

METHODIST - SALVATION ARMY CONVERSATIONS

WORKING TOGETHER IN MISSION: WITNESS, EDUCATION AND SERVICE

Series two: 2009-2011

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Preface

It is a delight for us to present this report of the second series of bilateral conversations between The Salvation Army and The World Methodist Council. The account is the result of collegial and productive bilateral meetings that were first convened eight years ago in 2003.

We are indebted to all those who diligently worked in a spirit of collegial respect and dedicated cooperation to attain the positive results of this joint endeavor. We are grateful to all those who participated in and gave leadership to the two series of dialogues. We especially recognize the enthusiastic, committed leadership of the co-chairpersons of the two series of dialogues: Dr. Paul Chilcote and Dr. Roger Green for the 2003 and 2005 series, and Dr. Paul Chilcote, Dr. Jonathan Raymond, and Lieut. Colonel Richard Munn for the 2009 and 2011 series.

The compassionate and efficient hospitality of the staff at both Sunbury Court, on the banks of the Thames River west of London, England, and the Lake Junaluska Conference and Retreat Center in the Smokey Mountains of North Carolina, has been deeply appreciated. We were well cared for in both charming settings. The bilateral dialogues continue to provide mutual benefit as we seek to discover ways in which we can work in mutual cooperation toward our common goal of fulfilling the Great Commission. "I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ" (Philippians 1:6).

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INTRODUCTION

In the second series of conversations between The Salvation Army and The World Methodist Council, participants devoted much attention to Jesus' words to the disciples prior to the Ascension:

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matt 28:18-20).

This commission defines the mission of all faithful Christians in every age and every place. More than a command to be obeyed, it is a gracious invitation to participate in God's mission in the world, with the promise of Jesus' presence in every situation. With dialogue revolving around themes such as mission and evangelism, education and Christian witness, the team discovered many commonalities in history, theology, and practice as well as important distinct gifts that the two bodies offer to each other. The team acknowledged a continuing lack of awareness globally concerning the life and work of The Salvation Army on the part of Methodist Churches and of Salvationists concerning their Wesleyan counterparts. Simply opening avenues of communication and understanding, and facilitating cooperative work, can go a long way to enable all these communities to fulfill their common mission more effectively. This series in the Dialogue enhanced mutual understanding and respect for the shared and unique callings that God has entrusted to our care.

This report includes a brief history of the dialogue, explores common areas in history, theology, and practice between the Army and the Council, celebrates the distinctive gifts that each offers to the other, and provides concrete, practical recommendations in the areas of witness, education, and service intended to deepen the bond and enhance the relationship between the two bodies. All of the recommendations reflect a shared vision of participating in the mission of God and seek to bear witness more effectively to God's rule.

This document is offered for consideration both to The World Methodist Council and its member churches and to The Salvation Army in the hope of greater cooperation in witness and service in the world in response to the gospel.

A BRIEF HISTORY OF THE DIALOGUE

In 2001, The World Methodist Council, meeting in Brighton, England, established a Dialogue Commission for the purposes of initiating formal conversations with The Salvation Army on an international level. Many on both sides of the Dialogue realized that the two bodies had much in common and much to recommend in the pursuit of a more robust relationship for the sake of God's mission in the world. Given the fact that they shared a common history, rooted themselves in a common doctrinal inheritance, and sought to act upon their faith through a missional vision, the development of more serious levels of cooperation seemed a laudable goal.

The first of two rounds of conversation for the 2002-2006 quinquennium convened at the historic Sunbury Court Conference Centro outside London in June 2003. The purpose of this initial session was to explore the common heritage of the Salvationists and Methodists, examining the historical and doctrinal moorings of both communities. In addition to basic information concerning the founders and the nature of the early Army, Salvationist presenters emphasized a holistic vision of ministry that balanced evangelism and social service. Council papers focused on "Wesleyan Essentials of Christian Faith" and the essence of early Methodism under the Wesleys. The conversations concerning these two dynamic movements of reform led to a consensus concerning the need to explore the issue of ecclesiology more thoroughly in the next round of the Dialogue.

In January 2005, the team reconvened at the World Methodist Council Center at Lake Junaluska, North Carolina. Under the broad theme of ecclesiology, participants examined the missional nature of the church, the issue of sacraments and the "non-observance" tradition of the Army, the place and role of women in ministry, and the importance of small groups, Christian formation, and discipleship in the life of the church. In this round of conversations members also examined more closely the ultimate hope of the Dialogue and defined the immediate goal as "the strengthening of relationships among the member churches of The World Methodist Council and The Salvation Army for the purposes of united witness and service in the world."

This larger goal included a desire to contribute to a mutual understanding and respect between Methodists and Salvationists for both their similarities and their differences. The members emphasized the need for others to see that Methodists and Salvationists are parts of one community in Christ that seeks to stand together in witness and service in the world. The consensus of the team was that nothing would be more helpful in movement toward this goal than practicing fellowship in mission and evangelism as well as social work between Methodists and Salvationists. While a deep historical and theological rationale undergirded this potential practice of cooperation and unity, importance was placed on the consideration of local needs and possibilities in the implementation of common witness and mission.

At Lake Junaluska, the team determined that "the most urgent topic of mutual concern was mission and evangelism" and identified key areas for continued conversation around this theme:

- Common engagement in ministries of mission as a visible witness of unity in the Body of Christ;
- The centrality of the ministry of evangelism in the Methodist heritage and the legacy of The Salvation Army;
- Dialogue on and the sharing of resources related to world evangelization, common witness, and faithful service in the world;
- Discussion of institutional structure and oversight, particularly with regard to leadership and mission.

A consensus emerged quickly related to the need to translate conversation into action; a strong emphasis was placed on practice and the need to identify best practices in our traditions that have a direct impact on the world into which God calls us.

The second series of conversations commenced at the end of March 2009, again at Sunbury Court in England. Much time had elapsed since the previous round, and the normal cycle of personnel transitions in the International Doctrine Council of the Army – out of which the Dialogue team is drawn – necessitated a "fresh start" with an almost entirely new group of participants. The new co-secretaries, Commissioner William Francis and Bishop Heinrich Bolleter, in consultation with Dr. Paul Chilcote and his new co-chair, Dr. Jonathan Raymond, identified the "Great Commission" text (Matthew 28:18-20) as the focus for the ensuing session under the general theme "The Divine Imperative: To Make Disciples of All Nations." In addition to exploring the general theme itself, three particular areas of concern framed the ensuing conversation: 1) the ecclesiological ramifications of the Great Commission, 2) the issue of teaching and its relevance for holiness, and 3) social justice as a necessary corollary.

In the context of reflection on these themes, a consensus developed around several matters, both retrospective and prospective:

- All the participants affirmed the Dialogue itself as something of value to the Army and to the Council and confirmed the need for a greater sense of connectedness in mission and witness in the

world.

- A vision emerged with regard to methodology in this Dialogue, namely that participants prepare brief, starter presentations, rather than academic papers, the purpose of which would be to focus attention on particular areas of cooperation on the multiple levels of the communities represented.
- Participants also affirmed that the majority of the time needed to be devoted to the drafting of practical recommendations to both bodies concerning common study/learning, witness, and mission in the world.
- Participants emphasized “practical divinity” as a value embraced by both traditions and a theological approach that could move conversation into concrete action. The leadership of the Dialogue agreed that the next round of conversations, reported here, should focus on the theme of “Education, Witness and Mission.”

In the context of the second round of conversations at Lake Junaluska, an effort to refine common understandings related to these terms led to a reconfiguration of these themes around the language of “witness, education, and service” – terms that seemed to be more descriptive of the practices under discussion and an ordering of the terms that seemed more intimately tied to the Great Commission.

Common Areas in History, Theology, and Practice

Given the fact that The Salvation Army stands in the lineage of Wesleyan faith and practice, it should be no surprise that there is much the Army holds in common with the member Churches of The World Methodist Council. While not attempting to be exhaustive in any sense whatsoever, this section of the report identifies some of the areas of commonality that have been immediately apparent or self-evident to members of the Dialogue. Some of these areas have been discussed in detail; others have only been acknowledged as a common inheritance. In a subsequent section of this report some of the areas of difference will be highlighted as well, with the understanding that they all require more rigorous examination. The areas held in common provide a solid foundation upon which to build a more robust relationship and the areas of difference reveal unique passions and foci that potentially enhance cooperation. Salvationists and Methodists still have much to learn from one another, and it is hoped that future deliberations over these concerns will bear even greater fruit.

History

Methodism was primarily a renewal movement concerned about making disciples of Jesus Christ and fostering social and personal holiness in response to the proclamation of the gospel. On the basis of this fundamental orientation, Methodists and Salvationists (since their separation in 1865) both desire to rediscover and model biblical Christianity. While both emphasized Christian discipleship and the need to translate faith into concrete acts of mission and service in the world, these revivals could not be contained within the church of their origins and eventually found themselves separate from them. Wesleyan Methodism became a church in its own right apart from the Church of England and The Salvation Army derived from the Methodist New Connexion in Britain. Both Methodists and Salvationists consider the theology and practices of the Wesleys as foundational to their current vision and mission.

Salvationists and Methodists both regard the rediscovery of saving faith as fundamental to their understanding of the Christian life. The Wesleys proclaimed a gospel of God’s free grace received by faith and worked out in love. Both the Wesleys and the Booths, about a century later, confessed that the doctrine of salvation by faith is the only proper foundation for the whole of the Christian life. But they also maintained that the purpose of a life reclaimed by faith alone is the restoration of holiness as love in the life of the believer. Faith working by love leading to holiness of heart and life was the very essence of the gospel they both proclaimed as God’s free grace. Methodists and Salvationists, therefore, both believe in the pursuit of holiness. Both movements drew attention to and defined themselves in relation to this quest.

In their unique histories, both Methodists and Salvationists have sought to reach out to the poor and the marginalized in society with the good news of the gospel. For the Wesleys, this mission focused primarily on the masses of poor abandoned by the Church during the early years of the industrial revolution in Great Britain. Charles Wesley wrote a hymn that encouraged the Methodist people to “make the poor their bosom friends.” Raised up for the purpose of evangelization, the Army spontaneously and especially embarked on schemes for the social betterment of the poor, being confident that the main Wesleyan stream had begun to neglect this work. Throughout the history of the various member Churches that comprise The World Methodist Council, the central place of mission has seldom been contested. Methodists are often known as those who care for others in their suffering and distress. Likewise, the Army’s reputation for social service is known across the globe. Its specific social work in communities around the world, and particularly during times of disaster and crisis, continues to bring comfort to the needy.

It is important to note that Methodists and Salvationists share a common heritage that spans a period of time almost as lengthy as the era of their separation. The story of these spiritual progeny of the Wesleys spans from the late 1730s until 1865 when The Salvation Army became a community distinct from its Wesleyan counterparts. Despite the fact that the mid-nineteenth century witnessed a “parting of the ways,” both the member Churches of the Council and

The Salvation Army are rediscovering their Wesleyan roots today and this common legacy continues to inspire and shape both bodies.

Theology

This common historical legacy of renewal in the life of the church, faith and love in the life of the believer, and mission in the world is reflected in the primary theological foundations of both traditions. The doctrines of The Salvation Army were first articulated in *The Christian Mission* in 1878 (a document based upon formulations of the Methodist New Connexion) and eventually evolved into eleven fundamental doctrines (also known as *Articles of Faith*) to which the Army remains committed today (See Appendix A). In 1998 this theological manifesto was reframed and expanded in *Salvation Story*. In 2008 The Salvation Army approved an ecclesiological statement entitled *The Salvation Army in the Body of Christ* (See Appendix B for the six point Summary Statement) and explored other aspects of church life in the *International Spiritual Life Commission Report – A Call to Salvationists* (See Appendix C), *Called to be God's People, and Servants Together: Salvationist Perspectives on Ministry*. *The Salvation Army Handbook of Doctrine*, most recently published in 2010, remains the primary standard of doctrine for this body and provides the foundational spiritual basis for its work.

Since it is the primary purpose of The World Methodist Council to provide a connecting link for people throughout the world who share the Methodist/Wesleyan heritage, each of the member Churches determines its own doctrinal standards.

Most of these Churches affirm the historic standards of earliest Methodism which include *John Wesley's Standard Sermons*, his adaptation of the Articles of Religion of the Church of England, his *Notes on the New Testament*, *The General Rules*, and other landmark documents of the tradition. The Council, however, has formally approved three statements that provide theological and moral guidance. *The World Methodist Council Social Affirmation* (See Appendix D) and *Saved by Grace: A Statement of World Methodist Belief and Practice* were approved at the Nairobi Conference of 1986. At Rio de Janeiro, in 1996, the Council approved *Wesleyan Essentials of Christian Faith* (For a liturgical summation of the document, see Appendix E). At the World Methodist Conference held in Seoul, South Korea, in 2006, the Council voted unanimously to endorse and sign the historic *Joint Declaration on the Doctrine of Justification* (1999) of the Lutheran World Federation and the Catholic Church.

Both the Army and the member Churches of the Council stand within the continuity of the one universal church. They believe in God the eternal and undivided Trinity, Father, Son, and Holy Spirit; in the work of God as Creator of all that is; in the saving work of our Lord Jesus Christ, truly God and truly human; and in the sanctifying and liberating work of the Holy Spirit. They recognise the fallenness of humankind and the need of redemption and restoration in the image of God. They believe in the final judgment and the hope of eternal life in Christ. They all affirm the beliefs contained in the historic creeds of the church. Their commensurate understandings of biblical authority, full salvation, and a missional church are built upon the foundation of this consensus of faith.

Methodists and Salvationists both acknowledge the scriptures of the Old and New Testaments as a faithful witness to the self-revelation of God in Jesus Christ, describing this body of literature as “the primary rule of faith and practice and the center of theological reflection” and “the Divine rule of Christian faith and practice” respectively. Methodists acknowledge that scriptural reflection is influenced by the processes of reason, tradition, and experience. In a similar fashion, the Army points to three pillars that secure a Christian foundation: the teaching of scripture, the direct illumination of the Holy Spirit, and the consensus of the Christian community.

Salvationists and Methodists both affirm a dynamic conception of salvation through Jesus Christ, the goal of which is the fullest possible love of the Triune God and neighbor and the renewal of creation. In this “way of salvation,” to use the Wesleyan term employed by both traditions, grace in its various dimensions (preventive, justifying, and sanctifying) figures prominently. Methodists affirm that the grace of God is, in its essence, God's saving love, rooted in the atoning death of Jesus Christ. They rejoice in the loving purpose of God in creation, redemption, and consummation offered through grace to the whole world. Embracing this same, holistic vision of salvation, the Army, in imitation of the earliest Methodists, emphasizes the goal of holiness lived out in mission in the world. According to *Salvation Story*, “the holy life is a Christ-service for the world, expressed through a healing, life-giving and loving ministry. It is the life of Christ which we live out in mission. God sanctifies his people not only in order that they will be marked by his character, but also in order that the world will be marked by that character” (p. 94).

Methodists and Salvationists both believe that the mission of God's people encompasses evangelism, service, and social action. Both affirm that the church becomes a partner in the mission of God not only when it offers the gospel to others through its presence and proclamation, but also when it identifies and offers compassionate service to the poor and disadvantaged and works with the oppressed for justice and liberty. Both the Council's *Wesleyan Essentials* and *Social Affirmation* documents emphasize the centrality of mission. These statements echo the Army's understanding that the life of holiness holds together conversion and justice, works of piety and works of mercy. Empowered by God, authentic Christian service is based on scripture and tested in community; it affirms life and seeks the shalom of God's reign.

Practice

Salvationists and Methodists seek to live out what they believe through their scriptural witness, their holistic vision of salvation, and their commitment to God's rule in human life through a variety of practices. First and foremost, they affirm that God's self-revelation in the life, death, and resurrection of Jesus Christ summons the faithful to God's mission as a gracious gift and challenging responsibility. This common mission includes bearing witness to the gospel in word and deed, responding to human need through loving service, and challenging and seeking to transform unjust structures in society, and making sure that all members of the community of faith are formed as Jesus' disciples so as to function as Christ's ambassadors of reconciliation and peace.

In both communities, this common vision finds poignant expression in sacred songs. The Army and the Council equally embrace lyrical theology and the Christian practice of singing that both motivates and propels faithful disciples into action. This heritage of song is an important commonality binding the two bodies together. Music has always been important to The Salvation Army. William Booth famously asked "Why should the devil have all the best tunes?" Every new edition of *The Salvation Army Song Book* has quoted Booth's words, which continue to be relevant today: "Sing till your whole soul is lifted up to God, and then sing till you lift the eyes of those who know not God to Him who is the fountain of all our joy." The hymns of Charles Wesley have shaped Salvationists as much as they have shaped Methodists over the years. In one of his so-called "redemption hymns," Charles sings, "Teach me the new, the gospel song,/ And let my hand, my heart, my tongue/ Move only to thy praise." For both Methodists and Salvationists, the Christian life is a song to be sung—a contagious love caught through singing.

Historically, both Methodists and Salvationists have practiced their faith in terms of an unequivocal commitment to witness, education, and service—aspects of God's mission that one Salvation Army General aptly described as saving souls, growing saints, and serving suffering humanity. Practical recommendations related to each of these areas of practice follow below, inspired by narratives of contemporary co-operation that illustrate the ways in which Methodists and Salvationists are living out these commitments together. A discussion of the distinctive gifts each body offers to the other, however, precedes these concrete proposals.

While there is much upon which Salvationists and Methodists agree, there are also differences between these two bodies that require open acknowledgment. It is important to name these differences. The Dialogue team has experienced these differences, however, not as obstacles to cooperation and partnership in the gospel, but as distinctive gifts offered to each other. It is important to understand how and why Salvationists became separated from the mainline of the Wesleyan heritage and how they perceive their particular contribution to the universal church.

William Booth was born April 10, 1829, in Nottingham, England, and was baptized a few days later in the local Church of England. He came to saving faith as a teenager and was subsequently influenced greatly by the American revivalist James Caughey of the Methodist Episcopal Church who campaigned in Nottingham in 1846. Caughey's forceful and direct style helped shape Booth's preaching and later his methods. Through this and other local influences, Booth found a place to serve in the Methodist New Connexion, one of the traditions within the British Wesleyan family. In 1855, as a consequence of his remarkable success in bringing people to conversion, the Connexion appointed Booth to the work of an evangelist. Ordained in 1858, he was then assigned to Gateshead Methodist Church, later known as "the Converting Shop," in the northeast of England.

With the passage of time, changing culture and increasing societal acceptance shaped the various Methodist communities that traced their lineage back to the Wesleys. Having entered into an era of respectability, many began to question those methods that seemed antiquated for a church come of age. In 1861 a debate ensued as to whether William Booth should continue in a settled pastoral ministry or return to his preferred itinerant evangelism. Following a long discussion at the Annual Conference, the records of which reflect some denunciation of revivalist methods, the leaders invited Booth to continue his ministry at Gateshead. With not a little drama, following the public encouragement of his wife, Catherine, seated in the balcony, Booth made his way to the exit, embraced Catherine, and they departed together. The difference between the Booths and the Conference could not be resolved. Eight weeks after this event, Booth resigned his position formally and became an independent, itinerant evangelist, conducting campaigns throughout Britain. Then in 1865 the Booths together birthed The Salvation Army in the east end of London.

The member Churches of The World Methodist Council and the various manifestations of The Salvation Army around the world reflect their settings, both historically and culturally. Each is distinct in its own way by virtue of these contexts. So it would be false to paint a portrait of either the Army or the Council that is too neat and orderly. Each Methodist community and each Army Corps offers its distinctive gifts to the whole. But in conversation together, it has not been difficult for the Dialogue team to identify those distinctive qualities, characteristics, or emphases of their partners in dialogue that feel like gifts, rediscoveries, or reminders. On one level, Methodists can be helpful to Salvationists who view themselves as a movement struggling to understand what it means to be a part of the church, while Salvationists provide wisdom to Methodists who live inside hardened institutional structures and long to rediscover what it means to be a movement. Beyond this macro level, the one offers a variety of gifts to the other.

Methodists acknowledge the importance of the following gifts from the Army:

- The universality of Salvation Army symbolism, particularly the uniform. This footprint reflects reliability, steadfastness, and boldness in the faith.
- The commitment to gender equality. From the writings of Catherine Booth—a powerful apologetic

for the ministry of women—to the recent election of the third woman General, Salvationists have championed the equal status of women.

- The consistent effort to translate faith into action. The work of Salvationists among the least, the last, and the lost is universally acknowledged.
- The unapologetic witness to the gospel of Jesus Christ. The Salvation Army offers a vision and practice of evangelism that is straight forward and unashamed, but also characterized by joyful devotion.
- The understanding of all redeemed life as sacramental. While the Army does not observe the sacraments of baptism and the Lord's Supper, the conception of the sacramental permeates their life and work.
- The emphasis on the goal of holiness in the Christian life. Salvationists have not relinquished the expectation that the Holy Spirit sanctifies the life of the believer.

Salvationists acknowledge the importance of the following gifts from the Methodists:

- The commitment to ecumenism. Throughout their history, Methodists have viewed themselves as a part of something much larger than themselves and believe they need other Christians to be whole.
- The treasure of the Wesley hymns. Methodists have learned their theology through the hymns of Charles Wesley and offer them humbly as a gift to the whole church.
- The emphasis on mission in a broken world. While Methodists are active in their service, they do not bring attention to themselves; they are trustworthy and engage in service with integrity.
- The critical and thoughtful examination of all issues. Methodists have the ability and the personnel to provide a thorough and thoughtful analysis of all questions or problems through scholarship and higher education.
- The emphasis on justice. Social responsibility is one of the hallmarks of Methodist people who engage not only in relief, but seek to change unjust structures and systems.
- The desire to make the worship of God accessible and relevant to all people. In their common life, Methodists value liturgy as the work of the people and seek a balanced diet of Word and Table.

While rooted in a common heritage of faith and practice, Methodists and Salvationists have evolved into distinct communities, both seeking to be faithful to the mandates of the gospel in their own way. At a time such as this, God has given them to each other as gifts. Despite historic separation, there is much they can do more cooperatively to bear witness to the gospel, particularly in the areas of witness, education, and service.

The previous report of this Dialogue noted that the conversation “confirmed the need for a greater sense of connectedness in mission and witness in the world.” For cooperative action to be substantial and sustained, it is important for both bodies to know each other more fully. This Dialogue and these Reports provide a formal opportunity to begin that process, but much more can be done. To fulfil the Wesleyan vision to “spread scriptural holiness throughout the land” Methodists and Salvationists need to find efficient ways to do that together, and the areas of witness, education, and service suggest a range of practical opportunities for greater collaboration. This report offers concrete recommendations for cooperation, therefore, and some inspiring examples in terms of best practices in these specific areas in an effort to respond in a more unified manner to the pressing needs of communities around the world.

Witness

Witness refers to testimony to the reality of God's love in Christ Jesus for all people through the words and deeds of individuals and communities. The Triune God not only created all things but also seeks to redeem all things. Several stories from around the world indicate how Salvationists and Methodists have found ways to participate together in this witness. For many years in Zimbabwe, every month women have worshiped together, rotating from one church to the next, and bearing witness to their love of Jesus. The Salvation Army women play their tambourines, British Methodist women perform their unique dance, and United Methodist women sing their favorite songs. They call this worship time *mubatanidzwa*, literary meaning “that which binds us.” Everything in this service revolves around prayer. With one voice, these women pray out loud in a public way for the communities in which they live and for the people to whom they minister. Common prayer, more than anything else, binds them together. These women are helping their own church families to rediscover that which holds them together in united witness to the world, even in the context of their diversity.

In Newton, Iowa, First United Methodist Church, in partnership with the local Salvation Army Corps, offers a free meal for anyone in the community on Wednesday evenings. The first “We'll Come Wednesday” event involved a cookout in front of the church on the sidewalk and in the fellowship hall. Along with the free meal, free haircuts are offered to all young people from kindergarten through 12th grade in the Fall before the return to school, with professional hair stylists volunteering their time to provide the service. Together, the Salvationists and Methodists also provide family game nights and provide information on a number of community services provided by agencies in the

county. Through this joint effort, those who participate talk about their common witness to the love of Jesus for all people in their community and view themselves as Jesus' hands and feet in the world.

In 2011 in Sao Paulo, Brazil, all the churches that stand within the Wesleyan tradition, including The Salvation Army, took part in a joint celebration on May 21 to commemorate the evangelical conversion of Charles Wesley on that day in 1738 and the heart-warming experience of John Wesley at Aldersgate Street three days later on May 24.

As many as 10,000 participants gathered for this event that included an ecological march, a prayer meeting at the Town Hall with civic leaders, and a full afternoon of worship and praise. Together, they all bore witness to the centrality of the gospel of Jesus Christ in their lives.

Recommendations:

1. *We recommend that the President of the World Federation of Methodist & Uniting Church Women and the World President of Women's Ministries for The Salvation Army establish a day of prayer for the purpose of gathering Methodist and Salvationist women together in common witness to their faith.*

2. *Since The Salvation Army is in fellowship with other ecumenical organizations committed to world evangelization, we recommend that the International Programme Secretary of The Salvation Army establish a formal relationship of partnership with the World Methodist Evangelism Institute, affiliated with the World Division of Evangelism of The World Methodist Council.*

3. *We recommend that the leaders of member Churches of The World Methodist Council encourage their constituencies to volunteer their services to respective Salvation Army corps, congregations, and centers in their respective areas and that Salvation Army Territorial Commanders encourage their rank and file to participate in Methodist-sponsored programs related to mission and evangelism.*

Education

Historically, nearly all within the Wesleyan family have emphasized the importance of education, particularly as it informs growth in the knowledge and love of God. When Charles Wesley encouraged the Methodist people to "Unite the pair so long disjointed/Knowledge and vital piety," he articulated a vision of life-long, holistic learning. All Christian disciples are theologians, but leaders within the life of Methodist and Salvationist communities need to be particularly well-grounded on a solid biblical and theological foundation made possible through quality theological education. Cooperation in this area could bear great fruit in the future.

In 1998, an informal fellowship of six churches and mission organizations in Hungary, all deeply rooted in the Wesleyan tradition, founded a "Wesleyan Alliance" to provide for the needs of communities emerging from oppressive situations in Eastern Europe. They started regular informal meetings, and education and publishing soon became the main pillars of their common interest. They inaugurated an educational program to train lay pastoral assistants and officers of The Salvation Army together. The European Nazarene College in Busing, Germany, validated some of these programs. The Alliance translated and published books of common interest, such as the Standard Sermons of John Wesley. In 2008, the Wesley Church Alliance was registered by the government and continues to sponsor an annual "Theological Day" that features prominent lecturers and cultural celebrations.

Asbury University and Asbury Theological Seminary, in Wilmore, Kentucky, and The Salvation Army have enjoyed a long-standing tradition of educational cooperation. This unique relationship has been mutually beneficial since the 1930s. Significant numbers of Salvationist students and faculty form a vital part of the community on these campuses every year. Numerous Salvation Army leaders are counted among the distinguished alumni. One particular program that illustrates their close connection is a "preaching seminar" that attracts 20-25 seasoned Salvation Army officers three times a year to refresh their preaching skills under the tutelage of Asbury Seminary faculty. This is a mutually beneficial relationship - the educational institutions are strengthened by a Salvationist presence; The Salvation Army is enhanced with quality graduates.

Booth College provides both the ministry and discipleship training for The Salvation Army in Eastern Australia, offering both bachelors and masters degrees in theology. It had a close association with Kingsley College in Victoria, an historic Methodist college that prepared its own candidates for ministry. When Kingsley College amalgamated with another College and changed direction in its theological emphasis in 2008, the Methodists approached Booth College and asked them to consider accepting Methodist candidates for ministry into their bachelors programs. A memorandum of understanding was established and The Salvation Army and the Methodists partnered in an arrangement that has proved to be both happy and cooperative.

Recommendations:

1. *We recommend that the leadership of The World Methodist Council and The Salvation Army establishment of a Joint Task Force on Salvation Army/World Methodist Council Cooperation in Theological Education for the purposes of exploring and implementing collaboration in theological education on multiple levels.*

2. *We recommend that the Principals of Salvation Army Officer Training Colleges and Colleges of Further Education and the Deans and Presidents of World Methodist Council affiliated institutions of theological education in close proximity to one another jointly establish a special day for the purpose of fellowship and learning to bring their communities together in mutual interchange.*

3. *We recommend that Territorial Education Secretaries and Educational Officers of World Methodist Council member Churches inform each other about publications (with sensitivity to issues of translation) and set up a process by which the sharing of these published materials is facilitated.*

4. *We recommend that the Theological Education Committee Chairperson develop a list of persons willing to interpret the Wesleyan/Methodist heritage to Salvation Army Corps in their region and that Territorial Education Secretaries, similarly, develop such a list of speakers to interpret the work of The Salvation Army to communities in the Wesleyan tradition in their region.*

Service

The Wesleys sought to empower servant leaders to respond with compassion to the needs of suffering humanity. From free medical clinics and literacy programs to relief work among the poor and humanitarian aid in the face of natural disasters, Methodists and Salvationists have continued this legacy of service in a hurting world. Stories abound in terms of collaboration in such ministries of compassion and justice and demonstrate the power of cooperative effort in partnership related to God's mission in the world.

Contemporary Methodists and Salvationists seem to enjoy sharing buildings for missional support and service in communities across the globe. For instance, the First United Methodist Church in Russellville, Alabama, recently bought an old elementary school and the local Salvation Army Corps uses the large lunchroom during the Christmas season to store and distribute all their Christmas gifts to area families in need. Across the ocean, the Bexleyheath Corps, Kent, is meeting in the Bexleyheath Methodist Church while they are temporarily out of their own building, with the host Methodists changing the time of their morning service to accommodate the Army congregation. A particularly exciting partnership has developed in Ashland, Ohio, between area Methodist, Nazarene, and Brethren in Christ Churches, in particular, and The Salvation Army's new Ray & Joan Kroc Corps Community Center. Member churches of ACCESS (Ashland Church Community Emergency Shelter Services) accommodate and provide meals to homeless families in their own facilities, while The Salvation Army assists the families at the Kroc Center with necessary social support to restore dignity and facilitate self-sufficiency.

In response to reports of human trafficking and child exploitation in South Africa, The Salvation Army donated hygiene packs of toiletries to over one hundred children who took refuge at the Central Methodist Church in Johannesburg. This action opened up the possibility of greater cooperation in response to the needs of children in that area.

Community leaders appealed for the public to assist members of The Salvation Army and the historic Methodist Church who were then able to take further care of these children. They all worked together with the provincial government of Gauteng to place these vulnerable children in secure environments. In addition to the hospitality of the church, Salvation Army personnel and counselors spent two days interacting with the children, played in a park across the road, and provided educational movies for them in the community hall.

Scriptures tell us that one can put a thousand to flight, but two can put ten thousand to flight. Maybe it is just this kind of multiplied social impact that The Salvation Army and the Methodist Church in Great Britain had in mind when they joined forces – with others – to publicly state opposition to the 2005 Gambling Act. The legislation brought increased opportunities to gamble and fewer advertising restrictions for gambling operators. *Against the Odds* explained the new regulations, the many types of gambling, and offered a positive Christian response to the issue. One immediate impact was that some casinos approached the Army and the Methodist Church with a request to provide counseling services for addictive clientele.

Recommendations:

1. *We recommend that Salvation Army Territorial Commanders and Senior Leadership of the Methodist Churches receive specific correspondence from their respective headquarters encouraging and affirming the sharing of Salvation Army and Methodist premises and facilities under their jurisdiction for the purposes of housing a community of faith and/or serving as a site for social outreach when local circumstances indicate that such action would be mutually beneficial and enhance their mission.*

2. *We recommend that The Salvation Army International Moral and Social Issues Council and the Life and Social Justice Department, or the regional equivalent of the Methodist Churches, be guided to commence a strategic dialogue with the intention of producing joint public statements combating pressing social and ethical issues in harmony with the policies and aims of both churches.*

3. *We recommend that both Salvationist and Methodist leaders encourage further development of the giving of mutual personnel support in such roles as Advisory Board membership, Emergency Disasters, Summer Camp staff, Ecumenical Relations, social service programs, volunteer opportunities, pulpit exchanges, creative arts performance and instruction, and any other ways that can be missionally helpful.*

INSPIRATIONAL STORIES & FINAL RESOLUTION

In some ways, stories have dominated this report, and these narratives have led directly into practical recommendations that help the Army and the Council to translate faith into action. Three inspiring narratives that illustrate Methodist and Salvationist collaboration leading to transformation, growth, and service precede a final

resolution to be placed before The World Methodist Council and The Salvation Army for action.

Methodists and Salvationists recognize the restorative power of nature, and it should be no surprise to anyone that camping has been central to their respective ministries for years. Camping reconnects people with nature and empowers them to move forward, recognizing hope and opportunity in their lives. While often functioning independently of one another, these programs may touch lives across the divide, as one unique story illustrates poignantly. A member of the Dialogue team told how she had received her call to the Methodist ministry while spending her summer break working as a counselor at Camp Sebago, a Salvation Army summer camp in Maine. She explained how she had been impressed by the way in which the Salvation Army combined a deep expression of faith with very practical service. Both from her work at the camp and from seeing other examples of Salvation Army mission as she travelled afterwards, she felt challenged to explore full time ministry and was to go on to be ordained as a consequence of this providential connection.

Some years ago a young person from a Salvation Army Corps in London suggested that they begin a youth congregation organized and led by the young people of the local area. The Corps officer listened carefully, consulted with others, and helped the youth to launch *Laos* after planning and prayer in 2000. This unique community meets every Sunday evening and from the start has been a collaborative project with young people from The Salvation Army and local Methodist Churches, primarily, and some with no faith background. The original congregation has now all grown older and moved on, but a new generation has taken their place. They have regular cell meetings (small groups), an annual mission week, which usually includes a children's club, a café church, community projects such as gardening, cycle repair, and litter gathering, and a community fun day, as well as other events through the year. Located in a poor area of the city, it provides a welcoming place for young people with many needs. *Laos* has always been an inclusive ecumenical congregation. It continues to both disciple Christians and reach out to those who have no faith.

During the closing days of August 2005, Hurricane Katrina devastated the Gulf coast of the United States from central Florida to Texas. Many agencies mobilized immediately to provide necessary relief to the thousands affected by this monumental storm. Katrina Aid Today (KAT), led by the United Methodist Committee on Relief (UMCOR), began to offer disaster case management services to individuals and families rebuilding their lives following the storm. The Salvation Army immediately responded to the KAT appeal and became one of the critical case management organizations participating in the program. By the second anniversary of the hurricane, KAT had opened 58,808 cases nationally; the total number of individuals served approached 164,000. The Salvation Army opened nearly 15% of the cases, helping individuals and families to resolve the complicated problems and needs preventing full recovery.

Through this process Methodists and Salvationists discovered that no single agency can "go it alone" and be effective, and coordination among many service providers is key to effective service.

Over the past decade, this Dialogue has taught us much about the history, theology, and practice of our partner in conversation. We have come a long way in terms of mutual understanding and respect for our distinctive contribution to God's mission and have been able to celebrate a common heritage from the past and a common vision as we look to the future. Much, however, remains to be done. In some of the earliest conversations that revolved around ecclesiology, for example, none of the formal documents related to the Salvationist understanding of the church were available. How these two bodies relate to one another on a formal level depends on further study in these areas. Likewise, some new conceptions of ecumenical relations have recently emerged that may hold great promise for the unique relationship between The World Methodist Council and The Salvation Army. One conception in particular, that of "Mutually Cooperating Bodies," merits exploration.

We bring forward the following resolution, therefore, for action:

Final Resolution: Given the beneficial nature of these conversations and the progress made since 2003 in terms of mutual understanding and collaborative action, we recommend the continuation of the International Dialogue between The Salvation Army and The World Methodist Council during the quinquennium, 2012-2017.

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APPENDIX A
THE SALVATION ARMY ARTICLES OF FAITH

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.
3. We believe that there are three persons in the Godhead - the Father, the Son, and the Holy Ghost, undivided in essence and co-equal in power and glory.
4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that he is truly and properly God and truly and properly man.
5. We believe that our first parents were created in a state of innocency, but by their disobedience, they lost their purity and happiness, and that in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has by his suffering and death made an atonement for the whole world so that whosoever will may be saved.
7. We believe that repentance toward God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit are necessary to salvation.
8. We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself.
9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
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.
11. We believe in the immortality of the soul, the resurrection of the body, in the general judgment at the end of the world, in the eternal happiness of the righteous, and in the endless punishment of the wicked.

APPENDIX B
THE SALVATION ARMY IN THE BODY OF CHRIST
SUMMARY STATEMENT

1. The Body of Christ on earth (also referred to in this paper as the Church universal) comprises all believers in Jesus Christ as Saviour and Lord.
2. Believers stand in a spiritual relationship to one another, which is not dependent upon any particular church structure.
3. The Salvation Army, under the one Triune God, belongs to and is an expression of the Body of Christ on earth, the Church universal, and is a Christian denomination in permanent mission to the unconverted, called into and sustained in being by God.
4. Denominational diversity is not self-evidently contrary to God's will for his people.
5. Inter-denominational harmony and co-operation are to be actively pursued for they are valuable for the enriching of the life and witness of the Body of Christ in the world and therefore of each denomination.
6. The Salvation Army welcomes involvement with other Christians in the many lands where the Army is privileged to witness and serve.

APPENDIX C
INTERNATIONAL SPIRITUAL LIFE COMMISSION REPORT
A CALL TO SALVATIONISTS

1. We call Salvationists worldwide to worship and proclaim the living God, and to seek in every meeting a vital encounter with the Lord of life, using relevant cultural forms and languages.
2. We call Salvationists worldwide to a renewed and relevant proclamation of and close attention to the word of God, and to a quick and steady obedience to the radical demands of the word upon Salvationists personally, and upon our movement corporately.
3. We call Salvationists worldwide to recognize the wide understanding of the mercy seat that God has given to the Army; to rejoice that Christ uses this means of grace to confirm his presence; and to ensure that its spiritual benefits are fully explored in every corps and Army center.
4. We call Salvationists worldwide to rejoice in our freedom to celebrate Christ's real presence at all our meals and in all our meetings, and to seize the opportunity to explore in our life together the significance of the simple meals shared by Jesus and his friends and by the first Christians.
5. We call Salvationists worldwide to recognize that the swearing-in of soldiers is a public witness to Christ's command to make disciples and that soldiership demands ongoing radical obedience.
6. We call Salvationists worldwide to enter the new millennium with a renewal of faithful, disciplined and persistent prayer; to study God's word consistently and to seek God's will earnestly; to deny self and to live a lifestyle of simplicity in a spirit of trust and thankfulness.
7. We call Salvationists worldwide to rejoice in their unique fellowship; to be open to support, guidance, nurture, affirmation and challenge from each other as members together of the body of Christ; and to participate actively and regularly in the life, membership and mission of a particular corps.
8. We call Salvationists worldwide to commit themselves and their gifts to the salvation of the world, and to embrace servanthood, expressing it through the joy of self-giving and the discipline of Christ-like living.
9. We call Salvationists worldwide to explore new ways to recruit and train people who are both spiritually mature and educationally competent; to develop learning programs and events that are biblically informed, culturally relevant, and educationally sound; and to create learning environments which encourage exploration, creativity, and diversity.
10. We call Salvationists worldwide to restate and live out the doctrine of holiness in all its dimensions personal, relational, social and political in the context of our cultures and in the idioms of our day while allowing for and indeed prizing such diversity of experience and expression as is in accord with the Scriptures.
11. We call Salvationists worldwide to join in the spiritual battle on the grounds of a sober reading of Scripture, a conviction of the triumph of Christ, the inviolable freedom and dignity of persons, and a commitment to the redemption of the world in all its dimensions physical, spiritual, social, economic and political.
12. We call Salvationists worldwide to restore the family to its central position in passing on the faith, to generate resources to help parents grow together in faithful love and to lead their children into wholeness, with hearts on fire for God and his mission.

APPENDIX D
THE WORLD METHODIST COUNCIL SOCIAL AFFIRMATION

We believe in God, creator of the world and of all people;
and in Jesus Christ, incarnate among us, who died and rose again;
and in the Holy Spirit, present with us to guide, strengthen, and comfort.

We believe; God, help our unbelief.

We rejoice in every sign of God's kingdom:
in the upholding of human dignity and community;
in every expression of love, justice, and reconciliation;
in each act of self-giving on behalf of others;
in the abundance of God's gifts entrusted to us that all may have enough;
in all responsible use of the earth's resources.

Glory be to God on high; and on earth, peace.

We confess our sin, individual and collective, by silence or action:
through the violation of human dignity based on race, class, age, sex, nation, or faith;
through the exploitation of people because of greed and indifference;
through the misuse of power in personal, communal, national, and international life;
through the search for security by those military and economic forces that threaten human
existence;
through the abuse of technology which endangers the earth and all life upon it.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

We commit ourselves individually and as a community to the way of Christ;
to take up the cross;
to seek abundant life for all humanity;
to struggle for peace with justice and freedom;
to risk ourselves in faith, hope, and love,
praying that God's kingdom may come.

Thy kingdom come on earth as it is in heaven. Amen.

APPENDIX E WESLEYAN ESSENTIALS OF CHRISTIAN FAITH

LITURGICAL SUMMATION

We confess the Christian faith, once delivered to the saints:
shaped by the Holy Scriptures, guided by the apostolic teaching, and rooted in the grace of
God which is ever transforming our lives and renewing our minds in the image of Christ.

Spirit of faith come down, Reveal the things of God.

We worship and give our allegiance to the Triune God;
gracious to create and mighty to redeem, ever ready to comfort, lead, and guide, ever
present to us in the means of grace, uniting us in Baptism and nourishing us in the Supper
of the Lord, who calls us in our worship to become sacred instruments of justice and peace,
to love and serve others with a faith that makes us dance and sing.

O for a thousand tongues to sing My great redeemer's praise.

We bear witness to Jesus Christ in the world through word, deed, and sign, earnestly
seeking to proclaim God's will for the salvation of all humankind, to embody God's love
through acts of justice, peace, mercy, and healing, and to celebrate God's reign here and
now, even as we anticipate the time when God's rule will have full sway throughout the
world.

Jesus, thou are all compassion, Pure, unbounded love thou art.

We will strive with God through the power of the Holy Spirit for a common heart and life,
binding all believers together; and knowing that the love we share in Christ is stronger
than our conflicts, broader than our opinions, and deeper than the wounds we infliction
one another, we commit ourselves to the solidarity of nurture, outreach, and witness,
remembering our gospel commitment to love our neighbors whoever and wherever they
may be.

**He bids us build each other up, and gathered into one, To our high calling's glorious hope,
we hand in hand go on.**

We will work together in God's name, believing that our commitment comes to life in our
actions:

Like Christ, we seek to serve, rather than to be served, and to be filled with the energy
of love. With God's help we will express this love through our sensitivity to context and
culture, our compassion for the last and the least, and our commitment to a holiness of
heart and life that refuses to separate conversion and justice, piety and mercy, faith and
love.

**To serve the present age, my calling to fulfill, O may it all my powers engage to do my
master's will.**

The text may be found at:

*Working Together in Mission: Witness, Education and Service. Salvation Army – World Methodist Council Bilateral Dialogue
Report. Series Two. (Lake Junaluska, NC: World Methodist Council, 2011).*

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