



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.

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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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Holiness Unto the Lord:

The Third International Symposium

2010

Over the past decade, under the auspices of the Office of the General and superintended by the International Doctrine Council of The Salvation Army, three “international” symposia were held to advance the contemporary theological thinking of the Army. The first symposium was held in the Army’s William and Catherine Booth College in May of 2001 with a focus on the Army’s theology of the Trinity: Father, Son, and Holy Spirit. The second symposium was held outside of Johannesburg, South Africa in May 2007 with a theme of “People of God: A Salvationist Ecclesiology.” Both symposia resulted in the theological life of The Salvation Army being greatly enhanced and bore witness to the importance given by the Army today of centering our life and ministry carefully in biblical theology and the theology of the Christian church. It was our privilege to publish in *Word & Deed* all of the major papers of the first two symposia, thereby capturing these significant works for posterity and benefit to all readers of this journal in the years to come.

It was the desire of General Shaw Clifton (ret.) to hold a third symposium in London, England in October of 2010 with a thematic focus on the Army’s doctrine of holiness. This past October, approximately sixty Salvationists from around the world gathered together on the Thames just outside of London, England at the Army’s historic conference center, Sunbury Court to present and

discuss eight papers on the topic of holiness. It is the privilege of *Word & Deed* to publish half of the papers of the symposium, those four papers given permission by the General for publication in this journal.

The first paper of this issue is entitled “Our Heritage of Holiness.” This work focuses on the significance of a “juxtaposynthesis” of the Army’s two key holiness doctrines, nine and ten toward a “full salvation” and the foundation of our holiness theology found in the millennia of Holy Scriptures, the writings of the early church fathers, across church history, through the two spiritual “awakenings” to the writings of our founders, and other Army leaders and authors. Building on the Army’s treasure trove of holiness literature, this paper looks to the unfolding of the Army’s future heritage of holiness and raises questions regarding the voices yet to be heard in the ongoing discussion of our holiness theology and practice, and our future scholarship, witness, and life together.

In the second paper, Phil Cairns discusses the matter of personal holiness and differing perspectives historically within the Army on the holiness experience. He cites the existing Army literature reflecting a divided, polarized doctrine centered around two orientations, pneumatological and Christological. Cairns documents the history of the Army reflecting both orientations and the need for a synthesis of both orientations calling for “a modification of both and a blending together of the essential aspects needed for a dynamic and vibrant holiness doctrine” reminiscent of the balanced understanding of the founder of the modern holiness movement; John Wesley.

The third paper, by Johnny Kleman, brings forward a discussion of “Relational Holiness ‘In Community’ – Gathered in Community.” Kleman grounds his paper in the essence of God as Trinity and the reality that “God has community within himself,” that we are made in the social image of God, and that “faith and sanctification are defined by relationship,” by our relationship and fellowship with God and with each other. Moreover, “When the real condition of our fellowship is love, our strength will not be in numbers, but in our Christ likeness.” He underscores the importance of small groups in promoting community-based holiness along with the challenges occasioned within Christian community in the pursuit of relational holiness.

The fourth paper by James E. Read strives to make the socio-political connection between holiness “In the World” and social justice. Leaning into the

founders classic work, *Darkest England and the Way Out*, Read engages the mission of the Army's International Social Justice Commission to make the argument that more attention needs to be paid to the matter of human rights if we are to give witness to a "holiness-of-being as well as a holiness-of-character" and "an obligation of fundamental respect" for all others.

This issue is yet another step in making accessible an important, emergent literature by contemporary Salvation Army authors on the topic of holiness. The editorial practice of *Word & Deed*, since its beginning in the fall of 1998, has been to maintain a vigilant focused discussion on this very important article of faith found in our doctrines of holiness, nine and ten. What is lacking is a completed rendering to the broad, international readership of officers, soldiers, lay persons, and academics outside the Army of the full array of papers from the Army's Third International Symposium on Theology. It is our abiding hope that we may receive permission of the General to publish the other four papers from this latest symposium and thereby make accessible the complete collection of papers under the covers of this journal from all three symposia to date.

In the meantime, we give thanks to General Shaw Clifton for convening this third symposium and glory to God for calling together through the General writers and discussants for a historical discussion of critical importance on this central doctrine of our Army. We pray that the contents of *Word & Deed* over the years, and of this particular issue, will be by God's grace beneficial to the lives of all Salvationists worldwide and to the ongoing ministry and mission of The Salvation Army in the years to come.

JSR
RJG

Our Historical Heritage Of Holiness

Jonathan S. Raymond and Roger J. Green

A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010.

We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.¹

Holiness to the Lord is to us a fundamental truth; it stands in the forefront of our doctrines. We write it on our banners. It is in no shape or form an open debatable question as to whether God can sanctify wholly, whether Jesus does save his people from their sins. In the estimation of The Christian Mission that is settled forever, and any evangelist who did not hold and proclaim the ability of Jesus Christ to save His people to the uttermost from sin and sinning should be considered out of place amongst us. — William Booth, 1877²

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Full Salvation

From its very beginnings The Salvation Army has embraced an understanding of “full salvation.” That is to say we believe that Jesus Christ has saved us by his holy love from the sins of our past (forensic), but also continues saving us to his likeness (therapeutic). The former removes our guilt of past sin, while the continuing work of Christ by the Holy Spirit saves us from the power of present sin, making it possible to grow into his likeness and be filled by his very self.

As we continue to “walk humbly with our Lord,” experiencing the presence and infilling of God in Christ by the Holy Spirit, we are exposed to his grace and conformed to the image of Christ. Encountering Christ through the infilling of the Holy Spirit makes possible a cleansing from sin, an equipping for Christ-like living, an availability for Spirit giftedness, and radical life change. This is full salvation, God’s plan to restore us as a person and as a people to what he imagined us to be in relation to him and to each other from the very beginning, a holy people.

The foundations of our holiness theology are found in the millennia of Holy Scriptures, in the writings of the Patristics, across Church history, and in the spiritual awakening and understandings of our founders, William and Catherine Booth. Our heritage of holiness is rich and well grounded.

Holiness in the Scriptures

Bramwell Tripp, writing in *Heritage of Holiness*, notes that in 1894, reflecting back nearly fifty years on the beginnings of his ministry, General William Booth said:

There came another truth which had much to do with the experience of these early days – the willingness and ability of the Holy Ghost to make men entirely holy in thought, feeling, and action in this life. . . I saw that Entire Holiness was insisted upon in my Bible; while my hymn book, composed chiefly of precious hymns of Charles Wesley, was all afame with the beauty and value of it. I saw thousands seek it and testify to having found it. How could I doubt but that God was willing and able to sanctify any and every man, body, soul and spirit who trusted him to do so.³ Booth saw in the Scriptures the importance of holiness not as an option, but as a directive and a privilege for all believers. He saw to it that our theological convictions articulated in our doctrines were based on the

Scriptures. Our tenth doctrine is grounded in I Thessalonians 5:23. Scripture is not only foundational to our doctrines, but, as Commissioner Tripp pointed out, foundational to our teachings of true holiness.

The Bible reveals a holy God whose divine attribute, divine command, and divine message is holiness. This was the experience as Isaiah encountered the Lord in Isaiah 6. The seraphs were calling to one another, “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory” (6:3). The Bible reveals a holy message by directives, prayer, and promises. And the Bible reveals a holy purpose for holiness as the aim of the gospel, the object of Christ’s work, and the assurance of God’s grace. Tripp stated “. . . that the Bible teaches that we can be like Jesus. We are to be like Him in our separation from the world, in purity, in love, and in the fullness of the Spirit. This is holiness – the experience which The Salvation Army rightly teaches is the birthright of all God’s dear children.”⁴

Our heritage of holiness in the apostolic and patristic legacy

It is beyond the scope of this paper to demonstrate the teaching of holiness throughout the history of the Church. We will concentrate on the legacy in the early Church fathers because it was often to that source that our father in the faith, John Wesley, moved and upon which he often relied as he developed his theology. And from there we will move directly to the Wesleys and the Booths.

The post-apostolic fathers of the early Church from the second century onward lived, taught, and preached holiness. Clement of Rome, Polycarp, Tertullian, Origen, and many others understood the Christian life to be a continuing journey with Christ and the Holy Spirit toward Christ-likeness. The early holiness writings of these church fathers, many of whom were martyred, took root in later generations down through Church history. That history is our history.

In *Heritage of Holiness* we read that “Holiness in the second century Church consisted in moving into a firm committed belief that life was controlled not by fates, nor by the will of emperors, nor by capriciousness of evil men, but by the grace of God.” Moreover, personal holiness was often expressed in Christological terms of the saints “knowing Jesus as the Christ, as God, and as he in whom one places his or her faith for personal salvation.” To be holy was to make a commitment to the person of Jesus Christ, a commitment that “was con-

tinuous and increased in fervor and dedication for many of the post-apostolic fathers as time went on.”⁵

With time sin and corruption crept into the Church. Nevertheless, the Church “maintained its purity even though impurity stained her outer garments . . . through a remnant of faithful believers who were holy and who were consecrated to the task of propagating the faith.” As a remnant they were the true Church in the apostolic tradition, constituting a form of institutional holiness. The Salvation Army stands today on the holy shoulders of the remnant down through the ages wherein the history of personal, institutional, and relational holiness is our heritage.

While the Patristic writings speak to us about personal and institutional holiness, they express their understanding of a relational holiness. Early Christianity embraced the idea that the Christian faith is a dynamic, interactive reality in which faith in Christ was to be lived out and expressed through holy love (Galatians 5:6). The essence of relational holiness then took the form of a witness to and servant of other peoples and nations, something God intended for the people of Israel and was lived out by the early Christian faith communities in the Apostolic and Patristic ages and continued over the past two millennia.

Relational holiness has always been the foundation of Christian hospitality, charity, and service. It is the motivational fountain providing the impulse and heartbeat for social justice on the one hand and fidelity to the Great Commission to make disciples on the other. It is holy love, the essence of holiness that the Apostle Paul speaks about when he says in 2 Corinthians 5:14, “For the love of Christ compels us.”

Phil Needham, in continuity with the early Apostolic and Patristic faith communities, speaks of the community of faith as a holy people: “The Spirit empowers the Church to repossess the *sacramental life* . . . lived in the power of the Spirit. Those who ‘walk by the Spirit’ look for the sacredness of every moment, the presence of God in every encounter, the divine possibility in every human soul, the sacrament in every experience . . . the sacramental life is a repossession, through Christ and in the power of the Holy Spirit, of God’s original and enduring intention for human existence.”⁶

Needham is speaking of relational holiness of the faith community in mission. The same banner of relational holiness is raised when one speaks of a

“social ecology of holiness” evidenced throughout Scripture.⁷ Read Jeremiah 13:1-11, John 15:5, and Acts 2:42-47 for examples of God’s desire down through history for his people to be a gathered people of shared righteousness and relational holiness, and together a community of collective likeness, testimony, and impact.

Our heritage from the Wesleys and the Methodist movement

The life and works of John and Charles Wesley loom large in our heritage of holiness. For the past 140 plus years, we have sung our holiness theology due to the legacy of Charles Wesley. Our Salvation Army Song Book today contains 61 of the more than 8,000 hymns penned by Charles in his lifetime. Charles Wesley has the most contributions of any writer in the Army’s songbook. Eighteen of the 61 hymns are found in “The Holy Spirit” and “The Life of Holiness” sections. Many of his hymns proclaim a message of full salvation, both forensic from sin and therapeutic to holiness. Charles Wesley’s gift of holiness inspiration through song has ever since graced the hymnals and filled the sanctuaries of Christendom over the centuries and around the world.

John Wesley’s practical theology has promoted a theology of free salvation for all people and full salvation from all sin (holiness) that has had an immeasurable impact on the world. This soteriological clarity is at the very heart of our holiness heritage. It is often said of John Wesley that he could dialogue with anyone on these matters because he was so familiar with the Patristic writers.

He was grounded in this early sacred literature because he was a “don” at Oxford University (Lincoln College) where he taught Greek. He would assign his students readings in Greek from the Patristics. As a result his orientation to soteriology, Christology, pneumatology, and other theological domains was more in touch with Eastern Orthodoxy and its emphasis on community than on the Western European philosophical perspectives of the Roman Catholic and some second generation Reformation expressions of Christianity. His scriptural-based pastoral theology (orthodoxy) of holiness was pragmatic and honed on the anvil of practical experience (orthopraxy) in community.

Wesley’s small discipleship groups, known as class meetings and bands, provided a rich, relational, social/spiritual laboratory where the ideal of “Scriptural Holiness” could be observed, reflected upon, and captured in his writings for

posteriority. We know the history that followed. While Wesley intended Methodism to be a renewal movement within and beyond the Church of England, it eventually became the fertile ground for many expressions of holiness communities and holiness theology, including today's seventy-plus member denominations of the Methodist World Council, Nazarenes, the Pentecostal movement worldwide, and The Salvation Army.

William and Catherine Booth were thoroughly Wesleyan in their understanding of holiness. The Booths were discipled by Methodists and therein encountered Wesleyan thinking on salvation and holiness early in life. They were spiritually nurtured in the orthopraxy of Methodism's class meetings. They were participants in the Methodist New Connexion, a denominational expression of Wesley's Methodist movement, and in 1858 William Booth was ordained in that denomination.

When they left the Methodist New Connexion Conference in 1861 and started The Christian Mission in East London in 1865, they continued in the Wesleyan theological tradition to teach and preach "free salvation for all men and full salvation from all sin" (holiness). Our eleven doctrines are a succinct rendering of a Wesleyan orthodoxy. Roger Green, in his recent biography of William Booth, emphasizes William Booth's rootedness in holiness, and quotes *Salvation Story* on this matter:

While their Salvation Army articles of faith origin is nowhere stated, their roots are clearly in the Wesleyan tradition. The articles bear a striking similarity in words and content to Methodist New Connexion doctrines, which can be traced back to at least 1838. William Booth was an ordained minister of the New Connexion, whose founders claimed their doctrine to be 'those of Methodism, as taught by Mr. Wesley.' . . . Our doctrinal statement, then, derives from the teaching of John Wesley and the evangelical awakening of the eighteenth and nineteenth centuries. While there was significant correspondence between evangelicals in the mid-nineteenth century, indicated especially in the eight-point statement of the Evangelical Alliance of 1846, the distinctive of the Salvation

Army doctrine came from Methodism. Our strong emphasis on regeneration and sanctification, our conviction that the gospel is for the whosoever, and our concern for humanity's free will all find their roots there.⁸

Booth's "War On Two Fronts"⁹ was and today is an enduring out-working of a Wesleyan theological orthodoxy and orthopraxy, theory and practice, word and deed, and is a sign of keeping faith with the commandment of Jesus to "Love the Lord your God with all heart and with all your soul and with all your mind and love your neighbor as yourself" (Matthew 22:37-39). While The Salvation Army's formation and development has been nuanced by early Quaker influences, and American revivalism, and cultural contextualizations in various parts of the world (Lutheran in Scandinavia and Asian in Japan, for example), nevertheless, its core theological heritage goes back through the Booths and Wesleys to the Scriptures, the early Church, and the Patristics and their understanding of holiness.

William Booth, out of his Wesleyan roots and convictions, wrote two books on the topic of holiness: *Purity of Heart* and *A Ladder to Holiness*.¹⁰ Likewise he wrote countless articles in Christian Mission and Salvation Army periodicals on the subject of holiness, and his songs still retained in The Salvation Army Song Book resonate with the doctrine of holiness. As well, holiness of heart and life was a topic on which he often preached throughout his life.

Brengle's legacy in our heritage of holiness

While the list of Army authors writing on holiness is a long one, no writer and expositor of holiness in Salvation Army history comes closer to Commissioner Samuel Logan Brengle, with the possible exception of Commissioner Gunpei Yamamuro. Brengle wrote nine books on the subject. His ministry covered the Army world in his day. His writings are clear and accessible, grounded in Scripture, and illustrated by down-to-earth stories and examples.¹¹ In *Heart Talks On Holiness*, he offers this helpful commentary on the nature of holiness:

Holiness is that state of our moral and spiritual nature which

makes us like Jesus in His moral and spiritual nature. It does not consist in perfection of intellect, though the experience will give much greater clearness to a man's intellect and simplify and energize his mental operations. Nor does it necessarily consist in perfection of conduct, though a holy man seeks with all his heart to make his outward conduct correspond to his inward light and love. But holiness does consist in complete deliverance from the sinful nature, and in perfection of the spiritual graces of love, joy, peace, longsuffering, gentleness, goodness, truth, meekness and self-control or temperance.¹²

A contemporary of Samuel Logan Brengle was Gunpei Yamamuro. While Brengle was from Boston and the USA Eastern Territory, he came to fulfill John Wesley's vision when Wesley said "All the world is my parish." All the world became Brengle's lectern and pulpit, and not only within the Army world, Brengle's writings on holiness may still be found in seminary bookstores and libraries and Christian bookstores around the wider Christian world. The same may not be said of the holiness writings of Gunpei Yamamuro. Commissioner Yamamuro was from Tokyo and the Japan Territory. While in later years he preached and lectured internationally outside of Japan, the majority of his service was in Japan and his writings remain largely in Japanese, and are therefore inaccessible to the larger world.

The exception to this historically is perhaps the most significant Army publication in light of its publication volume. Yamamuro's *The Common People's Gospel* sold over three million copies. He wrote over fifty pamphlets on the Christian life, for years edited and wrote prolifically in the Japanese *War Cry*, and contributed to several Salvation Army international publications. In many ways it is like Brengle's writings on holiness, scripturally grounded and illustrated with good stories and practical applications. Gunpei Yamamuro's life and holiness writings had a profound impact on the nation, not only directly through its impact on the Army's ministry, but also on others' lives who went on to have a remarkable influence for good on the culture.¹³

Brengle and Yamamuro were contemporaries and friends. They both fol-

lowed the call of God in their lives in teaching and preaching holiness in the first half of the twentieth century. They are not equally known within the Army today because Yamamuro's writings, insights and wisdom about holiness remain largely inaccessible, locked in the original texts in the Japanese language. As such they are perishable and forgotten, lost to us for future generations.

While Brengle's writings are characterized by the contextualization of his time period, Yamamuro's are contextualized by his time and culture. That fact alone makes his writings even more valuable. The Army's future can already be seen in its expansion in the Global South, sometimes referred to as the two-thirds world. This includes Africa, Latin America, South Asia, and Asia. Yamamuro's writings carry biblical insights and cultural contextualization in their stories that are powerful and meaningful to millions of people to whom Western interpretations remain ineffectual.

Our present state of holiness

Our heritage of holiness is profound and preserved in the writings of Salvationist saints over the years. If we are to continue building on our heritage of holiness, it may help to assess our present state of holiness and our attention to our doctrines, especially doctrines nine and ten. This then begs the questions – What is the status of holiness within the Army today? Is it alive and well? Have we gained or lost ground in any way?

The answers may be addressed on two fronts: in the West and in the Global South. Philip Jenkins states, “Over the last century, the center of gravity in the Christian world has shifted inexorably southward to Africa and Latin America. Today, the largest Christian communities on the planet are to be found in those regions.”¹⁴

In the West, where Christianity has been demographically stable if not in decline, what is the state of our writings, teaching, and preaching of our doctrine of holiness over the past half century? Have we been at least stable and have we maintained a strong and deliberate emphasis on the biblical doctrine of holiness? In practice for example, do we consider the morning worship service to be the holiness meeting and use a holiness table to be a powerful and effective symbol and means of grace toward the experience of holiness in Army settings?

In many countries outside of the West, especially in Africa and Latin

America, Christianity continues to expand and mature, as Philip Jenkins well documents.¹⁵ The church is flourishing as is the Army. What has been the Army's emphasis on holiness? What has been our heritage in the preaching, teaching, and writings within the worldwide Army from Salvationist writers and thinkers around the world? What worldwide writings remain in the archives of *War Cry* magazines in Sri Lanka and Korea, Chile and Kenya, Russia and Papua New Guinea, potentially locked into native languages that are available only to a given nation? To what extent is our heritage of holiness largely preserved and known within an English speaking, Western context? Is our present appreciation for the doctrine of holiness largely bounded within a Western cultural contextualization and driven by a Western hermeneutic and a Western hegemony?

If the answers are yes, this does not diminish the continuing importance of Western scholarship and interpretation within the Army. It does suggest that we may be confronted with opportunities to go beyond our historical conceptual frameworks and embrace the rich possibilities of scriptural interpretation, reason, and testimony to holiness that may yet be found in other cultural contextualizations throughout the Army world.

The Army's existing literature on holiness is a treasure trove of wisdom and insight. A great panoply of Army authors down through the twentieth century gives us in the aggregate today a wealth of insight into our ninth and tenth doctrines. The International Spiritual Life Commission, called together by General Paul Rader (ret.), considered among other topics this vital one of holiness, and related it to other expressions of the spiritual life and health of the Army.¹⁶

Most recently, in the past twelve years, The Salvation Army's scholarly journal of theology and ministry, *Word & Deed*, has featured strong offerings on the topic of holiness in an attempt to revive the practice, teaching and preaching of holiness. We have a strong foundation on which to "go and make disciples, teaching them to obey everything" as our Lord commanded (Matthew 28: 19). But the concern is raised that much of our heritage of holiness may be presently inaccessible in much of the worldwide literature of the Army and only accessible as preserved in present day practice and testimony.

Is our known heritage the result of the writings of mostly male Salvationist authors, primarily in five countries and mostly of an Anglo-centric grouping: the UK, USA, Canada, Australia and New Zealand, while the Army today is in 124

countries? Are we missing the writings, teachings, and testimonies to holiness of Salvationists elsewhere including the voices of our women? What are future Salvationists' commitments to the practice, teaching, and preaching of holiness? Can we further benefit by capturing the wisdom and thinking on the subject from Salvationist colleagues in the Global South, including women? Can we preserve and renew our heritage of holiness for future generations who, like Cedalion on the shoulders of Orion, might stand on the shoulders of our existing and our yet-to-be discovered heritage.

Looking to a future heritage

What heritage might we leave to the next generations of Salvationists? Certainly, it is possible to celebrate and embrace the Army's theological passion for holiness, in word and deed, in orthodoxy and orthopraxy, in the preaching and teaching and in the living out of personal and relational holiness. This is especially the case with the help of those who have gone before, standing on their shoulders. But whose shoulders will future generations stand upon? While the contribution of Western Salvationist voices must continue to be heard, certainly the answer must not be laid only upon Western shoulders. There are other voices that must be heard.

There are voices out of the Global South whose embrace of the Wesleyan spirit speaks into missional concerns of a free salvation for all people and a full salvation from all sin (holiness). Their voices emanate from cultural contexts that permit a different hermeneutic and therefore bring new insight and understanding. Many voices to be heard may not be from Salvationists only. We will benefit by listening to the voices around the world, and especially men and women from the Global South, of Methodists, Nazarenes, Church of God, Pentecostals, and others whose hearts and minds resonate with Salvationists of diverse cultural settings on matters of holiness and purity of heart.¹⁷ Within the Army, some voices are of Salvationists who lack the resources and opportunities to make their voices heard. Some of those voices are among us today and we shall hopefully hear from them in this symposium.

We may agree that Salvationist voices that make up the beautiful tapestry of our holiness heritage are largely male voices from the West and represent a Western and historically contextualized hermeneutic. Going forward in extend-

ing our holiness heritage for the next generation, we serve the future of the Army best by listening to the voices of our women, including women of the Global South.

This will take intentionality and discipline we have not exercised previously. This emphasis on the intentional inclusion of women's voices, women's perspectives, and women's interpretation of Scripture in the light of their reason and experience holds great promise. We may anticipate a rich bounty of thinking and writing in the future, especially in an area of scholarship and testimony, with a needed emphasis on relational holiness.

We stand on the shoulders of those who have gone before and left a profound legacy, our heritage of holiness. We now are challenged to raise the bar, prepare the way, and extend our heritage, making Salvationist voices of the West and the Global South, of men and women, of officers and soldiers, available for Salvationist generations to come. May we be faithful to this calling for the sake of the Army, but always and ultimately for the sake of Jesus Christ and His glorious Kingdom.

Notes

¹ The Salvation Army Handbook of Doctrine (London: Salvation Books, 2010).

² Quoted in Roger J. Green, *The Life and Ministry of William Booth: Founder of the Salvation Army* (Nashville: Abingdon Press, 2005), p. 116.

³ Quoted in *Heritage of Holiness* (New York: The Salvation Army, 1977) in a paper by Bramwell Tripp, "The Scriptural Foundation of Holiness Teaching in the Salvation Army", p. 11.

⁴ Bramwell Tripp in *Heritage of Holiness*, p. 17.

⁵ Roger J. Green, in *Heritage of Holiness*, p. 22.

⁶ Phil Needham, *Community in Mission: A Salvationist Ecclesiology* (St. Albans: The Campfield Press, 1987) p. 19.

⁷ Jonathan Raymond writes on the "social-ecological" context of faith communities that foster holiness as a people. See Kevin Mannoia and Don Thorsen, Editors, *Holiness Manifesto* (Grand Rapids: Eerdmans Publishing Co., 2008),

Jonathan S. Raymond, "Social Holiness: Journeys, Exposures, Encounters".

⁸ Quoted in Roger Green's *Life and Ministry of William Booth . . .*, p. 117.

⁹ See Roger J. Green's *War On Two Fronts: The Redemptive Theology of William Booth (Atlanta: The Salvation Army Supplies, 1989)*.

¹⁰ William Booth wrote *Purity of Heart* and *A Ladder to Holiness* as letters to Salvation Army officers of the early Army to be read weekly to gatherings of Salvationists. These are part of a series of letters written by the General beginning in 1900 and published by The Salvation Army, London, England.

¹¹ See R. David Rightmire's *Sanctified Sanity* (Alexandria, Va.: Crest Books, 2003) for comprehensive overview of Samuel Logan Brengle's life and impact on Salvation Army thought and practice of its doctrines on holiness.

¹² Samuel Logan Brengle, *Heart Talks On Holiness*, (London: The Salvationist Publishing and Supplies, LTD., 1900), p. 13.

¹³ See R. David Rightmire's *Salvationist Samurai: Gunpei Yamamuro and the Rise of The Salvation Army in Japan* (London: The Scarecrow Press, 1997).

¹⁴ Philip Jenkins, *The Next Christendom: the Coming of Global Christianity*, New York: Oxford University Press, 2007, p. 1.

¹⁵ See Jenkins, 2007 and also his earlier work *The Changing Face of Christianity*, for a thorough, well researched treatment of the demographic shifts of Christianity toward the south and its projections for the next forty years.

¹⁶ The Salvation Army's International Spiritual Life Commission was established in 1996 by General Paul Rader. The work of the commission was subsequently captured in a book by Robert Street entitled *Called to be God's People* published initially in 1999 by The Salvation Army International Headquarters and recently updated and revised by the author.

¹⁷ For two recent resources on this matter, see Kevin Mannoia and Don Thorsen (eds.) *Holiness Manifesto* (Eerdmans Publishing Co.: Grand Rapids, 2008); and Darrell Whiteman and Gerald H. Anderson, *World Mission in the Wesleyan Spirit* (Franklin, Tenn.: Providence House Publishers, 2009).

Socio-Political Holiness “In The World”

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Seeking social justice for all is the work of holiness

Professor Roger Green has argued persuasively that William Booth underwent a critical change in his theology in the late 1880s. From this time onward Booth embraced the social ministries of The Salvation Army on theological, not just pragmatic, grounds¹. Of the three publications that Green uses as evidence—“Salvation for Both Worlds” (1889)², “The Millenium” (1890)³, and *In Darkest England and the Way Out* (1890)⁴—it is in *Darkest England*, the least explicitly theological of the three, that I find the best social justice thinking. Indeed, I think we can discover here something that is as theologically sound, as missionally productive, and as attuned to the context of the 21st century as anything William Booth had to say.

My plan is to identify three salient strands in *Darkest England*, and then to develop them in ways I think could inform a theology of 21st century social jus-

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tice mission.

I. Three distinctive features of *In Darkest England and The Way Out*

In Darkest England and The Way Out shares with “Salvation for Both Worlds” and “The Millenium” a deep passion for people and their salvation. But there are important differences. Without pretending to be exhaustive in noting differences or in explaining why the differences exist, I want to highlight three. First is *Darkest England’s* emphasis on people as the bearers of rights and responsibilities and not just as objects of pity and benefaction. Second is the non-Millennial, non-Utopian nature of the “Darkest England Scheme.” Third is the indiscriminate appeal for financial and labor support that Booth makes for this project.

1. *Darkest England* describes England’s “submerged tenth” to which it wants to draw especial attention as not only hurting, hungry and homeless but also as defrauded⁵, robbed⁶, enslaved⁷ victimized⁸ disinherited⁹. These are people who have been wronged by others and denied the place as human beings to which they could claim legitimate right¹⁰.

With masterful rhetorical flourish, Booth says society is obligated to the people in it to ensure that they can expect a life at least as good as is ensured to London plebian horses. If the work horses of London can have a legitimate expectation of food, shelter and honest work by which to earn their keep, surely its people ought to be able to have such an expectation too, he argues¹¹.

Accordingly, when he comes to detailing his plan for those who are out of work, Booth says he does not propose one more scheme of handing out the dole to the needy, which is too typically the best response philanthropic society offers. He does not want such a response because it denies the recipients the respect to which they are entitled as human beings.

“The manhood is crushed out of the man and you have in your hands a reckless, despairing, spirit-broken creature ... I do not

: wish to have any hand in establishing a new center of demoralization. I do not want my customers to be pauperized by being treated to anything which they do not earn. To develop self-respect in the man, to make him feel that at last he has got his foot planted on the first rung of the ladder which leads upwards, is vitally important, and this cannot be done unless the bargain between him and me is strictly carried out."¹²

2. Booth repeatedly insists that the "Darkest England Scheme" is not utopian and not millennial. The man who months previously had published his vision of the ideal human society in "The Millenium" now says in *Darkest England*: "I make no attempt in this book to deal with Society as a whole. I leave to others the formulation of ambitious programs for the reconstruction of our entire social system"¹³; "I am under no delusion as to the possibility of inaugurating a millennium by my Scheme"¹⁴; "I hope to convince those who read them that there is no overstraining in the representation of the facts, and nothing Utopian in the presentation of remedies."¹⁵

The focus of *Darkest England* is fixed on a specific segment of society, their immediate conditions, and a "scientific" approach to redressing those conditions. In *Darkest England*, Booth has little patience with schemers who issue cheques on "the Bank of Futurity."¹⁶ What ought instead to engage attention is the plight of "John Jones," a representative out-of-work laborer teetering on the edge of starvation in the center of a city of wealth. "What are we to do with John Jones? That is the question. And to the solution of that question none of the Utopians give me much help. [Nor do] the conventional religious people who relieve themselves of all anxiety for the welfare of the poor by saying that in the next world all will be put right."^{17,18}

3. The "Darkest England Scheme" is pitched to any who will listen, any who will provide funding, and any who will offer their skills. Elsewhere, it was clear in Booth's message that "the Millenium" was effected and inhabited only by those transformed into Christlike holiness; but in the present task of responding to the conditions of the "submerged tenth" he has a place for the whosoever. Booth was prepared to be quite indiscriminate. "Those who have followed me

thus far will decide for themselves to what extent they ought to help me to carry out this Project, or whether they ought to help me at all. I do not think that any sectarian differences or religious feelings whatever ought to be imported into this question ... That you do not like the Salvation Army, I venture to say, is no justification for withholding your sympathy and practical cooperation.^{19, 20}

While Booth the preacher occasionally makes his appearance in the pages of *Darkest England*, it is Booth the sociologist and entrepreneur who is at the fore. The book is clearly not a work in theology. The question is whether it is a book *without* a theology.

I think the features of *Darkest England* that I have highlighted could be supplied a theology, and a fruitful-theology at that. That is what I want to explore next. I need to be clear, however, in stating that I am not going to argue that the ideas I sketch were William Booth's ideas. I should also be clear in stating that my primary interest is not in the specifics of the "Darkest England Scheme." My concern is rather that Salvation Army initiatives such as the new International Social Justice Commission of which I am part, which have more in common with *Darkest England* than with "The Millennium," have a sound theological grounding.

II. Using *Darkest England* to discern a theology of 21st century (Salvation Army) social justice mission

1. People are bearers of rights; not only objects of compassion

Rights language is virtually absent from *The Salvation Army Handbook of Doctrine*.²¹ That God is love, that God creates humanity in love, that people are to love each other, that holiness is "perfect love" for God and neighbor—these are stated again and again. But only once is it said that people have rights.²² And this assertion needs explaining, since the concept of love that is central to the Handbook provides no grounding for the proposition that people have rights.

Despite its absence from the doctrine book, rights discourse is language we understand. To say that a person has a *right* is to say that that person can make a legitimate claim on others, and that those others have a reciprocal duty to the bearer of the right. To illustrate with a trivial example: if I say I have a *right* to the return of the rare mint-condition first-printing copy of *Darkest England* that

I loaned you, I am saying that it is legitimate for me to constrain what you may do with respect to the book in question; that you in turn owe it to me to return the book on my conditions; that you are not at liberty to decide on your own that you will destroy it or auction it on e-Bay, etc.

And, when you do return the book, you are not doing me a favor if it is mine *by right*; even if you think it will make me happier to have it back, my happiness is not the appropriate reason for returning *my* book; and if you refuse to return it, you have not only done something wrong, you have done me a wrong. A refusal to return it is not an unkindness, it is an injustice.

Rights and their correlative obligations are the core of the laws of modern states. Where things become philosophically and theologically more contested is when it is said that rights are not just the creation of human law, but that there are *moral* rights too—rights that have independence of and priority over human law. Even more controversial is the proposition that there are *human rights*—i.e., moral rights inherent in each person on the basis of their being human.²³ Controversial though it may be, talk of universal human rights is fundamental to contemporary discourse in bodies like the United Nations, and so it must be engaged by the International Social Justice Commission and other parts of The Salvation Army that interact with them.

The problem is not that the *Handbook of Doctrine* does not use rights-talk; the problem is that there appears to be no real theological basis on which it could do so. When John Wesley defined “holiness,” he defined it in terms of “perfect love”; and he defined “perfect love” in terms of love to God and “sincere, tender, disinterested love for all mankind.”²⁴ “Be holy as I am holy,” has consequently been interpreted by Wesleyan theologians to mean that the holy human is one who has acquired the mind of God in respect to how humans are to be treated.

According to this theology, God’s love for humanity springs from God’s love, not from any rights to that love that might be asserted by sinful humanity. “In the Atonement we recognize the astounding generosity of God’s love towards all people. We realize the depth and gravity of our sin.”²⁵ “[God’s] grace is totally unmerited (Hosea 11:3-4, 8-9), this is characteristic of God’s dealings with us at all times … Life in Christ demands continual reliance on the grace of God and not on our own goodness to earn God’s favor. We are always

in God's debt, always undeserving, always accepted by grace alone.²⁶

To this proposition is added the definition of (human) holiness as Christlikeness: "The life of holiness is not mysterious or overwhelming or too difficult to understand. It is becoming like Christ who is the true image of God."²⁷ From this one reasonably infers that the norm of relationships in human affairs is to be the norm of unherited love—i.e., that one human should only and always act towards another on the basis of the abundance of love in the lover, not the merits, desert or rights of the beloved.²⁸

Wesleyans are not alone in regarding rights-talk as alien to Christian theology. There is a sizable body of late 20th century biblical scholarship and non-Wesleyan theology that says the same thing. The Old Testament's emphasis on justice is interpreted in terms of creating or restoring right order rather than respecting rights, the notion of rights being attributed to other sources. And for some, the New Testament's gospel means that "justice is a bad idea of Christians ... emphasis on justice and rights as the primary norms guiding the social witness of Christians is in fact a mistake."²⁹ Joan Lockwood O'Donovan asks why Christians would "adopt a child of such questionable parentage as the concept of human rights."³⁰

A simple, and to me persuasive argument to contradict this line of thinking has recently been advanced by Nicholas Wolterstorff.³¹ Putting very briefly a case that his book *Justice: Rights and Wrongs* develops masterfully: Wolterstorff points to the centrality of forgiveness in the story of the Bible. Of first importance is the forgiveness of God in Christ; but there is also the call for people to forgive one another. Now, the very concept of forgiveness entails that the person doing the forgiving has been *wronged*. Not only that something wrong has been done, but that the person doing the forgiving has been wronged. The one had a duty *to the other* not to treat her as she has in fact done.

The one who has been wronged had a legitimate claim—a right—not to be treated as she was. If therefore, Christ commands me to forgive my brother, it must be that I had rights against my brother that he violated. And if I stand in need of my brother's forgiveness, it must be that a just regard for him and his rights has been violated by me. It is not "sincere, disinterested love for mankind" that is at issue; it is sincere respect for the legitimate claims of particular others

that lays its demands on us.

This feature of William Booth's thinking may not be clearly embraced in the Army's theology books, but Booth was absolutely on target to hold, for instance, that teenage girls who were prostituted were not only *hurt* by the experience but that they were *violated* by it. As human beings they had a right to better. The call of *Darkest England* was not only to respond to such girls and others in compassion, but also to seek justice for them.

If there were a mind to integrate moral rights into *The Handbook of Doctrine*, I suggest that it be built on what is already said about creation: "Humanity was [is?] created in the image and likeness of God. This gives dignity and worth to every individual whatever their personal, cultural, religious or socio-economic circumstances."³² Would it be a big step to say that human beings are therefore created with fundamental rights that justice demands us to take notice of, and that one mark of holiness is an orientation to the protection of the *rights* of the neighbor?

2. Establishing the Kingdom: Jubilee rather than Millennium

When John Wesley said there is "no holiness but social holiness," at least part of what he intended to say is that Christians are to be engaged in the work of "establishing the Kingdom of God" in the sense of trying to effect reforms in human society³³. The eventual result to be hoped for and aimed at is the sort of society described by William Booth in "The Millenium."

As has been noted, *Darkest England* drinks from different wells. Again and again, Booth says this "Scheme" is not millennial. It puts a priority on rectifying the present conditions of England's "submerged tenth," not on remaking society as a whole.

One might argue that attending to the victimized poor is a step along the journey; that, while it wouldn't "establish" the Kingdom, it would move society closer in that direction. But I really don't think that speeding the Millennium was Booth's motivation.

If it were, there would be no reason to privilege the poor. The poor are not necessarily less righteous nor the wealthy more so. And if one wants social reform with maximum beneficial impact on society as a whole, it may well be more strategic to change the laws regarding the terms under which the middle-

class get mortgages than to provide low-cost housing to the poor; or to renege on military expenditures than to provide opportunities for people to exit the “sex trade.”

More to the point, who nowadays believes that society as a whole could be made better on the whole by human efforts? Booth may have been immersed in a sea of progressive optimism, Marxists and Chartists and Imperialists believing that the fulfillment of human social ideals was just around the corner; but this side of the horrors of the 20th century social experiments and wars and campaigns of mass destruction, we see that optimism as deluded. The lot of some people may be getting much better by whatever standard you apply, but the lot of others is getting much worse: Now our horizon of imagination extends to the globe, not just the Empire; to planetary ecosystems and not just human civilization. The idea that it’s all getting better, even gradually, is properly dismissed as bunk.

With it, I think we dispense with “The Millenium” as a model of “establishing the Kingdom.” This does not mean I want to toss Kingdom of God thinking overboard. Jurgen Moltmann is right: “Theology for the sake of God is always Kingdom-of-God theology.”³⁴ We can’t think Christianly about society without it. “Thy Kingdom come, thy will be done on earth as it is in heaven” *has* to be the church’s prayer. But we can dispense with the idea that the Kingdom that was inaugurated in Jesus is (or ought to be) progressively realized in the social arrangements of the world until the time of his Return.

I suggest that the biblical model of “Jubilee” is more fitting. The Old Testament Jubilee laws that ordered cancellation of debts, freeing of slaves and re-deeding of land on a 50 year cycle may never have been practiced, and in some sense they may not ever have been practicable.³⁵ I find in them, however, several powerful ideas that I think we see throughout Scripture with respect to Kingdom of God social values.

First, the Jubilee is predicated on the notion of fundamental entitlements—rights—which over time the rightholder may have exercised poorly or have traded because of misfortune, but has never fully alienated.³⁶ In Leviticus the rights in question extended only to Israel, but it opens the door to our discerning God’s endowment of fundamental rights to all, and the practical implications of that.

Second, the Jubilee shows a preference for undoing injustice.³⁷ In awaken-

ing to the power of the Jubilee idea, I have been influenced by Karen Lebacqz, who says “[a Christian approach to] justice begins with the correction of injustices, [and] the most important tools for understanding justice will be the stories of injustice as experienced by the oppressed and the tools of social and historical analysis that help to illumine the process by which those historical injustices arose and the meaning of them in the lives of the victims.”³⁸

Third, the Jubilee is not a once-for-all-time event; it recurs. It is truly an element in the Kingdom of God in human history because it rectifies social injustices; but the world being what it is, the very undoing of one injustice may create the conditions for other injustices. We cannot be certain that society as a whole will more fully approximate God’s ideal as a result of Jubilee; but, and here is the important part, it is work still to be done, and still to be done because it is a way for Kingdom of God work to be done on earth.

Many have said that Jesus, reading from the scroll of Isaiah in the synagogue in Nazareth, was announcing Jubilee. I accept this. What has also been said, however, is that Jesus was announcing a Jubilee to end all Jubilees; that God’s Kingdom would from that moment make its way progressively evident throughout the world, apparently losing ground here and there, but nonetheless being more fully realized now than ten years ago or ten centuries ago.³⁹

Why interpret Jesus’ Jubilée that way? Why not understand him to be calling for a revivifying among God’s people of a constant Jubilee-inspired approach to social reform, prioritizing the undoing of fundamental social injustice as it manifests itself in the world at that moment, with the full realization that doing so will need to be done again and again.

It is interesting that the major United Nations initiative with which The Salvation Army presently engages is called the “Millennium Development Goals.”⁴⁰ The 8 MDGs collectively are designed to cut global extreme poverty in half by 2015. They are very important goals. They should not be proving as hard to achieve as they are. It is a very good thing that The Salvation Army and many non-governmental organizations have formed common cause with the UN to help achieve them. The name they have been given, however, might encourage one to think that the “Millennium” in its apocalyptic sense will be closer if the goals are achieved—that the world as a whole will be improved—and that this is the justification for engaging in the struggle.

I suggest that *Darkest England* and the Bible itself give us another way to think. Think of pursuing the MDGs as Jubilee work. Think of it as justice work, not "aid." Think of it as putting a priority on the undoing of the injustice of treating millions of people as if they really do not matter. Think of it as successful justice work even if we can't say the world as a whole is better, and even if we know that new equally great social injustices may make their way into the world after 2015. Perpetual and persistent Jubilee is establishing the Kingdom of God in history.

Conditions of collaboration: Giving witness to holiness

"There appear to me to be only two reasons that will justify any man, with a heart in his bosom, in refusing to co-operate with me in this Scheme," writes William Booth in the final chapter of a book that he has addressed to any who would read. Those reasons?

"1. That he should have an honest and intelligent conviction that it cannot be carried out 2. that he (the objector) is prepared with some other plan ... If it be that you have some other plan ... I implore you at once to bring it out ... But if you have nothing to offer, I demand your help in the name of those whose cause I plead."⁴¹

In *Darkest England* we do not find Booth screening his supporters on the basis of their faith; their capacity and willingness to collaborate is what counts.

A similar spirit lay behind General Shaw Clifton's charge to the International Social Justice Commission when he brought it into existence in 2007: "It is expected that the Commission will expand and develop the Army's role and influence within the United Nations ... with a view to putting into place a vital, more effective, 'cutting edge' coordinated approach on world issues, particularly in the social justice and poverty arenas."⁴² General Clifton charged the ISJC to develop partnerships with counterparts in other Christian denominations, and always to be "overtly and explicitly Christian," but he thought it necessary to go beyond ecumenical bounds too.⁴³

The United Nations finds this congenial. The eighth of the eight Millennium

Development Goals is to “develop a global partnership for development.” The question for us is whether partnering with non-Christians is congenial to a life of holiness.⁴⁴ Unfortunately the question is too big to address in a paragraph or two. So, I will confine myself to a suggestion about what a holy people might distinctively contribute to a partnership in which not all the parties claim Christian faith.

My suggestion comes from a small incident in the story of the development of the Universal Declaration of Human Rights. Article One of the Declaration as adopted by the member states of the UN in December 1948 reads, “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”⁴⁵ This is a change from earlier drafts for which the Lebanese Christian Charles Malik had key responsibilities. Grounded in Malik’s Christian philosophy, his draft said, “...They are endowed *by nature* with reason ...”

In debate, the Brazilians argued for something even more explicitly theistic, so that the first sentence of the Article would read “all human beings are created in the image and likeness of God.”⁴⁶ In the end, neither Malik nor the Brazilians won over enough of the Committee. Eleanor Roosevelt offered this explanation:

“Now, I happen to believe that we are born free and equal in dignity and rights because there is a divine Creator... But, there were other people around the table who wanted it expressed in such a way that they could think in their particular way about this question, and finally, these words were agreed upon because they... left it to each of us to put in our own reason, as we say, for that end.”⁴⁷

Being part of the process, Charles Malik, the Brazilian delegation and others like them could make the case for a Christian anthropology. Although they did not succeed in the end, they were in a place to make their arguments; and their personal character and intelligence (especially in the case of Malik) meant the arguments were honestly heard. In finally agreeing to the “watered down” wording, did they “compromise their holiness”? I don’t believe so, but I also don’t know any measuring stick by which that question can be answered.

I think people like Malik will intentionally be in places where they bear witness to holiness in the sense of a personality transformed by righteousness. But let me suggest that we consider another way in which Malik and others got the UN thinking about holiness—not holiness as “Christlike moral character,” but holiness as “sacredness.” I suggest that this is what they were doing by urging that the people discussing and crafting the Universal Declaration of Human Rights think deeply about what it is to be human and what deeply anchors the rights of all humans.

If every human being, by nature, no matter how corrupted by original and actual sin, still bears the image of God, then every human being, no matter how corrupted, is in some important sense “sacred,” set apart from every other human being in a way that demands respect and reverence⁴⁸, surrounded by something that says, “Set apart means wholly-other-than-yourself and not an object that you can merely subject to your even well-intended will.”

In the tradition of the holiness churches, there is a tendency to emphasize holiness as it relates to the *transformation* of the human individual into someone who truly loves God unreservedly and loves the neighbor as the neighbor ought to be loved. At the same time, as I observe it, there is a tendency to diminish the meaning of holiness as “sacredness, untouchability.” To say, as we do, that even the unsaved sinner is made in the image of God should, I believe, lead us to say that the life of even the unsaved sinner is holy and should be respected as such.

If I am right, this would be worth adding to our official theologies like the *Handbook of Doctrine*. When we talk about creation and basic anthropology, we should say that holiness is a given and not only an add-on. Each person has the potential for transformation by God’s Spirit and to that transformation each is called: this is true. But that is not the only truth that makes human beings worth our attention. The simple, utter sacredness of each and every human being should make us stand in awe. That same human being needs redeeming and transforming, it is true; but it is the redeeming of a being who already demands profound respect from every other human being.

So many schemes of social reform patronize and objectify or pity the objects of their reform-mindedness; they reduce human beings to statistics, and predicate the value of their interventions on a demonstration of their efficiency. A holiness movement is needed that says no to such a mindset. Our times need the ISM to

say in the context of the UN and places of political decision-making that holiness-of-being as well as holiness-of-character matters; that it is on the bedrock of sacredness that human rights are grounded, and that it is from the bedrock of holiness-of-being that an obligation of fundamental respect emanates.

This last suggestion and my earlier suggestions are offered as beginnings. All the same, I do honestly think they are ideas worth exploring further for their potential as components of a Christian philosophy/theology of social justice that is faithful to a biblical/Wesleyan/Salvation Army/holiness tradition and useful in practice. I am eager to hear what you think.

Notes

¹ Roger J. Green, War on Two Fronts (Atlanta: The Salvation Army, 1989): "By late 1890 William Booth had developed a doctrine of redemption which embraced both spiritual and social redemption (85). . . . In his later theology of redemption, salvation was not only individual, personal, and spiritual. Salvation was also social and physical" (86).

² William Booth, "Salvation for Both Worlds: A Retrospect," All the World, 5, 1 (January 1889): 1-6.

³ William Booth, "The Millenium [sic]; or, The Ultimate Triumph of Salvation Army Principles," All the World, 6, 8 (August 1890): 337-343.

⁴ William Booth, In Darkest England and the Way Out, reprint edition [Social Services Centenary Edition] (Atlanta: The Salvation Army, 1984). The spelling in this edition has been Americanized and the pagination changed from the original.

⁵ Ibid., p.20.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid., p.22.

¹⁰ I acknowledge that Booth also uses the therapeutic language of illness, disease and remedy to describe both the "submerged tenth" and England as a society. My argument is not that he consistently and exclusively uses the language of justice, but that he uses it consistently throughout the book as one of the dimensions that commands attention.

¹¹ Darkest England, pp.26-27.

¹² Ibid., pp. 113; 115. Booth's target population and analysis seem to be rather different

in "Salvation for Both Worlds". In that 1889 article, which is subtitled "A Retrospect," William Booth speaks of himself as having seen for over forty years that he had "two gospels of deliverance to preach—one for each world, or rather, one gospel which applied alike to both." (p. 2) He says that what he *felt* from his youth was "a longing to lend a hand to deliver the perishing"; what he later came to *believe* on the basis of his observations and his reading of the Bible is that people were in this-worldly misery because of the state of their "alienation from, and [their] rebellion against God." (p. 2) He came also to believe that there was a way out of their misery and that way was for each man and woman "to set up in the soul the kingdom of heaven." (p.2) In other words, William Booth was convinced that God has good news for humanity, news that the poor can be free from poverty and the rich free from a different sort of misery in this world, and the way to that freedom is by way of a change in their "soul." People who come to know that God that loves them even while they are still sinners will experience a deep change in their personalities, and that change will result in further positive changes in their material circumstances. Booth's target is sinful humanity, not just the "temporally poor," and his solution is that people experience an evangelical conversion.

"Salvation for Both Worlds" says nothing about poverty as such; different causes of poverty or systemic injustices, nor of impediments to prosperity that might stand in the way of the saved and sanctified. But, as I read the record, that is only to say that William Booth's thinking was more complex than could be exhausted in one short, popular article.

¹³ Darkest England, p.24.

¹⁴ Ibid., p.96.

¹⁵ Ibid., p.24.

¹⁶ Ibid., p.87.

¹⁷ Ibid., p.88.

¹⁸ By contrast, see William Booth, "The Millenium; or, The Ultimate Triumph of Salvation Army Principles" (All the World, 6 (August 1890): 337-343). In the future Booth imagines in this article, there will be "a righteous government, just laws, and the equitable administration of them." (p. 338) There will be universal love: "The neighbor seeking the neighbor's good, and the neighbor returning the service with interest. All loving and laboring for the happiness of each other" (p. 339). Everyone will be materially well-off: "He that hath more than he needs will, out of his abundance, gladly supply his brother's necessity; and he will do this, not only of his own free will, but in the acting out of his own loving nature." (p. 340) There will be peace among nations (p. 342); there will

be no criminal or anti-social behavior and therefore no jails or courts (though, he adds, jocularly, there may be tour guides who explain what such buildings were once used for in the old days) (p. 341). While there will be death and some illness (since what is being envisioned is, after all, the Holy City, not the Eternal City), physical illness will be minimized by healthy eating, drinking and exercising and mental illness will be diminished because the fears and anxieties that give rise to it have been eliminated (p. 342). In a word, there will be the general reign of human happiness.

19 Darkest England, pp. 290; 291.

20 William Booth was willing to join in with the widespread excitement of his day and imagine a Utopia—or, in his biblically-informed terminology, “the Millenium”—and allow (whether for rhetorical purposes or because he was truly a Progressive) that its arrival may not be far off. In stark contrast to many other social visionaries of his day, however, William Booth believed that social flourishing as much as individual flourishing was necessarily contingent on God’s being Ruler over all.

The society that William Booth sketches in “The Millenium” has holiness at its heart: “The throne of righteousness will be set up in the hearts of men; the tree will be made good; the fountain will be sweetened; the man himself will be purified.” (p. 338) This comes first. The other temporal improvements result as a consequence of this.

On this point Booth is insistent—in the Millennial City, God’s reign is embraced by everyone. “Methinks that at the summons for the 12.30 Daily Service the whole city would be prostrate, business and traffic, buying and selling, discussions and conversations, would all cease, and for a season... whether in home or factory, shop or exchange, warehouse or street, would turn to God with the voice of thanksgiving and with shouts of praise.” (p. 341)

The connection with standard Wesleyan holiness theology is evident in both “The Millenium” and “Salvation for Both Worlds.” The evangelical conversion and consequent character reformation of the individual is of first importance. Conversion and growth in holiness will remake the individual’s lot in this life as well as prepare the individual for eternity. Changed individuals will love each other with perfect love and society will be changed as a result. When “righteousness reigns” in the lives of enough individuals (when, that is, God’s will is done on earth as it is in heaven), society will be so altered that the Millennium will be a reality. It is right to hope and work for the arrival of the Millennium, but only those who are themselves transformed Christians can really be agents of bringing it about; those who are not will actually be impediments.

21 The Salvation Army Handbook of Doctrine (London: The Salvation Army)

22 The Salvation Army Handbook of Doctrine, 220.

23 A notable and very influential example of one who denies the existence of moral rights, and therefore of human rights in the sense intended, is Alasdair MacIntyre. In After Virtue (Notre Dame, IN: University of Notre Dame Press, 1981), p. 67, he says bluntly: "There are no natural or human rights." MacIntyre is a Christian philosopher.

24 John Wesley, "The New Birth," quoted in Donald Burke, "The Wesleyan View of Salvation and Social Involvement," Creed and Deed, ed. John Waldron (n.p.: The Salvation Army Canada and Bermuda, 1986), 20.

25 The Salvation Army Handbook of Doctrine, 132.

26 ibid., 165.

27 ibid., 192.

28 Cf. Karen Shakespeare, "Fulfilling the Great Commission: Social Justice," Word & Deed, 12, 2 (May 2010): 8-9: "Christian justice is rooted in God's righteousness and his desire to give in love. So we do not get what we deserve, but receive the gifts that God offers. Similarly, the people of God are called to reflect His character. Christian social justice must be therefore motivated by love and will therefore always be generous justice. It is not based on what is deserved, or what is due by right, but what is gifted in love."

29 Stanley Hauerwas, After Christendom (Nashville: Abingdon Press, 1991), p.46.

30 Joan Lockwood O'Donovan, "The Concept of Rights in Christian Moral Discourse," in Michael Cromartie, ed., A Preserving Grace: Protestants, Catholics, and Natural Law (Grand Rapids: Eerdmans, 1997), p.145.

31 Nicholas Wolterstorff, Justice: Rights and Wrongs (Princeton: Princeton University Press, 2008).

32 Handbook of Doctrine, p.125.

33 See Donald Burke, "To Establish the Kingdom," in Creed and Deed, John Waldron, ed. (n.p.: The Salvation Army Canada and Bermuda, 1986), pp. 199-212.

34 Jürgen Moltmann, Nicholas Wolterstorff, Ellen T. Charry, A Passion for God's Reign, ed. Miroslav Volf (Grand Rapids: Eerdmans, 1998), p.1.

35 The classic and clearest biblical text on Jubilee is in Leviticus 25. Notable scholars debate the links between the Year of Jubilee, the Sabbatical Year (Leviticus 25 and Deuteronomy 15 and Exodus 21 (on the emancipation of slaves)), and the prophets' messages in passages like Isaiah 61. For more on the historical and exegetical questions, see, for instance, Waldemar Janzen, "Has the Jubilee any basis in history?" Catholic New

Times, 23, 4 (Feb. 28, 1999): 10; Ben C. Ollenburger, "Jubilee: The land is mine; you are aliens and tenants with me," Reclaiming the Old Testament: Essays in Honor of Waldemar Janzen, Gordon Zerbe, ed. (Winnipeg: CMBC Publications, 2001), pp. 208-234; Sharon H. Ringe, Jesus, Liberation and the Biblical Jubilee (Philadelphia: Fortress Press, 1985), and Christopher J.H. Wright, "jubilee, Year of," in the Anchor Bible Dictionary.

36 Not everyone interprets the Jubilee provisions in terms of (inalienable) rights. Some hesitate to do so because Lev 25:23 says, "The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants." I read this to say that God has the primary right, but read in context I don't think it is saying that God *alone* has land rights. While in some important sense those who control a plot of land come the Jubilee are obligated to *God* to surrender the deed, I think the full story tells us that God has gifted certain parcels of land to certain clans—meaning that God has transferred to them the right to farm that land, occupy that land, and offer up their usage-rights as collateral for loans, but that God has not transferred to them the right to permanently alienate all claims to that plot of land. As it happens I own a house to which I have given a son rights of occupation. He has the right to redecorate it, and so if the painters do a bad job, it's *his* right to complain. People owe it to *him* as well as to *me* not to infringe on his right to occupy the house. I might set the conditions such that he is not permitted to rent space in the house; and if I were to do that, we could say that he has an inalienable right to occupy this house. The example is only meant to remind us that rights can be complex, and always have been.

37 Others say the Jubilee Year and comparable provisions elsewhere in the Bible show a "preferential option for the poor," which is a related but somewhat different idea. I think the option for the poor typically has at its root the premise that the poor have become poor because of *unjust* treatment, are kept poor because of *unjust* treatment, or are *wronged* if their poverty is ignored.

38 Karen Lebacqz, "Implications for a Theory of Justice," in From Christ to the World, Wayne G. Boulton, Thomas D. Kennedy, Allen Verhey, eds. (Grand Rapids: Eerdmans, 1994), p.254.

39 In chapter 3 of the first edition of his justly famous The Politics of Jesus (Grand Rapids: Eerdmans, 1972) John Howard Yoder seems to have thought that Jesus was proclaiming AD26 as a Jubilee Year. In the 2nd edition of The Politics of Jesus (Grand Rapids: Eerdmans, 1994), Yoder retains the exegesis of the first edition, but supplements it (in

chapter 2) with a more millennial interpretation of the “jubilee vision”: “Our interest is in the prophetic use of the jubilee vision … of an age when economic life would start over from scratch … In the ordinary sense of his words, Jesus, like Mary and like John, was announcing the imminent implementation of a new regime whose marks would be that the rich would give to the poor, the captives would be freed, and the hearers would have a new mentality (*metanoia*) if they believed this news. We cannot assume that we know exactly what was meant by Jesus’ statement that ‘this word is fulfilled.’ … But what the event was supposed to be is clear: it is a visible socio-political, economic restructuring of relations among the people of God, achieved by his intervention in the person of Jesus as the one Anointed and endued with the Spirit.” pp. 31-32.

⁴⁰ <http://www.un.org/millenniumgoals/>. Accessed 12 May 2010.

⁴¹ Darkest England, p.292. As an aside, note the justice language of pleading the cause of another.

⁴² Memorandum of Appointment issued to Commissioner Christine MacMillan on her appointment as International Director for Social Justice, International Headquarters (July 2007).

⁴³ Shaw Clifton, “The Address Given by the General on the Occasion of the Official Opening of the International Social Justice Commission,” The Officer (November/December 2008): 4.

⁴⁴ I think it is, but we cannot simply ignore the Apostle Paul’s words about being “yoked together with unbelievers” (2 Cor 6:14 NIV) or Jesus’ own words “Whoever is not with me is against me” (Matthew 12:30 NRSV).

⁴⁵ <http://www.un.org/en/documents/udhr/> accessed 12 May 2010.

⁴⁶ Mary Ann Glendon, A World Made New (New York: Random House, 2002), p.146.

⁴⁷ ibid., p.147.

⁴⁸ The Handbook of Doctrine notes that there are different terms in the Bible that could be translated “holy” or “holiness” (pp. 205-208). *Qodesh* is one. It is said that *qodesh* refers to people who “are set apart for, and dedicated to, the service of God.” (p. 206) While this may be true as far as it goes, this does not exhaust the semantic range of *qodesh*. What I would like us to think about is the possibility that *qodesh* identifies for us what is “set apart” in the sense that it may not be treated as an “exchange good,” as something fungible. Around such things there is a kind of inviolability, subjectively appreciated in paradigmatic instances by an instinctive attitude of awe and wonder. Those familiar with Kant’s ethics will see the affinity; but the differences are important too. Kant says

that no person may be used merely as a “means” but must always be treated as an “end-in-itself.” Kant traced this to the capacity of persons to exercise autonomous rationality. I suggest instead that the inviolability of people be explained in terms of God’s endowment to human creatures. I would also suggest that the philosophical and theological accounts are *explanations* of what is intuited by *perception*. Becoming a grandfather has made me think anew about holiness. I have felt something of the *mysterium tremendum et fascinans* (Otto) in the presence of newborn babies. Here, I feel, is a being which, while not righteous, nonetheless commands my respect and awed appreciation. The theorizing about why this should be so comes later, and when it does, the language of “sacredness” (more even than “dignity”) and “image of God” fits. Rudolf Otto’s The Idea of the Holy (2nd edition; London: Oxford University Press, 1969) is on to this in theology, and more recently, Emmanuel Levinas in pointing us to the precedence of perception over theory when it comes to respecting the Otherness of the Other.

Relational Holiness “In Community” Gathered In Community

Johnny Kleman

A paper presented at The Salvation Army’s 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010.

Introduction

Holiness is a gift from God which can only increase and mature in relationship with him and others in a community environment. When God gave himself to mankind, out of love, it was the greatest gift of grace. The body of Christ today, the Christian community, is still his greatest gift to his people and to the world.

“Christian community is like the Christian’s sanctification. It is a gift of God which we cannot claim. Only God knows the real state of our fellowship, of our sanctification.”¹

Throughout history the Christian community has gathered to worship God and to love, support, teach and correct each other. Just as the laborato-

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ry is the place of new insight for the scientist, for the Christian the community is a place where new knowledge is found. Gathered together we share our knowledge, questions and thoughts, and the result is new common knowledge and understanding of reality. This common understanding is not only for saints or Christians but for all humans in all cultures. We use the written words, tradition, stories and testimonies of the past together with our own experience and thoughts when we communicate all of this to each other. At the same time we live our lives together according to our knowledge and understanding. We, as Salvationists, build up and construct language and artifacts that create our culture and moreover:

We have a unique Salvationist culture, which is both international and national, crossing and breaking down boundaries which otherwise separate people. It expresses itself as an incarnational fellowship by reflecting all sorts of cultures and people in a unity consisting of considerable diversity. But most importantly it is an incarnational community because it stresses the unique value of the life given to us as a gift of God.²

During many years, books and articles have been written about the identity of the Salvation Army³ which have given great inspiration for this paper. These books, which are of great historical value, have been part of the process of shaping our identity. Central to all this is our understanding of holiness. We preach it, teach it, sing it, write books about it and most importantly, we live it.

As we focus on holiness, the community in small groups is the essential foundation and starting point for all our lives together, for our existence, for every outreach action.⁴ The small group is the best spiritual nursing place for seekers and new-born Christians. Only in the spirit of love are we able to manifest the body of Christ in the world, as a Christian community. That is why holiness is unthinkable as only an individual experience, just as love is unthinkable without a relationship with someone else. To only love yourself is a sin. Holiness can only be cultivated and developed in a community, in relationship with others. This paper will therefore focus on the sometimes-exhilarating, sometimes-irri-

tating, always-enriching and empowering, but also dangerous, sides of the reality of being gathered in community.

The covenant of saints

In the trinity, God has community within himself.⁵ He invites us into his loving holiness through a covenant with himself. The presence of God in a covenant with humanity is fundamental to the Bible. When he made the covenant with Abraham it was not only with one man but with his whole extended family. When he made the covenant with Moses it was likewise not only with one individual but with the whole nation of Israel and everyone related to them. In Christ's atonement the new covenant is for all humanity *so that whosoever will may be saved*⁶ and be part of the new covenant. Outside the covenant there is no relationship with God.

God makes himself visible both in Christ and through the signs of the Holy Spirit such as wind, fire, oil and water. These signs are always in relation to the covenant between God and his people in the Bible. That is why we, individually and together, pray for these manifestations. Mostly our understanding of holiness has been focused and expressed as an individual experience, but since our theology often comes through in our songs, I use William Booth's words to exemplify also our prayer together and longing for community filled holiness:

Thou Christ of burning, cleansing flame,
Send the fire!
Thy blood-bought gift today we claim,
Send the fire!
Look down and see this waiting host,
Give us the promised Holy Ghost,
We want another Pentecost,
Send the fire! (203:1)

We pray as the assembly of God's people, His Army. It was only in the old covenant that the Holy Spirit was given on an individual basis. In the new covenant the promise, manifested at Pentecost, is that the Holy Spirit comes to all of his people (Joel 2:28a), all the disciples. Of course it is given to everyone

as a personal gift but also to the community of saints as a mutual gift (1 Cor. 12:12-13).

The testimony about the experience of Pentecostal fire or spiritual breakthrough has, according to General Larsson, three components; feeling, perceiving and receiving.⁷ These are very important for individual experience but must never be the final goal. It is always just a starting point, a breakthrough. It must never be a onetime experience or the final proof of holy living. Although the experience is unique for every Christian, spiritual breakthrough has had major importance for individual persons in Church history. That is why spiritual breakthrough is as essential for our holiness as gradual continuing growth.

When the disciples were filled with the Holy Spirit (Act 2:1-4) they started to speak in tongues just to be able to communicate the gospel. The Spirit told Philip, "Go to that chariot and stay near it." And Philip was able to interpret the scripture and guide the Ethiopian eunuch into a new life in Christ (Act 8:29-30). When Peter had the dream and the Spirit showed him and told him to kill and eat even from forbidden animals it was for the purpose of opening his eyes for the new mission field (9:9-22). It is the same with all other spiritual breakthrough. You may call it entire sanctification, baptism in the Holy Spirit or a spiritual awakening⁸; it must always be used in the body of Christ, to build up the Christian community and support the mission of the Church.

All spiritual gifts are gifts of service (1 Peter 4:10) because they arise out of our relationship with God and with one another in Christ. 'Christ ... did not come to be served, but to serve, and to give his life as a ransom for many' (Mark 10:45). This is the ministry of Christ. He lived and died for us. So in serving one another we participate in that ministry, and share the life of Christ with one another and with the world. As part of the Body of Christ, we belong to one another (1 Corinthians 12).⁹

Many books of holiness have focused on the individual maintenance of the experience. In his book about Samuel L. Brengle, David R. Rightmire lists examples for holding on to holiness: Perfect Consecration, Unwavering Faith,

Constant Communion, Bible Study, Witness to the Blessing, Self-Denying Spirit and Constant Growth in Grace.¹⁰ Maybe the fellowship with other Christians in the corps is so essential that authors feel that it is unnecessary to mention it as a key factor in holiness.

For Brengle, constant communion and Bible studies can be a necessary part of maintaining and developing the holiness experience, nevertheless, as I read it, the focus is on individual experience. Although we all have an individual responsibility for our constant communion with Christ, we also have a constant need for a relationship with brothers and sisters in the Christian community.

Relation-based holiness

It is not surprising that the German Lutheran priest Dietrich bonhoeffer writes in his book *Life Together*:

Christian community is like the Christian's sanctification. It is a gift of God which we cannot claim. Only God knows the real state of our fellowship, of our sanctification.¹¹

For a Lutheran every divine gift is a result of God's grace. This refers not only to salvation (for Lutherans best shown in the baptism of an infant baby who is not able to do anything for its own salvation, not even have faith) but also to Christian community (shown by grace for all sinners in the Holy Communion). We may agree about the great importance of God's grace, but to replace the relationship and the act of the individual with rites is not in accord with the Bible.¹² This has always been a dangerous point of potential failure for the Church, and it is also why bonhoeffer book is of great importance for Christians after more than 50 years. Christian community is a precious gift of God. The love, hope and support we find there is not comparable to anything else. It becomes an essential part of our life and sanctification. This relationship and sanctification is fundamental for our faith, because our faith is not based on doctrines or rites but on our relationship with, and sanctification in, God through Jesus Christ and the Holy Spirit. This is also why only *God knows the real state of our fellowship, of our sanctification.*¹³ Faith and sanctification are defined by relationship.

Others

Relationship with God always has consequences for our relationship with others and not only with fellow Christian brothers and sisters. It is also about our relationship with others outside Christian community. A Christian community that isolates itself from the world and becomes exclusive does not show the image of Christ. To be together in Christ is to be inclusive and live in the world and take part in it like Jesus did. It is to love all men and women and be willing to sacrifice our lives for them. Then you will be able to test and approve what God's will is, as Paul writes to the Christian community in Rome:

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. (Rom 12:1-2 NIV)

We have not been given the gift of the Christian community only for our own sake. As Christ was given to the world out of love (John 3:16) we, the body of Christ, are given to the society and our neighborhood to love, serve, save and sanctify. We are here to embody the Christian gospel. The holiness of our Christian community results in holy impact upon the neighborhood and society of which we are part. It means also that a small Christian community will have a great impact on the local neighborhood and the society. Holiness is not about what we say but what we are. If our heart is filled with love, everything we do will be out of love without us thinking about it (see Matthew 25:34-40).

Everything we do will testify to and show our relationship with God. We may call it corps related social work or community service. Love sees what others do not see and find ways to meet needs of all kinds. It is only when it arises from our relationship with Christ and his love that it is sanctified. This is holiness in community and one mission on two legs. When the real condition of our fellowship is love, our strength will not be in numbers but in our Christ likeness (2 Cor 2:11). *Only God knows the real state of our fellowship, of our sanctification.*¹⁴

House church and cell groups

It is not only in Christian history that we find the strength and power of small groups. Military armies are divided in smaller units and most organizations today have smaller teams or work units on different levels. In Church history the house church, monasteries, prayer-, cell- and class-meetings have been most successful for the mission of the Church. These small groups must always be in line with the structure, belief, vision and mission of the Christian community of which they are part.

When they are functioning well it is the greatest blessing a corps or local church can have. In these small groups pastoral care, support, fellowship, evangelization, faith and sanctification develops. At the same time the group gives its members, and specifically the leader, more and more power over each other. Without the right kind of supervision these kinds of groups can develop in a wrong direction and create huge problems in a corps and for its members.

It is only together with "all the saints" that we are able to grasp how wide and long and high and deep the love of Christ is, and to know this love that surpasses knowledge (Eph 3:17-19 NIV). Holiness is greater than any individual Christian. We believe that we are created in the image of God. To understand humanity we have to understand God as love, unity and community. To understand how God invites us into His holiness we have to understand man as a social being as much as a physical, psychical and spiritual. We believe that all aspects of our human life were affected by Adam's fall. We also believe that our salvation and sanctification restore all the aspects, including our relations to others both as individuals and as a community.

Challenges in Communities

The Christian community is holy and only perfect in its incarnated fellowship when the fruit of the Spirit, *love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control* (Gal 5:22-23 NIV) are active. The Christian community can be a perfect holy fellowship for individuals but individuals are not always perfect (1 John 1:7-9). There is always a danger with the understanding of holiness in the community. Without love, holiness only becomes rules to conform to and obey. A community can be very condemning and exclusive: "If you are not perfect you do not belong to this Church."

It is a thin line and difficult balance between always condemning the sin but loving the sinner (even if he is a saint). We need patience, kindness, goodness, faithfulness and gentleness from both the leaders and the community members. We need to see each other as good enough or perfect enough, and at the same time challenge each other to increase in holiness. If we do not accept that, we are not loving but sinning, and the fruit of the Spirit is not active in our Christian community. The real danger to a community starts when the members start to see each other as not good enough for the fellowship. That is often the starting point for double standards and hypocrisy.

In the community we create new knowledge and develop culture. But all knowledge is not good and a sub-cultural understanding of reality and relationships can be destructive and dangerous for the members. Charismatic leaders can manipulate and lead in wrong directions. This can happen in society and it has happened in subcultures and churches. The Christian Church has from the start had these kind of leaders and Church history is full of examples of Christian communities that have gone wrong. There are many reasons why leaders start to make the wrong decisions and communities take bad directions. One reason is the attraction of the power of a position and sometimes leaders are flattered by personal favors in their leadership.

In some territories, like Sweden and Norway, charismatic gifts, like prophecy and healing, have since the early days often been part of Army meetings and small groups. This has been a great blessing, but sometimes has also created difficulties and conflicts. We know that God often uses very poor vessels to distribute his gifts. Whoever claims to speak or act in the name of the Lord is given great power from others that believe in him or her.

It is true that we also need these kinds of spiritual leaders and servants. Their power to build can be valuable, but they have also capacity to lead astray if not corrected. When they are wrong, they cause great harm and create problems for future pastoral care in the corps. This is when shared leadership and accountability to others is most effective and necessary, to ensure right decision making and to correct error.

The Salvation Army structure protects us from many dangerous leaders and destructive communities. But inappropriate use of power in local leadership is always a danger and sometimes the organization colludes in creating these kinds

of leadership. With shared servant leadership, accountability both to other leaders and members, based on love and open communication under the guidance of the Holy Spirit, we can help leaders to make the right decisions. This is the kind of leadership that can support, correct and protect members of the local Christian community in their ministry and service.

Leadership in communities must be based on trust and common understanding and this can only be achieved by open communication and transparency from leaders with integrity. This sounds good and is quite easy to say, but more difficult to accomplish. Leadership often requires that we take the final decision alone and stand firm behind given resolutions. The great blessing of small groups and local communities therefore very much depends on the leadership.

Conclusion

In this paper we have focused on holiness as a gift from God which only can increase and mature in relationship with him and others in a community environment. This relationship is founded in the new covenant based on Christ's atonement. When the spirit of God was given to all people of the new covenant as a spiritual breakthrough, it was the starting point for the Church, the Christian community. That day was only the beginning for the disciples and the newborn church.

Within the relationship of the Christian community believers and others have, from that day, been able to embrace faith and develop in holiness. Holiness is unthinkable as only an individual experience; it is always in relationship with God and others. The best way to nurture this gift is in small groups. But small groups are also a challenge for the community. There is always a risk that they will develop in a wrong direction. The power of these groups can destroy as much as they can build up. That is why every army, church and community needs good (enough) spiritual and sanctified leaders.

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Notes

1. Bonhoeffer 2008:18
2. The Salvation Army International Doctrine Council 2002:21
3. Commissioner Phil Needham in "Community in Mission" (1987) about the mission of the Salvation Army as fundamental for the ecclesiology and understanding of our identity. General Shaw Clifton who states four basic elements in our identity in his book "Who are these Salvationists?" (1999). International Spiritual Life Commission's *Called to be God's People* and The Salvation Army International Doctrine Council's book *Servants Together* (2002) that formulate the identity out of our ministry. Well known for most Salvationists today is also General John Gowans' pedagogical description of the identity as: Save Souls, Grow Saints and Serve Suffering Humanity.
4. Needham 1987:82-83
5. *Salvation Story* 2002:15: "God is never alone. Within himself he enjoys perfect and full fellowship. Although he is always three, he is not three individuals who could be in competition or opposition. He is three persons, always united in being, attitude and action, a threefold God of love. These three persons commune with one another. God relates within himself. God is himself a communion. He is always Father, Son and Holy Spirit, each

one always in fellowship with the others. Father, Son and Holy Spirit represent a dynamic circulation of life among equal persons without any authority or superiority" of one over another.

6. From The Salvation Army doctrine # 6.

7. Larsson 1983:10.

8. Larsson 1983.

9. The Salvation Army International Doctrine Council 2002:56.

10. Rightmire 2003:128-129.

11. Bonhoeffer 2008:18.

12. In the gospel of John the personal relation with God for salvation and sanctification is most obvious. It is most visual in John 3, 6, 7 and 15 where the evangelist writes about spiritual life and relationship.

13. Bonhoeffer 2008:18.

14. Bonhoeffer 2008:18.

Personal Perspectives of the Holiness Experience

Philip Cairns

A paper presented at The Salvation Army's 3rd International Theology and Ethics Symposium, London, England, 6-10 October 2010.

Introduction

Understanding holiness and its place within The Salvation Army is foundational to understanding The Salvation Army and its mission to the whole world. This foundation is embedded in The Salvation Army Articles of Faith (Articles 9 and 10)¹ and is evidenced in the teaching, preaching and practices of the organization since its earliest days. As early as 1877, the founder of The Salvation Army, William Booth, stated:

Holiness to the Lord is to us a fundamental truth; it stands at the forefront of our doctrines.²

Even today most Salvationists are taught that holiness is part of The Salvation Army's doctrines and that every Salvationist is called to live with high

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moral standards and a goodness of life that is guided by Scripture. The Articles of War signed by every Salvation Army soldier calls them to Christlike living. But do Salvationists today understand holiness in the same way that it was preached by their forefathers? Does the same passion and fervor for the experience of holiness exist today as it did then?

Although my own personal experience is limited to a western context,³ I have to admit that what I have seen and heard in my life as a Salvationist, and particularly in more recent years, differs significantly from the descriptions of the dynamic holiness movement described in earlier Salvation Army history. What appears to exist today seems to be a pale reflection of previous teaching and experience.

Trying to understand why this is so, and contemplating how The Salvation Army needs to address the holiness experience now and into the future, has been the objective of this paper. Understanding the various perspectives of the holiness experience as expressed in the past is important to deciding how holiness needs to be understood and experienced into the future.

A Divided Doctrine

Glen O'Brien⁴ writes that the holiness movement is a divided movement that has tended to polarize around two orientations – either the Pneumatological or the Christological.⁵ The Pneumatological orientation is strongly experiential because of the expectations of a specific sanctifying event brought about by the Holy Spirit. As in Acts 2, this *baptism of the Spirit* brings a cleansing fire that removes sin from the believer and brings that person to a state of Christian perfection. The Christ-like life that follows is lived through Holy Spirit power.

The Christological orientation places greater emphasis on living life in Christ without necessarily requiring a sanctifying event. “The Holy Spirit supernaturally extends to men, the redemptive work of Christ ... (and) communicates ... the quickening and sanctifying offices of the Holy Spirit.”⁶ As the believer grows in grace and knowledge, there is a closer communion with Christ which begins to reflect his love and nature in their lives.

Pneumatological holiness proclaims an *instantaneous* holiness; Christological holiness teaches a *gradual* holiness. Pneumatological holiness is dynamic and often dramatic; Christological holiness acknowledges the experien-

tial, but does so in terms of infillings and moments of growth and grace. Pneumatological holiness declares the eradication of sin from the sanctified life; Christological holiness teaches victory over sin.

One of the offshoots of Pneumatological holiness was Pentecostalism. The inclination of Christological holiness is towards systematic theology and consequently can reflect legal and provisional tenants of Reformed theology.

The history of The Salvation Army reflects both orientations. For its first 70 years, Pneumatological holiness was the focus of Salvation Army holiness. Although he was not the originator of this approach, Samuel Logan Brengle became the representative of this orientation. In the early to mid 20th century, The Salvation Army began to move towards a Christological orientation. Although Frederick Coutts was not alone in desiring this change, he is the person who was most influential in bringing about this shift in orientation.

As we will see, there were good reasons why some change needed to happen, but did the shift go too far? Was this change in The Salvation Army's orientation the cause of the holiness doctrine's demise in many part of The Salvation Army world? Did Salvationists no longer know what holiness was, or what to expect, or even what to teach?

When considering the *perspectives of holiness experience*, it must be acknowledged that the subject is affected by the past and the changes that have taken place. The modern day Salvation Army is a product of the past. Yet the past is divided and inconsistent. The future therefore requires an understanding of the past so that The Salvation Army of today, and of the future, can rediscover the *essence* of holiness free from the various forms that may have clouded and confused the beauty of this doctrine.

The greatest threat of all today for Salvationism is the perceptible neglect of holiness teaching. Left unchecked, this has the potential to undermine Salvationism right at its very heart. We are less surefooted about it than once we were.⁷

The Salvation Army's Holiness Heritage

The founder of the modern holiness movement, John Wesley, had taught that every Christian needed to be both saved and then sanctified. Although he saw a

gap between the two, he described them as moments or dimensions of faith and not necessarily distinct events in a person's life. "... *all experience, as well as Scripture, show this salvation to be both instantaneous and gradual.*"⁸

Whereas Wesley had a conjunctive approach and viewed "instantaneous and gradual" in harmony rather than contradictory, those who came after Wesley separated them.

*Wesley articulates various methods and conditions for receiving Christian perfection. The methods and conditions are fluid, responding differently to different persons or different situations. What happened in the holiness movement, however, was to take one pattern as an explanation for all cases.*⁹

The American holiness teacher Phoebe Palmer¹⁰ in particular placed great emphasis on the instantaneous experience. This "instant" experience (which she described as the *shorter way* to holiness) chronologically followed the salvation experience and represented that moment of full consecration in which sin was removed and the sanctified heart realized Christian perfection. This was an experiential holiness and the term *second blessing* came to epitomize this "all on the altar"¹¹ holiness experience.

William and Catherine Booth were strongly influenced by Phoebe Palmer's holiness teaching.¹² Catherine Booth in particular as a young married women showed a keen interest in the revival services conducted in England by Dr. Walter and Mrs. Phoebe Palmer. This interest had developed to such a level that when the Palmers returned to America, they personally wrote to the Booths, inviting them to take over their ministry in Liverpool.¹³ Although this did not happen, it does reflect a kindred approach to the teaching of holiness. Although early Army holiness theology was not simply the Palmer theology, it did have many similarities, including a dynamic experiential holiness that resulted from the baptism of the Spirit. It was certainly Pneumatological in nature.

The Palmer theology reflected in early Army holiness teaching was:

- That the blessing of "entire sanctification" (full salvation) was an experience that followed the salvation experience (initial sanctification).

- That this blessing came as a result of a full and total consecration to God.
- This resulted in the total removal (eradication) of all sin from the life of the believer (the roots of bitterness). ¹⁴
- The expected result was an experience of ecstatic feelings and an overwhelming sense of *pure love*. Although this did not happen for everyone, it was an implied result of the sanctification experience (certainly in the very early days).

The constant message of the Army's early leaders was for soldiers to seek after the blessing of holiness through a baptism of the Spirit. For example, the pleading of William Booth in 1880:

*Let me ask who saved you? The Living God, and he is going to sanctify you ... He will do it ... you have nothing more to do but simply to trust Him. Roll yourself on his promise, plunge in the fountain, honor the blood: but oh, do it NOW!*¹⁵

It is not surprising that The Salvation Army attracted people like Samuel Logan Brengle, an American who came from Methodist traditions familiar with the Palmer doctrine. It was Brengle however, who appeared to bring a more Wesleyan balance to The Salvation Army's position by insisting on "*the need for a direct witness of the Spirit to entire sanctification.*"¹⁶ He still advocated an experiential holiness but balanced this up with descriptions of what holy living was, and how the Holy Spirit enables the holy life to be lived.

The need for change

Even in the early days of The Salvation Army holiness tradition, there is evidence that not everyone experienced the blessing of holiness in the same way. Brengle may have testified to his Boston Common experience and the witness of "pure love" in his life, but others could not witness to such an experience. For example, Commissioner T.H. Howard writes in 1909:

Personally, I am always thankful that both in the matter of

*conversion and getting a clean heart, the Lord left me to claim the blessing by naked faith. I had little or no special feelings; I just had to go on believing.*¹⁷

We also find that with the rise of biblical criticism, more rigorous biblical exegesis begins to challenge some of the theological foundations of the Pneumatological holiness. For example, does Scripture really separate justification and sanctification? Can the “roots of bitterness” really be ripped out so that sin is eradicated from the believer?

It is also interesting to note that the energy of the early revivalist holiness of The Salvation Army was beginning to wane by the second decade of the 20th Century. The challenge of sustaining an experiential theology over a long period of time was evident in an interview with Bramwell Booth in 1920:

*I must confess that there is less definite testimony to the enjoyment of this precious privilege than formerly ... there are fewer meetings ... less clear, definite, direct teaching as to the purpose and provision of God to wholly deliver his people from sin.*¹⁸

Was it time to address some of these concerns? Was it time for The Salvation Army to change tact?

New directions

The English Keswick movement of the late 19th and early 20th century appears to have had an influence on The Salvation Army. Although Keswick began as the experiential Higher Life movement, it changed direction in the 1880's towards a Christocentric position that placed the emphasis not so much on an instantaneous experience, but on the life of growth in Christ that followed. This was more akin to the *gradual way* of holiness which Wesley referred to.

The Keswick Movement offered a modified Holiness doctrine ... (in which) the sin nature and tendency were not eradicated, just counteracted by the baptism of the Holy Spirit which ush-

*ered in joyful and victorious Christian living.*¹⁹

It seems significant that the strong influence of the Keswick movement occurred during the formative years of Frederick Coutts. If Brengle was representative of the Army's Pneumatological emphasis, then Coutts was to lead The Salvation Army to the Christological orientation.

*Coutts' doctrine arose from his observation of the human condition, his understanding of human experience in relation to God, and his reading of the Scripture. He moved the Army's holiness agenda from "experience" to "outcome."*²⁰

The term "crisis and process" is used to describe Coutts' holiness approach. While Coutts himself called for a balance between the "instantaneous" and the "gradual" experiences of holiness, an "outcome" focused holiness was always going to err on the side of process. *Crisis and process* came to mean "a process of growth and moments of consecration."²¹ Second blessing teaching began to diminish and even though writers such as Allistair Smith were still advocating a Pneumatological holiness in the 1960's²² it is now largely relegated to a style of a past era (I personally have not heard a second blessing sermon in forty years).

Coutts was also involved in other changes that were to hasten the shift to an Christological holiness orientation. His active involvement in removing terms such as "roots of bitterness" from Army language and his influence on the revision of the Handbook of Doctrine republished in 1969 reflects a very different holiness message than the one proclaimed in the early days of the Army. Even terms such as "clean heart" and "full salvation" were dropped from official usage.

Coutts certainly attracted criticism for his actions, and strong second blessing advocates (such as South African Allistair Smith) considered Coutts' shift as a betrayal of Army principles. In defense of Coutts however, there were the problems of experiential expectations, and biblical soundness that needed to be addressed.

Where are we now?

The Army had now changed direction towards the Christological holiness orientation. Most would agree that the theological corrections were necessary and that the expectation of the experiential needed to be balanced. But where had The Salvation Army actually arrived? Some who followed Coutts "stressed process almost exclusively so that a distinctive holiness message was all too often lost to the movement."²³

Ian Barr comments on the contemporary Salvation Army:

*A major problem for the Army as a holiness movement is the relative rarity of people who are able to teach or preach the doctrine in a way that is accessible to Salvationist congregations ... the absence of contemporary testimony must be a cause for concern to a movement with a strong holiness tradition.*²⁴

Many of the Army's thinkers and leaders have attempted to give clarity to the change in orientation during the past 50 years. The struggle has been to articulate the doctrine in the light of the change of orientation, but still under the strong influence of the previous orientation. This can be seen in the various ways people have tried to describe it. For example,

General Clarence Wiseman denies the need for a new baptism of the Spirit but describes the need for an "awakening."²⁵

General Bramwell Tillsley suggests a "process/crisis/process" type of formula.²⁶

General John Larsson uses the term "gateway":

*The main thrust of Salvation Army holiness teaching today would seem to be an emphasis on the process of sanctification, with the crisis seen as the gateway to growth in holiness.*²⁷

Salvation Story also attempts to add insight by using the term "infilling" to describe the work of the Holy Spirit in the holiness experience.²⁸

In more recent years neo-orthodoxy Salvationists have called on the Army to

recognize its roots and to restore the lost passion by embracing former terminology and the spirit it represented. General Shaw Clifton revives the description *second blessing* by stating:

Those who speak of a “second blessing” ... simply use the phrase as a natural way to express their sudden post-conversion awakening to the lovely possibilities for pure living and ongoing victory over temptation that Jesus offers.²⁹

I have no doubt that each of these examples (and there are many others that could be referred to) helped Salvationists as they grappled with their own relationship with God. I also have no doubt that one of the key causes of the decline in the teaching of holiness is confusion over which description is right, or best, or provides a unified doctrinal approach to the modern day holiness doctrine.

A New Day

I believe that the future of the Army's holiness doctrine lies in a synthesis between the Pneumatological and the Christological orientations of holiness. This does not mean a total amalgamation of the two, but a modification of both and a blending together of the essential aspects needed for a dynamic and vibrant holiness doctrine.

The Salvation Army is not Pentecostal, nor does it embrace Reformed theology. Pneumatological holiness without the checks and balances of Christological holiness becomes Pentecostalism; Christological holiness can lead to Reformed doctrine without the checks and balances of Pneumatological holiness. Although Brengle and Coutts were not systematic theologians, in their own way they each articulated something powerful and dynamic to the Salvation Army's holiness heritage.

Glen O'Brien argues that we need both Brengle and Coutts.³⁰ We need Brengle because he stops holiness from being just a process – The Salvation Army does not embrace holiness as proposition, but as a living experience possible and real in this life. Brengle (and all that he represented) gives to us an alive and dynamic holiness that excites faith into action.

But we also need Coutts because he stops holiness from being just experience

without substance. He causes us to acknowledge the progressive nature of sanctification as it focuses on Jesus Christ and enables Christ to be a reality in the life of the Salvationist through the indwelling of the Holy Spirit. Holiness can be a growing day by day reality in the life of the every Salvationist.

The newly published *Handbook of Doctrine*³¹ appears to be a synthesis of both orientations. Whereas its foundation retains a Christological holiness focus, it acknowledges the need for a Pneumatological holiness. It is Christological because it moves Army theology beyond insisting on an instantaneous sanctification, or of sanctification subsequent to salvation, or of the total eradication of sin. In these matters it displays biblical soundness.

At the same time holiness is described as an experience that is nothing less than the action of God in the life of the Salvationist.

*Such life-changing moments are widespread, but dramatic experiences are not always a feature of our growth in holiness. The Holy Spirit deals with us as individuals and leads us into holiness in the way he sees fit.*³²

Maybe it could go a little further by expressing experience in a more dynamic way. By this I don't mean *ecstatic* events, but by defining experience in terms of relationship. At the heart of Salvation Army theology is the reality of a personal relationship with Jesus Christ. This is not a distant relationship – it is like having a relationship with family, our parents, or our children. Such a relationship is never neutral. It is always real and passionate ... it is dynamic. Holiness is experiencing an intimate relationship with God through Jesus Christ. And the Spirit of Jesus enables this to be a living and dynamic experience.

We can see how sin no longer becomes a part of our lives because we want nothing to spoil our relationship with God through Jesus. Mutual love is both the experience and the outcome.

Conclusion

I am sensing a new awakening within The Salvation Army to our calling to be a holiness movement. Salvationists want to “be like Jesus” and to experience

his indwelling power. They seek a unified holiness doctrine stated clearly and with honesty. A doctrine that is biblically sound, but at the same time gives them a vision of the blessings that God has in store for all who seek to be holy. We must dispel the confusion by acknowledging the past and then setting a new standard and a new call for all Salvationists to be holy people.

Notes

1. Article 9: We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

Article 10: We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

2. William Booth 1877, cited in Jonathan S. Raymond's paper, *Social Holiness, Journeys, Exposures, Encounters*, presented at Booth College, Sydney, 2005, p.3.

3. The experiences of the author are almost completely western. It is therefore acknowledged that the descriptions of the decline in holiness teaching and emphasis are limited to that sphere of the world. Having said this, the author has experienced The Salvation Army in a number of western countries and has found the comments to be consistent with his experiences in those countries. The author finds it interesting that the western cultures in which the significant decline in holiness teaching has occurred are also the countries in which The Salvation Army is experiencing decline.

4. Dr Glen O'Brien is lecturer in Wesleyan Theology at The Salvation Army's Booth College, Sydney, Australia.

5. Glen O'Brien, *Why Brengle? Why Coults? Why Not?* Paper presented at The Salvation Army Tri-Territorial Theological Forum, Sydney Australia, 26 September 2009, p.11

6. H. Orton Wiley, *Christian Theology* (Beacon Hill Press, Kansas City, 194?) 3:103 quoted in Glen O'Brien, *Why Brengle? Why Coults? Why Not?* Paper presented at The Salvation Army Tri-Territorial Theological Forum, Sydney Australia, 26 September 2009, p.10

7. Shaw Clifton, *New Love* (Wentworth Print, New Zealand 2004) p.34

8. John Wesley, *Sermon 85, "On Working Out Our Own Salvation,"* as quoted by Althouse Peter, *Wesleyan and Reformed Impulses in the Keswick and Pentecostal*

Movements,(www.pneumafoundations.org 1995).

9. Paul Livermore, *A comparison of the Historical Forms of The Articles of Religion on Entire Sanctification*, Essay for the Free Methodists, undated, p.6
10. Describe as the “mother of the holiness movement” in Paul Livermore, *A comparisons of the Historical Forms of The Articles of Religion on Entire Sanctification*, Essay for the Free Methodists, undated, p.6
11. Phoebe Palmer used the term ‘altar theology’ to refer to her doctrine of full consecration.
12. Early Salvation Army theology and practice appear to have been influenced by a number of people including John and Charles Wesley, and Charles Finney (eg. The Mercy Seat). It is the dynamic experiential second blessing brand of holiness of Phoebe Palmer however, that seems to have significantly impacted the early Army’s holiness teaching.
13. Roger Green, *The Life and Ministry of William Booth* (Abington Press, Nashville, 2005) pp.94-95.
14. The essence of this teaching was still evident in the 1940 Hand book of Doctrine. “A regenerated person is over sin ... a sanctified person is without sin. *The Salvation Army Handbook of Doctrine* (International Headquarters 1940) p.125
15. William Booth, *Holiness*, a chapter from *Salvation Soldiery*, (International Headquarters 1880) reprinted in John Waldron, *The Privilege of all Believers* (The Triumph Press, Oakville, 1981) p.14.
16. O’Brien p.13.
17. T.H. Howard, *Standards of Life and Service* (The Salvation Army Printing Works, St Albans, 1909) p. 119. It should be noted that Howard was a prominent holiness teacher of his day and Bramwell Booth wrote the Preface to this book.
18. Bramwell Booth quoted in John Waldron, *The Privilege of all Believers*.(Triumph Press, Oakville, 1981) pp.88-89.
19. <http://www.svchapel.org/resources/articles/19-charismatics/29-the-holiness-movement>
20. Ian Barr, *Is The Salvation Army still a holiness movement?* Published article on *theRubicon.org*: 27 April 2007 p.3.
21. Livermore p.9.
22. See Allistair Smith, *The Ideal of Perfection* (Oliphants, London, 1963).
23. O’Brien p.5
24. Barr p.6

25. Clarence Wiseman *Living and Walking in the Spirit*, (Campfield Press, St Albans 1975) p.3. "The New Testament does not teach that Christians need a new baptism in the Spirit ... What is required is an awakening to the necessity for an utter and complete surrender to the Spirit."
26. Bramwell Tillsley, *Life in the Spirit*, (The Salvation Army Supplies, Atlanta, 1989) p. 21.
27. John Larsson, *Spiritual Breakthrough*, (Campfield Press, St Albans, 1983) p.56
28. The Salvation Army, *Salvation Story*, (NPG, Cornwall 1998), pp. 97-98
29. Shaw Clifton, *Never the Same Again*, (Crest Books, Alexandria, 1997) p.116
30. O'Brien pp.11-13
31. The Salvation Army, *Handbook of Doctrine*, (Salvation Books, London, 2010)
32. The Salvation Army, *Handbook of Doctrine*, (Salvation Books, London, 2010) p.194

Book Notes

by Roger J. Green

Metaxas, Eric, *Bonhoeffer: Pastor, Martyr, Prophet, Spy*.
Nashville. TN: Thomas Nelson, 2010.

Here is a new biography of Dietrich Bonhoeffer, and this must be mentioned at the beginning of this book note—many Bonhoeffer scholars are not pleased with this book. However for those interested in Bonhoeffer and in his life and ministry this will provide a good biographical introduction. Should one want to go deeper into the life of Bonhoeffer, then time would have to be given to Eberhard Bethge's magnificent work entitled *Dietrich Bonhoeffer: A Biography*. The central theme of the Metaxas biography is understanding how this righteous Gentile, Dietrich Bonhoeffer, encountered the Third Reich. Salvationists will be interested in this author's retelling of the story of how Bonhoeffer heard Bramwell Booth preach in an evangelistic meeting in Berlin and how impressed Bonhoeffer was with Booth. The book has two sections of pictures that bring the story to life. The reader will have to decide if this is a worthy read in spite of some criticisms.

González, Justo L. *A Concise History of Christian Doctrine*. Nashville, TN:
Abingdon Press, 2005.

For readers wishing for a brief account of the development of Christian doctrine, yet thorough enough to give a basic understanding of that topic, this is the book. I am using the book for the first time in a Christian theology course, and have found that the students are receiving the book very well. There are times when historical theology can be rather confusing, but this author presents this subject in a compelling and comprehensible way. The author allows for the rich tradition of the Christian Church and so does not try to defend one particular vision of doctrinal development. However, in spite of deviations from the central doctrines of Christianity that have occurred historically, this book constantly brings the reader back to the orthodox affirmations of the faith. This is an excellent resource for someone approaching the topic of Christian doctrine for the first time. If readers find this book interesting they might want to read also the following two works: *History of Christian Thought* and *Church History: An Essential Guide*.

Grenz, Stanley, David Guretzki & Cherith Fee Nordling, *Pocket Dictionary of Theological Terms*. Downers Grove, IL: InterVarsity press, 1999.

Have you ever needed a quick reference to the name of someone in the history of the Church, or a brief account of an idea, or a term such as the Nicene Creed? This book is invaluable for such searches. The book is a clear and concise reference to about 300 names, terms, or ideas. It is easy reading and makes complicated ideas or terms readily available. It is an excellent resource to have on one's desk or in one's briefcase, and handy as a quick resource.

Grenz, Stanley, *Renewing the Center*. Grand Rapids, MI: Baker Academic, 2000.

As long as I am thinking about Stanley Grenz, who died unexpectedly a few years ago, and as long as I reflect occasionally on some books that have been published for several years, let me mention this resource. *Renewing the Center* has become a classic, and as the subtitle indicates, this book is about *Evangelical Theology in a Post-Theological Era*. Stanley Grenz comes to terms with Evangelicalism and the re-forming of Evangelical theology in a way that the movement can interface with the world in which we find ourselves. He was a

brilliant theologian and this may be his greatest work, although there are several books by this author that are worth one's attention. This is not always an easy read, but the book is worth the time and energy it takes to come to grips with how the Church relates to this postmodern and postchristian world. A second edition of this book was published in 2006.

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