



A Publication of The Salvation Army

Word & Deed Mission Statement:

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

Salvation Army Mission Statement:

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

Editorial Address:

Manuscripts, requests for style sheets, and other correspondence should be addressed to Major Ed Forster at The Salvation Army, National Headquarters, 615 Slaters Lane, Alexandria, VA 22314. Phone: (703) 684-5500. Fax: (703) 302-8623. Email: Ed_Forster@usn.salvationarmy.org.

Editorial Policy:

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

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Word & Deed

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Roger J. Green and Jonathan S. Raymond. 1

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After Ten Years

“After Ten Years” is an appropriate title for this editorial as we look back on 10 years of publication of *Word & Deed*. We wish that the title was original with us, but it is not. Many years ago Dietrich Bonhoeffer wrote a remarkable essay entitled “After Ten Years.” While the subject matter was different from this editorial, the title is nonetheless the perfect title for the moment.

After ten years. Actually the original vision for this journal goes back nearly 30 years, and then about 18 years ago we two co-editors collaborated again on this possibility. Through a series of events, correspondence and negotiations we were delighted when the Commissioners’ Conference, the governing body for The Salvation Army in the United States, gave permission for the publication of this journal 10 years ago, and financially supported the journal. The Salvation Army recognized that no church can last that does not take seriously the biblical, theological and intellectual foundations of its mission and ministry. For many other Christian denominations, creating a theological journal is one of the first matters on the agenda after the founding of the denomination. And while the leadership of The Christian Mission and the early Salvation Army produced an astonishing array of publications too numerous to mention here, we did not venture into producing a theological journal until 1998, 133 years after our founding.

But this was a journal whose time had come. The time was right, and the words of Commissioner Robert A. Watson, then the National Commander of The Salvation Army in the United States, affirmed that truth when he wrote about the journal as “this long-awaited journal of theology and ministry.” He wrote

that the journal “will have a solid biblical foundation and a clear and compelling message on holiness, which will appeal to both heart and head.”

The journal immediately caught the attention not only of people within The Salvation Army, but of our Christian friends and neighbors outside of the Army. Because the journal kept faith with both the biblical and the Wesleyan theological heritage of the Army, the first of our Christian friends to notice the journal were those from the same Wesleyan background. We were delighted to read an advertisement of the journal in the *Wesleyan Theological Journal* in the Spring 1999 issue. Likewise, leaders in the Church of the Nazarene applauded us for publishing such a journal for the Army. Such commendation was indeed inspiring because the intent of the journal was not that it be only an in-house publication, but that it get into Christian college and seminary libraries, and into the hands of Christian leaders around the world. Through the journal the theology and ministry of The Salvation Army has become better known and deeply appreciated by others. For that we give thanks to God.

In retrospect the journal has served at least three other great purposes, and after 10 years it is both wise and good to reflect on those purposes. First, the journal has provided the means to capture papers, sermons or lectures that otherwise would have been long forgotten after their delivery. And there have been some remarkable writings that deserve such protection — from the work of the Army’s International Spiritual Life Commission, the International Doctrine Council, two recent theological conferences, one in Winnipeg and one in Johannesburg, and the Army’s conversations with other Christian denominations. Add to that list papers about Army history, theology or ministry that have been delivered at conferences both inside and outside of the Army but are here captured for other audiences and the compelling reason for the life of this journal becomes self-evident.

Second, the journal has become a medium for critical thinking about biblical, theological or missional concerns for the Army. We have been amazed at how often articles from *Word & Deed* have been alluded to or directly quoted at various venues, and at times by the leadership of the Army who are responsible for preserving the doctrine and shaping the vision for ministry. Two of many examples will suffice here. At the Army’s first international theology conference held at the William and Catherine Booth College in Winnipeg in 2001, several references were made to *Word & Deed* even though the journal was still in its infancy. But those references were slight compared to the numerous references

made to articles in *Word & Deed* at the Army's second international theology conference in Johannesburg, South Africa in 2006. We were both astonished and pleased as paper after paper used material from *Word & Deed* to develop and support arguments being made, arguments that will shape the ministry and mission of the Army for the future. Discussions that are vital to our ministry can take place on a continuous basis because the ideas for such discussions are preserved in this journal for generations to come.

This is more necessary now than ever in our history. The scholarly world has discovered the Army, and countless books and articles and dissertations are being written on the Army. *Word & Deed* is a necessary and vital part of that conversation. Our readers may be aware of the most recent issue of the *Pricilla Papers*, the journal of Christians for Biblical Equality. The entire issue was dedicated to The Salvation Army, and while Salvationists wrote most of the articles, other material was written by people outside the Army but obviously familiar with the Army and appreciative of the Army's ministry.

Third, the journal has the potential to be used as a tool for research and study at every level in an officer's life and ministry. We can only imagine the impact of the journal were it to be in the hands of every cadet in every English-speaking training college in the Army world. With proper guidance from the instructors, *Word & Deed* could be used for writing papers at the training level, for preparing sermons, for preparing notes for soldiers' classes, and for the general education of the cadets in their own theological history. Such training in the use of the journal could then carry through to their ministry after commissioning and ordination.

Just recently one of us was asked for advice from an officer who was to deliver a paper on the history of the Army's doctrine of holiness. One of the articles from an earlier edition of *Word & Deed* immediately came to mind, and that as well as other material given to that officer will be invaluable for his presentation.

This is not an unusual occurrence, and as the journal moves into the future its reputation as a deposit for Army thinking and writing will increase.

However, we confess that everything possible needs to be done to increase the readership of this journal and thus insure that it has a future comparable to theological journals in other denominations. We therefore ask our faithful subscribers to be witnesses to the journal and to encourage others to subscribe to the journal. For the officer who is uncertain about the use of the journal, we would encourage him or her to think of the journal as something useful for min-

istry. But also, please think of ways in which the journal can be used to spread the good word of the biblical and theological foundations of the Army. Share the journal with other pastors in the community. Offer a copy of the journal to college libraries or seminary libraries. We have had several laypersons ask about the journal, and so we would encourage you in appropriate circumstances to encourage laypersons to subscribe to *Word & Deed*. In fact it is often the laity as well as officers who thank us for the book reviews and book notes in each issue, inspiring them to read and think.

We are blessed with an international editorial board, and so at every opportunity we want to make *Word & Deed* available to the international English-speaking world of the Army. The delivery system for the journal internationally has now been made manageable, and so we would rejoice at more international subscribers. We are likewise in the process of making some of the articles of *Word & Deed* available in Spanish. So to our faithful readers, please think of ways that subscriptions to the journal can be increased to support the work of the journal for the sake of the Army and thereby the Kingdom of God. We would be delighted to hear from you.

After ten years. This journal exists only by God's grace, and even every human effort that is made for the viability of this journal would not be possible without that grace. So we give God both the glory and the thanks for *Word & Deed* and for all who so faithfully support the vision of this journal. It is critical that we are beginning our eleventh year, but we want to insure a future so that years from now editors will be writing an essay entitled "After One Hundred Years." Our vision for the journal extends well beyond the eleventh year, and we step out each year in faith for the work of this journal. Thanks be to God for those of you who journey with us.

We have a wonderful array of articles for this issue, all of which will be self-explanatory as you read them. However, in keeping with the mission of the journal, please note that the central theme is holiness, as it was in the very first issue and as it has continued to be. Also, please note that the authors of the articles represent various places in the Army world, affirming once again that while the Army is international we find common ground and discover our life together by our commitment to holiness as both a biblical doctrine and as a way of life.

Rejoice with us for these ten years. Believe with us for the future. And pray with us for this work that is done as unto Christ. RJG, JSR

The Wesleyan Holiness Movement

Geoff Webb

Developments to the present

*"Holiness is power; and it was an apprehension of this fact that fitted the founder of Methodism for his wondrous calling, and then God thrust him out to raise a holy people."
(Phoebe Palmer)¹*

In the 19th century Wesleyan theology appeared to develop along a different trajectory from Wesley's original vision. The strength of the Wesleyan-holiness tradition was in America, where four clusters of churches formed: those who maintained Wesleyan-Holiness and had Methodist background; those that adopted Wesleyan-Holiness teaching and its revivalist practices, even though they did not have a Methodist heritage; the Keswick movement; and the Pentecostal-charismatic stream that added distinct emphases to Wesleyan holiness teaching.

Despite the ongoing significance of each of these clusters, many scholars have tended to evaluate the 19th century developments rather negatively. Albert Outler is representative of the late 20th century post-liberal critique that sees the

Major Geoff Webb serves as the training principal for The Salvation Army's Training College in Pakistan.

trajectory of 19th century holiness teaching as hopelessly flawed.

Once we perceive certain concepts such as the intellectualist moral psychology, the Enlightenment individualism, the American triumphalism, the unintended reification of experience, and the unbounded, romantic faith in human potential, it is evident that an uncritical appropriation of the nineteenth century cannot be supported.²

Intriguingly, evaluations of the 19th century tend to reflect the ideological biases of the individual scholar. In this case, those whose emphasis is on *process* aspects of holiness tend to look more negatively on a period in which *crisis* aspects were the focus, and *process* de-emphasized.

Strong calls us, as post-moderns, to “re-create the experiences of women and men who promoted the immediacy of God’s presence for the sake of God’s world—a sanctified eccentricity. It is in the recovery of this ethos that our 19th-century Holiness forebears can help us the most.”³ It is perhaps important to remember that contemporary evaluations of the 19th century need to consider whether the loss of our 18th and 19th-century roots has resulted in some negatives for our own age. Our cultural captivity – especially to Western materialism and consumerism – is an indictment on our capacity to thrive numerically while losing our “saltiness.” Many within the contemporary Wesleyan-holiness tradition have accepted uncritically the Calvinist neo-evangelical paradigm, allowing it to displace its own heritage. Perhaps it is time to rediscover the positives from that tradition, however flawed it may appear.

By the time of Wesley’s death in 1791, the Methodist movement had been firmly established, although the American pattern of government was independent of British Methodism. Much of the future development of the Wesleyan-Holiness tradition is attributable to Methodism on American soil. Methodism was well suited to frontier life in America, since Wesley’s class system could sustain small groups of people, and this would be supplemented by lay preaching and circuit-rider preaching. Annual camp meetings would round out the total experience for American Methodists. Thus, Methodism became one of the strongest denominations in the early decades of American settlement.

But American Methodism would be unexpectedly influenced by the publication of Immanuel Kant’s philosophical categories a few years before Wesley’s

death. Kant's emphasis on deontology versus teleology – and indeed Enlightenment thought generally, would have an impact on the trajectory of 19th-century holiness teaching. The outcome of this would prove somewhat different from the holiness emphases of Wesley's time, and the figure of Phoebe Palmer is important to an understanding of this change.

Born in 1807, Palmer would have a significant influence on the course of American religious practice with her revivalist, feminist and humanitarian approach. Under the influence of her preaching (from the early 19th century) through to the publication of several of her books, a change occurred in Wesleyan Holiness teaching that would set the course for much that was to follow, including the development of various streams (such as the Keswick and Pentecostal movements).

In her early years, Palmer would witness the Second Great Awakening in America that occurred partly because of the evangelistic services of Charles Finney. Finney co-founded Oberlin College, and after exposure to the Wesleyan doctrine of Christian perfection, he created his own version of entire sanctification that became known as Oberlin perfectionism.

Palmer appears to have attempted a synthesis of Wesley's and Finney's views on perfection. Her changes to Wesley included her connection of entire sanctification to the experience of Pentecost, and therefore the "baptism of the Holy Spirit" became synonymous with the crisis of holiness – a conclusion that is largely rejected by the Pentecostal traditions. The language of Pentecost was less problematic than Wesley's language of perfection, however, and it is not surprising that Palmer found success with such a formula.

Other changes included her stress on the crisis experience to the neglect of process, and she viewed entire sanctification as the true commencement of the Christian life, rather than Wesley's teleological emphasis. She related holiness to power in the Christian life, but removed elements of subjective experience from the assurance of sanctification; instead, the basis for assurance is found in Scripture. She used altar theology to outline a three-step approach to sanctification – consecration-faith-testimony – in which the first two were necessary to attaining sanctification, and testimony was essential for retaining it.⁴ Some of these developments arose out of one or another of Wesley's disciples – most notably John Fletcher and Adam Clarke. Palmer pursued the logic of Wesley's

position to its conclusion:

If it is true that all Christians will eventually be sanctified, and if it is true that it is better to be sanctified than merely justified, and if it is true that God can sanctify the believer now just as easily as a thousand years from now, and if it is true that God gives sanctification in response to the believer's faith, then every Christian should be sanctified now. Wesley preached each of the protases, and he admitted the truth of the apodoses, but ... he was not confident of the conclusion, no matter how logical it seemed ... [P]eople could not merely believe and be sanctified whenever they wanted, yet the logic of his theology told him that all could be sanctified if they wanted to.⁵

If Wesley enjoined upon believers the process of becoming free from sin through self-examination and conquering sinful thoughts and desires, Palmer provided an effective "short-cut" – God could instantaneously bestow divine power to produce the same effect, when believers placed everything on the altar and surrendered the management of their lives to a God of holy love. Palmer herself would express it as "I will now be holy, and lay my all upon the altar."⁶

If Wesley stressed the role of reason and experience within his concept of assurance of sanctification, Palmer provided for assurance through Scripture – leading to potentially Biblicist thinking. Palmer's own experience – including the death of her child Eliza – had caused her to pursue entire sanctification independent of the sentimentalized American version of Wesley's concept of assurance that had been characteristic of early 19th-century Methodist preaching. Instead of a specific emotional response, Scripture provided the assurance that was needed. While her approach may appear to be Biblicist and anti-theological, it was never theologically naïve. Even so, her emphasis on experience – even ecstatic moments – exceeded that of Wesley.

If Wesley stressed a heightened awareness of sin in the quest for entire sanctification, Palmer would emphasize the pursuit of divine power. The early 19th century tendency had been toward post-millennial optimism – in which people believed that they would establish the Kingdom within a relatively short period. Finney even saw it as needing just three years. By the mid-19th century, var-

ious cultural factors had resulted in cultural pessimism. The widespread experience of powerlessness made Palmer's teaching about power – and how to get it – very attractive.

Palmer and her associates sought to re-introduce the camp meeting concept that was so successful in effecting revivals in the early 19th century. Eventually, they formed the National Camp Meeting Association for the Promotion of Holiness in 1867. It was through this association, and the establishment of various holiness denominations across the remainder of the century, that Palmer's changes to Wesley's theology became institutionalized. Palmer's teaching and the resultant founding of several holiness denominations, would find a lasting legacy in the Church of the Nazarene which arose as a result of the merging of several of these holiness churches, and the adoption of Palmer's revision of Wesley's holiness teaching. She would also pave the way for the development of the Pentecostal movement, and have a significant influence on Catherine Booth particularly and The Salvation Army generally.

By 1894, the growing division between holiness factions on the one hand – especially as represented through camp meetings and revivals – and mainline Methodism on the other, would result in growing numbers of “come-outers” and “put-outers.” The former group comprised those who chose for reasons of conscience to separate from the Methodist Church. The latter group included those who, especially after the 1894 convention of the General Conference, found themselves theologically excluded from the Methodist Church. In both cases, those who separated from the Methodist Church tended to form their own break-away church centred around a strong and charismatic personality.

Thus, towards the end of the 19th century and into the 20th, the holiness movement sought to suppress or control the spiritual and theological creativity occurring at the margins of the tradition. The result was that previously more “open” categories became congealed. Such tendencies to suppress or control might have been meant to lead to unity; instead it contributed to fragmentation. Ecstatic experiences led some eventually into the use of “sign gifts” such as tongues and healing. New denominations formed, including the Assemblies of God, The Salvation Army, Church of the Nazarene, and others. Palmer's impact throughout the period had been considerable, and the response to her approach varied among the various groups

The Methodists ended up looking back either to Fletcher or Wesley to revive their promotion and experience of the doctrine. The Higher Life (Keswick) Movement interpreted the experience as a means of empowering the believer for service and victorious living, even if this does not entail freedom from sin. Pentecostalism also emphasized the element of power in the experience and sought to evidence it in supernatural gifts, especially the gift of tongues. The Holiness Movement essentially combined Palmer's experiential model with Wesley's and Fletcher's concepts of carnal nature. The final result was not unity, but the fragmentation of Wesleyanism ... It is not apparent whether the fragmented groups carried what Palmer started to its logical conclusions or to its various extremes, but it is clear that the place of Phoebe Palmer in evangelical history is greater than many realize.⁷

The predominant use of cleansing language as a dominant idiom among 19th-century holiness teachers may have led to an over-emphasis on inner experience, without a corresponding external ethical transformation. The emphasis on altar theology and personal freedom may have tended to distort the Wesleyan doctrine of prevenient grace. Yet such individualistic aspects would help to counterbalance those expressions of Christianity that emphasized only an external religious expression. Ben Witherington III comments pointedly that

[i]n Wesley's view, the chief means of improving society was by converting people to Christ and thus changing their character. It is an open question how much the Church, especially in the West in the late twentieth century, simply models a conforming to the larger culture's values and agendas, and how much it still holds forth the transforming vision of a community transfixed and transfigured by the saving work of Christ.⁸

The optimism of 19th-century holiness teachers in believing that they would rapidly realize a post-millennial utopian vision may appear naïve. Two world wars later, and that naïve utopian optimism is gone. But we still need to remember that it contributed to efforts in the 19th century toward the abolition of slavery, the

championing of women's rights, and various other social reforms. While it did not succeed in ushering in the Kingdom, it helped move toward a more just society.

The emphasis on "enthusiasm" associated with camp-meetings and revivals may have been excessively emotional and even traumatic in the 19th century, but this emphasis on experiential faith was with a radically transcendent God who nevertheless broke into the lives of people. Such an expression of faith was vibrant – often ecstatic – and the vibrant sense of God's presence was a key factor in the growth of such churches.

The focus on "decisionistic" spirituality – especially as it related to new birth and sanctification – may have shifted the emphasis to human free-will rather than free grace, and therefore moved the holiness movement closer to Pelagianism. However, the emphasis on volitional choice was still important in terms of *praxis* rather than theology. It called Christians who were motivated by sanctification to engage decisively in action against such issues as racism. Eventually, under William Booth, this would result in emphases on salvation that were personal *and* social, and sanctification that was both personal *and* corporate.

While 19th-century holiness teaching is often characterized by stifling legalism expressed in behavioral prohibitions, a "decisionistic" moral psychology, and predominantly negative deontological ethics, it had a more profound impact on the Wesleyan-Holiness tradition in the 20th century and beyond than is often imagined. But this impact would be felt in two very different directions.

The rise of biblical criticism and theological modernism would undermine the often-biblicist understanding of Scripture that had arisen under Palmer and others, and would challenge the structures of faith. This resulted in a wholesale and uncritical rejection of anything from an alternative paradigm. Darwin's theory of evolution undermined what they believed about the nature of humanity; Dewey's pragmatic philosophy undermined what they believed concerning absolutes. Freud's new psychology undermined their understanding of the tripartite "structure" of the human person. Some aspects of the Wesleyan-holiness tradition therefore viewed Holiness institutions as a relic of a bygone era, soon (they hoped) to fade away into the woods. Thus, many of the newly-gentrified, mainline Methodists dealt with the Holiness message and Holiness people by

simply ignoring them. This was not too difficult to do theologically since most early twentieth century liberal Methodists had no interest in appropriating what they considered to be Wesley's antiquated ideas. Mainline scholars in the first half of this century did not consider the older Wesleyan theological tradition as something that had any currency for the modern world ... [They] were not interested in who was being faithful to Wesley but, rather, who was most accepting of progressive theological trends. According to Methodist liberals, then, the Holiness movement was deemed irrelevant because it had not engaged sufficiently with the claims of modernity.⁹

Others moved in the opposite direction. By avoiding engagement with the benefits of biblical scholarship, theological reflection and philosophical debate, they moved toward an anti-intellectualism that would focus increasingly on the significance of personal experience. Wesley's quadrilateral, though not abandoned, came to be applied in an unbalanced way. Thus under Benjamin Irwin's ministry, people would engage in excessive emotional expression such as screaming, shouting, falling into trances, and various other bizarre behaviors, in order that they might receive an additional stage of grace beyond the "second blessing" of sanctification.

Although this "third-blessing" teaching was roundly condemned by other holiness advocates, it influenced Charles Parham to set up a school in Kansas where people might experience the "third blessing." One of his students, Agnes Ozman, sought this blessing on the last day of 1900, and for days afterwards spoke in tongues – notably Chinese – and attracted such publicity that Parham's "third experience" threatened to overshadow the second instantiation of grace in sanctification. Parham closed his school and set out to spread his third blessing theology, evidenced by healing and tongues. Under his influence, William Seymour returned to Los Angeles and sparked the Azusa Street revival in 1906 that would last for three years. This event marked the beginning of the modern Pentecostal movement.

In response, some holiness advocates readily chose to embrace "third blessing" theology, and add this to the Wesleyan second blessing of sanctification. Some (like A. B. Seymour) rejected the idea that tongues were the *necessary* evidence of the Spirit's baptism, but held that it was one evidence of it. Many, however, rejected the Pentecostal emphasis in defense of the sufficiency of the sec-

and blessing of sanctification.

These holiness proponents would shortly need to address another problem: the Pentecostal tendency – having been exposed to various (Calvinist) teachings – to collapse all three instantiations into one. A key figure in this was W.H. Durham, who denied that Scripture taught anything about any work of grace subsequent to conversion. He maintained that conversion covered everything needful, and was a “finished work,” attested to by the evidence of the Spirit. Palmer’s instantaneous short-cut had been taken to its logical conclusion.

Several difficulties arise with finished-work theology. Its apparent attempt to blend two valid but varying paradigms (Reformed and Wesleyan) is problematic. The assumption is made that holiness was not only *imputed* but also *imparted*, and the sin-nature dealt with, at conversion. Thus it was *before* the regenerating work of the Spirit could bring awareness of the effects of the sin-nature. This would appear to be a triumph of optimism over reason and experience!

So pervasive did “finished work” theology become that most Pentecostal denominations formed after 1911 included it within their statements of faith. Thus the stage was set for the 20th-century to become a period in which the original emphases of the Wesleyan-holiness tradition would be neglected or forgotten by most of those who were “spiritual descendants” of Wesley – either through the intellectual response of liberalism, or the anti-intellectual responses that would result in the widespread adoption of “finished work” theology.

Even among the remaining holiness advocates, there would be a continuing reaction against 19th-century influence, a rejection of Palmer’s revisions to Wesleyan holiness theology, and a resultant emphasis on process to the virtual exclusion of crisis. Such an approach has been dubbed “gradualism” and has been championed by notable scholars such as Outler and Maddox. Such gradualism has been critiqued by Kenneth Collins, on the grounds that it involves the following emphases (among others):

- (1) Stresses incremental growth and development
- (2) Soteriological changes are ones that are largely different in *degree* (an increment) though not really different in *kind*
- (3) Emphasizes Christian nurture
- (4) Deprecates the instantaneous motif in Wesley and in

the works of others

- (5) Attributes an “intellectualist psychology” (which maintains that an autonomous reason orders the passions) to any view other than Wesley’s that emphasizes the instantaneous in its soteriology
- (6) Justification and regeneration are redefined and incrementalized
- (7) The decisiveness, the cruciality, of justification, the new birth, and entire sanctification are all, therefore, muted (and Aldersgate is deprecated)
- (8) Maintains that the “faith of a servant” is justifying faith in each and every instance ... with the result that the *qualitative* difference of being a child of God is obscured, even diminished
- (9) The crucial difference between prevenient grace and initially sanctifying grace (regenerating grace) is virtually repudiated
- (10) Essentially rejects the distinction made by Wesley throughout his career between nominal and real Christianity
- (11) Blurs the distinction between Christian and non-Christian in its gradualist reading of the outworking of prevenient and justifying grace in a diversity of cultures
- (12) Identifies entire sanctification with mature adult states in an undue stress on process ¹⁰

The debate concerning crisis and process aspects of holiness will undoubtedly continue for some time: the oscillations in the debate will continue to inform and correct. The manner in which this has occurred is apparent in relation to developments of holiness teaching within The Salvation Army.

Even so, the presence of a continuing debate – whether between Maddox and Collins or others – is indicative of the helpful development taking place in the latter part of the 20th century, and into the 21st: that there has been a renewed interest in Wesley’s theology, and even a critical re-appraisal of 19th-century developments. With an understanding of its own roots, the Wesleyan-Holiness tradition is rediscovering its evangelical imperative, its social mandate to minis-

ter to the poor and marginalized, and its capacity to make a helpful contribution to ecumenical conversation.

Geoff Webb and his wife Kalie Webb are co-authors of *Authentic Holiness for Ordinary Christians*. Copies of the book are available from

<http://www.salvosuppliessyd.com/scripts/prodView.asp?idproduct=690>.

At today's currency rate, the U.S. price is \$17.30 + \$12.40 for shipping.



Notes

1. Phoebe Palmer in Diane Leclerc, "Wesleyan-holiness-feminist hermeneutics: historical rendering, current considerations," *WTJ* 36\2, 2001, 120.
2. Douglas M. Strong, "Sanctified eccentricity: the continuing relevance of the nineteenth century holiness paradigm," in *WTJ* 35\1, 2000, 14-15.
3. Strong, "Sanctified eccentricity," *WTJ* 35\1, 2000, 21.
4. See also Charles Edward White, "Phoebe Palmer and the Development of Pentecostal Pneumatology," *WTJ* 23, 1988, 198-199.
5. White, "Phoebe Palmer," *WTJ* 23, 1988, 203.
6. Phoebe Palmer, *Faith and Its Effects: Fragments from My Portfolio* reprinted in *The Devotional Writings of Phoebe Palmer*. New York: Garland, 1985, 316.
7. Kevin T. Lowery, "A fork in the Wesleyan road: Phoebe Palmer and the appropriation of Christian perfection" *WTJ* 36\2, 2001, 222.
8. Ben Witherington III in Logan, James C. (cd), *Theology and Evangelism in the Wesleyan Heritage*, Nashville: Kingswood, 1994.
9. Strong, "Sanctified eccentricity" *WTJ* 35\1, 2000, 12-13.
10. Ken Collins, "Current theological trends in United Methodism: a critical evangelical assessment" in *Catalyst online: contemporary evangelical perspectives for United Methodist seminarians*, 27.3, 2001.

Our Life Of Holiness: Can Our Holiness Teaching Survive?

Linda Bond

Introduction

In February 2008, the General's Consultative Council met at Sunbury Court to consider the Life of Holiness. Discussion papers were presented on the topic. General Shaw Clifton asked me to answer this question: Can our holiness teaching survive? With minor revisions, I am sharing my presentation with you this evening.

Perhaps in this setting, other titles may be more appropriate. An officer colleague suggested two possibilities, "Why did we stop living out our holiness theology?" or "Why did our experience of holiness fail us?" He made the striking observation, "It's not just that our teaching failed but that for too many people their experience did not line up with our theology even when they desperately wanted it to." While the points I make below do not directly respond to the "why" questions, I do believe they are connected. Perhaps the question and answer period following may provide opportunity to discuss them further in relation to this presentation.

So I will proceed with the query as assigned by the General, "Can Our Holiness teaching Survive?" A simple "yes" or "no" would belittle the weight of the subject. Therefore I have chosen to center this presentation on four "yes, if's." So I ask again, can our holiness teaching survive?

Linda Bond is a commissioner in The Salvation Army and is currently the territorial commander of the Australia Eastern Territory in Sydney, Australia. This paper was presented as the 2008 Frederick Coumts Memorial Lecture in Sydney, Australia.

YES, IF . . .

1. WE TEACH IT AS BIBLICAL AND HISTORICAL THEOLOGY

We can't ignore the fact that we live in a climate of anti-denominationalism. To present the doctrine of holiness as an Army distinctive can easily be misread as a facet of unwanted traditionalism and an unwillingness to fit into the ecumenical landscape. Yet to commence this paper with reference to teaching holiness out of a biblical and theological context may give the impression that I am suggesting we move from our cherished ideals of simplicity and activism to something that is abstract and ponderous. Quite the contrary! It is time to renew our conviction that The Salvation Army is not the "poor second cousin" theologically. We are sound in doctrine. Our beliefs are not resting on the private perspective of any of its exponents, no matter how influential they have been. Our position needs to be re-articulated not just to teach Salvationists but to make a much-needed contribution to the Church universal.

While there may be a diversity of views on timing and process with regard to holiness, no church can dismiss the overwhelming Scriptural evidence that God's ultimate calling is to be a holy people. It reverberates through the Old Testament and then moves to its climax in the New Testament with our Lord giving the pattern for living it out, praying that we would be sanctified (John 17) and then on Golgotha's Hill, dying to make us holy (Hebrews 13). The Holy Spirit as fire has been symbolically captured in our crest and flag as a reminder that we have One who purifies and empowers, who fulfills God's will for us by His ministry as Sanctifier. Yes, the Army must not only recite its first doctrine but continue to make it the entry point for our holiness teaching.

Our founders were steeped in the theology of John and Charles Wesley. It is reported that one day John asked Charles if God could do anything with sin other than forgive it. Charles responded, "He can break its power." No wonder we sing vociferously, "He breaks the power of cancelled sin!" In their theology they were not only underscoring the desperate need of men and women, but more powerfully were pointing us to a Savior who could cleanse our hearts at the deepest level. This was no airy-fairy theology or even a theology that was too obtuse

to make its impact. Here was a bold, deep, extensive view of biblical holiness that when declared and experienced was the catalyst for a mighty revival.

William and Catherine Booth were unequivocal in the place the doctrine of holiness held in the Army. William Booth said:

**Holiness to the Lord is to us a fundamental truth;
It stands in the front rank of our doctrines.
We inscribe it on our banners.
It is with us in no shape or form an open debatable
question as to whether God can sanctify wholly or
whether Jesus does save His people from their sins.**

Salvation Soldiery

William Booth

This fundamental truth must be taught with clarity and fervency. Our cadets especially must be introduced to this “crown jewel” of doctrines from the bedrock of Scriptural revelation and the illumination of sound theology. It can be done not just in some places but wherever we train our officers. I was immensely grateful that I inherited Major Max Sturge’s holiness course notes when I was assigned to teach the doctrine of holiness at the Newfoundland training college. It was based on superb research and proved to be a source of instruction that was balanced, inclusive, and comprehensive.

Recently I read Majors Geoff and Katie Webb’s book on *Authentic (Fair Dinkum) Holiness* and was delighted with the biblical and historical presentation of the doctrine with its lifestyle applications. Perhaps it is time to develop a sound curriculum for the whole territory that would communicate core concepts to provide a clear understanding of the life of holiness. Do we need to gather together a few theologically-minded educators who could provide such a resource for our territory? Do we see flowing from this teaching and preaching resources that relate to learners and listeners at various levels? Is it time to make full use of the Internet, e-teaching, DVDs to present holiness as sound practical doctrine?

Can our Holiness teaching survive? Yes, if we teach it as biblical and

historical theology and . . .

YES, IF . . .

2. WE SEE IT AS INTEGRAL TO MISSION

**The Church ... is a community sent by God.
'Mission' is not something the church does,
as part of its total program.**

**No, the church's essence is missional,
for the calling and sending action of God
forms its identity.**

**Mission is founded on the mission of God in the world,
rather than the church's effort to extend itself.**

(Missional Church, pg. 82)

General John Gowans articulated succinctly what we all have understood as the mission of The Salvation Army. It resonated with those of us who were raised in the Army and understood our *raison d'être*. We were raised up to save souls, grow saints and serve suffering humanity. It was not an addendum to our busy corps program. It defined us, moved us, challenged us, shaped how we did things and why we did things. And central in the triad was the emphasis on our life of holiness. And we were continually confronted by its truths and implications.

The morning holiness meeting would not let us forget that we were a people called to live purely and powerfully in the spirit of Jesus. We plaintively cried out "Tell me what to do to be pure," heartily sang, "Believe Him! Believe Him the Holy One is waiting to perfect within you what grace has begun." We knew that "There is power in the blood," that it was possible "To be like Jesus," and that His Spirit would move in our lives to make us like Christ. We saw the link between being and doing, as we prayed, "For thy mission make me holy."

But it was not just the morning meeting that tattooed holiness on our brains. We went to Directory Classes, Junior Soldiers and Corps Cadets. We joined the singing company, YP Band and senior sections and sang and played

our theology as children. True, we may never have understood the doctrine's intricacies but we knew the basics; we knew the possibilities!

In order to bring believers to maturity in the faith, John Wesley established class meetings. These were the spiritual formation activities for growing saints. In whatever way we as an Army set about to do this, we need to be certain that this is our purpose. The mission of our Army is not three missions but one. No matter how well-meaning we are in our evangelistic endeavors, our mission requires us not only to lead people to a saving faith in Jesus but to know His sanctifying power in experience and in the disciplines of holy living. No matter how fervent we are in serving suffering humanity, our compassion must have deep roots in holy living.

It is for this reason that I see the holiness doctrine as central to our mission. If we define holiness as Christ in me, living His life fully through mine – then saving souls and serving suffering humanity will surely be the outcome. It is the holy heart that is attuned to the lost; it is the holy life that rolls up its sleeves in selfless service. We are a missional Army with holiness at its centre. We cannot, CANNOT be content to have it ONLY, as the name of a meeting, a verse of a song, a symbol in our hall, an institute to be attended or a relished doctrine from our history. There is nothing more important at this point in time than for us to think deeply about this significant subject in relation to our mission in the world and to seek God's help in teaching it afresh and living it out faithfully.

I no longer speak of the Army's identity and mission. Our mission is our identity. We have no other reason to exist. Though organizationally we became a part of the Holiness Movement, would it be a sign of revival if today the world would see us as that? We should desire to be known as holy people, not stuck or dead or dreaming but a holy people of God, relevant in the best sense of the word, alive at the center, not clinging to the past while ignoring the present or because we are fearful of our future, but a progressive, radical growing movement with a burning passion to be the people He called us to be and to do what He called us to do. Can we incarnate holiness, moving into the cesspools of life with a redemptive, restorative message for the whole of humanity, for the whole person? There has never been a better time for The Salvation Army to witness to this hurting world that holiness practiced is not isolation or escapism but

involvement and engagement.

The prophet Ezekiel was commanded by God to prophesy to His people and prophesy about the Spirit. It was a proclamation of what God could do and would do. He could revive His people. General Paul Rader observed that our heritage of holiness is one that closely links revival, holiness and mission. God is speaking to our Army today. To proclaim this powerful full salvation message to our people will be a prophetic word, a word that will rally the troops. Then we must pray that God the Holy Spirit will breathe on this Army afresh. We need to cry at the very depths of our being, Make us Holy! Make us Holy! "Breathe on us breath of God. Fill us with life anew, that we may love as Thou dost love and do what Thou would'st do."

Can our Holiness Teaching Survive? Yes, if we see it as integral to mission and . . .

YES, IF . . .

3. WE COMMUNICATE IT EFFECTIVELY IN THE 21ST CENTURY

**I may be exaggerating slightly,
but I perceive that some of these words
like sanctification and holiness and redemption,
which at one time were profoundly relevant,
which were precious and beautiful life-words,
have, for many people, lost their luster
and much of their beauty and magnetism.
Do I make myself clear?**

**Some of these words – these life-words -
at one time had juice in them;
they had stuff in them;
they connoted things;
they denoted things;
they were glorious words;**

they were magnetic words.
But for many, they have lost something;
the juice has dried up;
and they have become technical terms,
and maybe shibboleths.

. . . At the same time, I see something else
going on in the world where I live.
While some of the old terms have lost their luster,
I perceive there is a growing, deep-heart hunger to be holy!
I believe that with all my soul!
Maybe this is the hunger to which
all other hungers are related.
Maybe this fundamental hunger to be holy
is that God-shaped vacuum
in the heart of every person.
And oddly enough, though that hunger persists,
it is seldom expressed.
I don't know if we can find new terms,
new language, new lingo
that would help us.
but I know that there is within us
a hunger to be holy.

And I know that the heart-hunger
of our Lord for His Church
is that the people of God
be sanctified
and made meet for the Master's use.

From *Let's Listen to Jesus* by Reuben Welch

If our holiness teaching is to survive, it must recognize the unspoken

and perhaps unperceived need for all that the life of holiness offers. While I made the point that we must teach it from its biblical and historical context, this in no way suggests that cold facts or logic are the substance of the doctrine. Far from it! The Scripture and Wesleyan/Army doctrine are vehicles that communicate powerfully the amazing grace of God that reaches out, reaches down and reaches in to restore the human countenance and character in Christlikeness.

We have taught that it is the one who is saved that becomes keenly aware that victory is needed, and the “something more” hunger is indicative of the stirring of the Spirit in the born-again life. Failure to live to the highest ideals is also a “salt cube” that creates the thirst for the deep things of God. The testimony of the holy, the promise from Scripture, the equipping for mission may also be the contributors to this indescribable longing. And the culture of the 21st century, in whatever country we live, invades our space, often twisting our thinking and immobilizing godly action; this surely underscores the need for purity and power in every sphere of our lives.

Yet in our desire to communicate effectively, we cannot ignore the biblical language on the life of holiness. It is not a matter of whether one knows Hebrew or Greek that is the problem, but the English (and this probably applies in all our languages) has brought confusion and frustration. We talk about baptism of the Spirit, full salvation, entire sanctification, fullness of the Spirit, Christian Perfection, Perfect Love, a clean heart, the second blessing, etc. While those of us here may understand the terms to be describing aspects of the holy life, they surely need to be unwrapped.

As Reuben Welsh suggests, we may need to find new terms to communicate the life of holiness if the teaching is to survive. Words like integrity, transparency, authenticity, “being real” and the “true self” carry holiness themes. Christlikeness and perfect love may be ideal terms but then we need to communicate what these really mean.

We need to think of how to present the doctrine to various age levels. A few years ago the Nazarene Church presented a simple, colorful, helpful booklet called *The Abundant Life*, which I used extensively in overhead projector presentations. We can make use of communication vehicles such as films, secular and sacred music, internet, etc. to communicate effectively. There is no lack of

means as long as we have the will.

Yet we cannot “duck” the tough stuff. No small amount of ink has been spilt over discussing Brengle’s view of eradication and Wesley’s view of Christian Perfection. The tragedy of marginalizing these views, in my opinion, has resulted in a lessened desire to have our sin uprooted and a lack of confidence in the power of God over sin to bring us to the “more than conqueror” stance in this life.

This in no way suggests that we are not fallible, but surely the surrender of our will to Him and His sanctifying power addresses the issues of intention, wilfulness and choices.

Effective teaching requires us to weave this life of holiness doctrine into the fabric of our Army. This means that teaching the doctrine effectively requires focus and integration. And ultimately, accountability! And that’s a tough one, for how do we hold our officers accountable for upholding, teaching and living out this vital doctrine? Yet we must make the effort.

To communicate effectively, we need to enlist the communicators. Why are Brengle Institutes only for officers? Is it time for poets, writers, musicians to attend with the understanding that they will communicate the doctrine through their gift? What can we do to ensure that we preach holiness, that we provide space in our worship and nurturing for vibrant testimonies of the life of holiness, especially when we only have one meeting on a Sunday?

Can our Holiness Teaching Survive? Yes, if we communicate it effectively in the 21st century and

YES, IF . . .

4. WE MODEL IT IN OUR LEADERSHIP

In 1995, I was appointed to International Headquarters to develop an International Leadership Plan for the identification, training and development of leaders. The assignment came out of a response to recommendations at the 1995 International Conference of Leaders in Hong Kong. While I was supported by the energy and expertise of the International Secretaries of the time, I also read widely on the subject and was privileged to link with the Gallup Research

Organization, which specialized in leadership identification.

What was clear was that the leadership plan had to outline the qualities/qualifications the Army wanted in senior leaders, and of course, these would apply to all officers, regardless of country or culture. It was determined that relational skills, management skills, diverse experience/education and global perspective/vision were the broad qualitative categories. Interestingly enough, our work was consistent with the findings of Gallup in their leadership explorations.

The major difference was that we put at the top of the list, "spiritual authority." A definition was crafted based on the 10 commandments of spiritual authority by Watchman Nee, principles more than commandments which could easily be verified through Scripture. It reads as follows:

No single factor is more important in determining the effectiveness of an organization than the quality of its leadership. While it is a proven fact that the most successful leaders have key strengths in areas of relational skills, management, and vision, the foundational qualification for Christian leadership is spiritual authority.

This authority is not positional or power-based as defined by the secular world. It is not authoritarian, that is, despotic, dictatorial or domineering. Rather, it is a delegated influence given by God that comes from the certainty of the leader's standing in Christ and his/her calling to ministry.

Leaders with spiritual authority recognize that they are channels of Christ's authority, responsible to Him, and committed to selfless service. They are marked by integrity and humility. With biblically fashioned lives, shaped by obedience to Christ, they portray a leadership that is neither demanding nor coercive, but compassionate.

People with spiritual authority are holy men and women of God – servant-leaders, who by example and leadership inspire others to reach their potential in and through Christ, and accomplish, by his Spirit, the mission God has given them.

In simple speech, spiritual authority is the fruit of sanctified leadership. It is the picture of leaders whose walk matches their talk and whose manner of leadership is reflective of Christlikeness. Perhaps we have too often sought to learn leadership from the secular world. While we want to embrace the theories and practices from the leadership gurus that are consistent with holiness of life, we must reject any authority that manipulates, exploits, intimidates, leads to self-aggrandisement or self-will and is exercised for one's personal benefit.

Sanctified leadership is credible leadership! It is the leadership style of one who is trustworthy, one who understands the danger of power and chooses to lead with the power of love, the power of the cross, the power of the crucified life. It is dismantling the ladders of upper mobility and ascending only by way of the cross. Holiness is more than a set of objective Scriptural truths or even a warming of the heart. It is lifestyle. If we want our holiness teaching to survive, it must begin with us, with our determination to learn leadership from our Lord.

This may sound like a far-fetched idea, but I wonder if leaders at every level of the Army need a refresher course in the doctrine of holiness as a “go-forward” in reviving our teaching. Do we need to make sure that everyone has a clear understanding of the doctrine and how it impacts leadership style and practice?

With no desire to minimize the importance of finance, program, property or personnel, I do believe we need to have our life of holiness as an agenda item (in the best sense of the word) at our territorial leaders' conferences, officers' councils, corps boards, etc. not just a one-off topic but incorporating facets of our spiritual life every time leaders meet in council or conference.

The most effective teaching of our holiness doctrine is modelling. General Coutts contended that holiness was easier to recognize than define. And we have recognized godly leaders who have enriched all our lives. They stand

out for us as proof that leadership and holiness are not mutually exclusive concepts. Commissioners Ed Read and Roy Calvert, who were leaders in the Canada & Bermuda Territory, have made holiness believable for me, not only in their personal lives but also in their leadership. This week Colonel Jim Martin from our territory was Promoted to Glory. Every comment made about him was evidence that his leadership was marked by godliness. His influence made an incredible difference in the lives he touched and in the territory as a whole. When we see Jesus in flesh, a life lived under the spiritual poverty level or leadership that is exercised lacking in Christlikeness can no longer be a reasonable option.

Can our Holiness teaching survive? Yes, if we model it in our leadership.

CONCLUSION

Dr Alan Harley, in his paper on the Wesleyan Doctrine of Christian Experience (Roots Seminar 2005) wrote:

Holiness teaching still stands in contrast to the standards of a secular society and a luke-warm church. Unfortunately it has become muted in past decades. Our task is to develop an even better biblical approach so that once again the message can be heard. Probably, however, the greatest problem is not a matter of hermeneutics but of experience. Just as the great proof of Christianity is the witness of the Spirit, so the greatest proof of this distinctively Wesleyan doctrine is not a better argument but more living examples of God's sanctifying grace in people's lives.

We need the kind of deep-rooted conviction and insistence that William Booth had, "it is in no shape or form an open debatable question as to whether God can sanctify wholly." But we may need to add, not only "can" He, but He desires it, He will do it and this Army, these Salvationists are living proof that he does – Now! In the 21st century! In any culture! At any age! For all time!

The Biblical Framework and Significance of Work

Roni S. Robbins

Introduction

The Holy Bible - God's inspired and authoritative Word - begins with *work*. In fact, the opening pages of the Bible have much to say about this topic. Work, for example, provides the opening scene for God's revelation of Himself.¹ The first personal portrait God gives us of Himself is that of *Creator-Worker*.

The Bible even ends with work. In Revelation, God is again busy creating a *new* heaven and a *new* earth. And the books in-between these two book-ends are permeated with much to say regarding the topic of work. In fact, there are 15 different Hebrew words which are translated "work" in the King James Version. One of those words is used over 150 times! The Greek word for work, *ergon*, is used all throughout the New Testament.

God was not silent on this subject! And because God has addressed the topic of work so prominently, it demands our consideration.

A Holy Beginning

There is no escaping the fact that work had a holy beginning, with God as its Author. The activity of creation described in Genesis provides the foundation and framework for our biblical understanding of work. Reading through the first chapter, a definite pattern quickly emerges in this divine activity (vv. 1-5).

Roni S. Robbins is a captain in The Salvation Army and currently serves as the General Secretary for the Arkansas-Oklahoma Division of the USA Southern Territory. This paper was first presented in 2008 as the Miller lecture at Asbury College in Wilmore, Kentucky, USA.

At the end of each day God saw positive progress and development. That which He accomplished was characterized as “good” (v. 4). This assessment of each day’s work thus immediately and undeniably defines the holy standard.²

Further, God boldly and purposefully placed His work on permanent display. His work is still very visible. Every day we marvel at His magnificent work of creation. The glory of His completed work causes us to better understand God Himself and His glory. As the Psalmist says, “The heavens declare the glory of God; the skies proclaim the work of His hands” (Psalm 19:1). Truly God set the standard for work: quality and excellence.

This warrants personal reflection: does my work steadily show positive progress and development? Would God consistently describe my work as “good?” Would God choose to put my completed work projects on permanent display? Does my work bring Him glory? Does the caliber of my work meet the biblical standard of quality and excellence?

God’s Intent

Both creation stories in Genesis point to the significance of human work, not as a curse, but as a response to God. Adam and Eve were placed in the Garden and told to take care of it. Work arises not because of the fall, but because the land yields fruit to the industry of human labor.³

Tilling the soil fosters man’s dependence on earth, water, and sun. Keeping the garden encourages mindfulness of all God’s creation. This also shows that work is a gracious gift and privilege from the sovereign Lord of the universe. I have been invited to join in a most sacred and holy task as I experience God’s calling to be productive.⁴ I was created to *work* as a part of my *worship*. By biblical design, my work *is* worship. The apostle Paul tells us, “Whatever you do, work at it with all your heart, as working for the Lord, not for men” (Colossians 3:23). Other versions are helpful in shedding even more light:

Whatever may be your task, work heartily
(from the soul), as [something done] for the Lord and not for men.
~ Amplified Bible (AMP)

In all the work you are doing, work the best you can.
 Work as if you were doing it for the Lord, not for people.
 ~ New Century Version (NCV)

Work willingly at whatever you do,
 as though you were working for the Lord rather than for people.
 ~ New Living Translation (NLT)

Whatever you do, do it enthusiastically,
 as something done for the Lord and not for men.
 ~ Holman Christian Standard Bible (HCSB)

This, too, calls for honest reflection. Whatever work I do, it is to be done heartily; from the soul; the best I can; willingly and enthusiastically. Why? Because work was created, sanctioned and ordained by God Himself! My work is an act of worship. And I am accountable not only to an earthly supervisor or manager – but to Almighty God Himself – for both the *quality* of my work and my *attitude* about my work.

The Imago Dei

It should be no surprise that since God is a God of work, the desire to work is part of our nature. Our ability to reason signals that we are made in the image of God. The detailed planning that is such a normal part of our thinking also points to us being His image-bearers. So does our incredible ability to create. And so does our desire to be productive with time and resources. All of this, in fact, reminds us that we are divinely called to engage in meaningful work.

We have a deep need to be fully occupied. We have a deep need to work. How could we not? After all, we are made in our Creator-Worker God's image.

The Effect of Sin: A Shift From Good To Bad

Unfortunately, sin has had an ugly impact upon work. Genesis 3 informs us that the workplace would be characterized by conflict and pain

because of the disobedience of Adam and Eve.⁵ Sin has indeed taken its toll.

For most people, work is an entirely non-discretionary activity, an inescapable and irreducible fact of existence.⁶ It is simply *there*, as illness, death, taxes and mortgage payments are there; something to be endured.⁷ As someone asked half seriously and half in jest, "After all, if work is so good, then why do they have to pay us to do it?"

In well over 100 studies over a 25-year period, workers regularly depicted their jobs as physically exhausting, boring, psychologically diminishing, personally humiliating or unimportant.⁸ An overwhelming majority of people express disapproval with their occupations, hailing cries that their work is uninteresting, unchallenging, non-stimulating, non-creative, and utilizes only the smallest part of their potential and capabilities.⁹ And yet, by contrast, people today yearn for more than a day's work for a day's pay. Rather, they want work that is meaningful, skillfully guided, and personally satisfying.¹⁰

E.F. Schumacher contends that the reason so many people are so unhappy in their work is that they have "*bad work*."¹¹ This certainly is not referring to work that is immoral or illegal. Bad work is defined by Schumacher as:

Mechanical, artificial, divorced from nature, utilizing only the smallest part of man's potential capabilities; it sentences the great majority of workers to spending their working lives in a way which contains no worthy challenge, no stimulus to self perfection, no chance of development, no element of Beauty, Truth, or Goodness . . .¹²

Bad work offers no opportunity for the individual to become more than he or she already is; no potential for growth; no sense of beauty and delight; no feelings of completeness; and no sense of well-being. Work for too many is perceived as something that has to be done, but seldom adding to whom we are.¹³ Studs Terkel, in his now classic *Working*, tells us that of the thousands of people he has interviewed, only one out of a hundred actually gets excited about work.¹⁴

And further, for Schumacher there is a particularly dark aspect of contemporary work life. It is the existence of an appalling number of men and women condemned to work which has no connection with their inner lives, no spiritual meaning for them whatsoever.¹⁵ Too many workers accurately talk of

jobs as having nothing to do with their inner sense of self.

Sociologist Robert Kahn suggests that a significant number of workers deliberately take on high paying but boring jobs in order to support their real interests. In essence they are saying, "I don't like what I do, but it allows me to do what I like."¹⁶ This is quite a compromise. And yet, sociologists tell us that the personal meaning of work is as important as its economic and social meaning.¹⁷ As Sullivan points out, work is not just a course of livelihood. It is also one of the most significant contributing factors to one's inner life. Work plays a crucial and perhaps unparalleled psychological role in the formation of human character.

Satisfaction with life is directly related to satisfaction on the job. In fact, the quality of our lives is largely dependent on the quality of the work we do. Those who are unhappy with their jobs are also likely to be unhappy with life in general.

How people work and what they produce affects what they think and how they perceive their own sense of freedom and independence.¹⁸ Both the *process* and the *product* of our work help us to know who and what we are. In other words, given what you do, you cannot avoid being who you are.¹⁹ Sullivan makes clear that each person, having chosen a job, shapes its content, and to a greater or lesser extent the content of the job shapes the person. Not only are we affected by what we do but also we tend to *become* what we do.²⁰ A person's activities determine self-identity.

In Western culture paid employment is, rightly or wrongly, the main activity by which we define and assess ourselves and others.²¹ In their own eyes and in the eyes of their contemporaries, modern human beings are what they do. The kind of work they do and what they accomplish or acquire through work provides a basic key to their identity.²² In light of this "dark" side of work, how do we move back into the light? How do we return from "bad" work to that which is good? How do we find a sense of satisfaction and fulfillment in our work? How do we recapture a sense of inner self in the workplace? Perhaps the answer lies in recapturing a sense of vocation and calling.

Vocation

The development of the doctrine of vocation was a distinctive and influ-

ential feature of the Lutheran and Reformed wings of the Protestant Reformation. According to this doctrine all relational spheres – domestic, economic, political, and cultural – are religiously and morally meaningful as divinely given avenues through which people respond obediently to the call of God to serve their neighbor in love.²³ The term “vocation” derives from the Latin *vocare* meaning “to call.” This call sanctifies *all* of life, inviting Christians to offer every aspect of life as their divine worship. By identifying farming and other such jobs or roles as vocations or callings, the reformers rejected the sacred/secular dichotomy. They saw an inherent dignity in everyday activities. All of life was infused with religious meaning, for all aspects of life are holy.

Terms for vocation and calling permeate the Old and New Testaments. *Kalein* and its variants mean either “to name,” on the one hand, or “to invite” or “to summon” on the other. The two meanings are not entirely separate, for in the Bible one’s name frequently sums up the divinely given purpose or identity to which God calls that person.

The Hebrew term *qahal* refers to the people God has called together for service. The Septuagint translates this term into the Greek *ekklesia*, which in the New Testament means “church.” *Ekklesia* means to be called out and therefore defines the Church as the assembly of “called out ones.” Israel and the Church are a people called out of the world by God to serve God in the world.

God calls first of all a people, Israel and the Church. Individuals have their calling within the *corporate* calling. Put in general terms, the purpose of God’s call is for the people of God to worship God, and to participate in God’s creative and redemptive purposes for the world; to enjoy, hope for, pray for, and work toward God’s shalom.²⁴ This is what it means for believers to be in Christ and to follow Him.

A Call

Martin Clark defines call as being “God’s personal guidance through which He enlightens us in regard to His plan for our lives.”²⁵ The emphasis in this definition is “plan for our lives,” dealing with the issues of direction and destination.

In many respects a synonymous term for calling might be purpose. If

not synonymous, then they are at least first cousins. What is the purpose of your life? Purpose deals with the question *why?* Why do I exist? The whole issue of “call” fits squarely into this context of identity.

Pat Morley, in his excellent book *The Man in the Mirror*, notes that there are two aspects to finding significance. The first answers the fundamental question, “Who am I?” The other answers life’s second big question, “Why do I exist?”²⁶ We derive meaning and identity from understanding who we are in Christ. It is a *position* we occupy. On the other hand, God has a *purpose* for our lives – a mission, a destiny – which is why we exist. It is the *direction* in which God wants us to be moving.

MacMillan very helpfully explains that we can find the purposes of God for people on three levels that can be pictured as concentric circles. The outermost circle is God’s *ultimate* purpose; ultimate in that it encompasses the entire scope of history including past, present and future (Isaiah 46:10). It is played out from Genesis 1:1 to Revelation 22:21, and every person – believer and unbeliever alike – will play his or her part on the stage of God’s ultimate purpose.

The middle circle is God’s *universal* purpose – universal because it applies to all Christians. The Bible makes it clear that all Christ-followers are to devote themselves to prayer, love one another, study and apply God’s Word to their lives, share the gospel, and be salt and light. They do these things so that they might “walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God” (Colossians 1:10). The Puritans referred to this as *general* calling.

In the innermost circle is God’s *unique* purpose for each individual believer, unique in that each of us is handcrafted by the Creator for some special purpose. In Galatians 1:15 the apostle Paul notes that the story of the Gentile church didn’t start on the Damascus Road, but rather many years earlier when God set him apart in his mother’s womb to be the apostle to the Gentiles.

God told Jeremiah that He knew and consecrated him in the womb of his mother to be a prophet to the nations (Jeremiah 1:5). David acknowledges as much in Psalm 139:13, 16, which we could each record in our own journals as a testimony of truth. One of the most fulfilling challenges for Christians is discovering God’s unique purpose for our lives.

Finding our unique purpose is, to a great extent, a pilgrimage, a journey of exploration. It comes over time as God reveals insights as to why you – as a unique individual – are here. It comes as we pray asking God to reveal His purpose for us (Matthew 6:7-8), study His Word, and reflect on the influences and forces He has brought to bear in and on our lives.

Also, when it comes to a unique purpose, we must take into special account the way God crafted us; that is, the gifts, interests, and temperaments He designed into our lives just as He did into the lives of David, Jeremiah, and Paul. Doug Sherman and William Hendricks contend in *Your Work Matters to God*, “You will make your greatest contribution when your work corresponds to the way God has designed you.”²⁷ That should clearly be our goal: finding work that corresponds to our God-given design and suits our unique purpose.

In contrast to vocation and calling, a “career” is the pursuit of progressive achievement, especially in public, professional, or business life. A driving question is, “Where do I best fit in the job market?” Choices are based largely on the money, promotions, and status we might get.

A “calling” is actually any strong inner impulse towards a source of action, especially when accompanied by divine influence. A calling focuses more on what you can *give* than on what you can *get*. It focuses on serving and contributing. It is spiritually based instead of self-seeking. It hinges on seeking God’s will, purpose and plan for your life. Its rewards are intrinsic rather than extrinsic.

Truly God is the divine Caller; He takes the initiative. But though it is God who calls, He uses mediators to communicate that call to its recipients with few exceptions. God sent prophets, for example, to call an unfaithful Israel back to fidelity to God. Jesus of Nazareth was the mediator of God’s call to the first twelve disciples.

It is rare in biblical history that God dramatically intervenes in the life of someone and instructs specifically what to do, where to work, or where to go. In most cases, the specific “call” each of us receives is not given in a burst of lightning or a Damascus Road experience. God does “call” us to specific careers, but usually not in a loud voice.

Instead, God uses our background, abilities, experiences, and passions

to help us find meaningful work. We must be willing to follow His leading through both subjective and objective criteria, using both reasonable self-assessment and the wise counsel of others who know us.

Suggestions for Discovery

How can a person discover God's *unique* plan for his or her life?

What can a person do to position himself to live out of a sense of vocation and calling?

One thing that is helpful and necessary is to be intentional about discovering and understanding your God-given LIFE gifts:

- Where your interests lie
- The things that energize you
- Your own, unique "natural bent"

It is also important to identify and understand your God-given SPIRITUAL gifts. After doing so, make a commitment to use these gifts wisely and fruitfully, to the glory of God.

A third suggestion is to identify and come to understand your PERSONALITY TYPE. This is your "essential nature." It includes your natural preferences for how you approach life; how you are energized; how you take in information; how you make decisions; and how you orient your life.

Yet another vitally important consideration is your core VALUES. These are the things that are intrinsically important to you and the things that define your fundamental character, that influence the decisions you make, that provide an atmosphere in which you are most productive. After identifying your values, however, it is important to check for areas of *conflict* as well as areas of *alignment*.

And finally, it is of great benefit to be clear about your PASSIONS. These are things that bring you joy. Webster defines passion as "a powerful emotion: fervor, ardor, enthusiasm, zeal." The word "enthusiasm" comes from the Greek phrase *en theos*, "with God." When you enthusiastically pursue a passion God has put in your heart, you are doing it *with God*. What a critical difference that makes!

After making these discoveries, you are now better prepared to identi-

fy your MISSION. Prayerful reflection of your life gifts, spiritual gifts, personality type, passions and values will help you see your God-appointed mission.

But perhaps nothing is more important than maintaining an ongoing stance of awareness and openness to God's voice and the nudging of His Spirit. In his book *The Call* David Spangler shares some insights that are both poignant and profound that I share in closing.

He reminds us that John once said something like this: "I don't like to prophesy because it focuses your attention in a specific direction, on a specific event. Then, because you are looking in that direction, you will miss what happens in the other directions. I'd much rather you pay attention to the moment and that you be poised and alert 360 degrees, in all directions. Things are *happening* all around you all the time that are shaping your future. You can participate in them, but only if you are aware of them."²⁸ He goes on to say that the same thing can be said about the call for calls are all around us. But sometimes we just have to be poised and alert and aware in all directions to listen and to perceive them. We have to recognize that some calls come as whispers. Some calls come in very ordinary ways. And if we want to hear the big call, we cannot ignore the little ones. After all, the call that comes with a little "c" may be every bit as important, and may in fact be the very foundation that allows us to receive the call with a capital "C."²⁹ I pray that God will help each of us to choose good work over "bad" work. May we passionately pursue good, God-honoring work – work that comes out of a deep sense of vocation and calling. I pray that we will never be content to follow anything less than His plan and purpose for our lives.

Tune your ears to listen and your heart and mind to be open. Be acutely aware. Hear every little call, just in case there should be a big one. And I pray that whatever your work might be, you will truly do it enthusiastically – *with Him!* That is the only way you will ever find true and lasting fulfillment.

Notes

1. Charles M. Garriott, *Work Excellence: A Biblical Perspective of Work* (Washington: Riott, 2005), p. 10.
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17. Gini and Sullivan, p. 651.
18. Schumacher, pp. 41-42.
19. Gini and Sullivan, p. 653.
20. Khan, p. 11.
21. Gini and Sullivan, p. 654.
22. Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene: Wipf & Stock Publishers, 1991), p. 129.
23. Douglas J. Schuurman, *Vocation: Discerning Our Callings in Life* (Grand Rapids:

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24. Ibid., p.18.

25. Pat MacMillan, *Hiring Excellence* (Colorado Springs: NavPress, 1992), p. 109.

26. Ibid., p. 114.

27. Doug Sherman and William Hendricks, *Your Work Matters to God* (Colorado Springs: NavPress, 1987), p. 143.

28 David Spangler, *The Call* (New York: Riverhead Books, 1996), p. 118.

29. Ibid.

Reflections on Religious Freedom

Lars Lydholm

Religious freedom is acknowledged as a basic human right. It is part of the United Nations Universal Declaration of Human Rights from 1948 where article 18 states:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

As a Danish citizen living in Europe I could also quote The European Convention on Human Rights which states in article 9:

Freedom of thought, conscience and religion

1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others

Lars Lydholm is the head of communications and fund raising for The Salvation Army in Denmark. He has been a member of the International Doctrine Council and a teacher of theology at the University of Copenhagen.

and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.

2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

The wording of the first part of the document is virtually identical to the UN declaration but the second part of the article introduces an important element. No freedom is unlimited or stands alone. Human rights are part of a system of freedoms and duties. It is a basic fact of life, philosophy, and ethics that respect of others and their rights and freedom requires limits to individual freedoms.

Most countries have agreed on paper to acknowledge human rights and thereby also religious freedom. But sadly, in many parts of the world there are great problems concerning basic human rights including religious freedom. But even in parts of the world where religious freedom is secured in the constitution and *de facto* in practice there can still be discussions about religious freedom. It is not only a question of freedom or no freedom. It is also a question of where it begins and where it ends, and how it should be balanced along with other rights.

The following is not a systematic academic presentation of religious freedom. It is a personal reflection on different aspects of and challenges to religious freedom that have come to my mind.

Theological Thoughts on Religious Freedom

Some years ago I was visiting The Salvation Army in Moscow. During a Sunday service a Russian Salvationist offered to translate the sermon into English for me, so I would have a chance to understand what was going on. The preacher began to speak and after five minutes my translator turned to me and said: "Now she is speaking about love." Another five minutes went by and then

the translator turned to me again and said: "Now she's talking about God's love!" That was all I got from the translator. It was a 20 minute sermon in two sentences. But in many ways it did say all that needs to be said. When all is said and done the message from Scripture is a message of love – God's love.

"God is love" is the main aspect and message of Christian faith. Sometimes in today's world that is misunderstood to mean "Love is God." But that is another subject. The message that "God is love" comes to us from many parts of scripture. One example is:

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love
(1 John 4: 7-8)

The first pages of the Bible tell about God as creator. Creation is a result of God's overwhelming and overflowing love. Right from the beginning we are invited into fellowship with God. But love cannot be forced. Love involves freedom. And freedom also includes freedom to choose. It is part of the theology of creation that God in his love gave us freedom - a freedom that was later flawed by sin (Genesis 2, 16 ff.). Theologically speaking we believe that our freedom is only fully restored in Christ. But it is part of the theology of creation that we are created in the image of God, and that human dignity involves our freedom to choose. In that sense freedom is not a human creation but a gift of God. So it is not up to us to give or withhold freedom. Freedom is one of God's gracious acts towards us and any attempt to undermine or withhold it is basically an act of sin contrary to the will of God.

God in his love invites us into his Kingdom but he has given us the freedom to accept or reject the invitation. Theologically the issue of the relationship between sin, grace and free will is extremely complex and complicated. It has occupied major theologians like Augustine, Luther, Erasmus, Calvin and others. Salvation Army theology can in many ways be seen as an attempt of a summary or condensation of classic Protestant Christianity. There are not that many

“edges.” It is mainstream Christianity. But one of the places where there is an “edge” is in the question of free will. Salvation Army theology has always been opposed to any kind of Calvinistic inspired theology of predestination. The possibility of the freedom to choose to accept or reject the gospel is an inherent theme in both doctrines six and nine of The Salvation Army. Doctrine six states:

We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.

The important qualification “whosoever will” is of course first and foremost a statement aimed against any theology of predestination. But in my mind it also presupposes an idea of freedom – a freedom to choose to accept or reject God’s invitation in Jesus Christ. By the love of God we have been given freedom and in that sense religious freedom is part and parcel of our creation.

The Salvation Army and Religious Freedom

I am not aware of any official declaration on religious freedom from The Salvation Army. It is not a theme in which we have invested a lot of theological or organizational energy. This does not mean that religious freedom is not important to us in The Salvation Army. But sometimes the importance of freedom is discovered when freedom is oppressed or denied.

Being a minority church in most if not all parts of the world, religious freedom is an all-important presupposed necessity for us in The Salvation Army. By religious freedom we mean the right to believe, the right to change one’s religion, the right not only to believe alone but also to believe and worship in community with others, and the right to teach and evangelize. Legally such freedom means the right to be an independent legal entity with the right to enter into agreements and contracts and to be able to rent or own property in our own right. This aspect of freedom is essential.

But there is also another aspect of religious freedom that is extremely important, especially to The Salvation Army because of our history and the way

we work and organize ourselves. There is a growing tendency, at least in Western Europe in countries where we take religious freedom for granted and an unproblematic "given", to talk about religion as something that should take place and of course be allowed in the private sphere. But that religion in the public sphere should be minimized. I find this tendency and discussion both difficult and dangerous. Religious freedom should also be a freedom to be present and act in the public sphere. Religion is not only concerned with our private faith in God. Faith has a public dimension. Religious freedom should include free and visible expressions of one's faith in all dimensions of life.

The Salvation Army has a very public, and visible tradition. The Salvation Army was in many ways born on the streets and where it succeeds it often lives and acts on the streets. The public and visible tradition of The Salvation Army includes many things – our uniform, open air meetings, bands marching down the street, selling *War Crys* in the pubs, active and social work in the community etc. Religious freedom therefore is not only the right to believe whatever we want when we close our door. It is also the right to show and tell the world.

The Salvation Army, currently active in over 100 countries all over the world, experiences violations of what we think are basic human rights, including religious freedom. Sometimes one can protest publicly while in other cases it is considered best for the sake of local Salvationists to keep quiet and find more pragmatic ways of solving problems and tensions. Some Salvationists around the world live and work in very difficult circumstances,

I personally know of two recent cases from Europe where The Salvation Army had some trouble being recognized and accepted as a church or denomination. A "mild" case took place in Poland. The Salvation Army was first denied official registration as a Christian Church by the authorities, but after a lot of hard legal work, letters of support from the French President and a former Danish prime minister, as well as support from key people from the Catholic Church, the registration went through and The Salvation Army can officially work as a church in Poland.

Another case that caused a lot of trouble and legal difficulties was the problem of re-registration for The Salvation Army under the new law of religion

in Russia from 1997. The Salvation Army worked officially in Russia from 1913 to 1923 when it was dissolved as an “anti-Soviet organization.” The Salvation Army resumed its activities in Russia in 1992. It was registered as a religious organization in May 1992. On October 1, 1997 a new Law on Freedom of Conscience and Religious Associations entered into force. It required a re-registration for all religious organizations. Moscow authorities turned down The Salvation Army’s application in August 1999. Later on the same year an appeal was turned down on the grounds that The Salvation Army was a paramilitary organization.

The Salvation Army later succeeded in being accepted and registered as a Centralised Religious Organisation by the federal authorities. But The Salvation Army was still denied re-registration by authorities in Moscow and in July 2001 it received official notice from the City of Moscow Department of Justice that it had filed in court a case for liquidation of The Salvation Army in the city. So The Salvation Army was allowed to work all over Russia except in Moscow.

The Salvation Army lost appeals in court but in the end Russia’s Constitutional Court ruled in its favor in Moscow, overturning previous decisions by Moscow’s Ministry of Justice and four Moscow courts. In October 2006 and a final verdict in January 2007 the Russian authorities lost the case that had been appealed by The Salvation Army to The European Court of Human Rights in Strasbourg.

But the conflict still has consequences. In the spring of 2005 two high-ranking Salvation Army officers were denied visas and thereby invitations to enter Russia to take part in Salvation Army congress celebrations. One of those Salvation Army officers is my father, Commissioner Carl Lydholm. He was general secretary for The Salvation Army in Russia at the time when the new law of religion came into force in 1997. The foreign minister in a letter of June 6, 2005 agreed that the reason for denial of visa by the Russian authorities (“in the interests of state security”) is very worrying in light of the principle of religious freedom. But no change of status has yet been granted by the Russian authorities. My father still has a large stamp in his passport declaring him *persona non grata* in Russia.

Is Religious Freedom Still Relevant

This might seem a nearly blasphemous question. I don't want to be rude. I am well aware that there are hundreds and thousands of tragic and humiliating violations of religious freedom and basic human rights around the world. There are annual reports and commissions documenting this fact beyond doubt. But at the same time I have to admit that I am a Danish citizen living in a normally very peaceful country with a stable democracy where we usually think that the basic human rights are in place. When I read my paper or watch the news it is not the subject of religious freedom that is uppermost in my mind.

There is of course always the occasional lunatic or brief mentioning of a violation of religious freedom in China. But it is my instinctive feeling that for many years religious freedom was not something that many people – even those working with human rights – invested a lot of intellectual energy in.

Religious freedom was just something that of course should be there. But I think in many ways that there has been a kind of intellectual laziness surrounding it. Not many people have asked: What does it mean? Are there limits to religious freedom? Should anything be allowed or how should it be balanced against other rights?

I think that in many ways the situation has changed. Now religion, religious freedom and what that means is discussed more frequently on many levels including legally and politically. I think this is due to many different factors among which are the challenges from Islam and thereby also the challenge from people who do not divide the world into a secular and religious sphere. There is also the problem of the opening of Eastern Europe with a lot of religious and missionary activities going on and an allegation of proselytism from the Orthodox Church, not only against new religions but also against the Catholic Church. In recent years the question of security and the measures that are used in the war against terror are very important.

So the answer to my question, in my view, is yes – religious freedom is still relevant and important to discuss. But at the same time I don't think it is unchallenged or unlimited. In the following I am briefly going to mention and discuss some dimensions and challenges that come to my mind.

Religious Freedom and Equality of Religion

Does religious freedom also mean that all religious groups and denominations should be equal in every respect in society? The Danish constitution makes it clear that there is religious liberty in Denmark. But it also states that the Evangelical Lutheran Church is the Danish people's church and that it as such should be supported by the state. To be fair to the Lutheran Church I actually believe that the state is making money out of this arrangement since the church takes care of some basic tasks of registration that the state should otherwise pay for. So there is freedom of religion (except for the Queen) but there is definitely not equality between religions and denominations. Is this a problem of religious freedom?

In principle I don't think it is the most perfect and beautiful way to organize things. What about those who don't want to believe in anything and also have to register different events of life in the church? So in principle I would say that it is probably the best solution to separate state and church. But on the other hand I don't think as such that the lacking equality of religion in itself is a problem for religious freedom. In fact the state church is regulated in so many ways, and is legally and politically controlled by parliament, so in fact if there is a problem of religious freedom it is probably with the state church. For the rest of the religious groups and denominations there is *de facto* no control – there is a high level of autonomy for all religions except the state church.

For the last two years I have served on a committee that was commissioned to write a report on "equal conditions" for the churches in Denmark. That implied of course also investigating if, where and in what sense there might be unequal conditions among the different denominations. The committee consists of a chairman representing the Baptist Church, the Catholic bishop, a Lutheran pastor, a professor of law, a former politician (who is also Catholic) and myself as a Salvationist theologian.

In principle at least the Baptist chairman and I would support a separation between state and the church – but this is not the task given to us to report on. But the interesting thing has been to follow - also in my own thought - a development away from thinking that we should just secularize the different

tasks the Lutheran Church has now on behalf of the state, and let the state do it. In fact we have basically in many cases concluded with a three-string model – not taking tasks away from the Lutheran Church but opening up and giving a choice between a public neutral place of registration, the Lutheran Church and finally other denominations who can fulfill the administrative and legal requirements. One of the main reasons for not just secularizing all the tasks was to try and resist a popular political trend that wants to confine religion to the private sphere.

Religious Freedom and the Question of Security

One of the main reasons that religion, religious freedom and discussions on basic human rights have reappeared on the political agenda is the question of security and “the war on terror.” Is there a price to be paid for security? Are human rights just a dream for old hippies still singing “Love, peace and harmony”? The challenges of the present situation in the world and the dilemma between freedom and security are not easily solved. But I have to admit that I am not totally convinced that being tough on terror and spreading freedom and democracy to the rest of the world through troops on the ground have made the world a better and safer place to live.

Sometimes there seems to be the idea that people want security more than freedom. But basically I think a “dirty deal” or trade-off between freedom and security is an illusion. Both end up losing in such a deal. It is not an either-or but really a question of trying to secure both. So I think that there is good reason to stand up and defend religious freedom.

I also think that there are many examples showing that religious liberty is taken hostage for the sake of security. Political conflicts about religious liberty are turned into a question of security, just like the case of Salvation Army officers being denied access and visas to Russia “in the interests of state security.”

Misuse of Religious Freedom

As I stated above I think there is good reason to argue and defend religious freedom. But at the same time, I also think it is important to acknowledge that religious freedom is not just a free ride. Human rights are not just rights – in

the philosophy behind them – they are also a system of duties. The right comes with a duty. In my opinion this means that religious freedom is not without limits. It also has to be balanced against other rights. I also believe that for churches and others defending religious freedom there is a necessity and duty to constantly perform a theological critique of religion and its praxis.

Religion is both the best and the worst in the world. It can free people and raise them up and bring forth the beauty and fullness of life. But it can also cripple and enslave people, bringing forth the darkest sides of human existence. So religious freedom cannot stand alone. It somehow has to be qualified or balanced against other rights.

I have a sense that there in many ways there has been a difference in understanding of religious freedom or liberty between the USA and Europe. It seems that traditionally the American definition of religious freedom has been broader than what has been the case in Europe. It is really a question of autonomy. What kind of autonomy is implied in religious freedom? Religious freedom should ensure people and groups to believe or not believe whatever they want. But what areas of life and society are covered by the autonomy implied in religious freedom? Is the autonomy confined to areas of faith and worship? Or does it also involve legal areas, usually family law, where the denomination has its own institutions and rules? Is wearing a burka part of religious freedom? Should society intervene to secure the rights of women or equality for homosexuals? The question of religious freedom involves difficult discussions about autonomy.

Many years ago I was involved in the work and response from the churches in Denmark to what we then called new religious movements. Religious freedom was sometimes a difficult balance to keep. On the one hand there was no doubt that there should be religious freedom and people should have the freedom to believe whatever they want. But on the other hand in some of these groups – not all of them – things were going on that were harming people and were sometimes directly illegal. Another challenge was that there at the same time were very tough anti-cult organizations using methods that would sometimes “kill the patient instead of curing the disease.” I think the lesson I learned was that the same legal rules and requirements that applied to everybody else should also apply to the new religious movements. But at the same time some of

the organizations used religious freedom as a shield against critique. Religious freedom is in my view not a freedom from critique.

Religious Freedom – a Freedom from Critique?

Religion belongs both to the public and private domain. I have already stated that I am very critical of the view that religion belongs only to the private domain or sphere. But being present and active in the public domain also means that you are open to the world and open to critique. There is a freedom to believe but there is equally a freedom to criticize. Of course the critique should always be as fair as possible. But religious freedom is not freedom from critique. Sometimes at least in the Danish society there is a harsh critique of Islam or at least what are seen as extremist Islamic views. The critique can in some circles nearly turn Islamophobic. But on the other hand there is in other circles a tendency to see any critique as a suppression of religious freedom.

In Denmark we had what was called “karikaturkrisen” (the caricature crisis) two years ago, where a right wing newspaper published caricatures of the Prophet Mohammed. There was some critique from Muslims in Denmark, but then after a few months the situation exploded and suddenly the critique was massive, worldwide and violent. Embassies were attacked and burned. Danish goods were boycotted. The Danish prime minister and the paper immediately – before the conflict exploded – elevated the conflict into a conflict of principles between freedom of religion confronting freedom of expression and liberty of the press. It was suddenly clear to everybody in Denmark and those in burned down embassies that there can be a potential conflict concerning what we regard as basic human rights.

The Threat to Religious Freedom – the State or the Religious Establishment?

One of the last points I want to make is that there is another dimension to religious freedom. Ironically I think that history has shown that the threat to religious liberty does not always come from the state but in many cases comes from a majority church or religion – the religious establishment. This of course should not come as a surprise to us as Christians since our foundation is the story of Jesus Christ who was rejected by the religious establishment. The Church has

not always treated its reformers well. So the threat to religious freedom often comes from other denominations and religious groups. The state is not always the enemy – in fact it has sometimes done a better job protecting the religious freedom of its people.

The threat to religious freedom from competing religious groups shows that dialogue between different denominations and religions is important. The dialogue is also difficult because it involves the question of truth.

The Necessity of Theological Critique

Some years ago in a keynote speech on Christology I said that much of the traditional critique of religion had died away. In many ways pluralism had become an ideology in these times of post-modernism. The traditional humanistic critique of religion had gone into a post-modernistic coma. This was in many ways a shame. The humanistic critique of religion (e.g., Feuerbach, Marx and Freud) was not all bad. It did in many cases point to weakness and faults in the way the Church proclaimed and lived the gospel of Christ.

Now in recent years one has to admit that there has absolutely been a renaissance of atheistic and humanistic critique of religion. But I still miss the “old guys.” In Richard Dawkins and others like him I just see a rude kind atheistic fundamentalism.

I would still like to maintain my main point from then that we need to develop and maintain a theological and Christological critique of religion. In so many cases humans have been caught up in faiths, religious systems and demands that have crippled them and estranged them. It is a theological task to be critical of the religious ‘praxis’ both in Christian churches and other religious denominations. The ground for this is found in Christology. Jesus Christ always defended the human – the person. So where the freedom and integrity of the individual human is threatened it is precisely on the ground of Jesus’ life and message that we have to be critical of religion.

Another aspect of Christology that might be helpful in a theological critique and in the dialogue between different denominations and religions is the Christian concept of truth. The question of truth is different whether you view it from Athens or from Jerusalem. In Christological terms “truth” is not so much an

idea as it is a person. "I am the way and the truth and the life" (John 14:6). In many ways I think it is possible to argue that in the New Testament truth is not so much an intellectual category as it is a moral category. Truth is a way of life. Truth is something you do (John 3:21, 1 John 1:6). Because truth is modeled not on an intellectual category but on a specific person, a specific story, a specific life, namely the life and person of Jesus Christ.

Conclusion

Religious freedom is a fundamental human right. Theologically it is a consequence of God's love and therefore not a human creation but a gift of God. Traditionally, The Salvation Army has not invested a lot of intellectual or organizational energy in the theme of religious freedom. But it is an all-important presupposed necessity both in the public and private sphere of our lives. The theme of religious freedom has gained new importance in recent years, for example, in the discussions about the idea of freedom and security. Religious freedom needs to be defended but religious freedom is not unlimited.

Religious freedom needs to be balanced against other rights. The idea of religious freedom involves difficult discussions of what kind of autonomy is implied in it. Religious freedom can also be misused. Religious freedom is therefore not a freedom from critique. Since religion belongs both to the public and private sphere of life and it can bring forth the best and worst in human life there is a necessity for constant theological critique of religion and religious praxis. In the theological critique between denominations and different religions the question of truth is important and a challenge. Inspiration can here be found in a Christological approach that points to the fact that truth in the New Testament is less an intellectual category than a moral one, because truth is modeled not so much on an idea as it is modeled on a specific person – namely Jesus Christ.

Book Reviews

Mannoia, Kevin W. and Don Thorsen, eds, *The Holiness Manifesto*. Grand Rapids, MI: Eerdmans, 2008.

Reviewed by General Paul A. Rader, The Salvation Army.

The Holiness Manifesto has garnered the best fruit from the labors of the Wesleyan Holiness Study Project and made it accessible to us in a single volume. The Project, conceived by Kevin Mannoia, former Free Methodist Bishop and current professor of ministry at Azusa Pacific University, brought together Wesleyan scholars and leaders of Holiness denominations, including a number of Salvationist scholars, for a series of symposia, beginning in 2004. A document entitled "The Holiness Manifesto" developed by the Study Group was first published in February 2006. It was followed the next year by a further statement, "Fresh Eyes on Holiness: Living Out the Holiness Manifesto." Both documents are included in this volume following a brief introduction by Mannoia, setting out the origins and intention of the Study Group which produced them. Barry Callen provides an insightful overview of "The Context: Past and Present."

Callen highlights the embrace of the Pentecostal phenomenon within the Wesleyan Holiness tradition as represented by the joint meetings of the Wesleyan Theological Society and the Society for Pentecostal Studies beginning already in 1998. The essays included in *The Holiness Manifesto* volume, most of which were presented in meetings of the Study Group, reflect a collegial affirmation of the Pentecostal tradition which may prove off-putting to the more paranoid anti-pentecostals within the conservative Holiness camp. Still, the

inclusion of Pentecostal scholars and their perspectives is not only refreshing and realistic, it reflects the quest among many denominations for what Mannoia calls a “generous, ‘centered-set’ theology.” If the “Pentecostalization” of world Christianity does, in fact, bid fare to be one of “the most significant worldwide trends of this century,” as Callen asserts, then it is past time to hear appreciatively the sober voices of their scholarly community. Their inclusion here has to be one of the particularly significant values of this volume. Still, it can be expected to generate repercussions among Holiness people who concern themselves more with rigidly defining the boundary markers of accepted holiness orthodoxy.¹

It may be that Kevin Mannoia’s all too brief tenure as President of the National Association of Evangelicals broadened his already generous ecumenical sympathies, preparing him uniquely to take a leadership role in generating this initiative. The Wesleyan Holiness Consortium, which has developed out of the Study Project, was not intended to replace the Christian Holiness Partnership, which, in any case, was falling into demise by 2006. The focus of the Consortium is clearly different not only in its inclusiveness, but in its scholarly orientation, evident in these essays.

Roger Green served on the International Spiritual Life Commission, which issued its own “manifesto” and series of “calls” to Salvationists worldwide in 1998, just 10 years ago. He highlights the Army’s call to Holiness from that proclamation:

We call Salvationists worldwide to restate and live out the doctrine of holiness in all its dimensions – personal, relational, social and political – in the cultures and in the idioms of our day while allowing for and indeed prizing such diversity of experience and expression as is in accord with the Scriptures.

The work of the Wesleyan Holiness Study Group represented in this volume is a remarkable, if unwitting, answer to that call. One would hope that Salvationists around the world would avail themselves of this seminal series of essays as a stimulus to their own reflection and response to the Army’s call.

The essays having been written by persons of diverse backgrounds and denominational affiliations, some will resonate with given readers more than

others. Each contribution is eminently worth reading and will reward careful study. The brief statements of definition in the appendix are also not to be missed. This reviewer found particularly helpful Don Thorsen's discussion of the quest for both Holiness and Unity across the Christian centuries in what he names as "the greater Holiness tradition." It expands the horizons of a narrow, sectarian and defensive understanding of Holiness and places it in the central stream of Christian spirituality fed by a rich range of tributaries.

Salvationists will appreciate William Kostlevy's reminder of the social impact of Holiness people and the movements they have launched. He and others emphasize the missional implications for holiness in lived encounter with an unholy world. Howard Snyder addresses Holiness in Post modernity by identifying five calls that are Kingdom-centered: the call to earth stewardship – "to tread lightly and joyfully on the earth;" the call to covenant peoplehood; the call to God's reign – for "not everyone who is born again sees the Kingdom of God!"; the call to specific ministry; and the call to Holiness as Trinitarian love – "the flaming heart of our concern and the heart of the Good News."

The communal dimension of Holiness is a major focus of Jonathan Raymond's essay with its unique presentation of an "ecology of Holiness." For Raymond, Holiness is not to be realized in isolation. It is in the "shared journey" that Christ is experienced. Through immersion in a "social ecology of a collectively consecrated and sanctified community" the image of Christ is formed in us. Employing a helpful metaphor, Raymond assures us that when we come to a fork in the road on the issue of crisis and process, purity or maturity – the Brenglian or the Couttsian emphases, we need not choose if we view the working of the Spirit on our faith journey from a higher vantage point, like a GPS backing off to give the wider view of our journey. Snyder observes that our "growing in the Spirit is enlivened or activated by *crisis* points, more or less perceptible, along the journey." "It would be un-Wesleyan," he continues, "as well as unbiblical to lose the crisis/process nexus." Lt. Colonel Lyell Rader, Jr. was a part of the first Study Project group but did not contribute an essay to this collection. Recently he contributed an article on the Call to Holiness in a series published in the United Kingdom *Salvationist* on the Spiritual Life Commission Calls. He includes this choice summary statement: "Our feet are set, from the beginning, on a holy journey marked by deep and decisive events of cleansing

and infilling as we follow Him.”

Cheryl Bridges John concludes (and one is encouraged to note that there are four women contributors to this volume), “In God’s holiness we are made beautiful. This beauty is real and deep and reflects the divine image. God’s ‘radical makeover’ is not superficial. Rather, it cuts to the core of our very being, altering our affections and healing the deep scars of sin. There is beauty in a holy life and that beauty is rare today. But because holiness is rare does not mean it is impossible.”

Readers of *Word & Deed* will profit immeasurably by a careful reading of these richly nuanced expositions of the full possibilities of grace in Christian Holiness for today. We look forward to a continuing flow of such quality reflection on the great themes of the Holiness message emanating from the ongoing work of the Wesleyan Holiness Study Project.

Notes

¹ The concern is not without reason. The divisive impact of the charismatic renewal and the growing Pentecostal phenomenon on traditional Holiness denominations, including the Army in some countries, is still well remembered. The very dynamism and pervasiveness of these movements have been perceived as threatening and sadly occasioned the demonizing of charismatic phenomena while discounting their transformative effect in the lives of many touched by this experience.

Grigg, Viv, *Companion to the Poor: Christ in the Urban Slums*.
 Monrovia, CA: MARC (Published with World Vision Resources),
 2004 revised edition.

Reviewed by Chima and Etema Adiele, Trinity Western
 University

Companion to the Poor is an interesting tale of Viv. Grigg's life experiences of serving and living with the slum dwellers in a Manila squatter settlement of Tatalon. It narrates a challenging account of Grigg's personal experience and projects a vision of what it means to introduce the kingdom of the Lord Jesus among the poor. The book describes vividly a combination of presence, proclamation, church planting and community development. In brief, Grigg lays out his clear objective of trying to bring balance in the life of the poor. The challenge was to find a way that did not treat peoples' spiritual needs in isolation from their poverty. He wanted an evangelistic component in his program.

Grigg walked through the squatter community; he lived with the people. He perceived a smell that was indescribable. Sickness was rife. Houses were constructed from old sacks, metal and other garbage. Children reached out their hands in laughter to him but pulled back when they saw his tears. As he wept, his heart cried out in anger: "Lord, how long can you permit the degradation and destruction of your people? Why don't you do something?" Suddenly he knew God's answer: "I have done something. Two thousand years ago I stepped into poverty in the person of my son. And I have dwelt there ever since in the person of my sons and daughters. Today, I am calling for other sons and daughters to enter into the poverty of the poor in order to bring my kingdom to them."

The author clearly states that Jesus would dwell today wherever there was need. There in the slum of Manila, the Prince would become one of the paupers. He supports his statement with a quotation from 2 Corinthians 8: 9; "for you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor that by his poverty you might become rich". He further indicates that Christ would be among the poorest of the poor, preaching, healing, and doing justice.

Grigg points that Jesus set us a pattern for cross-cultural ministry when

he became a man "and dwelt amongst us, full of grace and truth; we have beheld his glory" (John 1:14).

The author makes an interesting observation about "culture shock." He defines culture shock as the result of tension between our prior experience and our current status. The author experienced culture stress during the months he studied language study among the poor of Lipa City. Culture shock is an interesting phenomenon. According to Grigg, it takes place when cultural stress is beyond man's capacity to cope, causing man to react emotionally and irrationally and revert to the immature reactions of childhood. In a sense, one must become a child again by learning the simplest things of life.

Grigg's book challenges the world community to re-examine its strategies and design new approaches that that will establish Christ's kingdom among the poor. He points out that: "No culture is absolute. Only the scriptures are. The Bible judges all cultures." This statement is a very important biblical standpoint.

Justice, according to the author, is not to live in equal destitution with the destitute. However, justice for Christ is to live humbly, simply, without excess, and share whatever he had with those around. Justice is not to have more than what is required by our daily needs. Yet, at the same time, it is to enjoy all the good things God has made. Saving souls and saving bodies/environment and society go hand-in-hand. The author describes what "balanced personal justice" means. He indicates that according to the apostle Paul, "There is great gain in godliness with contentment, for we brought nothing into the world and we cannot take anything out of the world; but if we have food and clothing, with these, we shall be content" (I Timothy 6: 6- 8).

The element of perseverance is a key quality that he notes for evangelism or planting churches in a foreign land among the poor. Grigg was often lonely in Tatalon and he felt Satan's frequent attacks. He suffered from fever that lasted several days. He experienced an unpleasant rash, and doubt and discouragement sought to overwhelm him. He experienced the constant failure that is a normal part of any ministry and of culture shock.

However, despite many obstacles that Grigg encountered in Tatalon, the gospel moved so rapidly that within six months, more than 1,000 people had turned to Christ. Couples were reunited, drunkards released, people healed, and

demons were cast out.

Grigg lived a life of community with others, especially Jun and Milleth (missionaries). Their breakfast became a communion meal where, together, they knew the cup of suffering and the bread of the broken body of Christ, as they uplifted one another. It was a suffering with joy. Jun enthusiastically shared 2nd Corinthians with his wife and Grigg. He reminded them that although Jesus was rich, yet for our sakes he became poor, that through his poverty we might become rich.

The author makes several positive references to William Booth, Francis Xavier and other great men and women of God who have served the poor in various ways. He notes some positive results from the missionary work. For instance, half of the areas that were identified by the government as squatter areas in Manila were in the process of being upgraded. Those areas have become stable places of residence.

Companion to the Poor is interesting, challenging and well written. Grigg writes lucidly. An average reader will enjoy his book. He is an authority in his field. The subject of the book is comprehensible. In addition to that, he is narrating from his own life's experiences. We recommend this book.

Grigg, Viv. *Cry of the Urban Poor: Reaching the Slums of Today's Mega-Cities*. Monrovia, CA: MARC (Published with World Vision Resources), 2004 revised edition.

Reviewed by Chima and Etema Adiele

Viv Grigg is the International Director of Urban Leadership Foundation. Viv Grigg's prophetic ministry has involved him in pioneering churches in slums of Manila, teams in South Asia and in the favelas of Latin America. His work and writings in Mission and church planting has and will continue to be beneficial to Christian ministry from different countries. He is the author of *Companion to the Poor*.

In his book *Cry of the Urban Poor*, Viv Grigg (hereinafter referred to as Grigg or the author) explains the nature of slums in developing countries and calls for action. He describes vividly the western church's participation in missions and also the response of Asian slums. He highlights the need for evangelicals to learn about institutional oppression and suggests solutions.

Cry of the Urban Poor is detailed, coherent and richly written. It is characterized by Grigg's sharp passion for mission backed with solid, global understanding both of the gospel and economics.

Grigg spells out what missionaries need in order to embark on missions in the slums of Asia. He was specific on modalities of living in a slum as a missionary. He gives examples of gospel proclamation and exposes readers to the role of the Holy Spirit in the lives of the destitute.

The author's concern is that the donors have given "bread to the poor and had kept the bread of life for the middle class." Thus, there is a need for the love of God to be shared with the people - the bread of Life; Christ Himself. It is therefore necessary for the body of Christ to devote substantive efforts to finding men and women who are willing and able to initiate and establish kingdom movements among the poor. According to the author:

. . . establishing the church is the primary objective in developmental activity for those committed to the scriptures. Kingdom perspectives see the development of the spiritual

kingdom as the central element of societal transformation. Economic, social and political developments are an outgrowth of this spiritual kingdom.

Grigg observes that new mission strategies must focus on the crucial point of spiritual warfare for the mega-cities. Within this broad objective, mission to the urban poor is the central target, as they are the ultimate victims of the oppression and evil of the mega-cities and nation states. It therefore becomes imperative that workers among the poor be conversant with the range of causes and types of poverty.

Grigg's book demonstrates excellent knowledge of international causes of urban poverty. He acknowledges the efforts made by developing countries under the umbrella of the "New Economic International Order." This group expressed its opposition to the prevailing international economic system as unfair and oppressive to the poor developing countries.

The author re-examines the churches' position in the lives of the poor and the churches of the poor. He provides helpful statistics of church growth in the slums of Asia, Latin America and Africa. He notes with some relief the dynamic church-planting in areas of Latin America and expresses concern over the absence of such a dynamic movement in Asia. He believes that a strong movement of churches in major cities will lead to the transformation of slums and squatter areas into better habitable homes.

Grigg also emphasizes the need for church-planting and lays out different models that will lead to achieving this goal. His suggestions are practical and useful. In his opinion, effective missionaries are those who are wise enough to earn an acceptance status in the community so that their voices will be heard. Patterns of proclamation are also illustrated by the author. The importance of seeking justice for the poor is clearly spelled out in the text.

Grigg defines church-planting as a continuous emergence of new leaders and roles. These leaders and roles should be a form of re-structuring relationships. Building relationships is even more important than building churches. In a nutshell, the author's message is that church is God's primary agent for social change.

Grigg's book aims towards a high standard of literary quality. It contains

clear table of contents, charts, tables, diagrams and statistical illustrations. For example, he gives good statistical illustration of the growth of the squatter population in selected cities. In addition, his chart gives an in-depth knowledge of the percentage of the squatters in various cities around the world. His illustrations clarify the text. *Cry of the Urban Poor* is accurate and current. Grigg's style is effective and his knowledge of the subject-matter is superb.

Grigg's *Cry of the Urban Poor* will appeal to the audience for which it is geared. We highly recommend it.

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