

Samuel Logan Brengle, Promoted to Glory 72 years ago, is still acknowledged as The Salvation Army's most influential and widely acclaimed teacher and preacher of personal, biblical holiness.

Samuel was the only child of William Brengle, a teacher in the Kentucky backwoods of Fredericksburg, USA, who also took charge of the Sunday school in the Methodist church in the village.

Samuel's mother, born Rebecca Anne Horner, came from a devout Methodist family. Brengle readily acknowledged the significant influence she had on him during his developing years, stating: 'It is to my darling mother that I owe my deepest debt of love and gratitude ... her gentleness and tenderness became the most powerful instruments of discipline to my wayward spirit.'

When he was 13 Samuel received Christ as his savior during a series of revival meetings. However, he felt frustrated with not 'feeling' saved so 'went forward' on five consecutive nights!

Throughout his subsequent preaching and teaching career Samuel often stressed the important lesson he learned from that simple experience: the need for Christians to witness to the spiritual blessings they receive, for in doing so the Holy Spirit assures us that we really do belong to Christ.

At 15 Brengle became a Bible class leader, and a little later assistant superintendent of the Sunday school. He confessed to two ambitions: to be a worthy follower of Jesus and to excel as a scholar. His love for words fostered a passionate desire to be a great orator. He pursued his twin ambitions at Indiana Asbury University (from 1882 De Pauw University). He led a Sunday school class for five years and while preparing to be a lawyer at college began to make a name for himself as an orator.

Though the idea of preaching had occurred to him it wasn't until his last year at university that he knew he had to do something about it. He realized God was calling him to full-time ministry. Experiencing a lot of stress in preparing for a university oratory competition which he desperately wanted to win, but at the same time feeling very strongly the call to ministry, Brengle promised: 'O Lord, if thou wilt help me to win this case, I will preach!'

Brengle won and he kept his promise. After graduating with a BA degree he became a circuit preacher with the Methodist Episcopal Church for a year. With his mind set on fame as a preacher and churchman he then enrolled at Boston Theological Seminary.

Though Jesus Christ had definitely changed his life when he was 13, several unpleasant spiritual failures deeply troubled Samuel when he later reflected over his life.

Shortly after Samuel's youthful conversion a school mate insulted him and Samuel punched him. Afterwards he felt condemned. He had let God down. More seriously, just after graduation from university Samuel had to write an exam for entrance into the Methodist ministry. While writing the exam he cheated by availing himself of a book lying nearby. After passing with high marks his conscience bothered him. While he knew he was a Christian Brengle was troubled by that remaining tendency in himself to sin so easily.

The issue came to a climax during his theological studies. Pouring over the Scriptures and reflecting in particular upon 1 John 1:7 Samuel concluded that God was able to cleanse him from all sin. He felt the big obstacle to his personal victory over all sin was his ambition to win the esteem and admiration of thoughtful, educated people. This was preventing him from surrendering his all to

Christ.

He prayed and wept for a baptism of the Spirit. But this eluded him until one day when he read the words of Paul in 1 Corinthians 1:29: 'That no flesh should glory in his presence' (Authorized Version). He recognized the idol of his soul was self, the 'passionate, consuming desire for glory'.

An inward struggle followed. Samuel knew his old self was finally crucified when he was able to say: 'Let me stammer and stutter if that is the way I can bring glory to God.'

The actual feeling of being cleansed from all known sin and filled with the Holy Spirit occurred a few days later. His moving description is worth quoting: 'On January 9, 1885, at about nine o'clock in the morning, God sanctified my soul ... He gave me such a blessing as I never had dreamed a person could have this side of Heaven. It was a heaven of love that came in into my heart. I walked out over Boston Common before breakfast weeping for joy and praising God. Oh, how I loved! In that hour I knew Jesus and I loved him till my heart would break with love. I loved the sparrows, I loved the dogs, I loved the horses, I loved the little urchins in the streets, I loved the strangers who hurried past me ... I loved the whole world.'

When the ecstasy of that life-changing experience eventually subsided Brengle realized he had to walk by faith rather than emotion and to trust God no matter how he felt. Henceforth he would define holiness as 'pure love'. This powerful experience of the Holy Spirit laid the foundation for a lifelong ministry of passionate preaching, teaching and exhorting people to appropriate their birthright in Christ – a full salvation that purifies one from all known sin and empowers one humbly and joyfully to serve God, his Church and the world.

William Booth, Founder of The Salvation Army, visited Boston, USA, in 1886. His vision and passion for 'saving the world', especially the poor and needy, captured Brengle's heart and imagination.

Brengle subsequently met and married Elizabeth Swift, an educated and cultured young woman who had become a Salvationist through observing the Army's ministry in Glasgow and London. She became Samuel's inspiration and soul mate and they were married for 28 years. Elizabeth died of an undiagnosed disease in 1915, leaving Brengle single for the remaining 20 years of his life.

Disappointed with the formality and overly intellectual approach of the seminary, Brengle did not complete his divinity degree and decided to pursue the possibility of becoming an officer in The Salvation Army.

When he went to London for six months' training to be an officer, his first assigned duty was to polish the boots of his fellow cadets. The experience proved to be another spiritual turning point in his life. Initially he felt such tasks were a waste of his talent; however, reflecting upon the humility of Jesus in washing the feet of the disciples gave him the victory. Since the Army stood for humble service in the name of Jesus, never again would Brengle balk at any menial task.

During his officer-training days Brengle felt a strong calling to be a teacher and preacher of personal holiness. He knew his character and integrity must back up his teaching. He realized

he could teach and lead them only into an experience that he possessed himself.

Samuel wanted to hold half-nights of prayer to lead people into the experience of holiness. While in charge of Boston 1 Corps, he was struck on the head by a heavy brick thrown at him by a drunken ruffian. During 18 months of convalescence this life-threatening event served to advance the cause of Christ when Brengle decided to write some articles on holiness for Salvation Army periodicals. Shortly thereafter the Army published them as a small book, *Helps to Holiness*.

Brengle demonstrated his gift for teaching and writing through his ability to explain profound theological truths in simple language which even the unlearned could readily grasp. This was a strategically important gift indeed considering the educational level of most Salvationists in those days.

In *Helps to Holiness* Brengle defined holiness as 'pure love ... a baptism of love that brings every thought into captivity to the Lord Jesus Christ (2 Corinthians 10:5) [and] that brings one into perfect and unbroken sympathy with the Lord Jesus Christ in his toil and travail to bring a lost and rebel world back to God'.

He maintained that holiness is a state 'in which there is no anger, malice, blasphemy, hypocrisy, envy, love of ease, selfish desires for the good opinion of people, shame of the Cross, worldliness, deceit, debate, contention, covetousness, nor any evil desire or tendency in the heart'. In short, holiness is the renewal of the whole person in the image of Jesus.

Influenced by his Wesleyan Methodist roots and his own life-transforming experience, Brengle believed this radically optimistic conquest of inward and outward sin by the mighty baptism of the Holy Spirit was an experience subsequent to conversion. One appropriates this experience through wholehearted, unconditional consecration to God and by claiming full deliverance from all known sin and the fullness of the Spirit through faith (1 John 1:7; 1 Thessalonians 5:23-24; Luke 11:9, 13; Acts 1:8).

For Brengle, consecration meant putting off self any putting on Christ. The two hindrances to this blessing are thus imperfect consecration and imperfect faith.

Given the emphasis of recent years on church growth and seeker-friendly services which water down the demands of the gospel in order to win the unsaved, Brengle jolts us with his words: 'Do not think you can make holiness popular. It cannot be done. There is no such thing as holiness separate from "Christ in you", and it is an impossibility to make Jesus Christ popular in this world.'

Samuel said his three main points in teaching holiness were: people cannot make themselves holy any more than the leopard can change its spots; the blessing is received by faith and it is to be received by faith now.

As a means of nurturing a life of personal holiness Brengle, strongly advocated the necessity and value of prayer. He, believed that 'all spiritual failure has its beginnings in the, [prayer] closet, in neglecting to wait on God until filled with wisdom, clothed with power, and all on fire with love'.

He taught that the spirit of prayer is a gift, but it also requires cultivation: how few make a business of prayer and wrestle with God for blessing and power and wisdom. Real prayer is something more than a form of words, or hasty address to God just before breakfast, before worship or before going to bed at night. It is an intense, intelligent persistent council with the Lord, in which we

wait on him and reason and argue and plead our cause, and listen to him reply and will not let him go till he blesses us. But how few pray in this way!

In his second book, *Heart Talks on Holiness*, Brengle elaborates on some of the topics covered in *Helps to Holiness*. He explains that holiness is not necessarily a state in which there is perpetual, rapturous joy; it is not a state of freedom from temptation, the infirmities of the flesh and affliction. Neither is it a condition of the soul in which there is no further growth. Holiness is a state of conformity to the divine nature.

Brengle was careful to point out that 'holiness does not consist so much in rapturous, sublimated experiences as in lowly, humble, patient, trustful love'. His eloquent pen made the experience of holiness understandable to the uneducated and the learned: 'Holiness is not some lofty experience unattainable except to those who can leap the stars, but it is rather a lowly experience, which lowly people in the lowly walks of life can share with Jesus, by letting his mind be in them.'

Brengle's teaching often stressed the marvelous results of the blessing of holiness (he also called the experience a 'clean heart', 'entire sanctification' and 'full salvation') through it one becomes a soul winner and experiences a consistency of spiritual victory. Peace, joy and self-giving love are perfected. The Bible comes alive and temptation is quickly recognized and overcome. Though divine courage now possesses the heart, one is more keenly aware of one's weaknesses.

How was such a high standard of spiritual life and vigor to be maintained? His answer: 'Secret prayer must often bring the soul face to face with [Jesus], and the Bible, God's record of him must be daily, diligently and lovingly searched, and faithfully applied to the daily life.'

Brengle advocated giving at least 'one solid hour every day to restful, loving devotion with Jesus over our open Bible, for the refreshing, developing and strengthening of our spiritual life ... God would [thus] have an opportunity to teach, correct, inspire and comfort us, reveal his secrets to us and make spiritual giants of us'.

What about the pain and heartaches of life? Brengle taught that we are in 'God's school' in this life. 'Nothing can come to us that God does not permit and which by his grace cannot be made to work out for our higher good (Romans 8:28) ... What means all this uncertainty and mystery of pleasure and pain, of hope and despair? Hallelujah! It means that God wants us for himself ... It means he sees there is something in us worth his while to educate, and he is educating us.'

In 1902 Bramwell Booth, then second-in-command of The Salvation Army, asked Brengle to write a book on holiness for young people. Brengle called this 55-page gem *The Way of Holiness*.

How did he define holiness for young people? 'Holiness is conformity to the nature of God. It is likeness to God as he is revealed in Jesus ... Holiness ... is not maturity, but purity: a clean heart in which the Holy Spirit dwells, filling it with pure, tender, and constant love to God and people.'

In the book Brengle dealt with practical topics like holiness and the sanctification of the body, humility, a passion for

soul-winning, worry, duty, prayer and how to become holy and how to maintain a life of holiness.

In his fourth book, *When the Holy Ghost is Come*, Brengle dealt again with some of the practical aspects of holy living, with chapters entitled 'Purity', 'Power (over the world, the flesh and the devil)', 'Hope', 'Guidance', 'The imperative of holy living for spiritual leaders' and 'The meek and lowly heart'. His primary focus, however, was on the person and ministry of the Holy Spirit in the Christian's life — the witness of the Spirit, the sin against the Holy Spirit, offences against the Spirit, praying in the Spirit, victory through the Holy Spirit over suffering, victory over evil temper by the power of the Holy Spirit.

Regarding a man he met who felt the guidance of the Holy Spirit involved minute details like exactly how much food one should eat at a meal, Brengle advocated the use of sanctified common sense: 'Otherwise, one is reduced to a state of mental infancy and kept in swaddling clothes.'

Brengle's fifth book, *Resurrection Life and Power*, was published in 1925. Apart from developing obvious themes about the resurrection of Christ, Brengle applied his insights not only to the usual practical issues like temptation, staying 'sweet' in one's soul and redeeming the time. He also tackled two controversial subjects — the unpardonable sin and speaking in tongues.

The latter had become a divisive issue in the Army and among Methodists and other Christians in Scandinavia in the early 1900s, and in 1907 Brengle was dispatched to try to maintain the unity of the Army.

In Oslo, Norway (then called Christiania) he was invited by some religious leaders to address the tongues issue. His exposition of 1 Corinthians 12-14, interpreting tongues as only one of the gifts of the Spirit rather than the required gift and sign of being filled with the Spirit, plus his articulate and passionate teaching of the grace of love in 1 Corinthians 13 (including his personal testimony), calmed everyone down and helped restore a spirit of unity among the various believers. Many of the people who had become totally preoccupied with speaking in tongues 'went forward' and on their knees prayed for holier lives that would henceforth be filled and controlled by the self-giving love of God.

At the same time the so-called New Theology (which claimed, for example, that Jesus was not divine) was causing consternation and perplexity, particularly in Bergen, Norway. When Brengle visited the city he was invited to address this issue in an auditorium filled with the devout and the intelligentsia of the city.

In the midst of conducting two to four services every day he somehow managed to prepare mentally and then preach to this audience a brilliant exposition on the Atonement from a few notes he scribbled on the back of an envelope. In 1934 he provided this in full written form in *Guest of the Soul*.

It would be difficult to find in any language a more lucid, succinct and evangelically persuasive one-hour sermon on the Atonement. The Atonement is 'God's act of condescension and mercy which bridges the gulf between sinful man and the holy God; between a wicked and fallen creature and an offended Creator; between a willful and defiant child and a wounded and grieved and loving Father.

'The whole Trinity is involved in the atoning work of Jesus Christ: the Father's heart of love was pierced with pain by the thorns that pierced the heart of the Son. The Father's heart was hurt with the

nails that pierced the hands and feet of the Son. The Father's heart was thrust through with anguish at the guilt and sins of men when they thrust the spear into the heart of Jesus. The Father suffered with and in the blessed Son ... and it was through the eternal Spirit that Christ offered himself without spot to God (Hebrews 9:14).'

Brengle forcefully and convincingly argued from Scripture that, among other things, our being convinced of the divinity of Jesus Christ is a gift of God's grace — the result of the illumination of the Holy Spirit. Those who are spiritually blind thus need the gift of spiritual insight.

The inference was clear: those who denied Christ's divinity needed the Spirit's illuminating grace! Brengle's biographer, Clarence Hall, felt this Atonement address, in both subject matter and results, should be considered 'the outstanding [pulpit] achievement of Brengle's career'. Though a masterful communicator and teacher and a very persuasive preacher, Brengle was a powerful example of the truth that we most influence people through who we are. We teach who we are. Sensing the authenticity of Brengle's own experience of the wonderfully transforming love of God that radiated through his holy life, people 'bought into' the truth he so passionately communicated.

Brengle's vision of the ideal Salvationist and Christian

Though a fiercely loyal Salvationist, Brengle was appreciative of the powerful example of other Christian saints. In *Guest of the Soul* he devotes 17 pages to exhorting Salvationists to emulate the spirit and example of Francis of Assisi, whom he called 'a 13th century Salvationist'. He saw in Francis the supreme lesson for The Salvation Army and for the whole Church that, 'whoever finds his life shall lose it, and whoever loses his life for my sake will find it' (Matthew 10:39 AV).

One readily senses the genuineness and depth of Brengle's spirituality and his dream for all Salvationists when he writes: 'Francis found hidden reservoirs of power in union with Christ; in following Christ; in counting all things lost for Christ; in meekly sharing the labors ... the passion and the cross of Christ. Thus his life became creative instead of acquisitive. He became a builder, a fighter, a creator; he found his joy, his fadeless glory, his undying influence, not in possessing things, not in attaining rank and title and worldly pomp and power but in building the spiritual house, the Kingdom of God — in fighting the battles of the Lord against the embattled hosts of sin and hate and selfishness. This creative life he found in ... sacrifice and service.'

Brengle's legacy

For 24 years Brengle held the position of National Spiritual Special in the USA and for seven years to many other nations of the world. As an itinerant evangelist and holiness teacher and preacher he influenced thousands towards a deeper relationship with God. His speaking circuit also included dozens of educational institutions, ministers' conferences and holiness conventions. It's estimated that 100,000 people 'came forward' for salvation or sanctification through Brengle's ministry.

Helps to Holiness went through multiple editions in several languages with the total number of copies exceeding one

million before his death. Brengle also played a major role in the establishment of the Christian Holiness Association in America. DePauw University recognized the impact and scope of his holiness teaching and ministry by conferring the degree of Doctor of Divinity upon him in 1914.

In 1947, 11 years after his death, The Salvation Army in the USA held its first two-week Brengle Institute for Salvation Army officers. Its purpose was to continue Brengle's legacy of promoting a scriptural holiness that would be a powerhouse of spiritual energy.

The idea spread throughout the Army world and this annual holiness institute, now usually seven to 10 days in length, continues in most Army territories. Brengle's lifelong passionate teaching and preaching of holiness as Christlikeness in character continues to be The Salvation Army's official definition of personal holiness.

Entering The Salvation Army's six-month training program at the age of 27, Brengle wrote: 'I have been led from the beginning to pray that I might be a blessing ... to the whole Army.' God answered Brengle's prayer to an extent far beyond his imagining.

After Brengle was promoted to Glory from St Petersburg, Florida, USA, on 20 May 1936 the then international leader of The Salvation Army, General Evangeline Booth, wrote a tribute which spoke eloquently of the debt the Army would always owe to this saintly warrior of God: 'He stood always the apostle and champion of the gospel of Christ and literally until his latest breath proclaimed its power to overcome every opponent of good in the hearts and lives of people. In every part of the world he has made lamps to burn which will never be extinguished.'

In Love-Slaves Brengle eloquently expressed his fervent desire for the Army's continuing emphasis upon the doctrine and experience of personal holiness: 'This holiness – the doctrine, the experience, the action – we Salvationists must maintain; otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power in the earth; we shall have a name to live, and yet be dead ... The souls with whom we are entrusted will grope in darkness or go elsewhere for soul-nourishment and guidance.'

Article by Major Max Sturge - Corps Officer, Oshawa Temple, Canada and Bermuda Territory.

Cast
(In Order of Appearance)

Samuel Logan Brengle (Age 71)	Eddie Hobgood	
Sammy Brengle (Age 13)	Nathan Colbert	
Rebecca Brengle (Sammy's mom)	Vanessa Miller	
Congregation		
Nina Borum	Jason Burns	
Aundria Costellow	David Costellow	
Kim Cundiff	Dan Nelson	
Anita Howell	Chris Coulson	
David Costellow	Nathan Jones	
Cherika Gages	Jeremiah Romack	
Gretchen Holz	Frankie Zuniga	
Deanne Jones		
Skaters		
Jonathan Howell	Matt Trantham	
Joe Crawford	Bradley Hargis-Clay	
Mechelle Henry	Jenna Cundiff	
Jordan Cundiff	Carissa Powell	
Andy Weaver	Michaela Weaver	
Jasonica Moore		
Snowman Builders		
Danielle Cunningham	Sarah Birks	
Robert Viera	Sheed Tarnue	
Ju-Suk Yun		
Snowman		
Young Friend #1	JB Blevins	
Young Friend #2	Cali Colbert	
Sam Brengle (mid-20's)	Eli Igleheart	
Friend #1	Joshua Quinn	
Friend #2	Aaron Hawley	
George	Matt Trantham	
George	Matt Cunningham	
Boston Commons Crowd		
Aundria Costellow	Kimberly Cundiff	Bethany Burns
Anita Howell	Christine Kim	Natalee Latham
Vanessa Miller	Robin Parker	Jan Robbins
Jessica Tosh	Glenis Viera	Faith Welch
Frankie Zuniga	Cristina Coulson	Cherika Gage
Gretchen Holz	Deanna Jones	Betty Price
Analese Meredith	Francess Westbrook	Jason Burns
Justin Caldwell	David Costellow	Brett Cundiff
Matt Cunningham	Jonathan Howell	Samuel Kim
Dan Nelson	Jimmy Taylor	Ju-Suk-Yun
Chris Coulson	Herb Frazier	Jacob Granados
Nathan Jones	Chris Reckline	Matt Trantham
Jeremiah Romack	Indrani Bhatnagar	Lee Wilson
April McCormick		
Clement Studebaker		Brett Cundiff
Friend #3		Jimmy Taylor
Friend #4		Jonathan Howell
Lily Swift		Analese Meredith
Congregation		
Rebecca Weaver	Tim Weaver	
Teresa Biddix	Angel Saunders	
Julie Igleheart	Kenny Igleheart	
Michelle Moore	Jason Moore	
Alan Grimes		

Friends & Family @ Wedding

James Biddix
 Kim Cundiff
 Christine Kim
 Jan Robbins
 Cherika Gages
 Deanne Jones
 Nichole Parker
 Joseph Kim

Justin Caldwell
 Samuel Kim
 Herb Frazier
 Nathan Jones
 Jeremiah Romack
 Betty Price
 Sarah Kim
 Preston Lewis
 Laura Bryant
 Danielle Cunningham
 Aundria Costellow
 David Costellow
 Dan Nelson
 Jacob Granados
 Lee Wilson
 Jason Moore
 Jennifer Schmidt

Officiant**Nurse****Elizabeth Brengle****Lily Swift (elder)****George Brengle****William Booth****Bramwell Booth****Lame Lieutenant****George Washington****Girl****Stained Glass Saints**

Bethany Burns
 Cristina Coulson
 Gretchen Holz
 Analese Meredith

Jonathan Howell
 Chris Coulson
 Jacob Granados
 Frankie Zuniga

Boston Soldiers

Jessica Tosh
 Joann Frazier
 Sarah Gottlich
 Lacy Parrish
 Shauntrice Williams
 Erik Henry

Russell Clay
 Daniel Heronemus
 Robert Viera
 Philip Canning
 Michelle Wilson
 Joe Price

Bystanders

Kim Cundiff
 Tim Weaver
 Stephanie Blevins
 Jennifer Schmidt
 Kenny Igleheart
 Marjorie Westfall

Faith Welch
 Glenis Viera
 JB Blevins
 Julie Igleheart
 Barbara VanDeurs
 Jerry Williams
 Jim Dillingham
 Jamie Clay
 Nina Borum

Soldier I**Soldier II****Soldier III****Sandwich Brigade**

Sue Ann Tarter
 Meagan Heronemus
 Nalallee Latham

Chris Lyles
 Chris Powell
 Jim Parrish
 Robin Parker
 Robert Long
 Jennifer Williams
 Nathan Jones
 Dan Nelson
 Jason Burns
 David Costellow
 Brett Cundiff
 Keitha Needham

Bystander I**Bystander II****Bystander III****Drunk****Lord****Bouterse****Cooke****Mabee****General Evangeline Booth****Dancers**

Rhett Begley
 Amanda Cimaglia
 Tanya Davis
 Becki Placella
 Jason M. Kimmell

Greg Bosworth
 Peter N. Crews
 Jonathan McKee
 Alicia Sweeney
 Becca Vourvoulas

Musical Numbers

Trust, I Will Trust
 Christmas in my Heart

My Life's Ambition
 Thank You Father

I'm Gonna Marry That Girl

On This Day

On This Day Reprise
 Thanks, But No Thanks!

Dream of My Own
 We're The Army

Brengle's Lament

My Army Cap

Quoblibet

To Know Him
 To Know Him Reprise

Thank You Father Reprise

Eddie Hobgood
 Nathan Colbert
 Cast
 Joshua Quinn
 Joshua Quinn
 Cast
 Joshua Quinn
 Jonathan Howell
 Jimmy Taylor
 Joshua Quinn
 Analese Meredith
 Cast
 Eddie Hobgood
 Dan Nelson
 Jacob Granados
 Joshua Quinn
 Joshua Quinn
 Lee Wilson
 Jason Moore
 Jennifer Schmidt
 Bethany Burns
 Cristina Coulson
 Gretchen Holz
 Analese Meredith
 Jonathan Howell
 Chris Coulson
 Jacob Granados
 Frankie Zuniga
 Jimmy Taylor
 Cast
 Brett Cundiff
 David Costellow
 Jason Burns
 Dan Nelson
 Eddie Hobgood
 Keitha Needham
 Cast
 Joshua Quinn
 Cast

Credits
(Cast Recording)

Eddie Hobgood – Executive Producer
 Vince Musgrave – Co-Executive Producer
 Bernie Dake – Producer/Mixing Engineer/Percussion
 Stephen Bulla – Orchestrations/Piano/Conductor
 Phil Bulla – Engineer/Co-Producer
 Jim Curtis – Assistant Engineer
 Nick Martin – Head Intern/Assistant Engineer
 Frank Russo - Drums
 Max Murray - Bass
 Kent Ashcraft – Guitars
 Heather Zenobia – Flute
 Mark – English Horn/Oboe
 Vicki Gotcher – Clarinet
 Lauren Miner – Clarinet
 Shane Iler – French Horn
 Charles Paul – French Horn
 Graham Breedlove – Lead Trumpet
 Jamie Hood - Trumpet
 Randi Bulla - Trumpet
 Milton Aldana – Trombone
 Ken Ebo – Trombone
 Jim McFalls – Trombone
 Caroline Gregg – Harp
 Andrae Alexander – Hammond B-3
 Violins – Peter Wilson, Kim Miller, Regino Madrid, Erika Sato,
 Chris Franke, Sheng Wang, Chaerim Kim
 Violas – Chris Sheih, Tam Tran, I-Hsuan Huang
 Cellos – Marcio Botelho, Charlie Powers

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 Mixed @ The Salvation Army’s Editing Suite, Atlanta, Georgia
 Manufactured and printed by Disc Makers, Pennsauken, NJ, USA

Production Credits
(Musical)

Executive Producers	Max Feener Charles White
Producers	Corporate Magic Meg Lohr Claire Humphrey
Director/Composer	Eddie Hobgood
Assistant Director	Vince Musgrave
Director of Music	Sally Broughton
Orchestrations	Stephen Bulla
Choreographer	Vince Musgrave
Trax	Bernie Dake
Creative Director	Stephen Dahlem
Costumes	Roxanne Feinhour Pamela McKee Katy Hall
Brengle uniforms	Trade Department Kumar Gujarathi
Props	Corporate Magic Tim Carter Donna Carter Barry Corbitt
Scenic Design	Corporate Magic
Backstage Managers	Susie Erickson Pam Morris
Microphone Assistant	David Erickson
Script Edits	Carol Jaudes Virginia Satcher
Research	Margaret Kennell Scott Bedio Kathy Bearcroft Michael Nagy Susan Mitchem

STEPHEN BULLA received his degree in arranging and composition from Boston's Berklee College of Music, graduating Magna Cum Laude. He has entered his third decade as Chief Arranger to 'The President's Own' U.S. Marine Band and White House Orchestra. His compositions are performed both in the concert hall and on broadcast media. According to a recent ASCAP survey his music has been used on the following television programs: CSI Miami, Cold Case, Jag, Joan of Arcadia, Without A Trace, Guiding Light, Ren and Stimpy, 48 Hours, 60 Minutes, and Survivor. Working directly with film score legend John Williams, he has transcribed music from 'Star Wars' and 'Catch Me If You Can' for performances by the Marine Band with the composer conducting. He has scored music for the PBS television series 'In Performance At The White House' which was performed by artists including Sarah Vaughan, The Manhattan Transfer, Mel Torme, Doc Severinsen, Nell Carter, Shirley Jones, and Larry Gatlin. He has composed music scores for the 'Century of Flight' and 'Wings of the Luftwaffe' series on the Discovery Channel. He was honored by The Salvation Army in New York for his extensive contribution to their catalog of published music for bands. That event included a 'Profile' concert of his compositions, featuring performances by the New York Staff Band. The Dutch, British, Swiss and New Zealand Brass Band Championship organizations have all commissioned test pieces from his pen. His Orchestral and Jazz Band arrangements are published by Hal Leonard Corporation. One of many career highlights was a commission from the Library of Congress to complete and orchestrate the last known manuscript march of John Philip Sousa. Stephen Bulla is a member of ASCAP (American Society of Composers, Authors, and Publishers) and has received that organization's Performance Award annually since 1984. He travels frequently as a guest conductor of 'All State' bands around the country.

Phil Bulla / Brengle Sound Track Co-Producer, Recording Engineer - Originally a bass trombone player with the Thad Jones, Gerry Mulligan and Buddy Rich big bands, Mr. Bulla switched to the production side of the industry in 1978. Today with hundreds of television and radio commercials to his credit, Mr. Bulla has produced and engineered numerous recordings that have achieved Gold and Platinum status including several with Grammy nominations and an Academy Award. Mr. Bulla also received the Golden Cindy Award and numerous national recognitions for his video productions and documentaries. His work may currently be seen and heard on television shows produced for HBO, ABC, NBC, CBS and Disney as well as commercials he's produced for such notable clients as AT&T, Coco-Cola, IBM and McDonalds. Mr. Bulla's numerous film credits include "Pet Semetary", "The Patsy Cline Story" and a 1991 Sundance winner, "Straight Out of Brooklyn" to name a few. Mr Bulla is also the exclusive producer of all radio and television commercials for Momentum Advertising & Design.