42. Samuel L. Bregle, "How to Prepare for the Meeting," *Officer*, 30:3 (March 1920): 267-68; Samuel L. Bregle, *Heart-Talks on Holiness* (Atlanta: The Salvation Army, 1988), pp. 108-9.

43. Samuel L. Bregle, "Prayer," *War Cry* [NY] (August 19, 1899): 4; Bregle, *Soul-Winner's Secret*, pp. 11-15; Bregle, "Prayer," *War Cry* [NY] (October 10, 1936): 5. General Evangeline Booth requested that this chapter from *The Soul-Winner's Secret* be printed in every *War Cry* around the world in recognition of the Universal Day of Prayer and Reconciliation, Oct. 11, 1936.

44. Samuel L. Bregle, "How Soul-Winners Should Pray," *Officers' Review* 3:2 (March-April 1934): 120.

45. Although practical advice abounds in Bregle's writings, it is especially focused on evangelism in "The Soul-Winner's Secret," a multi-part series which first appeared in the *War Cry* [NY] and eventually in a book of the same title. For the series see: "The

Personal Experience of the Soul-winner," (March 11, 1899): 6; "The Soul-Winner's Obedience," (April 8, 1899): 2; "The Zeal of the Soul-Winner," (April 15, 1899): 2 and (April 22, 1899): 7; "The Studies of the Soul-Winner," (May 13, 1899): 3 and (May 20, 1899): 5; "Finance," (June 24, 1899): 6; "The Health of the Soul-Winner," (July 8, 1899): 7 and (July 29, 1899): 2; "Prayer," (August 19, 1899): 4; "Redeeming the Time," (September 2, 1899): 13; "Spiritual Leadership," (September 16, 1899): 6. The book form of *Soul-Winner's Secret* was part of the Army's "Red-Hot Library." For a review of this book that gives qualified support for Brengle's ideas see: "Our Bookshelf: 'The Soul-Winner's Secret,'" *Field Officer* 11:11 (Nov. 1903): 430.

46. Samuel L. Brengle, "Winning a Soul," *War Cry* [NY] (February 20, 1909): 7.

47. Samuel L. Brengle, "Commissioner Brengle Writes . . ." *Officers' Review* 4:5 (Sept.-Oct. 1935): 419.

48. Samuel L. Brengle, "How to Win the Jews to Christ," *Officer* 49:5 (November 1929): 359-60.

49. Samuel L. Brengle, "Misrepresenting God," *War Cry* [NY] (March 7, 1925): 6; Brengle, *Love Slaves*, pp. 50-51.

50. Samuel L. Brengle, "The Kind of Truth Needed for the Holiness Meeting," *Officer* 6:6 (June 1898): 183; Brengle, *Soul-Winner's Secret*, pp. 66-68.

51. Samuel L. Brengle, "How To Get People Sanctified Wholly," *Officer* 6:8 (August 1898): 238.

52. Samuel L. Brengle, "Commissioner Brengle Writes . . ." *Officers' Review* 4:5 (Sept.-Oct. 1935): 419.

53. Samuel L. Brengle, "Specials: What They Should Do, Avoid, and Be," *Field Officer* 11:10 (October 1903): 390-91; reprinted in *Officer* 35:3 (September 1922): 227-28.

54. Brengle, *Soul-Winner's Secret*, pp. 99-100.

55. Samuel L. Brengle, "Soldiers' and Holiness Meetings," *Field Officer* 11:7 (July 1903): 250.

56. Brengle, *Soul-Winner's Secret*, p. 70.

57. Brengle, *Soul-Winner's Secret*, pp. 71-72. The failure to encourage believers to move beyond consecration to entire sanctification is illustrated from the early ministry of Charles Finney, who emphasized disciplined renunciation of sin and obedient consecration to God without an equal emphasis on "the faith that receives." The result of this was "groaning bondage under the law of sin and death." Finney later came to realize, through his own holiness experience, that after total consecration has been made, the believer needs to wait on the divine heart-cleansing power of the Holy Spirit (pp. 73-74).

58. Brengle, *Soul-Winner's Secret*, p. 77.

59. Samuel L. Brengle, "After the Meeting," *Field Officer* 11:8 (August 1903): 307; Brengle, *Soul-Winner's Secret*, pp. 97-98.

60. Samuel L. Brengle, "Deal Gently," *War Cry* [NY] (May 11, 1901): 2; Brengle, *Soul-Winner's Secret*, pp. 88-91.

61. Samuel L. Bregle, "On Preaching to the Few," *War Cry* [NY] (September 10, 1960): 3.

62. Samuel L. Bregle, "The Zeal of the Soul-Winner," *War Cry* [NY] (April 15, 1899): 2 and (April 22, 1899): 7; Bregle, *Soul-Winner's Secret*, pp. 16-20.

63. Samuel L. Bregle, "'Redeeming the Time,'" *War Cry* [NY] (September 2, 1899): 13; Bregle, *Soul-Winner's Secret*, pp. 28-32.

64. Samuel L. Bregle, "The Studies of the Soul-Winner," *War Cry* [NY] (May 13, 1899): 3 and (May 20, 1899): 5; Bregle, *Soul-Winner's Secret*, pp. 34-35, 37-39.

65. Samuel L. Bregle, "The Health of the Soul-Winner," *War Cry* [NY] (July 8, 1899): 7 and (July 29, 1899): 2; Bregle, *Soul-Winner's Secret*, pp. 40-47.

66. Samuel L. Bregle, "Finance," (June 24, 1899): 6; Bregle, *Soul-Winner's Secret*, pp. 59-63.

67. It is noteworthy that Bregle's "revival" articles were reprinted regularly after his death, especially in the *War Cry*.

68. Samuel L. Bregle, "Correspondence: Is There a Special Message for the Present Age?" *Staff Review* (January 1929): 119.

69. *Ibid.*, p. 122.

70. Samuel L. Bregle, "A Revival in Every Salvation Army Corps," *Officers' Review* 2:6 (November-December 1933): 482; cf. Samuel L. Bregle, "A World-Wide Revival," *Officer's Review* (November-December 1933) reproduced in Satterlee, "Pentecost and Beyond," p. 8.

71. Bregle exhorted soul-winners to declare the inevitability of divine retribution. He wrote: "The majesty of God's law can be measured only by the terrors of His judgments. God is rich in mercy, but He is terrible in wrath. . . . If men do not accept His mercy, they shall be overtaken by wrath. God's law cannot be broken with impunity. . . . Judgment follows wrong-doing as night follows day. And this should be preached and declared continually and everywhere. It should not be preached harshly, as though we were glad of it. . . . It should be preached soberly, earnestly, tearfully, intelligently, as a solemn, certain, awful fact to be reckoned with in everything we think and say and do." Samuel L. Bregle, "'The Terror of the Lord.'" *Officer* 24:4 (April 1916): 237. Reprinted in *War Cry* [NY] (May 20, 1916): 11.

72. Bregle, "A Revival in Every Salvation Army Corps," p. 483.

73. Samuel L. Bregle, "The Great Call to Go for Souls," *War Cry* [NY] (March 5, 1921): 5; Samuel L. Bregle, *Resurrection Life and Power* (Atlanta: The Salvation Army, 1981), pp. 74-76. Elsewhere, Bregle laments the fact that "after two thousand years the followers of Jesus, to whom He offers the resources of 'all power in Heaven and in earth,' have made no larger conquests and taken possession of so small a portion of the earth in His name! And why is this so? It is due in part to the sloth, the inertia, the deadening weight of ignorance with which the heralds of the Gospel must contend. . . . But worse . . . is the sin of the heart, the depravity of nature, that makes men resist the light. . . . The great mass of men in all lands do not want 'this Man' to rule over them; they do not hunger and

thirst after righteousness. . . . But into this deadness, this darkness and indifference and sin . . . Jesus has bidden His friends to go with light, with love, with power from on high." Samuel L. Brengle, "The Other Side of Christmas," *War Cry* [NY] (December 4, 1926): 6, 14.

74. Brengle, "A World-Wide Revival," *Officer's Review* (November-December 1933) reproduced in Satterlee, "Pentecost and Beyond," pp. 6-16.

75. Samuel L. Brengle, "Who Wants a Revival?" *Officer* 47:1 (July 1928): 21.

76. Brengle, "Who Wants a Revival?" pp. 21-22.

77. Brengle, "A Revival in Every Salvation Army Corps," p. 485, 487.

78. Samuel L. Brengle, "Why Not Revival in Your Corps?" *War Cry* [NY] (January 1, 1916): 6.

79. Samuel L. Brengle, "Can We Have Revivals in War Time?" *War Cry* [NY] (March 2, 1918): 9, 12.

80. Samuel L. Brengle, "Needed—A Revival," *War Cry* [NY] (December 3, 1932): 6.

81. Samuel L. Brengle, "We Need a Revival!" *War Cry* [NY] (January 8, 1949): 4.

82. Samuel L. Brengle, "'The World for God' Campaign," *War Cry* [NY] (February 29, 1936): 4.

83. Samuel L. Brengle, "A Flaming Revival," *War Cry* [NY] (January 18, 1919): 9.

84. Brengle, "We Need a Revival!" p. 14.

85. Samuel L. Brengle, "The Great Call to Go for Souls," *War Cry* [NY] (March 5, 1921): 5; Brengle, *Resurrection Life and Power*, pp. 74-76.

86. Samuel L. Brengle, "How Believing, Persistent, Purposeful Prayer Brought a Revival," *War Cry* [NY] (April 18, 1936): 6.

87. Samuel L. Brengle, "Pennings of a Prophet: Sustained Prayer for Revival," *War Cry* [NY] (April 23, 1938): 6.

88. Samuel L. Brengle, "Pennings of a Prophet: Sustained Prayer for Revival," *War Cry*: 14. An example of Brengle's call to revival prayer can be found in the following plan: "What a grand chance! . . . A Seventy-Day Battle for Souls! Why not a half or all-night of prayer for souls every seven days of the seventy? Ten all-nights of prayer! If only ten people united in prayer and really prayed, mighty things would happen. If only one or two wrestled with God for ten nights out of the seventy, God would make bare His arm and work wonders. That would be getting out of the ruts. That would be something new, it would be a novelty that would interest all Heaven and make a stir in Hell, and something would happen on our battlefields on earth." Samuel L. Brengle, "Why Omit Prayer?" *War Cry* [NY] (January 23, 1926): 7.

89. Samuel L. Brengle, "Ten Half-Nights of Prayer in Seventy Days," *War Cry* [NY] (January 30, 1926): 7.

# When Grace Dances

## Re-Embodying the Salvationist Holiness Testimony

*Lyell Rader*

*about catastrophe or how to behave in one  
what do I know, except what everyone knows—  
if there when Grace dances, I should dance*

W. H. Auden in *Countryman*, 1999:192

“People everywhere, under very different conditions, are asking themselves: Where are we?” writes John Berger. “The question is historical not geographical. What are we living through? Where are we being taken? What have we lost?” (*Harper's*, March 2003:13). “What rough beast,” the morose poet asks, “its hour come round at last,/ Slouches toward Bethlehem to be born?” (Yeats in *Ellman*, 1988:158).

But, behold, grace dancing—flamboyant, free, like the story-fraught dances of Asia or Africa, of trampled vintage, of poignant joy. The dance of grace among us as Salvationists carries the essence of a people, what has been received from our forebears, a way of believing and behaving and belonging, enfolded in creeds and stories, in symbols and songs, practices and pursuits, held in tension by *leal*-love.

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## If There When Grace Dances . . .

We sometimes speak of our distinctives, our DNA; but, really, are there any traits not shared with others in the long divergent streams of spirituality in the church? Perhaps, it is not the discrete parts but the convergence, the combination that distinguishes the way of grace among us.

And more than traits, the dance conveys our stories. The first generation: William Booth, rawly magnetic, zealous as a laser, now blind, a towel about his head to relieve the pain, pacing in the small hours in his Hadley Wood bedroom. Why is he not in bed, Bramwell asks. What is he doing? "I am thinking." About what? "About the people. What will they do with their sins?"

The formidable Catherine, her sermons as direct as a driven nail. Exhausted and ill, she sends her last public address on a sheet of calico unrolled across the stage of the Crystal Palace: "Go forward! Live holy lives! Love and seek the lost!" (Green, 1996:282). The restless, apostolic George Scott Railton, eccentric of the Special Forces, sparring with city fathers in New York, sleeping on stacked *War Crys* in St. Louis, invading Spain like a Jesuit, protesting headquarters policy in sackcloth. We could go on. The imperious, theatrical, prescient Evangeline. Facing a hostile crowd during the Ballington Booth crisis, she wraps herself in an American flag: "Hiss this," she cries, "if you dare." The mellifluous Samuel Brengle, pristine spirit, who treads the Boston Common, a sanctified soul, like a hart on high places.

There are the trophies and the heroes and the saints. There are stories fit for a minstrel's song and many more of workaday toil for souls, no less miraculous for that. We are our stories—and our parents' prayers, the gathered intercessions of generations, which still break upon us in blessing like spring rain.

It is all in the dance of grace among us. What, you may ask, is the theme of the dance? I think it is the gaiety, the optimism, of grace. No wonder we drew deeply upon the Wesleyans and the Quakers.

### Optimism of Prior Grace

Theologians call it prevenient, the grace that goes before, or better, the grace that comes to meet us. "Assume grace," my evangelist father would say. John Wesley wrote, "Everyone has some measure of that light, some faint glimmering

ray, which sooner or later . . . enlightens every man that cometh into the world. . . . No man sins because he has not grace, but because he does not use the grace which he hath" (John Wesley cited in Runyan, 1998:10). Writing from prison in 1656, George Fox urged Quaker ministers:

Be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them. Then you will come to walk cheerfully over the world, answering that of God in every-one (George Fox in Steere, 1984:93).

Brigadier Hilda Plummer of Bapatla was called to the gate of the leprosy hospital to meet a cart. With difficulty she discerned, among the rags, the form of a man caked with filth. A wave of nausea whelmed and then subsided; in a moment, she reached out as for a precious cargo, and it seemed to her that her hands had become the hands of Jesus. We may speak of sins as filthy rags, but we dare not speak of people so. It was the Wesleyan heritage which cast the dye of our optimism toward the unbeliever. The world is not bifurcated between good people and evil people, or indeed, good nations and evil nations. The line between good and evil runs, as Alexandr Solshenitzyn put it, through every heart. Grace beautifies wherever it is found. And it is found everywhere.

The Founder had an ability to see what was in a man or woman. Bramwell Booth wrote of his father:

He had the invaluable gift of discerning the good and useful qualities in every type of man, and this faculty became more sure and unerring as time went on. Some men have an instinct for detecting base metal in those who carry the appearance of honesty; William Booth had rather the gift for discovering fine, even heroic qualities beneath exteriors which suggested the very opposite. . . . Again and again I have known him to seize hold of apparently hopeless material, give it a shake or two, invoke upon it the blessings of God, and put it to most excellent service (Booth, 1925:87).

### **Optimism of Universal Atonement**

When Fredérick Tucker's sea-weary band stumbled onto the wharf at Apollo Bandar in Bombay, they struck up their first open air song, cornet, tambourine and drum: "Will you go? Will you go?/. . . O say, will you go to the Eden

above?" (*Salvation Army Song Book*, 1987:905). It had just the right note of audacity. Here was an invitation as wide as the world. Tucker's wife Emma Booth-Tucker (married in 1888) served but briefly in India because of ill health. But perhaps the bustle of India's open air throngs was in Emma's mind when she wrote in 1895, "I am climbing up the golden stairs to glory. . . . O the joy of getting others to climb with me! Lost, despairing, broken-hearted, all may come! Calvary—love has made the stair a very wide one! Sinners, lay your burden down and hasten home" (*Song Book*, 1987:369).

### Optimism of Human Responsibility

Randy Maddox speaks of "responsible grace" as the keynote, the orienting concern, of Wesleyan theology: "I discerned in Wesley's work an abiding concern to preserve the vital tension between two truths that he viewed as co-definitive of Christianity: without God's grace, we cannot be saved; while without our [grace-empowered, but uncoerced] participation, God's grace will not save" (Maddox, 1994:19). The poet speaks savagely:

I am no king, have laid no kingdoms waste,/ Taken no princes captive, led  
no triumphs/ Of weeping women through long walls of trumpets;/ Say  
rather, I am no one, or an atom;/ Say rather, two great gods, in a vault of  
starlight,/ Play ponderingly at chess, and at the game's end/ One of the  
pieces, shaken, falls to the floor/ And runs to the darkest corner; and that  
piece/ Forgotten there, left motionless, is I (Conrad Aiken in Untermeyer,  
1950:450).

The Salvationist says no. When the colonial government of India gave Edwin Sheard (later Colonel Sheard) 120 Sultanas, criminals all, they were to serve out their sentences on the Andaman Islands off Calcutta. "Sleep with a revolver under your pillow," advised a policeman. Sheard had another idea. As soon as the army of police had departed, the officer struck the irons off the men and with his wife led them twenty-five miles inland. He pegged out the lots, marked the gardens, and directed erection of cottages. The Sultanas themselves began to cultivate virgin soil, raise crops, plant fruit trees, obtain improved strains of seed, start handicrafts, repay government loans, and, by ones and twos, often in the night by hurricane lamp, come to Christ. It is the Army paradigm of "response-ability."

### Optimism of Goodness Restored

Eavesdrop on early knee drills and you hear the keening language of Herbert Booth, "a struggling soul," as he says, "for life and liberty" (*Song Book*, 1987:415). "Lord, through the blood of the Lamb that was slain,/ Cleansing for me;/ From all the guilt of my sins now I claim/ Cleansing from thee" (*Song Book*, 1987:437). His words match the distinctive theology of Charles Wesley, "The whole of sin's disease,/ Spirit of health, remove,/ Spirit of perfect holiness,/ Spirit of perfect love" (*Song Book*, 1987:441). Hear the Quaker Thomas Kelly:

To you in this room who are seekers, to you, young and old who have toiled all night and caught nothing, but who want to launch out into the deeps and let down your nets for a draught, I want to speak as simply, as tenderly, as clearly as I can. . . . There is a Divine Center into which your life can slip, a new and absolute orientation in God, a Center where you live with Him and out of which you see all of life, through new and radiant vision, tinged with new sorrows and pangs, new joys unspeakable and full of glory (Kelly, 1941:18–19).

Kelly himself found it so in his middle years. A biographer writes: "In the late autumn of 1937 . . . a new life direction took place in Thomas Kelly. No one knows exactly what happened, but a strained period in his life was over. He moved toward adequacy. A fissure in him seemed to close, cliffs caved in and filled up a chasm, and what was divided grew together within him" (Kelly, 1941:18):

It is the metaphor of St. James. A life no longer divided (*dipsuchos*, 1:8), but integrated (*holokleroi*), sound (*teleioi*), complete (*medeni leipomenoi*, 1:4). We are God's perfect work in progress, in the battle's heat (1:3–4), together (*homon*, 1:3). There is a blessing of whole-heartedness that is decisive, wide and deep. And yet we all are, as E. Stanley Jones often said, "Christians-in-the-making." "And all of us, with unveiled faces, seeing as in a mirror, are being transformed into the same image from one degree of glory to another" (2 Corinthians 3:18).

The optimism of renewed goodness is a bedrock doctrine. Said the Founder:

Holiness to the Lord is to us a fundamental truth; it stands to the forefront of our doctrines. We write it on our banners. It is in no shape or form an open debatable question as to whether God can sanctify wholly, whether Jesus does save His people from their sins (Booth in Green, 1994:193).

### Optimism of the Father's World

Six years after William Booth's death, Gerard Manley Hopkins wrote in Great Britain of an environment which "wears man's smudge," "seared with trade; bleared, smeared with toil." Yet "for all this, nature is never spent." The physical is the translucent vessel of the spiritual.

And though the last lights off the black West went/ Oh, morning, at the  
brown brink eastward, springs—/ Because the Hóly Ghóst' over the bent/  
World broods' with warm breast and with ah! bright wings (Hopkins in  
Ellman, 1988:101).

The Army's sacramental view is not an accident of history, an odd footnote to the saga. It is implicit in our optimism. The Quakers have helped us:

Sometimes when people who have only a little knowledge of Quakers are asked how Quakers are distinguished, it is answered that they are the peculiar Christians who do not observe the sacraments. Because this answer is so profoundly erroneous, some clear explanation is required. Whatever the truth about the observance of sacraments may be, a description of the Quaker practice in negative terms is grossly inadequate and misleading. It would be nearer to the truth to say that Quakers are distinguished by the intensity with which they accept the idea that ours is a sacramental universe (Trueblood, 1966:128).

### Optimism of Social Transformation

Here is Scottish lassie Elizabeth Geikie, appointed to a jungle village Nagercoil. The villagers bring a man incoherent with pain. Bending close to the pallet, she sees that a thorn has been driven through his foot. Only the point appears, like a dark dot in a livid field. Her medicine chest contains Vaseline, Epsom salts, castor-oil, no forceps. But her teeth will do. Kneeling, pressing her teeth deep into the flesh, she is able to gain a purchase on the thorn and wrench it free. She bathes the wound and binds it with coconut oil and clean lint. The next day, when the pain is gone, the villagers gather to learn more about Elizabeth's God. Both the wounded man and his wife become Salvationists. They, perhaps, will never understand the subtleties of her doctrine, but they know that she had placed her lips, the most sacred part of the body, upon the most despised member, the foot.

Salvationists came naturally to this kind of gutsy gospel. John Wesley had held that the major means for working out full salvation is the faithful engagement in both works of piety and works of mercy. In his sermon "On Zeal," the latter are given precedence. When Wesley learned that one Miss March did not have time to visit the sick and the poor, he wrote: "I am concerned for you; I am sorry you should be content with lower degrees of usefulness and holiness than you are called to" (Wesley cited in Maddox, 2001:47).

Quaker contemporaries of the Booths also had a stout social testimony in prison reform, abolition of slavery, and peace-making. By 1890, with the publication of *In Darkest England*, the Army was launched on a second mission, now "committed to both spiritual redemption and social redemption" (Roger Green cited in Bollwahn, *Caring*, 7:1, 1999:4).

### Optimism of Final Salvation

One can still see, in a dark passage behind the handsome headquarters in Madras, the foundation stone of Booth-Tucker's original building, which he inscribed with astonished chutzpah: "India for Christ." Follow the word "world" through the missionary songs of the Army: Evangeline's "The world for God! I give my heart! I will do my part" (*Song Book*, 1987:830); Richard Slater's "To save the world the Savior came;/ It was for this in mercy/ He gave his life; the news proclaim/ And give to Jesus glory" (*Song Book*, 1987:831); Doris Rendell, "We have caught the vision splendid/ Of a world which is to be,/ When the pardoning love of Jesus/ Freely flows from sea to sea" (*Song Book*, 1987:833).

This vision was in the Founders' Wesleyan parentage: "See how great a flame aspires,/ Kindled by a spark of grace!/ Jesu's love the nations fires,/ Sets the kingdoms on a blaze./ To bring fire on earth he came;/ Kindled in some hearts it is;/ Oh, that all might catch the flame,/ All partake the glorious bliss!" (Charles Wesley in Whaling, 1981:201-2).

Popular Christian literature holds, as Tom Sine puts it, a degenerative view of history and a fatalistic view of the future, in which everything can be expected to get worse. "I doubt these good people ever prayed that the Berlin Wall would come down or the Soviet Union would implode because they couldn't imagine anything on that scale getting better" (Sine, 1999:158).

The Salvationist view is larger and bolder. Its optimism is ramped to engagement, not escape. In a sermonic vision William Booth pictures the lost as strugglers in a black sea. Their cries are unheeded by a peculiar group who, having found safety on a platform high above the tumult, are now preoccupied with the prospect of their own escape to the mainland. They are invoking God, "Come to us! Come, and help us!" when all along he is below in the angry deep.

How passing strange and sweet the dance of grace among us. If there when Grace dances,

## ... I Should Dance.

Dance in a manner that keeps faith with the past. Under the heading "The Charisms of the Founders," Vatican II spoke to the religious orders:

The up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the institutes, and their adaptation to the changed conditions of our time. . . . The Council rightly insists on the obligation of religious to be faithful to the spirit of their founders, to their evangelical intentions and to the example of their sanctity (Flannery, 1978:612, 685).

Dance in a manner that makes faith intelligible in the present. "We are able to re-present an original presentation in a different paradigm," writes Hans-George Gadamer, "in such a way that the re-presented content remains faithful to the spirit of the original, even though the cultural setting and the language forms of the new paradigm are somewhat different" (Webber, 2001:13).

Without a contemporary incarnation of the historic testimony of the Army, our condition is that described by Leonard Sweet in his book on renewal in Methodism. He tells of a mother and daughter visiting the Tower of London Museum. The exhibits are in chronological order. They were in the medieval armor section when they heard an announcement: "Excuse me, ladies and gentlemen, but we have a little American boy lost in the eighteenth century" (Sweet, 1998:17). Sweet continues:

We have an entire tribe lost in the 1950s, or more precisely, lost in a world that is no more. We have a church that is stuck doing Industrial Age drills, frozen in models of ministry that no longer work (Sweet, 1998:17-18).

Alan Drury struck a similarly discordant note at the Presidential Breakfast of the Christian Holiness Association in 1995:

What I have to say today is not a collection of bright and cheery thoughts. It is this: We need to admit to each other that the Holiness movement is dead. We have never had a funeral. And we still have the body upstairs in bed. In fact, we still keep it dressed up and still even talk about the movement as if it were alive. But the Holiness movement—as a movement—is dead (Drury, 1995:1).

What does re-embodiment of the Army's historic holiness testimony entail? The metaphor of the dance may give us pointers.

### Physicality of the Dance

A prominent minister served for some days at Ground Zero with a Salvation Army team, ankle-deep in the debris of death—filling in, hauling water, organizing supplies, clapping a hand about sagging shoulders, praying in the pit. “I was born for this,” he said to one of our chaplains. So were we. In Lt. Colonel Dr. Herbert Rader's illustration, The Salvation Army in the United States is a gear with thirty-three million cogs, points of contact annually with the secular world through our social services alone. These connections are easily devalued, rubbed smooth by a desire to be another church in the wildwood. But they are intrinsic to our holiness testimony. Without physical outcomes of mercy and justice and peace we have, said Catherine Booth “an [illegitimate] Christianity; its fruits prove it to be so” (Catherine uses a less polite word, Green, 1996:19). Our personal holiness may be the first thing, but it is not the main thing. That is the *Missio Dei*.

### Rhythm of the Dance

Religion that does not change, it has been said, is dead. Prime evidence of the dynamism of Salvationist holiness doctrine is in its re-articulation, generation by generation, in successive editions of the Handbook of Doctrine. The most recent, *Salvation Story: Salvationist Handbook of Doctrine*, 1998, is distinguished by its popular idiom and its international consensus. In a presentation to the Holiness Symposium, Eastern Territory, 2001, Colonel Earl Robinson, Chair of the International Doctrine Council which produced the volume, reviewed the

development of holiness doctrine in the twelve editions of the handbook published between 1885 and 1917, the 1923 handbook, written under the direction of General Bramwell Booth (followed by several editions and reprints, the last in 1964), the 1969 handbook, during the tenure of General Frederick Coutts, and the 1998 edition, authorized by General Paul Rader. Colonel Robinson cited a review by Major Ian Barr:

The authors did well in steering a middle course in respect of sanctification. The simple and straightforward approach stands in marked contrast to the gobbledegook and sophistry that is sometimes applied to this doctrine. Thankfully it is free of the kind of positional/potential/provisional/imputed holiness jargon that makes the issue all but impenetrable. It also acknowledges the crisis/process issue without allowing this to become an all-important dichotomy which needs to be resolved (Cited in Robinson, 2000:lecture 1:8).

In another review Major John Merritt spoke approvingly of five identifying markers in *Salvation Story*. He states that the doctrine and experience of holiness: have an Arminian orientation, are processive yet inclusive of points of crisis, are covenantally relational, are therapeutic in purpose and scope, and are missionally driven.

Not every reader has been pleased by what one called a certain oscillation between affirming and muting an emphasis on the “second blessing” concept. Colonel Robinson noted that in responses coming back from territories and commands on the original draft there was more criticism about an over-emphasis on crisis than an over-emphasis on process. But here is the key statement:

The Doctrine Council was very much aware of the guidance of the Holy Spirit in bringing us to consensus. Because of that guidance, we had a sense of not arriving at a compromising middle ground of consensus, but of arriving at a consensus that had what J. B. Phillips called a “ring of truth” about it.

That does not mean that what is written in *Salvation Story* is the final “ring of truth.” There is a dynamic development associated with biblical and doctrinal interpretation that brings new insights to light. . . . Our holiness testimony’s evolvement over the time that is past and in the present will inevitably continue into the future (Robinson, 2000:lecture 1:16).

### Balance of the Dance

It has been said the pre-eminent word in Heaven will be "O!" God's truth is parceled to us. None of us has it all, none the final word. Developments in anthropology in the twentieth century have helped us understand the kind of filters we all employ in viewing truth. As Charles Kraft explains, "The Spirit leads 'into all truth' via the human perception of those to whom he speaks. Since the channel is culture-bound human perception, the receptors do not understand supracultural truth absolutely" (1991:129).

We can now appreciate more fully the significance of St. Paul's caveat, "For now, we see through a glass, darkly" (1 Corinthians 13:12, KJV, *di esoprou en ainigmati*, a reference it seems to the indistinct image seen in the metal-looking glasses produced in Corinth). Not only culture, but gender and temperament, thinking style, and maturity play a role in our perceptions. Sincere, competent interpreters of Scripture can disagree. And we need one another.

Our Wesleyan holiness theology is intrinsic to our reason-for-being as a movement. It has proven its validity, resilience, and adaptability across generations and cultures. Within this framework we have been nurtured and furnished and mobilized in mission. But the Spirit of Jesus is one of openness and generosity toward those who see things differently. A reading of the correspondence between Samuel Logan Brengle and his wife, "Dearest Lily," inclines one to believe that there is more than one way to be holy.

Rationalists, wearing square hats,/ Think, in square rooms,/ Looking at the floor,/ Looking at the ceiling./ They confine themselves/ To right-angled triangles./ If they tried rhomboids,/ Cones, waving lines, ellipses —/ As, for example, the ellipse of the half-moon —/ Rationalists would wear sombreros (Wallace Stevens in Greene, 1973:99).

The theological task is never finished. We need far more vocational theologians, preachers, and teachers of holiness in the Army. But in the final analysis,

O Son of God, to right my lot,/ Naught but Thy Presence can avail:/ Yet on the road Thy wheels are not,/ Nor on the sea Thy sail!/ My "how" or "when," Thou wilt not heed,/ But come down Thine own secret stair./ That Thou may'st answer all my need,/ Yea, every bygone prayer (George MacDonald in Weatherhead, 1958:236).

### Beauty of the Dance

Robert Webber has studied younger evangelicals (twenty-somethings) as bellwethers of twenty-first-century faithfulness (Webber, 2002:94f.). He notes that they are moved not as much by apologetic “evidence that demands a verdict” as by lived faith in communities, connected vertically with the entire history of the church and horizontally with the global fellowship of Christians. It is the beauty of an authentic adventure of faith, in Paul Tournier’s definition, self-expressive, inventive, coherent, risk-taking love (Tournier, 1965:85).

Secondly, Webber finds that younger evangelicals are highly visual, grasp the power of imagination, advocate the resurgence of the arts, and appreciate the power of performative symbol. Gordon Cosby of the Church of the Saviour in Washington, DC, speaks of the church as a gift-evoking, gift-bearing community. Both aspects of giftedness are required if the beauty of holiness is to be portrayed in a compelling, contemporaneous way.

I dwell in Possibility —/ A fairer House than Prose —/ More numerous of  
Windows —/ Superior—for Doors— (Emily Dickinson in Greene, 2001:44).

Webber concludes that younger evangelicals are devoted to the practices of Godliness in the world. “There is indeed apathy toward big programs, big ministries, big ideologies, and big solutions. But there is growing eagerness to work together to address problems on a more manageable level” (Andrew Black in Webber, 2002:49). The tables have turned on grandiosity. One writer for *Harper’s* magazine infiltrated an elusive theocratic Christian group. Among the scenes he describes is a Bible study which begins, “You guys are here to learn how to rule the world” (Sharlet, 2003:59). The Army that is emerging may understand better than we the beauty of lowly, holy worldliness.

Samuel Logan Brengle was in spiritual crisis as a student of twenty-five at Boston Theological Seminary. Daniel Steele, Professor of Didactic Theology, called him in one day. Brengle told him, “If what I have experienced of God, of abundant life, is all there is to Christianity, then it is all a cruel mockery.” They read Scripture together in repeated meetings, and the writings of Wesley, Fletcher, Moody, and Catherine Booth. One Saturday morning after a night-long struggle, as Brengle tells his story, the Spirit filled him with an enduement “like a great, wordless, all-enveloping ‘Yes.’” (Larsson, 1983:4). So the dance continues.

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