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YOUR IDENTITY IS NOT IN YOUR UNIFORM

Doug Burr

I sat preparing my heart for the worship service just ahead. This had been a wonderful conference on the Power of the Holy Spirit and in many ways God had blessed me. Most everyone was dressed casually - some even wore jeans, but I was very conspicuously dressed to the hilt in my uniform. It was Sunday after all. Some friends from my interdenominational Thursday morning prayer group were sitting next to me and in rows nearby. I was communing with God in the peace of His presence. All was well.

Frank, a pastor who had helped pray for me the last two nights, temporarily sat in the row before me. Turning and hanging his arm over the seat back, he addressed me. "I think God wants you to know that your identity is not in your uniform. Now, if that's not a word for you, then forget I said anything."

He left and waves of turbulence began crashing into my head. Whatever else, his words offended me. That morning, I had been so proud of my uniform! I felt like a Marine putting on his dress blues before an inspection. Every stitch in place. Every line of crease razor sharp. Every button polished. Yes, this uniform represented my denomination, my doctrine, my calling and I had never honored it so highly. I was never more proud to be a Salvation Army officer.

Now my high-flying spirituality was headed at an unearthly angle toward the earth. I braced for the impact, but I had already hit ground. The destruction of the crash would last through the entire worship service. Time seemed to stop and hover over me as I watched everyone else experience what was obviously a deeply moving service. My rage grew as I wondered how these people could so cruelly ignore my pain.

Yet, while I hated hearing those words, in some strange way I knew they were for me. My soul cried out, "What do you want of me Lord?" I wrestled throughout the longest service of my life. I wanted to bolt for the door, but knew

that if I left, I might never settle the issue. I needed God and this group around me that in the last four days, had become my family. This was a communion service, so my thoughts turned to what was going on at the front of the chapel.

I'm one of those "throwbacks." I not only understand The Army's position on the sacraments, but I believe and practice it. I have never taken communion. In fact, when observing other Salvationists doing so in some united denominational service, I have become angry. "They just don't understand. How can we expect anyone to understand our doctrine, if we say one thing and do another? If our position is that outward signs are not necessary to salvation and we focus only on the necessary, then we should practice what we preach! All of life is a sacrament. God grants His grace to us in routine, daily living."

I know that's a simplistic explanation and The Army is not against communion. We are allowed to participate if we choose even though we don't offer it in our services. But the gist of my concern is, if I were to practice communion while telling my people that it's not necessary to their salvation, am I not being unfair to them?

Back in the worship service, I realized that I was extremely confused! Since God is not the author of confusion, I prayed against it. As I prayed, I settled down a bit, but I was still far from soaring in the clouds as I had been only moments before. Had God actually lifted me so high during this week only to dash me on the rocks as I was about to return home?

The communion liturgy was especially touching. I began to pray angrily to God and complain about His bringing me up in The Army; making me believe what I did and not letting me participate with this greater body of Christ in something so universal. For the first time in my life, I wanted to be a part of this ceremony. I wanted to blend in and not stand out like a sore thumb. And that's what I felt like. Never had I been so uncomfortable in my uniform. Was everybody watching me? Were they ridiculing me? I was sure they would not embrace me in their family so quickly if they only knew who I really was.

The woman pastor leading the liturgy caught my eye. She seemed to radiate God's love and compassion. Jesus was really using her! I found myself jealous of what she had, all the while being lifted into God's presence by her beatific countenance.

How could I get out of here quickly without anyone noticing? Finally, FINALLY the service was coming to a conclusion. As we stood to pray, I spotted Frank standing in the last row, way in the back. I grabbed my Bible and sped through the crowd that surely was watching my every move. "Can I talk to you about what you said?" I asked. "I'm having trouble sorting it all out, but I know God's in it somewhere."

In a back room, Frank gave his testimony about that same word which God had given him a few years before. He told me how, during a difficult time, God had informed him that his identity was not in his black robe. God wanted to cut through all the stuff that Frank thought defined who he was and strip him down to the basic relationship of Jesus and Frank. "Things" didn't matter to the deep connection Jesus wanted with him. His denomination, his church, his family, his calling for ministry- all of it meant little to the core of who he was in Jesus. The intimacy was not because of these things. Jesus simply loved Frank for who he was; as he was.

This made profound sense in my inner being and suddenly, I knew what God meant about my identity. Then the Holy Spirit dropped the real bomb: "I want you to take communion." I could not believe my spiritual ears! Yet, there was no doubt God had spoken to me. "Frank will lead you through this. I have chosen him for you. He will represent me."

Frank was still trying to explain things and I let him finish though I still have no clue what his final words were. I wasn't listening. I was desperately trying to understand why God was doing this to me. Finally I blurted out, "I know that God wants me to take communion. Will you lead me through this?"

"Let's go!" he said and started out the door to the front of the chapel. "If your friends are still here, they should be a part of this." The service was over, but still a few people were left praying and ministering to each other around the room. I was extremely shaky and nervous, but I knew my friends' participation would help. I also knew they would understand the impact my decision to follow this leading would make on me. Fortunately, they were still up front near our seats.

I had earlier explained my beliefs about communion to Frank. Though he had a hard time understanding why I had never taken communion, it was clear he understood me and my feelings about it all. I sensed an anointing on him for this moment and was drawn to him for support.

All the communion items had been cleared up and for a moment, my heart fell. Frank went to the same pastor who had led the earlier service and asked if she could get everything in place again. No problem. I felt relieved- if that were possible in my current state of mind! He asked her to start at the very beginning and include everything. I stood in full uniform, at the front of the chapel, shivering. Everyone scurried about getting everything ready, including gathering my friends and a group of about eight people who would join me. I clenched my Bible tightly for comfort. I could not imagine what God was doing to me. Or why.

We gathered in a small circle with Frank on my left. I listened carefully, as if I had never heard those words. In fact, I must not have really heard them before, because somewhere in the middle, I heard words accredited to Jesus to

the effect of: "you will not understand this, but I ask you to do this anyway." The concept clicked right into place for me. I sure didn't understand this!

When she was finished speaking, Frank went first. I watched him carefully, but when it came to me, my mind went blank. I looked at the bread she offered me, then looked at Frank for assistance.

"Just break off a piece," he said. I had trouble holding my Bible and breaking the bread, so Frank offered to hold my Bible for me. "No, this is my teddy bear," I stammered. I soon managed to get the bread free and placed it in my mouth with Frank's prompting. Earlier, they had dipped the bread in the juice, but at that moment, I vividly remembered the words of Christ: "unless you drink of this cup . . ." Somehow, I knew it was important for me to actually sip from this chalice and I was permitted to do so.

With my assignment completed, I stepped up to the communion altar. Kneeling, I placed my Bible on it and bowed my head to pray. I then spent the next few moments trying to make sure God recognized what I had just gone through. I could never again say I had never taken communion. I had lost something about myself and I wasn't sure I was too happy about it. In the middle of my diatribe, I remember saying to God: "I hope you realize what I've just done for you."

With those words, God stopped me dead in my tracks. "No," He said gently, "I did this for you!" In an instant, the full understanding of what communion is all about, came flooding into my soul. I was so embarrassed at my sentiments, yet so full of Jesus' gracious revelation. I began sobbing uncontrollably. During those moments I was swept up in God's tender embrace. I was totally loved and instantly intimate with the creator of the entire universe. Naturally, it took some time for me to settle down.

When I stopped, Frank knelt beside me and began to pray a blessing upon me. His words uplifted, but did not prepare me for the moment he started weeping as intensely as I had just done. His profound emotion was as contagious as a yawn and I rejoined the great chorus of release! As we wept together, God allowed me to realize that I needed someone to understand what had just happened to me. Frank was again the man God had chosen for me. We shared a deep bond of realization of what communion is all about; what Jesus wanted it to be for His followers. I realized that if I had done this all my life, I would never have been able to experience what had just happened to me. I would have "done communion" as part of the religious routine; nothing special.

I could never again say I had never taken communion. I had lost something about myself, but now it didn't matter. I was not defined by my uniform. I was not defined by my doctrine or calling. In fact, I was not defined by my family name. With Jesus, it was just "Doug."

God then had me tell this small group of my conversation with Him and how I knew deep in my heart He had done it all for me. Led by God in a prophetic act, I then laid my uniform tunic on the altar and placed my Bible on its folds. Finally, I was calm and at peace with my identity as a Salvationist; with all my identities. No longer would I allow a mere facade to direct the path of my relationship with my Lord.

Great celebration took place, as with joy, I embraced my new heart-brother, Frank. He began sobbing again as he tried to speak to me and I followed suit. God had knit us together for a very special revealing of His grace. Then there were hugs all around and I could barely let go of my dear prayer group friends. I knew they understood God had freed me from the tyranny of who I thought I had to be. It drew us even closer together in God's mercy and love.

That morning, the leaders of the conference had given each delegate a small slip of paper to write what God had done for them during the past week. After communion, it was to be placed in a basket as an offering to the Lord. The basket was gone, but I still had my paper. I wrote carefully; knowingly and placed my scrap on the altar, unfolded. If anyone had noticed, it read: "Jesus died for me."

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HIDE AND SEEK

Steve Court

God has all the equipment out. It's a sunny day. There's a picnic lunch packed. He wants to play. But we're all business.

In our division we had a big picnic every Dominion Day when I was growing up. One of the highlights was the Inter-Corps slow-pitch (softball) tournament. Many Corps would pull together a team of soldiers to participate in this fun time of interaction. Our Corps didn't get it. We'd show up in full baseball uniforms, complete with stirrups, belts, sewn-on letters, and button up shirts. We'd been practising for the big day. We wore batting gloves, and eye black. We even had coolers full of Gatorade! We were intent on winning. The years we won it was a defence of our pride. Those years we lost the trip home centred not on the fellowship of the day, but on the terrible call the ump made, the ringers that the Citadel must have brought in, and how various members of our squad screwed up. We were playing for keeps while everyone else was playing for fun. Since we missed the spirit of the day, we lacked the playfulness of the game. It was not a game for us. We missed the point.

We Christians missed the point. It's like our children playing 'hide and seek'. We are to hide in Jesus. We are to seek the lost. The problem is that seeking without hiding brings dry legalism. The practice of holiness without intimacy is a misnomer but it was prevalent such that General Coutts had to remind the troops a generation ago, that, "we are called not to unhappy holiness but to a holy happiness" (Coutts, THE CALL TO HOLINESS). And yet hiding without seeking is gluttonous self-absorbency.

Those kind of people are so heavenly minded to be no earthly good.

We seem to have the seeking part down but have neglected the hiding. Our evangelism is hard-nosed, dedicated, and sincere, but lacking the compassion, sparkle, and power that comes from hiding in Jesus. We need to re-learn how to play hide AND seek.

We have lost the playfulness of the Father. He sings, dances, and frolics with His children. We have focused so much on Spiritual life as a war, that we have forgotten the spiritual life as a game.

HIDING

We all know we are supposed to hide. Hiding in Jesus, whether you call it practising the presence of God, or constant communion, or rations for days, we realise that it's supposed to be an essential part of our lives. I have comrades who have abiding down to a habit. Some of our ecclesiastical cousins specialise in hiding. They are adept at stepping into the presence of God and soaking in the warmth of His love. Yet, as a movement, we have marched away from familiar intimacy into dutiful service. And yet, Jesus keeps urging us to hide.

Our greatest hearts testified to the fruits of such hiding:

I proved this 15 years ago and ever since I have been walking in a day that has no setting sun, and everlasting joy and gladness have been on my head and in my heart (Samuel Logan Brengle, HEART TALKS ON HOLINESS, p5).

But not everyone experienced these things:

Many more of God's people might have (this experience)... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are not willing to know Him in a Scriptural sense; they are not willing to be given up and consumed by God (C. Booth, p158).

General Catherine Booth directs us to press into the Father, to know Him in a scriptural sense. This seems sacrilegious to our ears. Provocative, yet intriguing and attracting. More pragmatically, Commissioner Brengle advised us, "Wait on God. Be still. Listen. Let God talk to you" (cited in S. Chesham, BRENGLE TREASURY, p69).

SEEK

Back in the days when our home corps had Salvation meetings on Sunday nights, some of the various bandsmen in our Corps would peel ourselves off the couches in front of the football game, drag on our uniforms while tossing back a sandwich amidst scattered complaints of the waste of time of 30 odd bandsmen playing to a handful of saints in a meeting intended to save sinners. I wasn't thrilled about it either. My mom asked me why I was going, and I replied, "it's my duty."

Shameful answer, I admit, but isn't that how we were socialised, along the banks of 'the river of God's grace?' Why do we do what we do? Out of love for Jesus? Out of compassion for souls? Or out of duty? The truth is that, on our best days, most of us are out seeking sinners, praise God, but often out of a sense of duty to God. After all, we're soldiers and the command is to, 'Go!'

Ah, now were on comfortable ground. Out on the battlefield, facing off against evil in its many manifestations. This is our specialty. We have no hobbies... unless it be a hobby to want to save the largest number of souls with the highest possible salvation in the quickest space of time by the best imaginable methods. That is the sum and substance of our mission (Commissioner Frederick Booth-Tucker, cited in J. Rhemick, A NEW PEOPLE OF GOD, p66).

We wanted to win the world for God. We sacrificed outrageously to do it. Commissioner Railton laid down the law of, "an open-air service and an indoor services- at least one of each- at every station, every night " (Commissioner Railton, HEATHEN ENGLAND, p83). But the motivation seems to have been to win the world for God, to do Him a favour almost. The goal was right. The attitude expressed in these quotes seems a bit too serious for our own health. Brengle had it better: "It is not the Second Coming of Jesus that inspires me to seek the lost but the certainty of His indwelling PRESENCE" (in S. Chesham, BRENGLE TREASURY, p51).

PLAYFULNESS

If when slaves find freedom, and tradesmen make fortunes, and kindred, or friends, or neighbours are delivered from some threatened calamity, it is allowable to go mad with joy and to express it by hiring music, and beating drums, and letting off fireworks, and shouting till hoarse, and everybody says that is all right, then by the same rule, if you please, and whether please or no, we are the slaves who now have our freedom, the people who have made our fortune, we are the men who have seen our kindred and friends and neighbours saved from damnation; and therefore, we have a right to be merry (William Booth, SALVATION SOLDIERY).

I've found 14 Hebrew verbs that inspired writers use to describe the type of out-of-control, 'go mad with joy', 'letting off fireworks', and 'shouting till hoarse' rejoicing in the Old Testament. And you'd be surprised to hear who's doing it!

I'm not going to trot them all out for you. But David was one of the rowdiest of them all! David and all the people danced before the Lord with great enthusiasm (1 Chronicles 13:8 LB). They were psyched. This is the Living Bible, but even it is a bit conservative for what the word 'sachaq' really means. It's been translated to laugh, make merry, play, rejoice, make sport. He dances and whirls in praise of the Lord (2 Samuel 6:16- 'karar'). What the Living Bible describes as 'dancing like a madman' (1 Chronicles 15:29) is leaping, skipping, jumping, stamping, and springing about wildly for joy!

And David is a ringleader. You notice it is David and the people going crazy in celebration. He stirs up the crowd. He even prompts them, like a rock star, to 'shout 'til hoarse', in several psalms (e.g. 47:1; 118:15; 42:4: 'rinnah': ear-

shattering scream of jubilation!). But the most interesting wild dancer, playful frolicker, and partying singer in the Bible is not David.

The one who leads the way with, "go(ing) mad with joy and express(ing) it by ... letting off fireworks, and shouting till hoarse" is depicted in Zephaniah 3:17. Verbs translated frolic, make mirth, glee, exceeding gladness, spinning around, and our 'shout at the top of your lungs' word, 'rinnah', all describe the activity up in heaven of the ultimate ringleader, the eternal Life of the Party, our Father. He's up there leading the whirling dancing, the joyous chanting, the gleeful shouting!

Our Father loves to play! He's seriously committed to enjoying both time and eternity.

References to the playful Army spirit of old, abound. Archbishop of Canterbury Dr. Michael Ramsey's comment at the 1965 Centennial Congress in London, "I have never seen a gloomy Salvationist" (in GOD'S ARMY, Cyril Barnes), speaks more of his lack of interaction with Salvationists than of our mirth. By our centenary we had settled down to the long-term war and had forgotten the playful heart of our Father.

But it was not always so. Our holy humour attracted people:

He was simply thrilled at the blithe reaction of an officer to the rude treatment he had received at the hands of a bunch of roughs. They had rolled him down a muddy incline and, as soon as he was released, he leaped to his feet, shook his beard and locks and shouted 'hallelujah!' as though it had been the grandest joke in the world (Herbert Wood, THEY BLAZED THE TRAIL).

God seemed to love to stir things up in our meetings, as if to elbow Peter in the ribs and say, "get a load of this! Watch what I'm going to do here!":

I had to hide my face behind the banjo to keep the people from seeing my laughing face, because I could not stop laughing. Yet I knew it was holy laughter (Captain John Hardy, in Herbert Wood, THEY BLAZED THE TRAIL, p86).

Repentance and remorse were often overwhelmed by the sheer, unbelievable joy wrought from the realisation that a life of sins was forgiven, and that eternity was secured "'tis enough to make ye laugh, and laugh, and laugh. Me gettin' into 'Eaven!" (Edward Joy, THE OLD CORPS).

Commissioner Railton understood first hand the playful joy of the game of hide and seek. He once wrote, "The life of a soul-saver is the grandest, merriest, strangest life that can be lived on earth- the life of Jesus lived out again in us. It will cost you all, but it will a good bargain at that!"

One extreme finds us on the pathway of duty, seeking our heads off. It's a job. The other extreme wallows in the prodigality of hiding in Jesus' presence. It's a vacation. Sure. Let's live the life of a soul saver, seeking, always seeking. But let's make sure that it is the life of Jesus lived out again in us, as we hide in Him. Let's enjoy it! 'Job' doesn't get it right. 'Vacation' doesn't do it justice. It's a game. God's delight is in the game playing of hide and seek.

An abandon to the will of God, a revelation that He is not a mean-spirited task-master but a joyous Father, and an active search for intimacy with Him should generate a game mentality.

Little Johnny finally makes contact. He's been swinging all day long, and striking out. The ball dribbles straight to the third baseman who routinely fires it to first. It'll be an automatic out. But wait! As Johnny stumbles across first base, the first baseman juggles the ball! Johnny is safe! Both teams cheer! And you'd think Johnny had just won the World Series! I think God's playing first base.

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Lieut.-Colonel Ryan is a Salvation Army officer now residing in retirement in Winnipeg, Manitoba. He is well known in the Canada & Bermuda Territory for his many years service in editorial work and as Editor-In-Chief. He also served in the United Kingdom Territory, at International Headquarters, and in Ghana, Africa.

SIGNS AND WONDERS AND THE SALVATION ARMY

Maxwell Ryan

In this paper I will attempt to show that the leaders of The Salvation Army which, in 1865, was born as a revivalistic Movement in London, England, fairly early in its existence, took decisions to move away from the signs and wonders which were part of the holiness movement/charismatic soil in which it was rooted. Today, The Salvation Army is active and well known in more than 110 countries as a Christian church and social service organization which combines soul care with social care. However, apart from church historians, few people today are aware that the Army, in its early days, was considered to be among the most flamboyant of religious movements. Indeed, in practice if not in doctrine, The Salvation Army, with the signs and wonders that accompanied its beginnings, anticipated both the Pentecostal and the charismatic movements. Many of the manifestations of the Spirit which characterize the contemporary charismatic movement also were part of early Salvationist religious behaviour.

I will try to demonstrate through Salvation Army and related literature that from the beginning of the denomination there has been a tension between how the Holy Spirit has manifested Himself through signs and wonders, and the leadership of the Army. The leaders, who were usually godly and Spirit-filled people, welcomed the blessings of this torrential life of the Spirit. They were also concerned how, in a practical sense, such a highly structured religious organization could continue to embrace or even countenance these unpredictable manifestations of spiritual life.

For the purposes of this paper signs and wonders are defined as activities and/or gifts which are ascribed to the Holy Spirit, and which may include some or all of the following: speaking in tongues, exorcism, slaying in the Spirit, words of knowledge, prophecy, faith healing and ecstatic behaviour. Though signs and wonders today largely are associated with the charismatic legacy of Christians

such as John Wimber and the Third Wave Movement, they are part of the story of the Church from earliest times. Signs and wonders marked the beginnings of Pentecostalism, as well as denominations such as Methodism and the Society of Friends, which have long since departed from what some have called their bizarre roots.

It would be accurate to say that The Salvation Army, as a child of Methodism, has in some measure followed the growth pattern of its denominational parent, from the unruly beginnings to a more sober, staid and controlled approach to church life.

Church historian John Henry Kurtz described an American Methodist revival in the late 1700s that was replete with the signs and wonders which accompanied this ardent movement of the Spirit:

“Camp meetings are held by itinerant Methodist preachers in the forests, to awaken the masses of people who flock to them. Day and night, without interruption, they pray, sing, preach and exhort; all the terrors of hell are evoked, the excitement increases with every moment; conflicts of repentance, commenced with sighs, sobs, groans, convulsions and spasms, make their appearance; divine grace is finally experienced; loud rejoicings, embraces and benedictions of the converts, mingle with the groanings of those still wrestling for grace at the anxious bench.”¹

The similarity between this expression of early Methodism in the United States - which was replicated in Canada² - and early Salvationism in Canada has been noted by Salvation Army historian R. G. Moyles:

“In an earlier time, the emotional experience demanded by such people [Newfoundlanders] would have been supplied by Wesleyan Methodism. That denomination, a feature of Newfoundland society since about 1765, had been - like its counterparts in Wales and the West Country - a soul-saving, revivalistic agency whose worship services were remarkably similar to those The Salvation Army would later engage in.

“Some observers stated that early Newfoundland Salvationists were ‘unfamiliar with Army methods but were well-instructed in the practices of Methodism. As Methodist ardor cooled, it was replaced by Salvation Army enthusiasm’.”³

“If the mental agonies of the penitent have been terrible, the joy is also unbounded. They jump, dance, clap their hands, skip, run, throw their heads about without reserve in the ecstasies of their new-found salvation. In the front were groups of sisters dancing the new converts around, the brothers in immense groups skipping and dancing on the floor.”⁴

“Our first meeting lasted until eleven o’clock, then we went in for a real good prayer-meeting. Not a soul moved until the first meeting was over. At something after one o’clock in the morning we began to cool down a little. At last a break came. One sister came, then another. After some earnest pleading and tears one jumped up, and it seemed to me that she wanted to fly; she bounded around and make no mistake. Everybody was dancing, jumping, singing, roaring, drumming happy.”⁵

The Salvation Army “opened fire” - its term for commencing operations - in Toronto in 1882 and quickly spread to many communities, particularly in Ontario, fuelled largely by innovative and what some termed “brazen” worship and self-promotion. The last two paragraphs of the above quotation is a description of a Salvation Army religious service which was held in May 1888. A year earlier, the Army had been launched in Newfoundland, where it found a ready response to its fiery style of religious worship.

Among the most influential and knowledgeable early leaders of the international Salvation Army was Bramwell Booth, son of founders William and Catherine. Bramwell was his father’s right-hand man from the very first days when the Army was known as the Christian Mission. When William died in 1912, Bramwell took his place as General. His knowledge of what actually happened at the beginnings of The Salvation Army was unparalleled. In late 1921 Bramwell was interviewed by the editor of *The Staff Review*, a private magazine for executive officers of the Army. The interview was published in April 1922 under the headline, “Signs and wonders”. The lengthy quote below is central to my thesis that The Salvation Army moved away from the remarkable activities of the Holy Spirit which gave it initial spiritual vitality. Bramwell’s words seem to foreshadow the Army’s official position with regard to signs and wonders:

“I have this feeling - and with regard to the Army I have it particularly - that there is a place for these outward demonstrations which have undoubtedly been witnessed by us, and the like of which are recorded in various periods of religious history.

“The first instances of manifestation to which I was introduced were seen in the extraordinary presence of the Spirit of God. I have seen men in our meetings who were raving and blaspheming when the service began, suddenly broken down as though some physical power had laid them prostrate on the floor, and after a time of silence, weeping, and penitence, they were confessing their sins and imploring the mercy of God.

“Later on in meetings of the Army, we had far more wonderful scenes. During an all-night of prayer there would be a certain movement apparent among the people as here and there among the audience people would be observed to fall to the ground. At times they appeared to fall with great

violence, yet I have never known of anybody being hurt. Sometimes the younger people were in the majority but at other times those influenced were older.

“At one meeting in 1878 the power of the Holy Ghost fell on Robinson and prostrated him. He nearly fainted twice. Another brother entered into full liberty, and then he shouted, wept, clapped his hands, danced. Others were lying prostrate on the floor, some of them groaning aloud. . . .

“In a certain number of cases we had remarkable descriptions of visions or revelations occurring during the period of unconsciousness. One woman lay nearly five hours unconscious, during which time her countenance was most evidently brightened; she gave a picture of something she had seen, relating chiefly to the felicity of the redeemed. She died some years later with a glorious record of soul-winning behind her.

“Instances of levitation also took place in our services, and well-authenticated stories came before me from time to time. There are also equally well authenticated instances of healing by faith. There is nothing surprising in this. For we have not merely recognized that the healing of the sick by the power of God has from the beginning been associated with the office of prophets, priests, teachers and apostles, but it has always seemed to us in perfect harmony with the views and experience of the Army itself, from its earliest days, that God should heal the sick in this fashion.

“In some of the Scandinavian countries we have had trouble owing to manifestations called the gift of tongues. We have to be suspicious of any voices or gifts which make men indisposed to bear the Cross or seek the salvation of others; and although some of our own people have received the gift of tongues, we have almost invariably found that one of the consequences has been a disposition to withdraw from hard work for the blessing of others and from fearless testimony to the Saviour. . . .

“One of the peculiarities of the prostrations and trances in Europe has been the great solemnity, whereas in the United States there has been overpowering joy, exhibited in singing, dancing and a disposition to remain for a long period in a kind of ecstasy.”⁶

In the penultimate paragraph of the above quote, there is a glimmer of the initial official suspicion regarding speaking in tongues. Specifically Bramwell is referring to a split over glossolalia in the Norwegian church in general in 1907, and which included The Salvation Army.⁷ It is interesting to note that the acknowledged leader of this revival in Norway was Albert Gustav Lunde who, as a sailor, was converted in a Salvation Army meeting in Chicago.⁸ Pentecostalism was introduced to Finland around this time, and soon a Norwegian ex-Salvationist, G. O. Smidt, assumed the leadership of the movement.⁹

Nearly 80 years later, evidence from the 1980s of the Army's ambivalent attitude towards glossolalia is given by Jim Davidson, a former Salvation Army officer who speaks plainly of how he and his wife were given no alternative but to resign from ministry because they spoke in tongues. He writes of a time when they were Salvation Army missionaries in Hong Kong:

"The healing [of a Buddhist woman] came to the attention of our Salvation Army leaders, and Jean and I came under suspicion. They thanked God for Leung Sap's healing, but forbade our having any more to do with the gifts of the Spirit, and especially with speaking in tongues. Not only should we not do them - at least in our capacity as Salvation Army officers - but we must never even mention the subject to Salvationists.

"We felt God telling us that we must no longer live under this prohibition. We told our leaders that after that term of missionary service was concluded we would exercise the gifts of the Spirit in our whole lives, including officership. Our leaders asked us to resign but we refused because what we intended doing did not transgress Salvation Army doctrines - on the contrary, it was a natural extension of them. So our officership was terminated. We parted from our brethren in The Salvation Army with love and mutual respect."¹⁰

In the 1970s and 1980s The Salvation Army in New Zealand suffered considerable losses when a quite number of Salvationists were influenced by the charismatic movement. A commission was established and a report submitted to Salvation Army leadership, entitled, *Report of the study group of the influence of the charismatic renewal movement on The Salvation Army in New Zealand*. The report said, in part: "In keeping with the traditional practice of The Salvation Army, and because all Salvationists will want to pursue the 'still more excellent way' of a self-sacrificial way, officers will not engage in the public use of the gift of tongues, nor permit others to speak in tongues in Salvation Army meetings of any kind. This does not deny Salvationists the right to use the gift in their personal devotions."¹¹

Before they commenced revival meetings in the East End of London in the 1860s (which led to the formation of The Salvation Army), William and Catherine Booth spent a number of years as highly successful itinerant evangelists in various parts of the United Kingdom. Thousands were converted under the preaching of both William and Catherine. The meetings they held were marked by attendant signs and wonders. In his monumental three-volume biography of Catherine Booth, author Frederick de Latour Booth-Tucker wrote:

"In the prayer meeting [in 1861] the rail was filled in a few minutes with great strong men, who cried aloud for mercy, some of them as though the pains of hell had actually got hold of them. No one could be heard praying, and the cries and shouts of the penitents almost overpowered the singing....A young woman went off into a kind of trace, which lasted for about an hour, and while

her friends watched her she appeared to be conversing with some beings whom they could not behold. Her face at times beamed with heavenly smiles, indicating that she was the subject of very choice emotions, and then she appeared to be speaking to someone in faint tones. The conversation continued for some little time when the young woman said goodbye to her invisible communicants, waved her arms, and awoke from the trance exactly 10 minutes to the second from the time she had first repeated the words.

“There can be little doubt that such special manifestations are permitted, in connection with powerful revivals as part of the signs and wonders with which God had promised to accompany the outpourings of His Holy Spirit. While it would doubtless be a mistake to seek for such manifestations, or to measure spiritual results by the frequency of their occurrence, nevertheless, when they do occur, they may be regarded as encouraging tokens of the divine presence.”¹²

Booth-Tucker married a daughter of William and Catherine Booth and was a pioneer officer in India and the United States, as well as being a crucial part of the Army’s burgeoning literary work. As such he was privy to the thinking of the top leadership of the Army. The final paragraph in the quote above reflects the increasing caution of the Army’s leadership to signs and wonders. In effect the Army’s approach was that even though one must not presume to seek such manifestations of the Spirit’s presence, if such blessings did come, they should be accepted, though with due caution.

William Booth and the leaders who followed him were Christian pragmatists. If signs and wonders would bring the people to hear the gospel, and if they were the authentic work of the Holy Spirit, well, let them be! Army leaders knew the society in which they lived; they were in touch with ordinary unchurched people. They knew at first hand the sterility of contemporary worship and how small a place Christianity held in the hearts of common people. Yet these evangelists knew that excitement - even religious excitement - would attract people. Author Richard Collier sets forth Booth’s philosophy in these words:

“‘You see we have no reputation to lose’ was the reply of General William Booth to the friend who once asked him why the Army succeeded with such ease, where others failed. ‘As for you,’ he went on, ‘ you can do nothing without considering what somebody will say whether within or without your own body; and while you are considering and hearing what somebody will say, life is going.’ Everybody has settled it that we are fools, if not a great deal worse. Therefore, we can go into a town, and do exactly what we think best, without taking the least notice of what anybody may say or wish. We have only to please God and get the people saved, and that is easily done.”¹³

The Salvation Army's initial focus bringing people to Jesus Christ - getting them saved - and then fully sanctified, following closely the Wesleyan tradition. Even signs and wonders had to be made to serve this larger two-fold purpose. In 1869, just four years after the beginnings of the Christian Mission, William Booth wrote an encouraging letter to his followers:

“But how much more might be done had you all received this pentecostal baptism in all its fullness. If every soul were inflamed, and every lip touched, and every mind illuminated, and every heart purified with the hallowed flame. . . The whole city would feel it. God's people in every direction would catch the fire, and sinners would fall on every side. Difficulties would vanish, devils be conquered, infidels believe, and the glory of God be displayed.”¹⁴

British Salvationist historian Glenn K. Horridge has written an analytical survey of the Army's first 35 years. In this painstakingly detailed volume he came to the conclusion that The Salvation Army was definitely charismatic in its early days. He comments:

“Contemporary evidence suggests the Movement to have been charismatic with shouting, lying prostrate on the ground, and leaping in the air being reported in 1882. Also practiced was ‘Reveling on the floor in the glory’ and ‘jumping for Jesus.’ A report in a publication says, ‘On Sunday morning we had a remarkable baptism of glory. One sister almost let her baby fall through the power falling on her. After a sister had taken the child, she stood in one posture shouting glory for nearly twenty minutes.’ A report in 1878 said, ‘Big men, as well as women, fell to the ground, lay there for some time as if dead overwhelmed with the power from on high...some laughed as well as cried for joy, and some of the younger evangelists might have been seen like lads at play, locked in one another's arms, rolling each other over on the floor’.”¹⁵

In these early days, some years before the Pentecostals would earn the sobriquet “holy rollers”, Salvationists were engaging freely in such activity. Horridge concludes: “The Army's official position on charismatic meetings remained ambiguous although such activity was probably even more widespread than reported.”¹⁶

The Army's movement away from its charismatic earlier days affected its influence amongst Christians who had hoped that this display of God's power was a sign that God was doing - and would continue to do - a new thing in their time. As the Army began to turn away from these signs and wonders, it lost a number of Salvationists who later became pioneers in Pentecostal and revival movements.

For example, in his, biography Pentecostal pioneer Smith Wigglesworth is reported as saying:

“When I was 16 years of age The Salvation Army opened up a work in Bradford. I delighted to be with these earnest Salvation Army people, and every week we saw scores of sinners yielding their hearts to Christ. I continued in The Salvation Army because it seemed to me they had more power in their ministry than anybody else at that time. We used to have all nights of prayer. Many would be prostrated under the power of the Spirit, sometimes for as long as 24 hours at a time. We called that the baptism in the Spirit in those days.¹⁷

“I was seeking with all my heart after God. On a Sunday morning I went to a Salvation Army prayer meeting at seven o'clock. Three times in that prayer meeting I was smitten to the floor by the mighty power of God. Somewhat ashamed of my position, lest I should be misunderstood, I tried to control myself by getting up again and kneeling and praying. At the close of the service the Captain said to me, 'Where are you from, Brother?' I answered, 'I am from Bradford, I came to Sunderland to receive these tongues that people are getting here.' 'Oh,' he said, 'that's the devil they are getting up there'. They were all persuading me not to go near the Pentecostal people and not to seek the speaking in other tongues.”¹⁸

In *The flaming tongue*, a history of 20th century revivals, J. Edwin Orr reports that some of the leaders of the 1904 Welsh revival were greatly influenced by their early connections with The Salvation Army, which swept through the Welsh valleys in the latter part of the nineteenth century with charismatic fervour and flamboyance. For instance, the Rev. John Pugh found a kindred spirit in Seth Joshua who, with his brother Frank, had been converted in a Salvation Army meeting. Writes Orr:

“The Welsh revival of 1904 may be traced to the chapel of the Rev. Joseph Jenkins at New Quay. He too was moved by the work of The Salvation Army, and was influenced by John Pugh. Also challenged by the virile evangelism of The Salvation Army was Rosina Davies, who held evangelistic missions in the Welsh valleys for a score of years, and exercised a fruitful ministry near Wrexham in 1904.”¹⁹

Below is a random sampling of Salvation Army publications through the years which reveal that a charismatic experience, complete with signs and wonders, yet in the Methodist holiness tradition, was a diminishing part of Salvation Army experience.

An Australian officer, Colonel John Dean, was known as a healer and a fighter with the devil. He wrote in the 1920s:

“A spiritual awakening stirred the town, crowds of souls were saved and sanctified, and the revival was accompanied by remarkable manifestations of the power of God, such as attended our early gathering in various parts of the Army world. Men and women fell beneath the power of God and remained in trances for varying periods; upon returning to consciousness they were filled with peace and joy, and by testimony and a life of holiness gave glory to God.”²⁰

In Dean’s biography we read: “John Dean suffered much from the attacks of the devil. To him Satan was as real as he was to Luther. Dean wrestled with the devil; he fought for his life with a cruel foe. Satan, to this man, was a living personality. God was real, the Holy Spirit was ever in possession of him.”²¹

A woman officer who was known to have the gift of healing wrote about her infilling by the Holy Spirit:

“The Holy Spirit entirely sanctified me and by faith I received Him. Two hours after I felt as though a ball of rapture had burst within me. I was filled with joy and praise and was lost in Him for a long time. I began to know what real worship was. I often go to pray but am so filled with love for God that the time is spent in weeping and adoring Him. In meetings I experience wonderful waves of blessing, so deluging my soul that it is only with a strong effort I hide my emotion”.²²

A Salvation Army revivalist in the United Kingdom, Brigadier Howe, was known for his piety and holy living, as well as for his common sense. He wrote of an experience when he met with his staff in the district of which he was the leader:

“With my DHQ [divisional headquarters] staff I read the words, ‘Many want the pentecostal power without paying the pentecostal price’. We were all three prostrated upon the office floor. It seemed that we were immediately basking in a flood of light and glory - face to face with Christ, whose look broke us down into tears of strange joy. We wept aloud, confessing to each other and praising God, and then a flaming and consuming passion for soul-saving went through us, and love flooded our whole beings.”²³

Prophecy was an integral part of early Salvation Army gatherings. From its very first days the Army was strident in its prophetic utterances about the wretched living conditions of the poor, and related systemic social ills. As well, there was prophecy in the accepted charismatic sense. The Army’s first theologian was Commissioner George Scott Railton, who wrote in 1877:

“We only wish people to speak when and as they are moved by the Holy Ghost, for only such speaking can break sinners’ hearts, and lead them to the Lamb of God. What we maintain is that the Spirit of God does move every converted man and women in public at times; and that only by quenching the Spirit and despising prophesyings (of women especially), is the engagement of thousands of women and men in such public testimony prevented.”²⁴

Nine years later, in his book *Twenty-one years Salvation Army*, Railton again spoke of the value of the gift of prophecy: “Far be it from me to say one word against the calling and work of the divine prophet. I have listened with pleasure to such prophets, notwithstanding their ignorance of grammar, for half-an-hour at a time, and should always be pleased to do so.”²⁵

Faith-healing has always had a place in Salvation Army ministry and worship. Historian R. G. Moyles writes about early interest in faith-healing:

“In some instances the articles in *The War Cry* [the Army’s weekly newspaper] by both converts and Army officers illustrated the still-undefined nature of Salvation Army beliefs. A strong proponent of ‘faith-healing’, Mrs. Booth wrote many defences of the practice in the early *War Cry*, and the editor entertained occasional testimonies to the salutary effect of faith-healing services. For a while it seemed as if this would become one of the Army’s key beliefs. Eventually, however, it was abandoned both in practice and publications.”²⁶

However, Moyles’ contention that faith-healing was abandoned is not supported by a major directive on faith healing which was issued in 1902 by General William Booth. Had there been no problems, the Army’s leader would not have found it necessary to issue this carefully worded document, a portion of which is reproduced below.

“By faith-healing, or divine healing, is to be understood the recovery of persons afflicted with serious diseases, by the power of God, in answer to faith and prayer, without the use of ordinary means, such as doctors, medicines and the like. That God should heal the sick after this fashion is in perfect harmony with the views and experience of The Salvation Army from the beginning. Nothing to the contrary has ever been taught by our authority, and numerous instances of faith-healing have occurred in the Army throughout its history.

“We have never discouraged officers or soldiers or any other persons from seeking the intervention of God by believing prayer on behalf either of the healing of their bodies, or the removal of any other afflictions which they may have been called upon to suffer. The very opposite has been the case.

“I do not believe there can be a corps of The Salvation Army, at home or abroad, in which some signs and wonders have not been wrought. Have we not

seen men and women and little children raised up from the borders of the grave, and restored to health and vigour, in answer to the prayer of faith?

“But views have been set forth outside our ranks on the subject of faith healing that are false, misleading, and ruinous.

“It must not be taught that Jesus Christ has, by His atoning sacrifice, redeemed the body as He has redeemed the soul. Or, in other words, that He has procured health for the body in this life in the same sense that He procured salvation for the soul.

“What I am trying to show you is that it is not true to say that He has promised us freedom from diseases in the same sense that He has promised freedom from sin. That is an error which cannot be set forth amongst us.

“It must not be taught amongst us that those who exercise faith in God for healing are cured when there is evidence that they are not.

“These notions must not be taught for although there is little ground for fear of permanent loss there are always some of the weaker sort who will be in danger of being turned out of the way. Moreover, there is a class who are more readily carried off by the idea of signs and wonders. There are, as a matter of course, some answering to this description amongst us. God forbid that we should place the temptation to err directly in their way.”²⁷

In this document Booth deliberately distanced the Army from the Pentecostal belief that healing is in the atonement, and that physical healing is a right for the Christian, further setting the Army on a path that would lead it to diverge from the direction taken by charismatics in later years.

The issue of signs and wonders and The Salvation Army is revealed by the contemporary Army’s official, and unofficial, approach to signs and wonders and the charismatic movement of which they are part.

A meeting was convened at the international headquarters of The Salvation Army during the mid 1970s to plan a spiritual campaign for the Army in the United Kingdom. There had been much discussion about the emerging charismatic movement and the supposed havoc it was wreaking in a number of Army corps. Also, there was general condemnation of this uncontrolled movement of the Holy Spirit in the Army - even though the theme of the campaign was the work and influence of the Holy Spirit in the Army.

Even though the stance of those who supported signs and wonders was respected, they were not able to influence the official decision to minimize the emphasis on the Holy Spirit, and thus keep the Army at arm’s length from the charismatic movement.

During a Salvation Army church growth conference the conference speaker - a non-Salvationist - announced that the Lord wanted him to hold a healing service in order to pray for any who needed the infilling of the Holy Spirit. The spontaneous service took place without the knowledge or permission of the Salvation Army leadership. Even though it had a beneficial effect on the conference - there were some healings - the Army leaders informed the conference speaker that he had stepped outside of his mandate and that there should be no more such meetings. He was told forthrightly that The Salvation Army would not look favourably on anything in which signs and wonders played a part.

The effect upon the Army of this official non-participation in the charismatic movement, and the disallowing of signs and wonders, has been to separate the denomination from what God has been doing through the outpouring of the Spirit. Even though energy and time have been poured into church growth programs and the like, the freedom and joy in the Spirit that once characterized The Salvation Army is largely absent. This is not to write "Ichabod" over the Army, but simply to realize that decisions have continuing consequences.

However, even though the official stance of the Army has remained constant, individual Salvationists have not been immune to this evidence of the Spirit's activity. They have had to pay the price of keeping their activities and sympathies private, or of leaving the Army. It is instructive to note that in recent times, worship choruses from the charismatic movement are widely used in Salvation Army religious meetings. It remains to be seen whether a younger generation of Salvation Army leaders will reflect on the denomination's roots and once again welcome the refreshing winds of the Spirit to a denomination that a number Salvationists think is too stuffy and rigid.

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JOURNAL OF AGGRESSIVE CHRISTIANITY

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K. McGonigal hails from Maple Ridge, British Columbia, Canada.

OPEN OUR EYES!

Kenneth McGonigal

Imagine. Canada has just been invaded. Foreign armies parade in the streets of the new capital city. You look in horror on your television screen as families are separated and put into concentration camps and others - executed. You are now watching "controlled" television. As the front line draws near to your home and family, your choices are fight or be taken.

The enemy has managed to take territory in the hearts and minds of this great land. The lives lost at Columbine High still haunt us while talk show hosts joke about permissive leaders, and drugs and alcohol claim another generation. What can we do about it? We must remember who we are and what we stand for. The Salvation Army soldier must see himself or herself as part of a living metaphor of the spiritual reality. Salvationists are an army of Christians who are willing to do battle with the devil.

"While women weep as they do now! I'll fight; while little children go hungry as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight -- I'll fight to the very end!" declared William Booth, founder of The Salvation Army.

Victorious Christian living is accomplished through prayer and Bible study accompanied by church attendance and service. The apostle Paul had this to say, "Train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come." Paul is speaking of spiritual discipline; the discipline to focus on the spiritual rather than the physical, the heavenly rather than the carnal.

When a company of soldiers is in battle they function unlike they do in a parade. In a war the soldier is focused solely on the mission: destroy the enemy stronghold and stay alive. I have never fought in a conventional war. The war I am talking about is the one the human race has been born into. This war has been waged ever since Satan, God's chief cherub, fell to earth like lightning (Matthew.10:18). The hardest enemy to fight is one you cannot see. The devil's greatest strategy today is to make us believe he does not exist. It would be deadly if an army marched on to the battlefield with guns lowered and big smiles on their faces. We need more than exhibition soldiers who only look serious about the war on Sunday and are living like captives the rest of the week. When the devil's army tempts the saints he gains strongholds in peoples' lives and minds. Once people are steeped in sin they are about as useful on the battlefield as a soldier in a concentration camp. Many Christians are in the devil's camps by allowing the capture of their minds.

The Apostle Paul in writing to the church at Ephesus instructed the church in this: "Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints." (Ephesians 6:11-18 NIV)

The work of the devil and mankind's sinful flesh can leave us feeling discouraged. What assurance is there in scripture that we will win? Preserved within the pages of the Holy Scriptures are stories of men and women who disciplined themselves spiritually and physically, not out of vain conceit or self righteous piety, but love for God.

"Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant

said to him, 'Alas, my master! What shall we do?' So he answered, 'Do not fear, for those who are with us are more than those who are with them.' Then Elisha prayed and said, 'O Lord, I pray, open his eyes that he may see.' And the Lord opened the servant's eyes, and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha." (2 Kings 6:15-17) When Elisha's servant was discouraged and afraid he asked God to comfort and encourage him by opening the servant's spiritual eyes. "And the Lord opened the servant's eyes, and he saw..."

We must pray as the ancient prophet Elisha prayed. O Lord, open our eyes so we may see the battle. Rescue our fallen friends. Enable us to carry on with your mission to "...preach the Gospel to the poor...release to the captives...recovery of sight to the blind...set free those who are downtrodden and to proclaim the favorable year of the Lord." (Luke 4:18,19)

So let us raise our bayonets (hands) and shout "Hallelujah" in worship and adoration. The victory is ours! The battle is the Lord's!

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JOURNAL OF AGGRESSIVE CHRISTIANITY

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IT'S ALL WORTH IT

John Norton

*Whoever wants to save his life must be willing to throw it away.
I have come so that you will have a life, and a full life at that!*

Jesus of Nazareth

Let there be no mistaking it, there is a cost to following Jesus. And let it be known that the cost is a bargain; it's all worth it.

There is an exciting principle at work in being a serious follower of Jesus Christ. It involves great sacrifice and self-denial, yet out of the willing loss comes great joy and reward.

I remember as a cadet at the College for Officer Training we were visited one day by a large group of retired Salvation Army officers. One rough-looking major singled me out, strode across the room, and nearly slapped me out of my uniform when his hand came across my shoulder. "Son," he barked, "me' wife and I recently retired. It wers' long and it wers' hard. We lost our 'ealth, we're not rich, and they never gave us great appoin'ments." I began to shrink away, wondering what kind of a turkey this was complaining to me about his career. Suddenly he broke into a wide smile and concluded, "But it wer's all worth it. I envy you gettin' to go out now with all the opportunities out 'der. I'd do it all again if I 'ad my youth back and I wouldn't change a thing. I loved every minute of it. God bless ya', son." With that, he withdrew his grip on my shoulder, and wandered away.

This major was a disciple of Jesus who knew about the cost and the rewards. What a role model for a young man seeking examples of how to live his life for Christ!

THE COSTS

Christianity today is weakened by two related extremes. First, free salvation has too often been interpreted to mean cheap salvation. Secondly, being a Christian has become divorced from being a disciple. The Reformation emphasis on 'faith alone' and Evangelicalism's 'mercy seat salvation' rightly

countered 'works righteousness', but as with too much of a good thing, it is not healthy if unchecked.

In our consumer society of disposable goods, salvation has become one more commodity to be played with for a while and then shelved. We have it, we own it, now let's move on to the next thing. At crisis points in life, desperate people attend evangelistic meetings or actually listen to a television preacher, are moved in their spirits, and take on Christianity. Most however do not know what they are getting involved in, much less what Jesus expects of a true follower. They 'use' Christianity for a while and then conveniently set it aside, the insurance policy and the emotional crutch are placed on the mantle.

Christians abound, but disciples of Jesus are few and far between. Becoming a Christian is free of charge, but there is a cost attached to becoming a disciple.

Lord Jesus, you suffered for me – what am I suffering for you?

Corrie Ten Boom (1892-1983)
Nazi-concentration camp survivor

A man asked Jesus what he must do to inherit eternal life. Jesus said, "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me." At this the man's face fell. He went away sad, because he had great wealth. The cost of discipleship involves being willing to renounce all other loyalties in preference to Jesus Christ.

W.A. Henrichsen, in Disciples Are Made, Not Born, lists nine characteristics of a disciple,

1. Her objective in life is God's objective, according to Scripture.
2. She is willing to pay any price, renounce any loyalty, in preference to Jesus Christ.
3. She has a love for the Word of God.
4. She has a servant heart.
5. She puts no confidence in her own abilities.
6. She does not have an independent spirit.
7. She has a love for people.
8. She does not allow herself to become entrapped in bitterness.
9. She has learned to discipline her life.

An outgoing young man with many friends and family one day applied for mission service. He accepted fully that in going overseas he might not have the comforts and opportunities of home, he was willing even to give up his life for Christ if necessary. He was a committed disciple of Jesus. After years on the mission field, however, he returned home to find that friends and family had

moved on in their lives. They had changed, he could not relate, and so he found himself alone. His friends were gone. This was an unexpected cost. Often the greatest cost of discipleship is not what we expect. The social or emotional pain can be great. And Jesus doesn't take the pain away. Rather he said, "Anyone who does not carry his cross and follow me cannot be my disciple."

Those who take the name of Christ can be divided into three groups: those who are Christians in name only, those who want to be good Christians but find themselves always defeated in their spiritual lives, and those who have paid the cost of discipleship. We think that it must be possible to get without giving, to be first without really being last, to live without really dying. But there is no short cut in following Jesus.

When the Spanish explorer Cortez arrived in the New World in 1519 to conquer Mexico, he set fire to all 11 of his fleet of ships. His men stood on the shore and watched as their only means of retreat slowly sank into the harbour all in flames. A disciple of Jesus is one who destroys all means of retreat. He has counted the cost and is willing to pay it. No regrets, no self-pity, and no retreat.

Not willing to pay the cost? Jesus himself suggested then that you go to the devil and seek a truce. (Luke 14: 25-33)

THE REWARDS

I won't forget the smile on the face of that Salvation Army officer who told me "it wer's all worth it." There is joy in following Jesus! Happiness as unending bliss is not ours to know this side of heaven but joy as a state of spiritual grace certainly is. Joy comes from deep within, irrelevant of our circumstances, be they unpleasant or good.

Chosen to be a Soldier, The Salvation Army's orders for its soldiers, suggests that 'Infectious Joy' is a mark of true Salvationism. "Salvationists are sure that they will glorify their Lord by living as rejoicing Christians. The world has gloom and sadness enough of its own. The joy of the Lord is the strength of the Army spirit."

We need to remember that God is calling us to discipleship for our sake, not for his. Too often we think that he has set all these requirements before us because it is somehow something that he needs. Rather, it is all for us. Without discipleship, God knows that we will self-destruct. God wants to change us into something beautiful, something better. He has our interests in mind. He wants what is best for us, for our sake. Discipleship is for our benefit.

Our reward includes being given a chance to give our lives to significance rather than mediocrity. Today on the television, Palestinian youth are throwing rocks at Israeli tanks. Many of them are dying daily as they attempt the

impossible. Why? They believe in something greater than themselves. They are not giving their lives to mediocrity but to what they believe is significant. Compare this to the industrialized world, where boredom leads to despair, because people are just sick and tired of having all their wants supplied and none of their needs. There is joy in finding significance and this is a reward given to those who find meaning in following Christ.

Jesus said, "What good is it for a man to gain the whole world, and yet lose or forfeit his very self." Recently my wife and I watched a documentary on the stars of film history, dating back to the days of black and whites. There were pictures of how these actors were idolized and enjoyed success. They put their names to be remembered forever in stone stars on Hollywood Boulevard. Yet as the documentary went through the list of famous names, I didn't know a single one. These people have passed from history and we can predict that within another generation they will be forgotten entirely. No one knows them, and soon, who will care?

Do you want to know joy? It is rising each morning knowing that I am a member of the family of Christ and engaged in the greatest story in history. There is joy knowing that I am not working for wealth or fame or a bigger house, which will all pass away and be forgotten, but working for something that will be worthy of mention in a thousand years, a million years, even forever.

Another reward to the faithful disciple is the divine blessing of our gifts and talents. God takes our puny gifts from us, combines them with his unlimited resources, and returns them to us. Jesus calls us to surrender all that we have to him so that he can use them in ways we could have never imagined. We have numerous opportunities of serving others, bringing people to Christ, and helping to extend the Kingdom of God.

We have witnessed the salvation of God in our lives, and for us who are the worst of sinners, we remember this truth with gratitude and thanksgiving. That, if nothing else, should put a smile on the face of the grumpiest soldier of Jesus!

Teresa of Avila, who founded the 'barefoot' Carmelites in the 16th century, was always known for her joy and laughter although she was very serious about her faith. She wrote this simple prayer,

*From silly devotions and from sour-faced saints, good
Lord, deliver us.*

Perhaps we should add this prayer to our liturgy! Let there be no sour-faced saints among us, let us rejoice in the Lord!

Let there be no mistaking it, there is a cost to following Jesus. And let it be known that the cost is a bargain; it's all worth it. There is reason to smile.

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Commissioner Harris is a former leader of The Salvation Army in Canada and New Zealand.

Retirement

Wesley Harris

Lord, here I am, an officer, retired
But still 'reporting for duty',
Anxious to do and be what *you* desire.
Official constraints are removed
But an inner compulsion remains.
I'm 'stripped for action',
Free and available for service
In new and different ways.
There's much I miss:
The stimulus of certain personal contacts,
The open doors to service
I've known for years.
But compensations come from your good hand
And I am grateful.
Soldiers need not retire
So I too will fight -
On your battlefield and in your strength -
To the very end!

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Commissioner S.L. Brengle (1860-1936), of The Salvation Army, authored nine books and preached throughout the world on the subject of holiness.

SHOUTING

Samuel Logan Brengle

Nothing is more completely hidden from wise and prudent folk than the blessed fact that there is a secret spring of power and victory in shouting and praising God.

The devil often throws a spell over people which can be broken in no other way. Many an honest, seeking soul, who might step forth into perfect and perpetual liberty if he would only dare to look the devil in the eye and shout "Glory to God!" goes mourning all his days under this spell. Frequently whole congregations will be under it. There will be a vacant or a listless or a restless look in their eyes. There is no attention, no expectation. A stifling stillness and the serenity of "death" settles upon them. But let a Spirit-baptized man, with a weight of glory in his soul, bless the Lord, and the spell will be broken. Every man there will come to his senses, will wake up, will remember where he is, and will begin to expect something to happen.

Shouting and praising God is to salvation what flame is to fire. You may have a very hot and useful fire without a blaze, but not till it bursts forth into flame does it become irresistible and sweep everything before it. So people may be very good and have a measure of salvation, but it is not until they become so full of the Holy Ghost that they are likely to burst forth in praises to their glorious God at any hour of the day or night, both in private and public, that their salvation becomes irresistibly catching.

The shouting of some people is as terrible as the noise of an empty wagon rolling over cobble stones; it is like the firing of blank cartridges. It is all noise. Their religion consists in making a racket. But there are others who wait on God in secret places, who seek His face with their whole hearts, who groan in prayer with unutterable longing to know God in all His fullness and to see His kingdom come with power; who plead the promises, who search the word of God and meditate on it day and night, until they are full of the great truth and truths of God, and faith is made

perfect. Then the Holy Ghost comes pressing down on them with an eternal weight of glory that compels praise, and when they shout it takes effect. Every cartridge is loaded, and at times their shouting will be like the boom of a big gun, and will have the speed and power of a cannon-ball.

An old friend of mine in Vermont once remarked, that "when he went into a store or railway station, he found the place full of devils, and the atmosphere choked his soul till he shouted; then every devil hied himself away, the atmosphere was purified, and he had possession of the place, and could say and do what he pleased." The Marechale once wrote: "Nothing fills all Hell with dismay like a reckless, dare-devil shouting faith." Nothing can stand before a man with a genuine shout in his soul. Earth and Hell flee before him, and all Heaven throngs about him to help him fight his battles.

When Joshua's armies shouted, the walls of Jericho "fell down flat" before them. When Jehoshaphat's people "began to sing and praise, the Lord set ambushments against Ammon, Moab, and Mount Seir, and they were smitten." When Paul and Silas, with bruised and bleeding backs, in the inner dungeon of that horrible Philippian jail, at midnight, "prayed and sang praises unto God," the Lord sent an earthquake, shook the foundations of the prison, loosed the prisoners, and converted the jailer and all his family. And there is no conceivable difficulty that will not vanish before the man who prays and praises God.

When Billy Bray wanted bread, he prayed and shouted, to give the devil to understand that he felt under no obligation to him, but had perfect confidence in his Heavenly Father. When Dr. Cullis, of Boston, had not a penny in his treasury, and heavy obligations rested upon him, and he knew not how he could buy food for the patients in his home for consumptives, he would go into his office and read the Bible and pray and walk the floor, praising God and telling Him he would trust, and money would roll in from the ends of the earth. Victory always comes where a man, having poured Out his heart in prayer, dares to trust God and express his faith in praise.

Shouting is the final and highest expression of faith made perfect in its various stages. When a sinner comes to God in hearty repentance and surrender, and, throwing himself fully on the mercy of God, looks to Jesus only for salvation, and by faith fully and fearlessly grasps the blessing of justification, the first expression of that faith will be one of confidence and praise. No doubt, there are many who claim justification who never praise God; but either they are deceived, or their faith is weak and mixed with doubt and fear. When it is perfect, praise will be spontaneous.

And when this justified man comes to see the holiness of God, and the exceeding breadth of His commandment, and the absolute claim of God upon every power of his being, and realizes the remaining selfishness and earthiness of his heart; when he, after many failures to purify himself, and inward questionings of soul, and debates of conscience, and haltings of faith, comes to God to be made holy through the precious Blood and the baptism of the Holy Ghost and of fire, the final expression of the faith that resolutely and perfectly grasps the blessing will not be prayer, but praise and hallelujahs.

And when this saved and sanctified man, seeing the woes of a lost world and feeling the holy passion of Jesus working mightily in Him, goes forth to war with "principalities, and powers, and the rulers of the darkness of this world, and wicked spirits in heavenly places," in order to rescue the slaves of sin and Hell, after weeping and agonizing in prayer to God for an outpouring of the Spirit, and after preaching to, and teaching men, and pleading with them to yield utterly to God, and after many fastings and trials and conflicts, in which faith and patience for other men are made perfect and victorious, prayer will be transformed into praise, and weeping into shouting, and apparent defeat into overwhelming victory!

Where there is victory, there is shouting, and where there is no shouting, faith and patience are either in retreat, or are engaged in conflict, the issue of which for the time being seems uncertain. But:

Oh, for a faith that will not shrink

Though pressed by every foe,

That will not tremble on the brink

Of any earthly woe.

Faith, mighty faith, the promise sees,

And looks to that alone,

Laughs at impossibilities,

And cries, "It shall be done!"

And what is true in individual experience is revealed to be true of the Church in its final triumph. For after the long ages of stress and conflict and patient waiting and fiery trial; after the ceaseless intercessions of Jesus, and the unutterable groaning of the Spirit in the hearts of believers, the Church shall finally come to perfect faith and patience and unity of

love, according to the prayer of Jesus in John xvli., and then "The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God" (I Thess. iv. 16), and seeming defeat shall be turned into eternal victory.

But let no one hastily conclude that he should not shout and praise God unless he feels a mighty wave of triumph rushing through his soul. Paul says, "We know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). But if a man refused to pray till he felt this tremendous pleading of the Spirit in his heart, which John Fletcher said is "like a God wrestling with a God," he would never pray at all. We must stir up the gift of prayer that is within us, we must exercise ourselves in prayer until our souls sweat, and then we shall realize the mighty energy of the Holy Ghost interceding within us. We must never forget that "the spirit of the prophets is subject unto the prophets." Just so we must stir up and exercise the gift of praise within us.

We must put our will into it. When Habakkuk the prophet had lost everything, and was surrounded with utter desolation, he shouted: "Yet I will rejoice in the Lord, and joy in the God of my salvation!" We are workers together with God, and if we will praise Him, He will see to it that we have something for which to praise Him. We often hear of Daniel praying three times a day, but we pass over the fact that at the same time "he gave thanks," which is a kind of praise. David says: "Seven times a day do I praise Thee." Over and over, again and again, we are exhorted and commanded to praise God and shout aloud and rejoice evermore. But if, through fear or shame, men will not rejoice, they need not be surprised that they have no joy and no sweeping victories.

But if they will get alone with God in their own hearts-note, alone with God, alone with God in their own hearts; there is the place to get alone with God, and a shout is nothing more or less than an expression of joy at finding God in our hearts -- and will praise Him for His wonderful works, praise Him because He is worthy of praise, praise Him whether they feel like it or not, praise Him in the darkness as well as the light, praise Him in seasons of fierce conflict as well as in moments of victory; they will soon be able to shout aloud for joy. And their joy no man will be able to take from them, but God will make them to drink of the river of His pleasures, and He Himself will be their "exceeding joy."

Many a soul, in fierce temptation and hellish darkness, has poured out his heart in prayer and then sunk back in despair, who, if he had only closed his prayer with thanks, and dared in the name of God to shout, would have filled Hell with confusion, and won a victory that would have struck all the harps of Heaven and made the angels shout with glee. Many a prayer

meeting has failed at the shouting point. Songs were sung, testimonies had been given, the Bible had been read and explained, sinners had been warned and entreated, prayers had been poured forth to God, but no one wrestled through to the point where he could and would intelligently praise God for victory, and, so far as could be seen, the battle was lost for want of a shout.

From the moment we are born of God, straight through our pilgrim journey, up to the moment of open vision, where we are for ever glorified and see Jesus as He is, we have a right to rejoice, and we ought to do it. It is our highest privilege and our most solemn duty. And if we do it not, I think it must fill the angels with confusion, and the fiends of the bottomless pit with a kind of hideous joy. We ought to do it, for this is almost the only thing we do on earth that we shall not cease to do in Heaven. Weeping and fasting and watching and praying and self-denying and cross-bearing and conflict with Hell will cease; but praise to God, and hallelujahs "unto Him that loved us and washed us from our sins in His own Blood, and made us kings and priests unto God and His Father," shall ring through Heaven eternally. Blessed be God and the Lamb for evermore! Amen.

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Sergei is currently the Corps Sergeant-Major for Pastoral Care at the Nevsky Corps in St. Petersburg, Russia. In 1991, as a university music student, Sergei joined The Salvation Army in what was then the Leningrad Central Corps, during the first year of the re-opening of the work in Russia.

A STRIKE ON THE SIDE

Sergei Juravlev

(Translated from the Russian original by S. Sidorova and A. Norton)

The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance.

Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. "Quick, get up!" he said, and the chains fell off Peter's wrists.

Acts 12:6-7

These verses suddenly leapt into my heart one day on my way to the office. It unearthed a certain truth about the Church that may be particularly applicable at this time to The Salvation Army.

Many Salvationists will agree that the Army stands at a crossroads. General William Booth's fears for our Movement have been realised. Booth wrote in the beginning of the last century: "The main danger which will threaten the twentieth century will be religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without sanctification, politics without God, and heaven without hell". Today we are experiencing the fulfillment of Booth's prophecy. Normally, God waits and does not quickly send judgment on his people, giving us time to repent (i.e. His mercy triumphs over His judgment, James 2:13).

THE PROBLEM OF LEADERSHIP

In Acts 12, Herod can be thought of as a picture of human authority that stands against divine authority, seeking to destroy the Church, leaving it without leaders. He has even achieved a certain degree of success in this area in that, in some places, human authority and control have deprived the Army of real leadership just as Herod tried to remove the leadership of the early church, starting with James (v.2). We know that the head of the Church is Christ. We need to hear His voice when making important decisions. This is especially true for the

leadership of the Church. Sometimes I get the impression that today's "Herod" is trying to deprive us of true leadership, tempting us to lower our standards.

Some officers feel pressure from above to achieve results above all else. However, attention is not always paid to the question of how these results are reached. Sooner or later this can lead to compromises with one's conscience. There are Salvationists like this who adapt themselves to the system and, by putting results into numbers, may even appear to be successful. But you can imagine what will become of such a corps after a number of years. Either it will become a "parasite corps", draining Army finances, or it will cease to exist. There are some examples of this happening.

In some cases, officers are expected to carry burdens that are too heavy for them. They are responsible for several ministries or programs at the same time. Practically all the responsibility for the corps rests on their shoulders. People expect the officers to be able to do everything, or at least to be ready to do everything. In some corps the officer is perceived as someone who has all the spiritual gifts. If the officer's motives are impure, she is vulnerable to a negative spirit of authority and control. But even sincere servants of the Lord sometimes try to do more than God expects from them. Officers also carry human burdens that rob God's soldier of the joy of the Lord and bind their ministry. This can also at times affect their family relationships. Jesus said that His burden is easy (Matthew 11:30) but this doesn't mean that He lowers the standards of Christian living. This only means that He HIMSELF is bearing this burden with us.

Today more than ever it is necessary for our leaders to clearly hear the voice of our Commander-in-Chief in order to make wise and strategically important decisions. Sometimes these will look stupid from the human point of view. But does that matter? The early Army was perceived by the world as foolish, but it was soon apparent that Salvationists in those days were more concerned with being wise in God's eyes than in the eyes of the world. Can the same be said of us today with our good reputation and many social activities?

This reminds me of the story of an elderly priest who was counting the Sunday offering with his young assistant. The elder priest remarked, "Look at this mountain of money. If I was the Apostle Peter I could not say today, 'Silver and gold have I none.'" The younger priest responded, "You are right, but then you could also could not say, 'In the name of Jesus Christ of Nazareth, rise up and walk!'" Are we ready today to give up all that the Army owns, and start again from the beginning, with the same passion in our hearts as William Booth, to "go for souls, and go for the worst"?

OUR WEAPON

It bothers me when I hear empty religious words. One such word is 'prayer'. So many times I've heard people say, "We have to pray and work", or "The Salvation Army has two wings - a spiritual work and a social one", or "Let's pray for God's blessings upon our work" (i.e. the work we've already planned and implemented ourselves). When Peter got into trouble the only thing the early Church did was pray – that was their work! The Scripture says, "...the church was earnestly praying to God for him" (Acts 12:5). Today God is revealing to His Church many things about the importance of prayer. All around the world prayer movements are arising. We have to understand that prayer is one of the most important (if not the most important) priorities in ministry. Prayer requires the same amount of work (if not more work) as any other type of Christian service. There is only one thing in Scripture that we are told to do continually; that is to pray (Luke 18:1).

The Salvation Army, like Peter, is God's mighty warrior filled with great potential. But today the Army, like Peter, is imprisoned and shackled. These shackles may be money, material possessions, comfort, human rights, pride etc. Each of us must take a look at ourselves and see if there are shackles on our neck and arms, and what kind. I think it is significant that the enemy's soldiers are watching over God's warriors. Satan often uses earthly rulers to imprison the Church. He often infiltrates the church with his soldiers who, when they have gained a certain authority, take the church captive. They neutralize God's true soldiers and paralyse the growth of God's Kingdom. Paul wrote to the church in Thessalonica: "Finally, brothers, pray for us... that we may be delivered from wicked and evil men, for not everyone has faith. " (2 Thessalonians:3:1,2). If Paul had such a problem, how much more does it affect us today?

ANGELS ARE WAITING

In answer to the earnest prayers of the church God sent an angel to set Peter free. It seems to me that God has his angels ready, waiting for the church to start praying. Then they will come and awaken the true leaders. The word angel means "messenger". Anybody could be an angel. Maybe you even know such angels. It is possible that one has come to you, struck you on the side, and said: "Hurry! Get up!" (v.7). Maybe someone inspired you and awakened you with his/her example, sermon or testimony. Often angels have to strike us on the side to get us to wake up. The Lord can use any means to do this.

I wonder if some Salvationists have developed a kind of 'allergy' to repeated altar calls that appear to serve statistics rather than God's plans. I think the devil has used this to put us to sleep and make us spiritually unreceptive so that we have become incapable of hearing a TRUE call from God. May God send his angels to forcefully "strike us on the side" and wake us up from our spiritual sleep.

Some may ask: *"But how can I stand up and serve freely if my leaders themselves seem to be spiritually asleep? What can I do if my leaders are against the good things I want to do? If they control all the work of the corps and dictate their own conditions?"* We see in our Scripture passage that Peter slipped away between them without them noticing. If God has revealed to you that your Corps is bound, if an angel is striking your side, just follow him. Listen to the Lord and He will lead you so that no one can resist you. "If God is for us who can be against us?"

THE QUESTION OF LOYALTY

If someone accuses me of being disloyal to the Army, God knows that my heart grieves when I see the condition we find ourselves in. I am sure that a turning point has come for the Army. We have to decide if we will march in step with God. Are we ready to change so that we do not become just another human institution? Or are we so accustomed to our comfortable position in the world, so pleased to brag that we work in more than 100 countries, that we are already unable to stand up and "follow the angel"? Let us, like Peter, realise WHAT is happening with us and WHERE the angel is leading us, before it's too late.

CONCLUSION

I invite you to meditate on this passage. Think about what God wants to say to you personally. I just want to add that we need to mobilize ourselves to prayer. EARNEST prayer - with groaning, shouting and weeping, if necessary. We need to allow the Holy Spirit to judge us "so that we will not be condemned with the world" (1 Corinthians 11:32). We need to repent of our worldly spirits and inability to take compassion on the perishing world because of our pride. Together with the church at Laodicea we need to realize our lukewarmness, nakedness, insignificance, and weakness.

"So be earnest and repent" (Revelation 3:19).

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Commissioner Harris is a retired 'active' Salvation Army Officer living in Australia.

TRADITION AND INNOVATION

Wesley Harris

The Salvation Army began with a happy mixture of tradition and innovation. There was an acceptance of traditions of Christian faith and conduct going back to the early Church. There were also some traditions from the particular church background which appealed to the Booths such as the practice of inviting people to kneel at the mourners' bench or penitents' form as in Methodist camp meetings. But with the traditions there were innovations, not the least being a willingness to take on quasi-military structures in order to further the essential mission.

American writer George Weigel contends that 'tradition which in its Latin root (*traditio*) means handing on begins not with human invention but inside the very life of God, the Holy Trinity...Tradition and innovation (are) the table and the dynamic in the Church'.

Tradition is the offspring of history and while in earlier times Salvationists were sometimes too busy making history to record it adequately we are now more aware of the value of our historical heritage. General Frederick Coutts wrote,

History is to a community what memory is to an individual. Without a memory I would be an 'unperson' unable to say whence I came or whither I was bound. History enables a community - whether an entire nation or a section of a nation - to place itself in relation to its own past, its present opportunities and the future prospects.

Devoid of a sense of history the Army could suffer from a kind of corporate Alzheimer's disease and be unsure about its identity, confused about its role and largely ineffective. Traditions are important for our continuing life and self-awareness; without them we will hardly know what we are or where we are going. If tradition can be a dead hand it can also be a guiding hand.

(In a corps or headquarters situation we may sometimes be impatient with those who say, "We have always done it this way" but it may be even worse when changes in personnel have been so frequent that there is little corporate memory and no-one to point to precedents which should be noted!)

Wisdom was not born with our generation and all who went before us were certainly not fools. (If we get as many runs on the board as some of them did we may have reason to be grateful!) Much that obtained in the past will obtain in the present. Not all old methods are broken tools to be cast aside. Some things are timely because they are timeless and to regard anything traditional as necessarily useless would be plainly silly. Yet, while appreciating the value of tradition, we should also recognise the danger of being petrified in the patterns of the past. To quote George Weigel again, "Tradition, the living faith of the dead, must always be distinguished from traditionalism, the dead faith of the living".

James Russell Lowell wrote,

New occasions teach new duties

Time makes ancient good uncouth;

They must upward still and onward,

Who would keep abreast of truth.

Paradoxically, the Army tradition is to be innovative. To be really 'Army' is to dare to be different sometimes. I remember when I was a young officer at a small south London corps a procession with fiery torches was organised through the darkened streets as a prelude to an evangelical campaign. An urchin boy said to me, "The thing I like about the Army is that you never know what is going to happen next!" Half a century later that could still be said in many places where there is a willingness to do *anything* in order to win people for Christ.

In New Zealand recently I saw a corps hall dubbed '*the Shed*' which had on its outside wall a huge, well-painted mural depicting the various activities of the corps - sport, counselling, children's meetings and so on. The idea was to make the place appear jolly and 'user friendly' and on enquiry I found that new people were being attracted and were getting saved which was what mattered.

Of course, what may be appropriate in one situation may not be advisable in another, but an openness to new approaches is needed everywhere. If we don't innovate we are likely to enervate. William Booth is credited with the saying, "There should be continuity of principle but adaptation of method". It is certainly a good maxim to bear in mind.

As an Army we began with a happy blend of the traditional and the innovative. Our forebears used the great hymns of the Church *and* they adapted some of the pop songs of the day. They were too smart to do otherwise. Breadth of expression may still be needed today. Take the sometimes contentious issue of the Army song book versus the use of projected 'Scripture choruses'. Christian toleration might indicate a judicious blend of the ancient and modern. But I have known cases where there has been a threatened walk-out by older comrades if any chorus not in the song book was used and other places where people have been denied *any* of the Army songs which have been their means of grace through the years.

There must be more than one contemporary application of the saying of Jesus, "Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old" (Matthew 13.52).

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