

earlier generation (i.e. "commanded you" rather than "commanded us"). Neither this God nor these commandments are thought to have any relevance to the next generation.

This alienation of the next generation from both the Lord and the divine commandments that were to shape Israel's life poses the fundamental challenge facing the parents: How shall the Lord become *their* God as well as *our* God? How shall our children learn the meaning of the commandments? How shall our children come to see that the commandments are also for them?

The strategy that Moses impressed upon Israel to address this situation was to teach.²⁵ Repeatedly in Deuteronomy, the present generation of Israelites was exhorted to teach the children about the great events of Israel's history. This teaching was the only hope that Israel had for a future shaped by its memory of the graciousness of God. This act of teaching was the only hope Israel had for a future in which the next generation would be able to stand apart from the bounty of the promised land, avoid the perils of amnesia, and remain loyal to the Lord. This teaching was the only hope that Israel in the next generation would even be Israel! Therefore, the primary responsibility of one generation in Israel to the next was to teach the torah and thereby to instruct the next generation in both their identity and their duty. Without a vibrant, thoughtful and grounded teaching ministry the next generation would be Canaanite in everything except name. At any moment, Israel was less than one generation away from extinction!

Of course the fears of Moses became reality in the land of Canaan. The process was slow and subtle. The exigencies of life in the land led Israel to become like the nations—indistinguishable from them in their religion, in their social structures, and in their values. By the time of the prophet Hosea in the eighth century BCE, Israel appears to have become largely Canaanite. Israel's heritage as the people of the Lord who live together shaped by the memory of deliverance from slavery, provision in the wilderness, and the gift of the land had been lost. Israel had forgotten who they were. The result was that Israel fed on itself, with the powerful consuming the weak. Violence became commonplace. Hosea drew a direct link between Israel's failure to teach each successive generation and the social conflict that was destroying Israel. Most striking of the prophetic condemnations of Israel is that found in the Hosea 4:1-2:

*Hear the word of the Lord, you Israelites,
because the Lord has a charge to bring
against you who live in the land:
'There is no faithfulness, no love [i.e. loyalty],
no acknowledgement [i.e. knowledge] of God in the land.
There is only cursing, lying and murder,
stealing and adultery;
they break all bounds,
and bloodshed follows bloodshed.'*

According to Hosea, the failure of Israel has been a failure of memory and a failure of teaching. Those in Israel who were charged with the responsibility of passing on the memory of Israel had failed. In the following verses Hosea goes on to condemn the religious leadership of Israel for having failed to teach Israel both its identity and the demands of covenant. He accuses them of promoting amnesia in the next generation because they have failed to educate the people in the ways of the Lord and the ways of Israel. In the days of Hosea, Moses' fears had been realized.

Implications

When I think about the situation of Israel on the edge of the Promised Land and our own place and time, I am immediately impressed by the thought that we stand at a similar threshold—indeed, I think that every generation of the faithful does. And I further think that it would not be an exaggeration to say that we as Christians and as Salvationists stand on the brink of an abyss of lost identity. I don't have the scientific evidence to convince you of this—although I think that it could be generated—but I do have anecdotal signs and experiences that have provided me with a sense of urgency. I want to share just three personal observations that have compelled me to write this paper.²⁶

First, it dawned upon me six or seven years ago as I sat enjoying a musical production staged by the singing company in our corps. It was a great production, with close to 30 young people aged 5–15 participating. But as I sat there I began to reflect upon the history of that corps (and many other corps) and its young people over the previous twenty years. What I realized was that if the

trends of the past twenty years were projected just ten years into the future, only 5 of those 30 young people would still be in that corps or attending any church at all. Then I looked at my own children and realized that the odds were against them. The probability was that they would be among the casualties of our corps.

Second, in my own territory at least, our educational programs for our young people are a shadow of what they once were. Sunday schools are in serious decline in both attendance and effectiveness. Former Corps Cadet programs are moribund. What time and energy is devoted to Christian education in our corps often is devoted to matters of relevance rather than to teaching the substance of our faith and identity.

Third, for most of the past 23 years I have taught either an introduction to the Old Testament or an introduction to the Bible to our first year class of students at Booth College. What I have seen over that time is that there has been a precipitous decline in the knowledge of the Bible and knowledge of the Christian faith amongst our young people who grow up in the Army. Most do not know even the most elementary of facts about the Bible. They do not know the Bible itself apart from a handful of disconnected verses that even then are distorted in their memories! Further, while they may *claim* that they have a Christian faith and experience—and that is by no means guaranteed—they cannot articulate and do not understand it. For most, their Christian faith and experience amounts to a vague feeling of euphoria that is induced by music; and when the music and the euphoria fade, so does their sense that they have any faith at all. Otherwise, their “faith” as they understand it, is confused and intermingled with popular culture, popular spirituality and the values of the dominant culture around us. There is no Christian substance, no understanding of the scriptures and no grounding in the teachings of the Christian faith. There is no sense that being Christian means being anything other than attending church and complying with some vague moral code that resembles more closely the values impressed upon us by the media than it does anything found in the Scriptures. They are lost in “Canaan,” adrift in a land of plenty with no compass to guide them.

What these admittedly unscientific observations drive home for me is that we are not far removed from the situation that faced the Israelites in the time of the book of Deuteronomy—perhaps with the exception that we have already been dwelling in the land of Canaan for some time and that our identity is already

almost extinguished. Our life in the affluence of "Canaan" has already caused us to forget who we are and from where we have come. We have failed to instruct our children in the critical issues of loyalty, faithfulness and identity. It is little wonder that our children ask us in effect, "What is the meaning of the stipulations, decrees and laws the Lord *your* God has commanded you?" We have failed to teach them. We could discuss the reasons for this failure; we could lay blame in a number of places. But that exercise is largely fruitless for it dwells on an unchangeable past. The point is that in looking to the future we must return to the wisdom of Deuteronomy. We must make education central to what we do. We must make the life of the Salvationist mind a vital part of our consciousness and work. The Church and the Army must teach the faith. We must make the Christian story *our* story and share it with our young people in ways that will make it *their* story. We must make the Army story *our* story and share it with our young in ways that will make it *their* story. We must make education in the Christian faith central to all we do. We have no choice if we are not to fail the next generation. We have no choice if we are not to be the last generation of Salvationists and Christians. For unless we recover the central importance of teaching our young people well, we shall not see them established in the faith when they enter the promised land of Canaan.

The subsequent story of Israel that is told in the Old Testament indicates that for the most part Israel's identity was lost in Canaan. Israel did not succeed in teaching successive generations well. As we have seen, centuries after the Israelites entered the land of Canaan the prophet Hosea decried the lack of the knowledge of God in Israel as a major source of Israel's failure in his day. But we don't have centuries. For us the need to teach our children well has become acute in the face of the overwhelming power of the media to shape the next generation in the ways of Canaan. We have been dwelling in the land of Canaan—a land of affluence, satiation and amnesia—for some time and our distinctive identity as Christians and Salvationists has been slipping away as we have become increasingly immersed in our culture and we have sought to be relevant rather than faithful. Now our children are paying the price for our failure to teach.

"The scandal of the *Salvationist* mind is that there is not much of a Salvationist mind." If we continue to neglect the work of articulating the contours of the Salvationist mind, teaching the story of our faith and tradition, and devel-

oping and encouraging some of our people to take up the life of the mind, our Christian faith as expressed in The Salvation Army will degenerate, lapse into gross error, or simply pass out of existence.²⁷

Notes

1. This article is based upon a devotional reflection delivered at a gathering of the Board of Trustees and the faculty and staff of William and Catherine Booth College on April 26, 2004. A subsequent revision of the presentation was published in *Horizons: Christian Leadership Magazine* (Nov/Dec 2004) pp. 10–11. The present article is an expansion and further development of these earlier reflections.

2. Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, MI: Eerdmans, 1994).

3. Mark A. Noll, *Scandal*, 1.

4. *Ibid.*

5. While the focus of this paper is much more narrow than that of Noll's book, his opening statement does provide a compelling point of departure for these reflections.

6. Mark A. Noll, *Scandal*, pp 43–44.

7. A case could also be made that our failure to encourage and produce critical research into pressing social problems has dampened our effectiveness in social ministries. Here again we have tended to rely on the research efforts of others, adopting models of theology, service and ministry that may have underlying assumptions that are incompatible with our own heritage. We tend to think that our primary contribution can only be in the practice of ministry. I am convinced that we should also seek to fulfill our responsibility to contribute intellectually to the kingdom of God.

8. The issue of the authorship of Deuteronomy is much debated by scholars. Since the work of W.H.L. de Wette (*Dissertatio critico-exegetica, qua Deuteronomium a prioribus Pentateuchi libris diversum, alius cuiusdam auctoris opus esse monstratur*) in 1805 it has been generally accepted that some edition of Deuteronomy was discovered in the Temple in Jerusalem during the reign of Josiah (640–609 BCE; cf. 2 Kings 22–23). However, there is less agreement about the origin of that early edition of Deuteronomy and the subsequent redactions of the book. Very few would now argue for a Mosaic origin of Deuteronomy in the sense that it was written by Moses. Some argue that an early edition of Deuteronomy originated in the northern kingdom of Israel and was taken south to Jerusalem at the time of the fall of that northern kingdom in 722 BCE. Some see its origin in the time just before Josiah's reign. Others see it as propaganda for Josiah's reform. It would be fair to say that while most scholars accept the connection between Josiah's reform and a core of the book of Deuteronomy, they also would argue for late pre-exilic and exilic redactions of the book before it reached its present form. In spite of these various theories, many scholars also argue that much of Deuteronomy is based upon traditions and materials from much earlier in Israel's history. For convenient surveys of recent scholarship, readers may consult A. D. H. Mayes, *Deuteronomy* (New Century Bible; Grand Rapids: Eerdmans, 1981); R. E. Clements, *Deuteronomy* (Old Testament Guides; Sheffield: JSOT Press, 1989); J. Alberto Soggin, *Introduction to the Old Testament*, 3rd ed. (Old Testament Library; Louisville: Westminster John Knox Press, 1989); Moshe Weinfeld, *Deuteronomy 1–11* (Anchor Bible, 5; New York: Doubleday, 1991); Duane L.

Christensen, Deuteronomy 1-21:9, rev. ed. (Word Biblical Commentary, 6A; Nashville: Thomas Nelson, 2001); Richard D. Nelson, *Deuteronomy* (Old Testament Library; Louisville: Westminster John Knox Press, 2002).

9. For example, in Deuteronomy 9–10 we find a retelling of the foundational narrative of the apostasy with the golden calf from Exodus 32–34.

10. On the desert ideal see Michael V. Fox, “Jeremiah 2:2 and the ‘Desert Ideal,’” *Catholic Biblical Quarterly* 35 (1973): pp. 441–450; Michael De Roche, “Jeremiah 2:2-3 and Israel’s Love for God during the Wilderness Wandering,” *Catholic Biblical Quarterly* 45 (1983): pp. 364–375.

11. Cf. Deuteronomy 6:3; 11:9; 26:9, 15; 27:3; 31:20.

12. Paul D. Hanson, *The People Called: The Growth of Community in the Bible* (New York: Harper & Row, 1986), p. 22.

13. Paul D. Hanson, *People Called*, 69.

14. Paul D. Hanson, *People Called*, 75.

15. Among the helpful studies of the meaning of *shalom* are: Perry B. Yoder, *Shalom: The Bible’s Word for Salvation, Justice, and Peace* (Newton, KS; Faith & Life Press, 1987); Walter Brueggemann, *Peace* (Understanding Biblical Themes; St. Louis: Chalice Press, 2001); Johannes Pedersen, *Israel: Its Life and Culture, I–II* (Oxford: Oxford University Press, 1926).

16. Walter Brueggemann, *Peace*, 14–18.

17. Bruce C. Birch, *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life* (Louisville: Westminster John Knox Press, 1991), pp. 222–224. This refers primarily to Deuteronomy’s recounting of the Ten Commandments in Deuteronomy 5:6–21.

18. For discussions of these alternative translations and their relative merits see S. Dean McBride, “The Yoke of the Kingdom: An Exposition of Deuteronomy 6:4–5,” *Interpretation* 27 (1973): pp. 273–306; Patrick D. Miller, “The Most Important Word: The Yoke of the Kingdom,” *The Iliff Review* 41 (1984): pp. 17–30; idem, *Deuteronomy* (Interpretation; Atlanta: John Knox Press, 1990), pp. 97–104; J. Gerald Janzen, “On the Most Important Word in the Shema,” *Vetus Testamentum* 37 (1987), pp. 280–300; Richard D. Nelson, *Deuteronomy*, pp. 89–91; Jeffrey H. Tigay, *Deuteronomy* (The JPS Torah Commentary; Philadelphia: Jewish Publication Society, 1996), p. 76.

19. Commentators recognize that the Hebrew verb “to love” as it is used in Deuteronomy is derived from the context of international treaties in which “love” refers to the loyalty and obedience that a vassal owes to his suzerain. On this see the commentaries listed earlier.

20. This single-minded focus upon the Lord and His commandments is reminiscent of Jesus’ exhortation to His disciples to seek first the kingdom of God (Matthew 6:33).

21. Walter Brueggemann, *Deuteronomy* (Abingdon Old Testament Commentaries; Nashville: Abingdon Press, 2001), p. 86.

22. While the usual English translation here is “the Lord our God,” some early manuscript traditions have “the Lord your God.” The translation accepted here stresses the distancing of the next generation from the faith of their parents.

23. Deuteronomy 4:1, 5, 10, 14; 5:31; 6:1; 11:19; 31:19, 22.

24. I recognize the limitations of my own observations and experiences, but offer them here for the reader's consideration.

25. Cf. Mark A. Noll, *Scandal*, p. 44.

Brengle on the Future of The Salvation Army: Organizational Assessment and Conditions for Success

R. David Rightmire

Commissioner Samuel Logan Brengle (1860–1936) is known as a holiness prophet, whose teaching and writing helped the Salvation Army reclaim its holiness heritage as the indispensable motive power of its ongoing ministry and future effectiveness.¹ Although his Wesleyan theological perspective was characteristically marked by an optimism of grace, Brengle was well aware of the potential problems the Army faced due to its organizational structure and need for leadership development. Here and there throughout his writings, these themes surface, not in a systematic fashion, but often enough to warrant an assessment of the same. This is all the more relevant in light of recent interest in these topics by Salvation Army authors.²

Brengle had a realistic understanding of the strengths and weaknesses of the organization that he loved. His assessment of the Army is evident in a letter to his wife, Lily, written from Chicago on January 16th, 1911: "But the General's [William Booth] danger is in over-organization—organization that may at last cramp, encrust and enslave the spirit. When men have the authority over others that the Army grants, it may result in great danger both to them and those over whom they exercise authority. Only fullness of wisdom and the Holy Ghost can

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avert this danger.”³ Brengle obviously believed that the Army had heretofore avoided this danger for the most part, as he had no hesitation in recommending Salvation Army officership as a life vocation. He wrote about the work of such a ministry as a high calling with unlimited opportunities:

So we need the teacher, the thinker, the philosopher, the scientist, the artist, the poet who can delve into the mystery of life and nature and impart to us knowledge and make us to think. ... We need those who serve our vast intellectual needs and hungers. But train a man in languages, science, logic, all literature and history and still he hungers and has needs beyond the range of schools and universities ... Man is a living soul with hunger for the Infinite, for God. ... So he needs the preacher, the evangelist, the priest, the prophet, the man who makes him remember his soul and God and duty and final destiny. ... What will you do with your life? More and more, young people are turning to the Salvation Army as offering a broad and fruitful field for a life of far-reaching, worthwhile service. It is a field of limitless possibilities.⁴

Despite his optimism about the Army, Brengle knew, first-hand, some of its foibles. When dealing with disappointment in Army leadership, he shared that it was the criterion of love that helped him stay true during times of disenchantment, reasoning “... if love drew me and the Spirit led me in, love and the Spirit must lead me out.”⁵ When asked how to handle such disappointment, Brengle pointed out the need to be an answer to the problem, by following Christ despite the circumstances, and seeking to minister, rather than be ministered to. He illustrated this at length from his own experience, as he reflected on lessons learned throughout a lifetime of service:

If then ... leaders of the Army were so absorbed in administrative and business affairs that they neglected the highest spiritual values, then, I argued, did not God wish *me* to remain and do the best to emphasize those values? Might not that be one of the very purposes for which He led me into the Army? ... Please do not think that it has been easy, and please do not think that I was puffed up with conceit. It was the way of the Cross. My first D.O. was disciplined and suspended for immorality. My first Provincial Officer fell into the grossest iniquity and was dismissed from the Army. The Commissioner who accepted me as a candidate, left the Army, and my second Commissioner, under whom I served for nine years, left the Army

and started a movement that greatly hurt us, and added immeasurably to the difficulty of our work. ... Then I saw our poor people, hungry for the bread of life, looking for someone to show them the way and reveal to them Jesus, and I said, "I cannot leave *them*. My business is to save them, not myself, and I could not run away and seek an easier and more inviting job." ... I saw I must take my eyes off others whatever their rank or command, and, seeing Jesus only, I must do with my might what my hands found to do. ... I saw that if leaders did not, as you say, give "*spiritual impetus*" to the work and dispense "*spiritual inspiration*," then I must stand in the breach and, so far as was in my power, make up for their lack. This I saw and felt, when but a captain, as plainly, as poignantly, as now when I am a Commissioner. I ceased, at least ceased largely, to criticize them. I praised them and I praise God for them, for the work ... they do, and set myself with full purpose of heart and all my powers to make up for their lack. Indeed, I felt that if I were carrying their heavy burden of administrative work, I could not at the same time do [the] spiritual work I was doing. And I saw that if they did not inspire me spiritually, that maybe God meant me to inspire them. ... I was helped, too, by a prayerful consideration of such scriptures as Romans 12:3-8 and 1 Corinthians 12:4-31. I saw that not all have the same gifts of office, but each has his own gift. ... I saw that each had a need of the other. ... Each has its own function and must attend strictly to its own job, regardless of what the other does.⁶

Not only did Bregle appreciate the variety of gifts evidenced in Army leadership, he sought to encourage leaders to serve self-sacrificially, in the spirit of "a thirteenth-century Salvationist," St. Francis of Assisi:

Francis had found the secret of joy, of power, of purity, and of enduring influence which still stirs and draws out the hearts of men of faith, of simplicity, of a single eye. ... He found hidden reservoirs of power in union with Christ, in following Christ ... in sharing the labors, the travail, the passion, and the Cross of Christ. ... This creative life he found in the way of sacrifice and service. He found his life by losing it. He laid down His life and found it again. ... And this I conceive to be the supreme lesson of the life of Francis for us, the Staff Officers of the Salvation Army.⁷

Bregle maintained that such servant-leadership should result in the spiritual nurture of the church: "Officers should feed their Soldiers; Commissioners and Divisional Commanders should feed their Officers. But both Officers and

Soldiers should learn to find spiritual food and to feed themselves.”⁸

Although rendering a generally positive assessment of the Army in his own day, Brengle’s optimism was conditioned by a call to faithfulness amidst storms. In response to a question about whether the Army was like an old ship that was about to sink, he replied:

The old ship is not going to sink. I have a fairly intimate acquaintance with its leaders at the international center and throughout the world, and I have seen its wonderful work in many lands. I am fully persuaded that it is in no danger of sinking. ... For 24 years I have been aboard and never have I felt so secure as now. ... But suppose I felt she was in danger of sinking? What then? Every true officer will stick to his ship so long as there is the least hope of saving her, and he would rather sink beneath the floods with her than to sacrifice his honor by fleeing from her before every man, woman and child under his care was safe in the life boats.⁹

Thus, in realizing the need to stand firm even if the “ship” were sinking, he admonished Army officers to do all in their power to attempt to save her, rather than abandon ship and leave persons under their care to perish. Brengle wrote:

Shall I spare myself, while there is a little child, a woman, a tempted, troubled struggling man in the Army who needs me? God forbid! ... No, by God’s grace, I won’t get off the ship. I will stick to it, do my duty, be faithful, encourage my comrades, rescue the perishing, and some day sail into the Heavenly Harbor with the good old ship’s flag still flying and all her crew brought safe home. Hallelujah!¹⁰

For those who would desert their duty, however, Brengle issued a dire warning, likening such deserters to the prophet Jonah:

Oh the backsliders and runaways who find ships waiting for them, and forgetting God, and duty, and faith and the souls that lean upon them, take counsel with their seeming good fortune, hug themselves with complacency and gaily set sail for Tarshish! ... No doubt a ship will be awaiting you if you leave your post of duty and try to run away from the face of the Lord, but it will not bear you to a harbor of peace, but rather to the midst of a stormy sea where your poor soul will be engulfed by great waters.¹¹

For those who come to their senses after a period of trial (again, like Jonah), there is the possibility of restoration and usefulness. God’s grace, however, if pre-

sumed upon, will not save the unfaithful from destruction. In this regard, Brengle wrote:

After a bit of trouble and sore discipline, in which Jonah came to his senses, saw the folly of trying to run away from God and cried for mercy, God spoke to him again. That is what God has been doing from the beginning. ... And so it is and ever will be. If men run away from the Cross, they meet it again on their return to their Father's house, to His face and favor. ... But let no one be presumptuous and trifle with these second chances. ... If we trifle with ours we may become castaways and be lost forever.¹²

Not one to dwell on the negative, however, he sought to encourage his fellow officers. Brengle reminded them of several things that pertain to faithfulness in the ministry. Commenting on Romans 11:13, he wrote:

First let us remember who called us to our work. It was no man ... it was God who laid His hand upon our hearts and pressed us into service. ... Further, let us remember the Army to which we belong. ... the best religious institution God has on earth. ... Let us stick to the Army; let us not run away from our Mother because she is not perfect. ... If we look for faults and failures, we shall surely find them, but if we look for beauty and strength and self-sacrifice and devotion we shall certainly see them, and in far greater measure, too. ... Let us have faith. Let us magnify—not minify—God and our office.¹³

Brengle believed that the compelling need within the church is holiness, not organizational strategies or programs, maintaining that as the church engaged in spiritual warfare, "it will not be by programs but by Pentecost that the battle will be won."¹⁴ In a letter to Lily, written from Long Beach, California on July 22nd, 1912, Sam indicated his concern that the real ministry of the Army was being impeded by its own bureaucracy:

I think probably most of our difficulty at present in this country arises from this multiplicity of details and the infinite red tape with which we are tied up which sap the strength and frustrate the piety of our people. If our officers had the spirit of the General when he refused to be tied up to a pastorate and broke away from the church, I am not sure that there are many of them who would remain with the present concern. To my mind it is one of the paradoxes of history how the General, with his free, large spirit which refuses to be bound by the mild rules of a Methodist conference,

could have developed a system which binds men hand and foot with red tape, which is to the Methodist rules what ... calculus is to the multiplication table.¹⁵

Brengle's focus, however, was on spiritual revival, not organizational reform, believing this to be the most effective way to minister to the church. Reflecting on his lifetime relationship to both revival and reform within the Salvation Army, he wrote:

I never felt that God had brought me in the Army to be a reformer, but I felt that from the very beginning that He had brought me to be a revivalist and especially on holiness lines. ... God is ready to revive His work, to refresh His people and we need not wait. We can begin now and where we are provided there is a revival in our own souls. But reform is different. Institutions and men become fixed. They harden like cement and to reform them is often a very difficult and slow process and you will probably find it so in the Army.¹⁶

In exhorting Salvationists to continued faithfulness, Brengle recognized the conditionality of God's continued blessing on the Army. Likening the Army to "a great bridge hung upon two buttresses ... God and man," he wrote:

The future of the Army depends not only upon God, but also upon man, upon men, upon you and me and all who have to do with the Army. ... In so far in the past as we have sought God with our whole heart, walked in His ways, and lived and wrought in the spirit of our Lord and Master, He has been with us, preserved us, prospered the work of our hands. ... Can we still confidently expect His favor for the future? Yes, and only if we continue to abide in Him and fulfill the conditions that have permitted Him to pour benedictions upon us in the past.¹⁷

Brengle maintained that such faithfulness needed to find expression in self-sacrificial love, made possible by entire sanctification, which is the only guarantee of the future success of the Army. He further delineated the nature of such holy loving and its relation to institutional spiritual vitality:

If the future of the Salvation Army is to be spiritually radiant and all conquering, we must not simply endure the cross, but glory in it. This will arrest the world, disarm Hell, and gladden the heart of the Lord. We must "by love serve one another." We are following Him who "came not to be

ministered unto, but to minister and to give His life a ransom for many." We, too, must give our lives for others, shrinking from no service, holding ourselves ever ready to wash the feet of the lowliest disciple. We must still prove our discipleship by our love for the other. It is not enough to wear the uniform, to profess loyalty to the Army leaders and principles, to give our goods to feed the poor and our bodies to be burned. We must love one another. We must make this a badge of our discipleship. ... The Army is so thoroughly organized and disciplined, so wrought into the life of nations, so fortified with valuable properties, and on such a sound financial basis, that it is not likely to perish as an organization, but it will become a spiritually dead thing if love leaks out. Love is the life of the Army. ¹⁸

The basis for Brengle's optimism concerning the Army's future was thus based upon his confidence in the possibilities of God's grace as experienced and expressed in the life of holiness. He presented this vision in terms of its biblical mandate:

If the future of the Salvation Army is still to be glorious, we must heed the exhortation: "Let brotherly love continue." ... This is that for which Jesus pleaded on that last night before His crucifixion: "This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that he lay down his life for his friends. ..." This is that for which Paul pleaded and labored: "And the Lord make you increase and abound in love one toward another and toward all men ... to the end He may establish your hearts unblamable in holiness before God." ... This is that to which Peter exhorted the universal church: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." ... How else but by fullness of love for one another can we fulfill those supernatural requirements expressed by Paul and Peter?¹⁹

He believed that only as holiness remains the touchstone of Army mission, will its effectiveness continue. In this light, he wrote: "In so far as this spirit rules in our hearts God can work with us and bless us, and the spiritual triumphs and glory of the Army for the future are assured. But in so far as these graces of the Spirit in us fail, so far will the Army as a spiritual power in the earth fail."²⁰

In light of changes within the Army during his lifetime, and the persistent call for reform of her structures, Brengle warned against the loss of humility and

self-sacrifice. Although maintaining that reform was necessary, he believed that it must be moderate, there being limits to the decentralization of an army:

Reform is in the air. To meet the age, the new spirit, and the new needs of this huge, world-wide Organization and organism ... changes, developments, reforms ... will come, must come, should come. But I question the wisdom of too many, too radical, too far-reaching reforms. ... Furthermore, in seeking reform, let us not lose sight of the fact that we are an Army, and if authority is too greatly decentralized, the Army may degenerate into a mob, when every man will do what is right in his own eyes, or pleasing or convenient to himself.²¹

In the aftermath of the crisis surrounding the events of the 1929 High Council, Brengle recognized the need for servant leadership.²² He urged Salvationists to pursue self-sacrificial love in the context of organizational reform, contrasting such an attitude with the self-seeking, selfish spirit of Diotrephes (3 John 9-10):

The testing time of a great organization comes when its founder and makers pass away and its leadership and destiny fall into the hands of the men of the third generation who were not its makers, but were made by the organization. ... It is when such a founder and the devoted men who with him made the Organization pass to their reward, leaving places of power, of trust, of honor and influence to be filled by other men, that the men of the Tribe of Diotrephes bestir themselves. ... They have one invariable mark; one distinguishing spirit...every Diotrepheesian ... "loveth to have the pre-eminence"—not pre-eminence in goodness, Christlikeness, brotherly love, humility, meekness, or holiness, but pre-eminence in name, in fame, popular acclaim, in wealth, in place, or authority. These it is that the members of the tribe lust after, scheme, plot and plan, whisper and fawn and flatter and backbite to obtain. Each and every Diotrepheesian is a follower, not of Christ but the Antichrist.²³

With the passing of "the absolute though paternal autocracy of our Founder," Brengle saw opportunity for such reform making possible "a strange new freedom" within the Army, which could easily be dominated by a "Diotrepheesian spirit." He cautioned Salvationists not to allow reform "to destroy the balance between the centripetal and centrifugal forces which can alone sustain us as a unified, compact, joyous, conquering Army in the face of world-wide diversity

of conditions and needs."²⁴ In the context of major reform in Army leadership structures, he warned against allowing personal ambition and self-seeking to lead to schism. The Army must be careful to maintain the "spirit of service without thought of personal reward." Bregle offered the following organizational assessment, based on his own experience:

Hitherto there has been little evidence of the sons of Diotrephes in the Army. Still, there has been some such evidence. During my forty-three years in the Army there has occasionally arisen a Diotrephean who has led or attempted to lead a split great or small in various parts of the world, but such has been the vigorous spiritual life and unselfish devotion of our Officers and Soldiers, that as they have carried the Army on like a mighty tidal wave it has engulfed all such defection.²⁵

Bregle likened the Army idealistically to Christ's seamless-robe, "beneath whose unrent folds in all lands cluster unnumbered multitudes." Although attempts had been made to rend it, and "they have torn off a bit here and there. ... the robe still spreads its ample expanding folds over the nations."²⁶ For Bregle, however, the Army's continued unity and effectiveness is dependent on self-sacrificial love and humility of mind. Thus, only as Salvationists walk in the way of holiness, will the Army be preserved from "corruption," which if unchecked, leads to schism. Accordingly, he wrote:

Good Soldiers and Officers are the salt of the Army. Salt is not put on things that are rotten and bad, but on things that are good, but which have in them elements of corruption which, if not checked, will make them bad. If we see in the Army elements of corruption, we must not leave; we are salt; we must stay and be true and by our faithfulness and love and humility and Christlikeness preserve it from corruption. God has revealed to me no other way than for myself to be true. ... The Devil's supreme victory is in getting men to separate from their brethren.²⁷

Ultimately, Bregle insisted that the "life and power which has made and sustained the Army," has been the "Spirit of Jesus, which is the Spirit of sacrificial love," in contrast to "spirit of Diotrephes," which is the "spirit of selfishness ... [and] of death."²⁸ Bregle believed that it was only the Spirit of Christ, manifest in holiness of heart and life within the Army, which guaranteed her future success. He wrote:

Over and over again and again, through more than four decades, I have read and prayed that the Spirit that was in Paul might be in me and in all my comrades, for this is the Spirit of Jesus. This is that for which He prayed on that last night of His agony as recorded in the seventeenth chapter of John. And this is that, and that alone, which can and will insure the victorious and happy future of our world-wide Army.²⁹

Also important for the future success of the Army, according to Brengle, was the need to remain separate from the world, by which he meant to be "in the world, but not of it." In the context of the Army's growing social acceptance and temptations to become entangled with the world, he wrote:

And so the Salvation Army, through more than fifty years of detachment, separateness from the world, and uncompromising, single-eyed devotion to its one Master and the work He has given it to do, has come at last to world recognition and acclaim. But with this recognition come temptations more subtle and dangers more destructive than any which have beset us in the past. Only by the uttermost circumspection, self-denial, and faithfulness to our great calling can we hope to escape the snares that beset and will beset us. ... Wherever the children of God have been seduced by the world's glitter and flattery, and accepted its offers and entered into alliance with it, spiritual decay has begun. ... Self-denial and cross-bearing are wholly inconsistent with worldly alliances and entanglements.³⁰

Brengle consistently warned of dangers that would impede the progress of the Army. In his letters to Lily, Sam often identified specific organizational practices or attitudes that he found potentially harmful. For example, in an 1887 letter, he expressed his concern that there was too little waiting upon God:

I do fear that this terrible rush is not of God. He never rushes along ... and He has declared to the world that "He that believeth shall not make haste." I don't want to misapply the text ... but it seems to me it should be used to check some of the hurry that robs God of the fellowship and communion He desires to have with His saints, a hurry that makes people run before they are sent, and that does not stop to listen to the voice of God. ...³¹

In the same year, he wrote to his wife of the danger of preaching without experiential knowledge of that which was preached:

One great danger of the Army is that Soldiers and Officers steal God's

words one from another. They make use of words and phrases which describe the very highest possible experience, but to which there is no correspondence in their lives; they have simply stolen somebody else's words and chattered them off like a parrot, and they produce no conviction upon others because there is not conviction in their own hearts.³²

Motives for ministry and the danger of the "success trap," were also the target of his critique, as expressed in a letter to Lily in 1892:

That is the most discouraging feature of my work, that Officers want me to come and build up a Corps in order that they may be reckoned successful. I'm sure I am perfectly willing to labor and let others have the credit, but the trouble is that they grieve the Spirit by their selfish carnal motives and prevent any deep, abiding, widespread work of the Spirit. ... It seems such a laudable ambition to get a lot of souls saved and build up a flourishing Corps, that but a few Officers seem conscious of the dangerous selfishness that can be mixed up with it.³³

Brengle believed that many Army officers failed to take time for Bible study and prayer, two essential prerequisites for spiritual leadership. In an 1894 letter, he expressed this concern to his wife:

I have been reading [John] Fletcher, and my soul is blessed. He was such a painstaking searcher and preacher of the truth. There is our lack in the Army. We preach a few fundamentals, but we seem so wrapped up in the "work" and so bent on "organization" that there is not that earnest digging after 'things new and old' with which to feed the faith, enliven the hope and inflame the love of our people. ... Oh, for more teachers among us! Leaders who know how to read hearts and apply truth to the needs of people. ... This is why we should most diligently study the Bible and pray for the constant and powerful illumination of the Holy Spirit.³⁴

Although recognizing the need for more Bible study within the ranks, Brengle's "sanctified sanity" is evident in his greater concern that Army leaders be more than purveyors of doctrine, but men and women who are filled with the Holy Spirit, exemplifying biblical truth through holy lives. He wrote:

Study and research have their place, and an important place; but in spiritual things they will be of no avail unless prosecuted by spiritual men. ... And so men must be spiritually enlightened to understand spiritual truth. The

greatest danger to any religious organization is that a body of men should arise in its ranks, and hold positions of trust, who have learned its great fundamental doctrines by rote out of a catechism, but have no experimental knowledge of their truth inwrought by the anointing of the Holy Ghost.³⁵

In looking back through the first sixty years of the Army's history, Brengle saw "the story of a succession of spiritual miracles, daredevil exploits, martyr-like sacrifices, all nights of prayer ... solemn life-long consecrations, toils and tears, occasional defeats and shouts of triumphs." He maintained that Christ crucified ("the Bleeding Lamb") was the foundation and "chief cornerstone" of William Booth's army, writing:

On this foundation the Salvation Army was built and there it has stood for sixty years, and there it stands committed to this day. ... If the Bleeding Lamb still enchains our vision and entralls our affections, if we still incarnate in our lives and proclaim with fire-touched lips those soul-saving doctrines that cluster around the Bleeding Lamb, the next sixty years will still see us radiant as the morning and more triumphant than ever in the past.³⁶

The most important of those doctrines for William Booth, according to Brengle, was that of entire sanctification. He quoted the Founder as saying: "If there ever comes a time when the Salvation Army ceases to get people baptized with the Holy Ghost, I pray God sweep it from the face of the earth, for it will then be but a corpse, an offence, and a cumberer of the ground."³⁷ Thus, for Booth, the Army's holiness teaching was foundational for her identity and mission. Brengle concurred, and questioned those who think that with changing times, new theological emphases are needed: "Times are always changing. But the Holy Spirit is the same yesterday, today and forever. But maybe we have changed with the times, and no longer believe in and instantly depend on the ever-present and active help of the Holy Spirit as did the early Salvationists!"³⁸ These are challenging words to an Army, which in its efforts to stay relevant, is ever in danger of losing sight of its holiness heritage, and thus being cut off from the source of its spiritual power and effectiveness.

Notes

1. For a systematic assessment of Bregle's holiness theology, complete with a comprehensive bibliography of his works, see: R. David Rightmire, *Sanctified Sanity: The Life and Teaching of Samuel Logan Bregle* (Alexandria, VA: Crest Publications, 2003).

2. E.g., Robert A. Watson and Ben Brown, "*The Most Effective Organization in the U.S.*": *Leadership Secrets of the Salvation Army* (New York: Random House, 2001); Chick Yuill, *Leadership on the Axis of Change* (Alexandria, VA: Crest Books, 2003).

3. Letter from Chicago, IL, January 26, 1911 in William Clark (ed.) *Dearest Lily: A Selection of the Bregle Correspondence* (London: Salvation Army, 1985), pp. 102-103.

4. "My Life Work, What Shall It Be?" Quoted in Sallie Chesham, *The Bregle Treasury: A Patchwork Polygon* (Atlanta: Salvation Army, 1988), pp. 164-65.

5. Samuel L. Bregle, "What of the Army's Present and Future?" *Staff Review* (January 1929), p. 82.

6. Bregle, "What of the Army's Present and Future?" pp. 82-84; "My Dear Comrade," quoted in Chesham, *Treasury*, pp. 160-61. Bregle received correspondence from disillusioned Salvationists through the years. A good example of this can be found in a letter from an anonymous American Field Major, with regard to inequities in officer rank and appointments, printed as "The Status of Field Versus Staff Officers: Some Views On a Vital Problem," *Staff Review* (April 1930), pp. 109-115.

7. Bregle, "A Thirteenth Century Salvationist: St. Francis of Assisi," *Staff Review* (October 1931), p. 326.

8. Bregle, *Ancient Prophets: With a Series of Occasional Papers on Modern Problems* (London: Salvation Army, 1930), p. 83.

9. Bregle, "The Ship and Its Officers," quoted in Chesham, *Treasury*, pp. 163-64; cf. John D. Waldron, "What Samuel Logan Bregle Had to Say About the Future of The Salvation Army," Unpublished paper presented at the Territorial History Conference, Sept. 14, 1975 (Salvation Army National Archives, Alexandria, VA), pp. 5-6.

10. Bregle, "Who's Quitting the Ship?" *Field Officer* 19:6 (June 1911), p. 202.

11. Bregle, "Jonah, the Fleeing Prophet," *War Cry* (NY) Part 1 (November 18, 1905), p. 8.

12. Bregle, "Jonah's Second Chance," *War Cry* (NY) (December 16, 1905), p. 9. Elsewhere, he underscored the doctrine of conditional perseverance, reflecting on the dread possibility of one who "ran well for a season; but when his race was almost run, when he was in sight of home, he began to neglect secret prayer and public duty; he listened to the tempter's voice, he yielded to the wooings of the world: Shame of the Cross, love of ease, and anxiety for the things of this life that perish slipped into his heart, and little by little his eyes were turned from the goal and his feet from the narrow way. The Holy Spirit strove with him, his conscience smote him, his own heart condemned him, and he had secret whisperings in his own soul that all was not well. But he could not stop and think and repent and do his first works over again; and so he fell. He forgot God. He turned from Jesus. He quenched the Spirit. He did violence to his own conscience. He lost

- his soul." Samuel L. Brengle, "In Sight of Port," *War Cry* (NY), (August 4, 1906), p. 7.
13. Brengle, "Magnify Your Office," *Field Officer* 20:3 (March 1912), pp. 95-96.
 14. Brengle, "Regarding the Battle," quoted in Chesham, *Treasury*, p. 168.
 15. Brengle, Letter from Long Beach, CA, July 22, 1912 in Clark, *Dearest Lily*, p. 112.
 16. Brengle, quoted in Sallie Chesham, *Peace Like a River* (Atlanta: Salvation Army, 1981), pp. 192-93.
 17. Brengle, *Ancient Prophets*, pp. 194-96. Reprint of "About the Future of the Salvation Army," *Staff Review* (April 1928): pp. 183-89.
 18. Brengle, *Ancient Prophets*, pp. 198-99; cf. Waldron, "What Samuel Logan Brengle Had To Say About the Future of the Salvation Army," pp. 6-7.
 19. Brengle, *Ancient Prophets*, pp. 200-201.
 20. *Ibid.*, p. 201.
 21. Brengle, "Who Among Us Is of the Tribe of Diotrephes?" *Staff Review* (October 1930), pp. 322-23; reprinted in *Officer* 52:3 (March 1931), pp. 226-27. cf. Waldron, "What Samuel Logan Brengle Had To Say About the Future of the Salvation Army," p. 5.
 22. Brengle "... was deeply involved in the constitutional changes brought about by the High Council of 1929, and the part which he played is well documented. ... Throughout, however, he called for balanced sanity and wrote as both a reformer and a cautious conservative." John D. Waldron, "Celebrating the Holy Life: A Fresh Assessment of Samuel Logan Brengle—Part 3," *Officer* 36:4 (April 1985), p. 149.
 23. Brengle, "Who Among Us Is of the Tribe of Diotrephes?" *Officer* 52:3 (March 1931): pp. 222-23.
 24. *Ibid.*, p. 227.
 25. *Ibid.*, p. 227.
 26. Brengle, "The Seamless Coat of Jesus." *Officer* 50:2 (February 1930), pp. 94-95.
 27. Brengle, "Commissioner Brengle Writes ..." *Officers' Review* 4:5 (Sept.-Oct. 1935), p. 422.
 28. Brengle, "Who Among Us Is of the Tribe of Diotrephes?" *Officer* 52:3 (March 1931), p. 252.
 29. Brengle, *Ancient Prophets*, p. 202.
 30. Brengle, "Disentangled and Separate," *Staff Review* (October 1924), pp. 297-98; Brengle, *Resurrection Life and Power*, pp. 60, 62.
 31. Brengle, "Commissioner Brengle Writes ..." pp. 419-20.
 32. *Ibid.*, p. 420.
 33. *Ibid.*, pp. 420-21.
 34. *Ibid.*, pp. 421-22.
 35. Brengle, "What We Believe," Part 2, *War Cry* (December 17, 1921), p. 16. Chick Yuill, in his chapter on "A Christlike Leader," similarly emphasizes the importance of sanctification for leadership: "We, too, must be filled with the Spirit of God, and to that openness must be added an obedience to what God reveals and an eagerness—an insatiable hunger—for all that God is" (*Leadership on the Axis of Change*, p. 29). This focus

is commendable, although it is not clear that the author's understanding of holiness is the same as Brengle's, mainly due to the brevity and general nature of Yuill's treatment of the same (pp. 28-29).

36. Brengle, "Sixty Years! Hail to Another Sixty!" *War Cry* (NY) (September 9, 1925), p. 2.

37. Brengle, "The Way to Pentecost" (review of Samuel Chadwick's *The Way to Pentecost*), *Officers' Review* 2:2 (March-April 1933): 129; cf. Samuel L. Brengle, "Sixty Years! Hail to Another Sixty!" *War Cry* (NY) (September 9, 1925), p. 2.

38. Brengle, "The Way to Pentecost," p. 130.

Egalitarian Theology—For Such A Time As This

Richard Munn

The Salvation Army has the highest percentage of dual clergy couples in the church, with 85% of its congregations headed by married officers.¹ For well over a century the married officer couple has been an intrinsic facet of its ministry and organizational framework. As dual career marriages become culturally more normative married officer couples are becoming increasingly strategic as a point of social connection.

Inherent Salvation Army ethos positions the movement to readily place its married officer couples into communities that appear to be progressively more open to such a leadership model. However, while purporting egalitarian leadership and advocating shared formal authority for men and women, married officers often function along quite traditional gender roles. Externally this is expressed with men consistently serving in the positions of authority. Internally it is revealed that most officer couples indicate the man as the spiritual head of the home.² Thus, while demonstrating much strength, the unique contribution of the married officer leadership model may not be fully maximized.

Examining the intricacies of egalitarian theology in more detail reveals substantial support for a distinctive Salvation Army leadership model that appears primed “for such a time as this.”³ We start at the very beginning of creation itself.

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Relational Intimacy

The pinnacle of creation is the formation of man and woman “in the image of God” (Genesis 1:27). This pre-eminence is reinforced by its strategic placement as the central act in the opening pages of Scripture. The perfection of the original creation depicts one man and one woman living in intimate relationship with each other and with God. Marriage thus becomes the most significant relationship between a man and a woman.⁴ Being made in the image of God distinguishes men and women from all other creatures. This is primarily relational in emphasis. God creates man and woman with a capacity to care for and to love another human being. In this way God equips us to be like Him. He creates in us His own capacity to love.

Relational intimacy is also reflected in discussion concerning the “immanent” doctrine of the Trinity.⁵ God is not an undifferentiated reality. The fundamental dynamic within the triune God is mutuality. This is particularly revealed in the intimacy between the First and Second Persons. Significant implications for the Christian understanding of human relations naturally result. The fundamental mutuality exhibited between Jesus the *Son* and His heavenly Father provides a prototype for intimate human relationships.⁶ The reciprocal relationship between the First and Second Persons of the Trinity exemplifies relational intimacy between male and female.⁷

The profound oneness of male/female relationships in the original creation sets the standard for all marital relationships. Two become one. The one-flesh union expresses full personality. Two spirits express mutual relational commitment. “When we become one in the way the Lord intended, a new union takes place, and a new personality is formed—our couple personality, in which the whole is greater than the sum of the parts. That’s true oneness, true intimacy, true and full partnership.”⁸

Etymology adds additional technical insight. The Hebrew words for husband *‘ish* and wife *‘ishah* share the same root, but the word for wife has a feminine ending. Wojcik believes this illustrates the “unity of marriage, where the only difference is that of gender.”⁹ Furthermore, in the naming assignment Adam does not give “woman” a name as he does with the animals. Wojcik speculates that Adam gives names to the animals because he has dominion over them.

He does not name the woman because there is no domination of one over the other.¹⁰

Egalitarian Intimacy

The Genesis 1 and 2 narratives convey the idea that man and woman are created to enjoy intimate community together. This is implicit in Genesis 1 and explicit in Genesis 2. Man is relieved from isolation and loneliness by the creation of woman. It is evident that this void could not be filled by the presence of animals. Startlingly, it is not even placated by the presence of God. A specifically female counterpart is the only antidote. The creation of Eve from Adam's rib reveals that God's intention is that "she will be—unlike the animals—power (or strength) equal to him."¹¹

Today the subject is the source of forceful theological dialogue between *complementarians* and *egalitarians*. The former advocate a relational hierarchy that puts equality in the image of God together with the relational subordination of women to men. Egalitarians reject such hierarchy with the assertion that God's original intention is male and female mutuality. This is especially so for husbands and wives. It is to the latter framework that this paper is committed.

The Genesis creation narratives seems to give little evidence that God designs a male dominated hierarchy. "What is emphasized in Genesis 1 and 2 is unity, oneness, intimacy, fellowship and equality in creation. Both male and female are created in the image of God to relate together as complementary and appropriate partners."¹² In a cluster of verses where relationships of authority are carefully delineated—Genesis 1:26, 28 and 2:17—there is no reference to structural authority between the man and the woman. Rather, the text points to man and woman "both fulfilling jointly the tasks of rulership and dominion without the necessity of a structure of hierarchy between them."¹³

"Nothing in these verses supports the notion of an essential difference between men and women that would warrant any type of a relationship between them other than one of equality."¹⁴ The issue evokes passion. One Quaker writer unequivocally states: "Chain of command statements honor sin."¹⁵ The Genesis 3 husband's "rule over" the wife is the result of the curse, and is not a blueprint for intentional imitation. Rather, egalitarians return to the original Genesis 1 and 2

plan reflecting “mutual dependence, stewardship, trust, complementarity, and cooperation between men and women.”¹⁶

Marriage surely provides the ultimate means by which male and female can empower each other. This is echoed in Paul’s declaration, “In the Lord, . . . woman is not independent of man, nor is man independent of woman” (1 Corinthians 11:11).¹⁷

Vocational Intimacy

Man and woman are together commanded by God to subdue the earth and rule over all other living creatures. “God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground’” (Genesis 1:28). The emphasis is joint leadership. Just as man and woman jointly share in the image of God, they also jointly rule over the earth. Thus, male and female practice also reflects male and female nature. Just as male and female share in dignity, so they share in power and authority. Aida Besancon Spencer assesses the biblical text with exegetical vigor: “Not jointly to rule would be to disobey God’s command.”¹⁸

The Creation narrative portrays man and woman alike sharing in the image of God so that there is no differentiation between them in their essential humanness. With God’s provision of Adam’s “helper” (*‘ezer kenegdo*) in Genesis 2:18 there is again an emphasis on the man and the woman as social beings. Gilbert Bilezikian notes that without woman God describes His creation as “not good” and that far from inferring helper as a term of subjugation the word illustrates the inadequacy and helplessness of man when bereft of woman in Eden. God provides him with a “rescuer.”¹⁹ The Hebrew Scriptures regularly use *‘ezer* to describe a superior helper, God Himself as the “helper” of Israel.²⁰ The concept rather describes a beneficial relationship, one without rank or position. The specific role must be assessed from its context—in this case from the adjoining *kenegdo*. The word communicates the concept of “in front of” or “counterpart,” and the literal translation suggests “like his counterpart, corresponding to him.” Used with *‘ezer*, the term communicates that Eve is Adam’s “benefactor/helper.” She “corresponds to him.” She is his “counterpart and complement.” She is Adam’s “partner.”²¹

Coleson provides an expansive paraphrase that expresses in English the original Hebrew intention: "To end the loneliness of the single human, I will make another power, another autonomous being, like it, corresponding to it, of the same species, and facing it, standing opposite it in an equal I-Thou relationship, another human, its equal. And when I have finished that last creative step, the human species will be both male and female."²² After this male-female team is established God, for the first time in the entire creation story, decrees that it is "very good" (Genesis 1:31).²³

Such understanding has significant implications for married officer couples. The concept of a husband and wife in joint vocation is theologically validated. There is the implication that such an arrangement is the intended design.

Broken Intimacy

The sin of Adam and Eve catastrophically breaks the ideal relationship. God pronounces the penalties. For man, the punishment is toil of the earth (Genesis 3:17). For woman, the punishment is increased pain in childbearing and a "desire" for her husband that will be instead reciprocated with his "rule over you" (Genesis 3:16). Man now masters woman, as the earth now masters man. Just as death and the toil of the earth—absent in Eden to this point—result from sin, so too is the pain of childbirth and the dominance of man over woman. Thus, both male dominance and death are antithetical to God's original intent in creation. "He shall rule over you" is not God's prescriptive will any more than death may be regarded as God's will for humans.²⁴

James Olthius notes that intimacy now becomes a curse instead of a blessing. Oneness means vulnerability. Dependence feels like defenselessness. Mutuality turns into hostility. Sin distorts the relation between man and woman from "a helping-and-needing-each-other bi-unity to a denying-and-hindering-each-other disunity."²⁵

Scorgie perceives that the original design of "equality, difference and interdependence" has grown "twisted and dysfunctional" as a result of sin—with the most obvious effect being the "demise of female equality."²⁶ This demise is especially accentuated when advocated within the church. When important texts are interpreted through a patriarchal lens "oppressive ideologies have the appearance of divine sanction."²⁷ This is epitomized in the quite frequent assertions that

while women share equality of being with men (ontological equality) they are commensurately mandated to function in subordinate roles (functional inequality).

Beyond universal brokenness, the dislocated relationship between men and women—husbands and wives—has two implications for married officer couples. (1) Men dominate Salvation Army leadership. (2) Married officer couples have to establish a leadership decision-making rapport.

God As Male and Female

It is important to think of the image of God in this matter. If marriage gives a whole reflection of people created in the image of God, then an examination of that image is necessary. The “fatherhood of God” can be easily misinterpreted as meaning that God is male.²⁸ Similarly the dominance of males over females as a result of the fall can incline people to envision God with male attributes. People are drawn to power, often disregarding the invalidity of its source.

The matter is further complicated with the realization that separating God’s image into male and female characteristics inadequately represents the whole image of God. What is “male” and “female” is often culturally defined. The aspects become stereotypical. They do not reflect the image of God *in* male and female. We use gendered metaphors because God is personal and we have no other way to speak of persons except in a gendered way. Substituting a phrase like “pure love” for instance, does not invite a person into the “staggering intimacy with God” which the Scriptures reveal.²⁹

Frances Hiebert proposes that God is not male and not female, but that His image in humanity requires us to think of God as having “the full range of characteristics reflected by the image, whether male or female.”³⁰

Even in recognizing the above, there can be no doubt that identifying female imagery for God in Scripture does poignantly balance the numerically heavy use of patriarchal imagery for God. Such imagery also helps to counteract the sinful subordination of the female since the fall.

God is pictured as *Mother*—one who conceived Israel and carried her “since birth” (Isaiah 46:3). God is also depicted as a *Midwife*—one who brought the people of Israel “forth from (their) mother’s womb” (Psalm 71:6). The birthing motif is consistently utilized. God is described in labor—“like a woman in child-

birth" God cries out and gasps and pants in agony over Israel's plight, in His desire for them (Isaiah 42:14).³¹ God also nurses—and eternal love for people is portrayed as the utter inability of a mother forgetting "the baby at her breast" (Isaiah 49:15).³² Other feminine images for God include childcare provider, house manager, mother hen, lioness, a she-bear robbed of her cubs and even Queen.³³

There is the potential for psychological and social imbalance when the female imagery of God is consistently neglected. First, women themselves lose self-dignity. Fundamental realization that one is created in the image of God is vitally important. Ignoring the female imagery of God potentially depletes this foundational human truth for women. Secondly, men and women are tempted to idolize masculinity if God is always portrayed as male.³⁴ As a result men buckle under the burden of godhood thrust upon them, and women suffer oppression. Finally, the Church and the world experience the absence of spiritual gifts given to women for ministry. "The reconciled relationships between men and women are not modeled so that the watching world may be impressed by the power and beauty of the Gospel."³⁵

Acknowledging both the male and female imagery for God in Scripture and doing so without defensive rationale does not weaken the concept of God. Rather, such imagery has the propensity to enrich both an understanding of God and relationships within the Church. The evangelistic potential of the Church to the world may be actually magnified by the increased identification and invitation to over half its constituency.

It is a thesis of this paper that healthy married officer couples significantly represent the full image of God to people and are particularly effective in helping people to more fully understand God's nature. "God's image needs male and female to reflect God more fully."³⁶ These couples can also especially model some measure of restoration in the broken relationship between men and women as a result of the fall. There is virtue in this both as truth and as an act of reconciliation. The married officer couple's presence as an attractive force in a fallen world gives the role even more impact.

God As Spouse³⁷

What aspects of God's essence are portrayed in His relationship as spouse to

people? Given the earlier assertion that the “fatherhood of God” is to be interpreted as primarily relational—and not indicative of gender—then this same principle also applies to images of God as husband.

Protection and faithfulness are the predominant themes. This is clearly communicated to Israel by Isaiah: “For your Maker is your husband—the Lord Almighty is His name—the Holy One of Israel is your Redeemer; He is called the God of all the earth. The Lord will call you back as if you were a wife deserted and distressed in spirit—a wife who married young, only to be rejected, says your God” (Isaiah 54:5,6).

Divine love is thus portrayed on earth in the institution of marriage. It serves as a tangible reminder of the God of love. Even more, it depicts the exclusivity of divine love. Marriage represents the kind of relationship God desires to share with His people. The marriage covenant binds together a specific man and a specific woman in a relationship of love that each commits to honor. God loves His people with a similar exclusive and holy bond. He jealously desires that this relationship remain unthreatened by rival loyalties.³⁸

Longsuffering faithfulness is most beautifully communicated in the relationship between Hosea and Gomer. God—as husband—is willing to pledge fidelity despite the prostitution of his people Israel. “The Lord said to me, ‘Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the Lord loves the Israelites, though they turn to other gods and love the sacred raisin cakes’” (Hosea 3:1,2).

In a separate category of thought, Anderson notes that attempting to define a biblical theology of the family only by specific marital and familial role relationships is weak when compared with the “quality of life” that people experience within such roles and cultural models. Thus the emphasis is on fundamental human inter-relationship. “The first human was not deficient because he lacked a wife but because he lacked a human counterpart necessary to his existence. The divine image is not grounded in a social or cultural pattern but in a core social relation.”³⁹ Given this template, it is possible to speculate that married officer couples—even apart from any egalitarian framework—provide such a “counterpart” and “core social relationship” for their communities of faith, the “family of God.”⁴⁰ The single leader—male or female, husband or wife—cannot replicate this influence. Ultimately we reflect God’s image in relationship—not on our own. Therefore, the

imago dei is not primarily individualistic. Rather it is present within relationship.⁴¹

God Revealed in Working Relationships

There could not be a more contrasting marital relationship to Hosea and Gomer than the couple depicted in Proverbs 31. The chapter outlines the activities of a noble woman whose husband works as a judge at the city gate—the traditional place for settling legal disputes. The total enterprise is cooperative, involving both the wife and the husband. This family portrays unremitting wholeness. While the poem primarily centers on the virtuous woman, it is also a celebration of the ideal family.⁴²

The husband respects his wife (11) and the family is characterized by love (28). The poem is important because it demonstrates a joint working relationship as well as joint leadership. Bilezekian is forceful in his summary: "It anticipates the restoration of the original pattern of husband/wife relationships that prevailed in creation prior to the fall. It also accomplishes a verse-by-verse demolition of the male-rulership system that issued from the fall, by showing God's ideal for women—to share fully in the responsibilities pertaining to the governance of community life in the family."

Proverbs 31 stands in considerable contrast to the belief that men are created to lead, whereas women are designed to support; men are to initiate, women are to enable; men are to take responsibility for the welfare of women, and women are to help men.⁴⁴

While many marriage and family relationships in Scripture painfully record the effects of the fall, Proverbs 31 takes us back to Eden. The perfection reminds us of God's original intent where Adam is given an equal, one whose creative capacities are perfectly compatible to his own and where neither male or female is given the option of "standing on the sidelines cheering while the other one (does) all the work."⁴⁵

God Restoring Intimacy

A similar restorative purpose functions in the Song of Songs. The love poem stands in complete contrast to the harsh realities found in many of Scripture's husbands and wives. An overall foundational message is repeated—the original Edenic intimacy between husband and wife is to be the standard of God for us.

The leitmotif is a perfect summary: “I am my beloved’s, and his *desire* (*teshuqa*) is for me” (6:3). The use of the word *Hebrew word* is significant. It links this passage with Genesis 3:16c—“your *teshuqa* shall be for your husband.” The word appears to be used in Genesis 3:16c to indicate a blessing that accompanies divine judgment. The use of *teshuqa* in the Song of Songs similarly indicates wholesome desire in which a divinely ordained sexual yearning of wife for husband serves to “sustain the union that has been threatened in the ruptured relations resulting from sin.”⁴⁶

Wife and husband relate and play innocently with equal abandon. There is mutuality between them. They serve one another. They please one another. They are delightfully different, yet they complement one another. They are curious about each other. They are attracted to each other. They want each other and need each other. They appreciate each other.⁴⁷ The implication for couples is found not so much in the portrayal of joyful physical intimacy, as it is in the absence of domination, subjugation or manipulation.

Song of Songs is significant in its extensive depiction of the divine ideal for husband–wife relationships in the post–fall setting. The lovers are egalitarian. The Song begins and closes with the woman speaking. She carries most of the conversation and initiates most of the meetings. She is as articulate about the attractiveness of her lover as he is about her. She is also employed as shepherdess and vineyard keeper.⁴⁸ The energy of the poem is found in the intensity of the couple. Together they represent a formidable force.

Married officer couples can similarly model the ecstatic declaration: “My beloved is mine and I am his.” The implication is far more than marital interdependence—as vital as that is. The regular leading of worship, prayer and preaching affords married officer couples a uniquely powerful and publicly tangible means to regularly communicate the passionately intimate love of God to communities of faith. Within every congregation are couples whose marriages are devoid of vibrant mutuality. By ritual, pageantry and egalitarian decision–making the married officer model provides an exceptionally clear means to replicate God’s original design.

Priscilla and Aquila

Priscilla and Aquila stand as the archetypal dual clergy couple. Their min-

istry provides the perfect model. Their most notable distinction is that they are always mentioned as a couple. There is no reference to either one individually. Secondly, in 4 of their 6 references Priscilla is mentioned first. This egalitarian literary structure would seem to communicate much about their force as a couple, and their own relationship. It has been suggested that Priscilla may have been the more dominant of the two. "The fact that Priscilla's name is mentioned several times before that of her husband has called forth a number of conjectures. The best explanation seems to be that she was the stronger character."⁴⁹

Several distinguishing ministry principles emerge. They come from different backgrounds—Aquila is a Jew from Pontus and Priscilla is a Gentile (Acts 18:2)—and yet they are clearly together in ministry. Ethnic—and perhaps temperamental—differences notwithstanding, their marriage has to be strong simply to endure the recorded stresses they face.⁵⁰ They are a working couple (tent-making) and have a sense of mission that entails relocation for the gospel. Priscilla exemplifies the working wife. Her vocation does not weaken her devotion to Aquila or her commitment to Christian mission—and *visa versa*.

They use their home as a place of ministry, both as a venue of hospitality and a house of worship. They have a teaching ministry—most notably to Apollos—and work closely with the Apostle Paul who calls them "fellow workers." Priscilla and Aquila are in the background of the central drama that is the New Testament church, and yet their influence on Paul and Apollos is evidently significant. Their hospitality provides the necessary respite for the missionary rigors of Paul. "Paul was never far from them either in actual presence or in thought, from that time on until his death."⁵¹

This husband and wife team provides irrefutable biblical evidence that a dual clergy couple can have a unique and powerful ministry for the gospel, and that early in the history of the New Testament church the arrangement is not worthy of editorial comment. It is tempting to speculate that they are included in the corpus of scripture as precisely a witness to this fact.

The important point to note is that they impact lives as a couple that a single person—or one spouse in ministry—cannot reach in the same way. There are plenty of people—men and women, husbands or wives—who are commissioned to ministry, have teaching gifts and open their homes as places of Christian hospitality, but it is the force of these contributions as a couple that gives an added

dimension to the grace of Priscilla and Aquila. Their effectiveness together reveals much about their relationship with each other. It is their united efforts that affect those around them.⁵²

Priscilla and Aquila are the biblical model for married officer couples. They are vocational partners and also partners in spirit. They “represent the best of the early church.”⁵³

Summary

The preceding material outlines a theological and biblical basis for the married officer couple leadership model. Marriage and vocation are seen as the primary means through which God’s intentions for male and female intimacy are expressed. In addition to providing a richly intimate avenue between husband and wife, both provide nurturing environments for intimacy between God and people. Marriage and vocation provide vertical and horizontal enrichment. Egalitarian marriage is especially reflective of this truth.

Sin and brokenness painfully violate the original marital and vocational harmonies. This is primarily expressed through relational inequity, dominance, enmity and disunity. As a result both men and women readily incline towards relational imperfection and an imbalanced image of God. Such disharmony is not reflective of the *imago dei* revealed in Scripture. While there is a preponderance of tragically flawed male–female relationships throughout the salvation story there are also specifically placed couples who stand as reminders of God’s initial intentions.

Married officer couples are able to accentuate the marital and vocational intimacy originally intended for husbands and wives. While every marriage can be a potential witness to this truth, the formally ratified and public nature of the married officer leadership role is particularly effective to this end.

“For such a time such as this” is not hyperbolic or textual caricature. The Salvation Army is reassessing the leadership model for its communities of faith. Indeed, even other more mainline protestant denominations appear to be doing the same. The desired outcome is surely officers with healthy marriages effectively engaging broader culture through missional communities of faith. It is to such an outcome that this paper is dedicated.

Notes

1. Richard Munn, "Clergy Couple Marital Satisfaction For Salvation Army Corps Officers," (Gordon-Conwell Theological Seminary, Project 1, August 2001). This was a survey of corps officers in the USA Eastern Territory.

2. Fifty-five percent of USA East corps officers indicate the husband is the spiritual head of the home. This compares to 15% female headship and 25% indicating both share the leadership.

3. Esther 4:14.

4. Emily and George Walther, "Celebrating Our Partnership," Priscilla Papers, (Fall 1991), p. 12.

5. "Immanent Trinity" describes the way the three Divine Persons are, quite apart from their engagement with the world.

6. This Trinitarian interpretation stands in contrast to the doctrinal emphasis that Jesus is always clearly subordinate to the Father. Advocates for such thinking purport that women are thereby always subordinate to men.

7. Miroslav Volf describes the immanent Trinity as "love that dances." "It's a perfect love, in which each person gives and each person receives love. It is an example for us to follow." James Read, "Notes on Miroslav Volf's Keynote Lecture," *Word and Deed*, Vol. 4, No. 2, (May 2002), p. 72.

8. Walther, p. 14.

9. Paul Twelker, "The Biblical Design for Marriage: The Creation, Distortion and Redemption of Equality, Differentiation, Unity and Complementarity," Trinity International University, (1998), quoting Thaddeus Wojcik, "Marriage: An Orthodox Analysis" (St. Vladimir's Orthodox Theological Seminary, 1968), p. 5.

10. Wojcik, interestingly, notes that the woman is not named Eve until after the Fall where Adam begins to assume dominance.

11. David Freedman quoted by Max Weber in *The Theory Of Social Organization* (Glencoe: Free Press, 1947), p. 152.

12. Twelker, p. 7.

13. Gilbert Bilezikian, "A Challenge: For Proponents Of Female Subordination To Prove Their Case From The Bible," Priscilla Papers, (Fall 2001), p. 8.

14. Peter DeJong and Donald Wilson, *Husband and Wife: The Sexes in Scripture and Society* (Grand Rapids: Zondervan, 1979), p. 126.

15. Sandra Cook-Dufield, "Chain of Command or Mutual Submission? Evangelicals Dispute Family Models," *Quaker Life* (October 1998), p. 4.

16. Cook-Dufield, p. 4.

17. Parenthetically, Twelker makes the following interesting observation: "Social scientists have studied the relationship between marital satisfaction and marital power. Gray-Little and Burks (1983) reviewed a number of these studies and found some interesting trends. They found that across a variety of cultures, the most satisfying marriage to be the egalitarian marriage. This is a marriage where either the couple negotiates all deci-

sions jointly or they have separate areas of responsibility. The second most satisfying type of marriage was the husband-dominated marriage. Coming in last place was the wife-dominated marriage." Paul A. Twelker, *The Biblical Design for Marriage: The Creation, Distortion and Redemption of Equality, Differentiation, Unity and Complementarity*. (Deerfield: Trinity International University, 1998) p. 23.

18. Aida Besancon Spencer, "Beyond The Curse" (Nashville: Thomas Nelson, 1985), p. 23.

19. Gilbert Bilezikian, *Beyond Sex Roles* (Grand Rapids: Baker, 1985), p. 28. "Rescuer" is the emphasis for the Hebrew word 'ezer—"helper"—generally describing God relieving and rescuing His people.

20. Grenz interestingly notes that of the twenty other Old Testament appearances of the Hebrew term translated "helper," seventeen refer to God as our helper. (Grenz cites Alvira Mickelson, but does not give the source).

21. Richard M. Davidson, *Women In Ministry* (SDA Theological Seminary), <http://www.sdanet.org/atissue/books/wim/wim13dav.htm>, referring to *The New Brown, Driver, and Briggs Hebrew and English Lexicon of the Old Testament* (Lafayette: Associated Publishers and Authors, 1981), p. 617.

22. Joseph E. Coleson, "Ezer Cenegdo: A Power Like Him, Facing Him as Equal," *Wesleyan/Holiness Women Clergy* (1996), p. 7.

23. Ruth Haley Barton, *Equal To The Task: Men and Women In Partnership* (Downers Grove: InterVarsity Press, 1998), p. 54.

24. Bilezikian, *Beyond Sex Roles*, p. 56.

25. James Olthuis, *I Pledge You My Troth* (New York: Harper & Row, 1975), p. 9.

26. Glen Scorgie, "Are We On The Same Page: An Evangelical Response to Germaine Greer's *The Whole Woman*," *Priscilla Papers*, Volume 15, Number 4 (Fall 2001), p. 5.

27. *Ibid.*, p. 5

28. Frances Hiebert, "Imagery For God In The Old Testament," *Priscilla Papers*, (Spring-Summer 1992), p. 12.

29. Barbara Robinson, "Neither Fearful nor Familiar: Imaging God the Father," *Word and Deed*, Vol. 4, No. 1 (November 2001), p. 30.

30. Hiebert, p. 13.

31. The reference is particularly interesting because it immediately follows imagery of God as "marching out like a mighty man, like a warrior stirring up His zeal and shouting a battle cry while triumphing over His enemies (Isaiah 42:13). This is obviously very masculine language. It illustrates the comfort writers of Scripture demonstrate in moving unobtrusively from one gender image to another. No need for politically correct language here!

32. It is immediately apparent that the preponderance of the female imagery for God is taken from Isaiah. Spencer notes that Isaiah and his wife are described as a "clergy couple," and hypothesizes that this may explain the use of more female imagery in the book (Spencer 103, n.11.).

33. Besancon Spencer, pp. 123-131.

34. For instance, Stanley Grenz quotes one (unnamed) apologist for the primacy of the male: "The image of God is in man directly, but in woman indirectly." "Nurturing Godly Relationships between Men and Women." Paper available from Christians for Biblical Equality, Minneapolis, MN, p. 11.

35. Hiebert, p.16.

36. Besancon Spencer, p. 29.

37. While there is much Scriptural female imagery for God, there are no references that specifically described Him as a wife. It is also most noticeable that the phrase "God the Father" is a New Testament designation. It is not used at all in the Old Testament, compared to 18 times in the New.

38. Grenz, pp. 16,17.

39. Ray Anderson, *The Shape Of Practical Theology* (Downers Grove: InterVarsity Press, 2001), p. 259.

40. A similar influence is also exerted when two individuals of the same gender lead a congregation. In The Salvation Army these are often two single females. Such "teams" are often unusually effective and especially beloved by community and congregation alike. The constant interaction of the temperaments, gifting and personalities provides a "core social relationship" at the influential symbolic figurehead of the congregation. The pattern is sufficiently ingrained that local Salvation Army congregations automatically expect a married couple or two single officers as their leaders.

41. Grenz, p. 12.

42. Catherine Clark Kroeger, "Faith, Feminism and Family" Priscilla Papers, Volume 13, Number 1, (Winter 1999), p. 2.

43. Bilezikian, *Beyond Sex Roles*, p. 78.

44. These beliefs are outlined as "distinctions in masculine and feminine roles [...] ordained by God as part of the created order" in the 1989 Danvers Statement of the Council on Biblical Manhood and Womanhood. Cited by Grenz, p. 21.

45. Barton, p. 22.

46. Davidson, p. 14.

47. Bilezikian, *Beyond Sex Roles*, p. 74.

48. Davidson, p. 18.

49. Jacob Kapp, *International Standard Bible Encyclopedia* (Peabody: Hendrickson, 1994).

50. Rowland Croucher, "Priscilla and Aquila: A 'Model' Pastoral Couple!" www.priscillafriends.org/studies/whypriscilla (February 2001). Interestingly, the web site is described as "A Resource for the Spouses of Pastors."

51. Dan Gentry, "Partners In Mission," Priscilla Papers, Volume 13, Number 3, (Summer 1999), p. 11.

52. "Profile: Aquila and Priscilla," Life Application Notes, NavPress, Word Search.

53. Gentry, p. 12.

Book Review

Rightmire, R. David. *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle*. Alexandria, VA: Crest Books, 2003.

Reviewed by William W. Francis, Commissioner, International Secretary for the Americas and Caribbean, The Salvation Army International Headquarters.

R. David Rightmire serves as Chair of the Bible and Theology Department of Asbury College in Wilmore, Kentucky (USA). His recent book, *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle*, was published by Crest Books, The Salvation Army's National Headquarters in Alexandria, Virginia. For the book's title, the author acknowledges his debt to Clarence Hall, who first coined the phrase "sanctified sanity" to describe Brengle's balanced spirituality.

In addition to introducing Commissioner Samuel Logan Brengle to a new generation of Salvationists, Rightmire establishes Brengle's importance in shaping the Army's theology of holiness. Until now, Commissioner Brengle's theology has unfortunately wanted for systemization, and his writings have been basically regarded as a popular, evangelical "how to" manuals. In his Introduction, Rightmire notes that "curious is the fact that although many within the Wesleyan-holiness tradition acknowledge the influence of Samuel Logan Brengle (1860-1936) on the late 19th and early 20th-century holiness movement, very little theological reflection has been done on the teaching of this "Salvationist saint." This, therefore, is the first and only volume that explores both the life and thought of Brengle.

Rightmire's treatise is appropriately dedicated to Lt. Colonel Lyell M. Rader, O.F., D.D. (1902-1994)—"Soul-winning saint and personal guide into the life of holiness." Lt. Colonel Lyell Rader transparently embodied and enthusias-

tically proclaimed the Scriptural truths that Commissioner Brengle exemplified and taught a generation earlier. No one person has so positively influenced the life of this reviewer as has that of Lt. Colonel Lyell Rader, who it was a privilege to know, a joy to admire and a challenge to emulate.

With the goal of presenting the life and influence of this apostle of holiness in an unambiguous and as straightforward a manner as possible, the author has intentionally included generous portions of primary source material in the text, while relegating much of the supporting material and critical apparatus to notes found at the end of the book. One of the great values of this book is its depth and comprehensiveness. It is a well-documented volume. It contains forty-three pages of Notes and twenty-three pages of Bibliography, in addition to a complete Index.

Sanctified Sanity is divided into two parts. The first is a well-written, succinct biography of Brengle. Divided into six concise chapters, the first 67 pages of the book give a first-rate overview of Brengle's life, faith and ministry. The second part of the book is the "meat" of the author's work—an outstanding, scholarly and well-documented exposition and systemization of Brengle's holiness theology. Between the two sections are six pages of photographs of Brengle. Some are well-known, like the classic white-haired, trimly bearded gentleman with "smiling eyes" after becoming the first American to be given the rank of Commissioner. Other photographs are new to this reviewer. Such is the case of the photograph picturing Brengle leading a song at the annual remembrance service held at Kensico Cemetery in Valhalla, New York in 1931, with later Commissioner William Parkins accompanying the singing with his cornet.

Rightmire begins with accurately putting this historical figure in proper perspective. An apt quotation from Commissioner John D. Waldron, who twenty years ago called for a "fresh assessment" of Brengle's life and influence, places Brengle's life and teaching in historical perspective. Waldron noted that:

Perhaps no Salvationist in our history (except Catherine and William Booth themselves) has been the subject of more books and articles than Samuel Logan Brengle. His nine books have been reprinted again and again, and are found on bookshelves around the world ... Probably no American Salvationist is better known by members of other denominations, especially those in the Wesleyan tradition.

Commissioner Bramwell Tripp expands on Waldron's description of Brengle's legacy when in 1980 he wrote:

But it is through his writings, more than in any other way, that Commissioner Brengle continues to exert a compelling edifying and sacred influence. ... And so it is, in a way permitted to few mortal men, Samuel Lagan Brengle still speaks to our day. Those who heard him speak, who received his private counsel, who felt his hand on the shoulder, who knew first-hand his "sanctified sanity," will never forget him. And those who never knew him, except as a somewhat remote figure in the shadowy past, know his teaching and his preaching through the various Brengle Institutes and his books.

This reviewer's father was deeply influenced by the first-hand ministry of Brengle. With emotion and a tear or two, he would recall the evening he knelt at the altar on the sawdust strewn floor of the Seven Oaks Camp Meeting in Latham, New York. He felt a gentle beard brush his cheeks as Commissioner Brengle knelt to pray with him.

David Rightmire avoids treating Brengle's life and work in a vacuum. He carefully constructs the historical and theological context of Brengle's life and theology. He appropriately documents the major and profound influences on Brengle—namely, the writings of John Wesley, John Fletcher, Dwight L. Moody, William McDonald and Catherine Booth.

It was a divinely appointed and serendipitous moment when student pastor Samuel Logan Brengle met General William Booth in Boston, Massachusetts. On the occasion of his 25th birthday, Brengle celebrated by going to hear the founder speak. It was the evening of June 1, 1885. Brengle was so impressed that he thought, "Here, certainly, is God's greatest servant upon earth today, the man bearing the heaviest burden of the world's sin and shame and woe."

The second half of the book, in the opinion of this reviewer, raises David Rightmire's work from the very good to the exceptionally significant. The chapter titles plainly reveal the focus of each topic called in for examination. These include:

Σ

—*Holiness as Gift and Inheritance*

—*Ethical Dimensions of Holiness*

- Heart Holiness: Misconceptions and Hindrances*
- The Appropriation of Holiness*
- Maintaining Holiness*
- The Fruit of Holiness*
- Brengle and the Holiness Movement*

For the first time, Brengle's experience and exposition of holiness is placed on the general framework of a systematic theology—as difficult as this is for an experienced based proponent like Brengle. The uniqueness of this task is that the author must begin with subjective, although well articulated, experience that must translate into objective theology. The customary approach to theological understanding is often the reverse. Using John Wesley's quadrilateral as a model for reaching theological truth—Brengle's theology comes in a mutually supportive progression of: 1) The Bible and 2) Experience. This is followed by appeal to 3) Reason and 4) Tradition. All four aspects of the Wesleyan quadrilateral are present. However, throughout Brengle's teaching, the progression and emphasis are decidedly centered in the Bible and Experience.

Rightmire points out that for Brengle, holiness consisted in being transformed into the image of Christ by the power of the Holy Spirit. He consistently emphasized that the effect of entire sanctification was "to be made like God ... to be made partakers of 'the divine nature' (2 Peter 1:4)." This concept is foundational to understanding Brengle's theology. For Brengle, God's goal for every person is that he/she might share in the character of God. The goal is not redemption, forgiveness and atonement. These are all means to the end—the creature sharing in the essential nature the Creator.

The author views Brengle as a catalyst who throughout his writings and ministry strove to draw those with extreme viewpoints closer to a center position—toward, what Rightmire calls a kind of Salvation Army "orthodoxy." "He preached and lived holiness in such a way," observes Rightmire, "that he kept a spiritual balance between 'glowing emotion and cool perception.'"

It is difficult to find areas in which to criticize Rightmire's work. This makes reviewing his work difficult, since every good review should contain some carefully placed words of disapproval or dissatisfaction—let alone harsh censure. It could be said that more development of the salient themes would have been wel-

comed. However, that would only express personal joy this reviewer found in reading the life of a Salvation Army legend and a treasured, vicarious mentor.

This review must not end with the fatigued phrase—"This is a must read ..."
So, I end with a more direct charge—"Read it. It will enrich, if not also change, your life"—and I conclude with Charles Wesley's prayer for my readers and myself:

*Center of our hopes Thou art,
End of our enlarged desire,
Stamp Thine image on our heart,
Fill us now with heavenly fire;
Overflowed by love divine,
Seal our souls forever Thine.*

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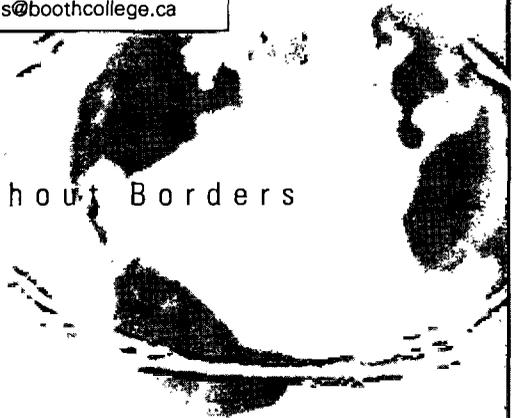
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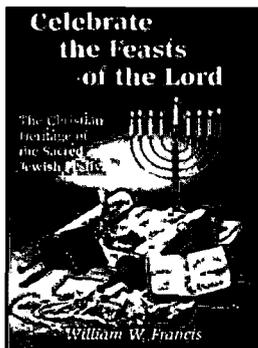
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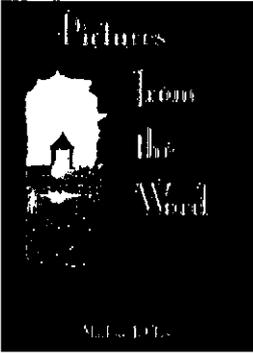
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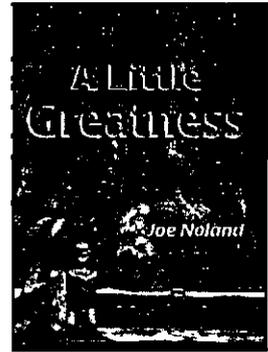
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A Little Greatness

by Joe Noland

Under the expert tutelage of author Joe Noland, readers explore the book of Acts, revealing the paradoxes of the life of a believer. Using word play and alliteration, Noland draws us into the story of the early Church while demonstrating the contemporary relevance of all that took place. A Bible study and discussion guide for each chapter allow us to apply each lesson, making this an ideal group study resource.



Romance & Dynamite

Essays on Science and the Nature of Faith

by Lyell M. Rader



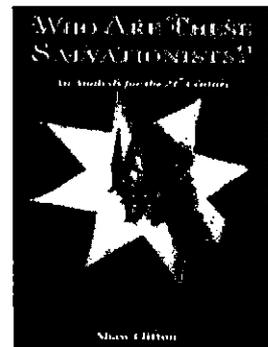
"Whatever God makes works, and works to perfection. So does His plan for transforming anyone's life from a rat race to a rapture." Anecdotes and insights on the interplay between science and faith are found in this collection of essays by an "Order of the Founder" recipient known as one of The Salvation Army's most indefatigable evangelists.

Who Are These Salvationists?

An Analysis for the 21st Century

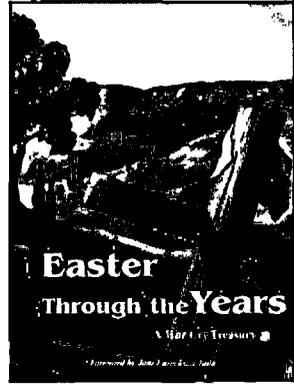
by Shaw Clifton

A seminal study that explores The Salvation Army's roots, theology, and position in the body of believers, this book provides a definitive profile of the Army as an "authentic expression of classical Christianity." Salvationists and non-Salvationists alike will find this to be an illuminating look at the theology which drives the social action of its soldiers.



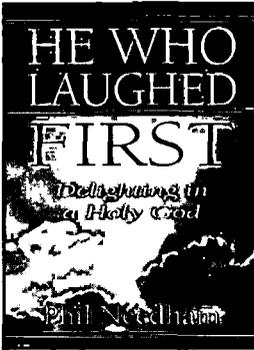
Easter Through the Years
A War Cry Treasury

This Easter, spend time reflecting on the wonderful gift of salvation God has given by reading *Easter Through the Years*, a companion volume to *Christmas Through the Years*. Articles, fiction, poetry, and artwork culled from the last fifty years of the *Easter War Cry* will recount the passion of Christ and unveil the events surrounding the cross and the numerous ways Easter intersects with life and faith today.



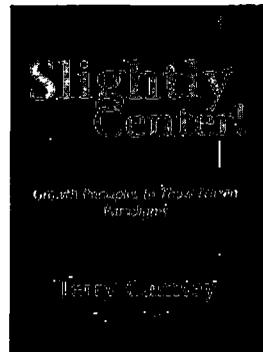
He Who Laughed First
Delighting in a Holy God
by Phil Needham

This invigorating book questions why there are so many sour-faced saints when the Christian life is meant to be joyful. Needham explores the secret to enduring joy, found by letting God make us holy to become who we are in Christ—saints. *He Who Laughed First* helps the reader discover the why and how of becoming a joyful, hilarious saint.



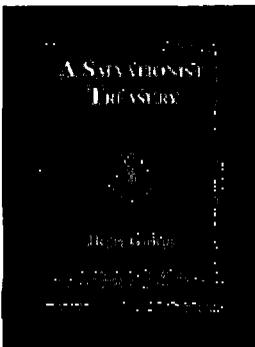
Slightly Off Center!
Growth Principles to Thaw Frozen Paradigms
by Terry Camsey

Church health expert Terry Camsey seeks to thaw frozen paradigms of what is “Army.” Challenging us to see things from a different perspective, he urges his readers to welcome a new generation of Salvationists whose methods may be different but whose hearts are wholly God’s—and whose mission remains consistent with the principles William Booth established.



A Salvationist Treasury
365 Devotional Meditations from the Classics
to the Contemporary
edited by Henry Gariepy

This book brings to readers the devotional writings from over a century of Salvationists. From Army notables to the virtually unknown, from the classics to the contemporary, this treasure trove of 365 inspirational readings will enrich your life, and is certain to become a milestone compilation of Army literature.



Our God Comes

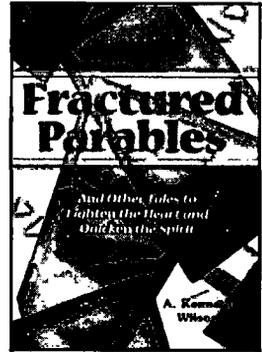


Our God Comes And Will Not Be Silent by Marlene J. Chase

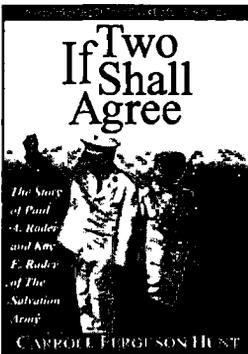
Like the unstoppable ocean tide, God reveals Himself throughout all creation and will not be silent. The author shares in her poems the symmetry in all creation that draws us toward the goodness of God. She invites the reader to distinguish His voice that speaks as only our God can speak.

Fractured Parables And Other Tales to Lighten the Heart and Quicken the Spirit by A. Kenneth Wilson

By applying truths of Scripture to contemporary situations, we find that people of the Bible are as real as we are today. Wilson illuminates beloved biblical accounts in a new light by recasting Jesus' parables in modern circumstances and language. He challenges as he entertains us, helping readers see the humor in the mundane while deftly showing the spiritual application.



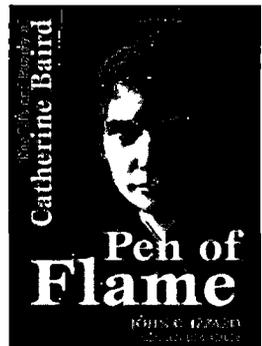
If Two Shall Agree *The Story of Paul A. Rader and Kay F. Rader of The Salvation Army* by Carroll Ferguson Hunt



The author tells the fascinating story of how God brought these two dedicated servants together and melded them into a compelling team who served for over 35 years, leading the Army to new heights of vision, ministry, and growth. Read how God leads surrendered believers to accomplish great things for Him.

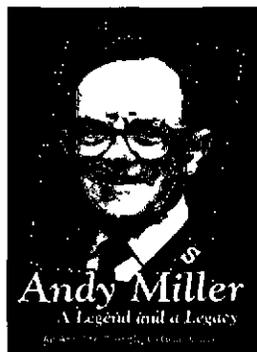
Pen of Flame *The Life and Poetry of Catherine Baird* by John C. Izzard with Henry Gariepy

Catherine Baird lived a life of extraordinary artistic value to The Salvation Army. As a poet, hymn writer, and editor, Baird changed the way the Army viewed the importance of the written word. From a decade of research and devotion John C. Izzard has painted a compelling word picture of one of the Army's strongest and yet most delicate authors.

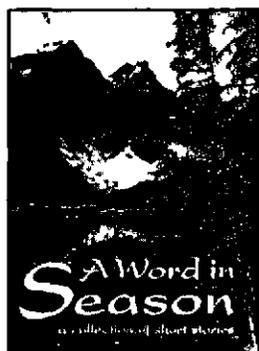


Andy Miller
A Legend and a Legacy
by Henry Gariepy

As an American Salvationist, Andy Miller has had a powerful spiritual impact on innumerable lives, both within and outside the ranks of The Salvation Army. His vast ministry across the nation has left its indelible impact upon countless people. Through anecdotes, this biography conveys the story of one of the most colorful and remarkable leaders in the Army's history.



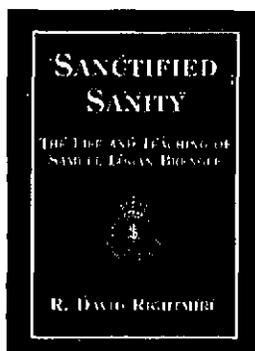
A Word in Season
A Collection of Short Stories



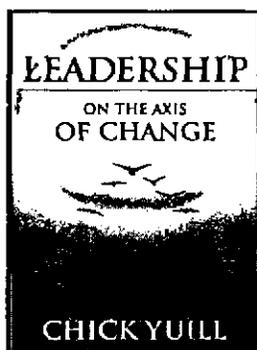
"For every season of our lives," writes Lt. Colonel Marlene Chase in her introduction, "the world of story can help us define our experience and move us beyond ourselves." More than thirty writers, including Max Lucado, have contributed to this compilation, which features factual accounts as well as fictional narratives within the panoply of Christian belief. It's the everyday experiences made extraordinary through faith.

Sanctified Sanity
The Life and Teaching of Samuel Logan Brengle
by R. David Rightmire

Many Salvationists may still recognize the name, but fewer appreciate the influence that Brengle had on the development of the Army's holiness theology. Dr. Rightmire has written a theological reassessment of Brengle's life and thought to reacquaint those of the Wesleyan-holiness tradition in general, and The Salvation Army in particular, with the legacy of this holiness apostle.



Leadership on the Axis of Change
by Chick Yuill



In great demand as a conference and retreat speaker, Major Yuill describes today's Christian church as an institution that "faces great challenges stemming from inert cynicism within and dynamic changes without." Part manual on the functions and principles of leadership, part declaration of the need for change, this book serves all spiritual leaders with both provocation to action and direction toward success.

Living Portraits Speaking Still
A Collection of Bible Studies

Employing the art of compilation, Crest Books draws on established officer authors and contributors to *The War Cry* to examine the brilliance and vulnerabilities of the “saints of Scripture.” *Living Portraits Speaking Still* groups eighteen Bible studies by theme, as a curator might display an artist’s paintings. Each “gallery” focuses on a different aspect of God: Portraits of Sovereignty, Provision, Perfection, Redemption, and Holiness.

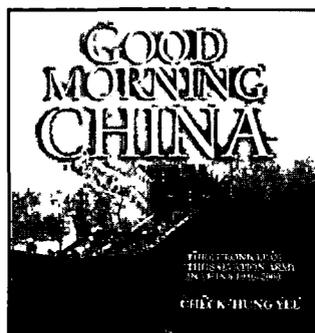


Shadow and Substance
The Tabernacle of the Human Heart
by David Laeger

The Holy Temple was to be the Lord’s dwelling place, and it was that same goal God was looking forward to when He gave instructions for the design of the Temple. In *Shadow and Substance*, Laeger guides the reader from the shadows of the Tabernacle past into the light of the Tabernacle present and future and its significance for us all.

Good Morning China
The Chronicle of The Salvation Army in China
1916–2000
by Check Hung Yee

Lt. Colonel Check Yee, O.F., recounts the corporate and personal struggles involved in the Army’s work in China from early pioneer days, through the trials of World Wars and Communist rule, to the current resurgence of the Army and Christianity in general in the country. The book provides a visual history of the Army in China, with photographs from past to present.



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