

The Journal of Aggressive Christianity

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Richard Munn

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**This is an expansion of an older paper called On Primitive Salvationism,
and is a work in further process of research...**

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ONE IN CHRIST

**“There is neither Jew nor Greek, slave nor free,
male nor female, for you are all one in Christ
Jesus.” Galatians 3:28**

The cosmopolitan gospel is wonderful.

The colors, features, sounds and smells that are different from our world can radiate Christ. These combine to exalt Christ with ever-intriguing mystery. The beauty is even more radiant when hostile cultures are reconciled in Christ. The international gospel means we can love another world from our own neighborhood.

The casteless gospel is wonderful.

The executive officer, welfare recipient, middle manager and blue-collar worker can radiate Christ. This desegregation expresses Christ with provocative tension. The richness is even more bountiful when hostile classes are reconciled in Christ.

The classless gospel means we can exchange with both rich and poor.

The emancipated gospel is wonderful.

The deaconess, monk, sister and father can radiate Christ. These complement each other to express Christ with human perfection. The wholeness is even more rejuvenating when gender hostilities are reconciled in Christ. The liberated gospel means we see male and female in Christ.

Lord Jesus, help me to see daily that through other people I am made whole in you. The different, the dissimilar and the unlikely are all made in your image. Liberate me from a bland and narrow world.

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JAC is pleased, in this issue, to feature an exclusive interview with the USA Western Territory Commander, Commissioner David Edwards.

JAC: Please tell us a little about your conversion.

DE: I started going to The Salvation Army about the age of seven or eight. I began attending Sunday School at the nearby corps when we went to live with the aunt of my mother. Like most of us who have grown up in The Salvation Army, I also went through the process of responding to Decision Sunday invitations, becoming a Junior Soldier, Senior Soldier, Corps Cadet, bandsman, Songster etc. I grew up a Christian, in a Christian home, under the influence of a good Christian woman. While I cannot speak about conversion in the same way that someone else can who may not have been exposed to such influences, I did come to a point where I recognised the need for a personal commitment to Christ and to the life of discipleship to which He calls. I was in my teens when I did that.

It was following that act of commitment that I first became aware of God's call to ministry as an officer of The Salvation Army.

JAC: Please tell us a little about your sanctification.

DE: For me the experience of sanctification is part of a process. Looking back I believe that it began when I made that commitment as a teenager to Christ. It was then I remember asking forgiveness for sin and seeking the indwelling of God's Holy Spirit to keep me pure and free from sin. I would however point to a specific time in my relationship with God when there was a definite awareness of the Holy Spirit's complete infilling of my entire being. That time is closely associated with a crisis that I experienced during the early years of my Officership. That crisis was resolved with the recognition of the need for complete surrender of my will and my complete submission to God's will and direction for my life. This is an ongoing experience and requires a daily renewal of that commitment.

JAC: What are the greatest challenges of your current appointment?

DE: There are challenges that are quite specific to my current appointment. They are definitely different to anything else that I have experienced in previous appointments. The greatest challenge in this one however is just the same as the challenge that I have faced in other appointments and that is the challenge to live up to the leadership expectations of those you lead and of those to whom you are accountable. Without a daily reliance on God for His help and direction I seriously question whether anyone in leadership today would be able to survive such a challenge

JAC: What books have had the greatest impact on you over the years? Why?

DE: Much of the reading that I have done over the years have related to my own Spiritual growth and development of leadership skills. Off the top of my head I would list such books as "The Celebration of Discipline" and "Prayer" by Richard Foster, "Seven Habits of Highly effective people" by Stephen Covey. Of course I would put at the very top my love for the Scriptures. I have made the reading of the Scriptures a daily habit. I highly recommend it. No one could read the scriptures and remain the same. There is something new every morning to learn from a daily reading of the Word.

JAC: Who are your heroes? Why?

DE: I am not sure about this idea of Heroes and Hero worship. I like to speak of people whom I admire greatly or of persons who might have had some influence on my life. If by heroes you are referring to people I admire greatly I would mention:

From The Salvation Army - William and Catherine Booth, my reason should be obvious. General Edward J. Higgins I admire him for his outstanding leadership skills. He displayed the highest level of personal integrity and tremendous courage during some of the most difficult times in Army History.

Others not Salvation Army- Nelson Mandela here again I admire him for his courage and integrity. Dr. Billy Graham. Here again Integrity of Character figures highly in my admiration as well as his more than fifty years of Faithfulness to the preaching of the Gospel.

JAC: What is the most significant part of your ministry today?

DE: I have been fortunate over the years that I have been an officer to find myself in positions of Leadership. In that time I have come to regard the role, not the positions so much, in terms of ministry. The most significant part of one's ministry as leader has to do with the people God has entrusted to one's care. One 's success or failure as a leader will depend on how well one handles this sacred trust. It is my prayer that when the time comes for me to give an account before God's throne for my stewardship in this area that I would hear "well done."

JAC: What are your dreams and burdens for The Salvation Army?

DE: An Army that continues to be Mission-driven. An Army whose leaders at all levels continue to rely heavily on God for his help and support in accomplishing His will in the world. More people being won to Christ through the ministry of this Army around the world. More people offering for full time ministry as officers of the Salvation Army. An Army that continues to reach out with care and concern for all whom they serve in every community where we exist. In other words, I dream of an Army that will daily and with God's grace become more effective in what it does, because we know and believe that what we are is what God would have us be.

JAC: What is God teaching you these days?

DE: One is never quite sure of God's intentions. All that one can be sure of is that His intentions towards us are always for the best I know what it is I am learning these days and that is how to praise and thank God for everything, how not to be anxious for anything but by prayer and thanksgiving to make my requests known to God (Philippians 4:6)

JAC: Can you tell us of any memorable preaching you have heard, and what made it outstanding?

DE: Dr. Bernice King and General John Gowans during the International Memorial Congress. General John Gowans throughout this event and on every occasion that he spoke communicated both in word and Action what it was that He believed that God was calling on the "Army next" to be and do over the next millennium. Dr. Bernice King, like her late father, is obviously a gifted communicator. Her challenge to Salvationists to accept the anointing from the Lord to be his special people in the world was one to which Salvationists from all around the world responded in large numbers. It was by and large the largest response to Altar that we witnessed during the Congress.

JAC: What is your most memorable spiritual experience?

DE: Coming under the complete control of the Holy Spirit. This occurred at the end of a long period of rebelliousness in the early years of my officership. Briefly put I had to make up my mind whether or not I wanted to continue doing what God had called me to do and to be. I only recognized it for what it was - a spiritual problem, when I finally said "yes! This is it.". It was only then that I recognized that my rebellious behaviour was symptomatic of my refusal to completely surrender to the will of God. It was only after I said, "yes" that I realize then that I was surrendering to the complete control of the Holy Spirit. Suddenly everything fell into place I confess that I still have questions now and then. But I know for sure whose I am and who is in full control of my life and that is a good thing to know and a good feeling to have.

JAC: You are currently leading your territory through a visioning process. Please tell us a little about that, the purposes of the exercise, and some of the challenges inherent in it.

DE: Vision2000 and beyond... recapturing the vision and restoring the passion is the result of a grass root effort that sought to involve every officer and soldier of the territory in finding out God's vision of what he wants His Salvation Army. It took about two years to get done, during which time the Corps and other program units were asked to work at developing a statement that reflected the vision they had for their own community. This was later shared with the group, known as the Guiding Coalition, that was charged with the task of pulling together a statement that would reflect the Vision for the Territory. This approach presented some challenges in that it was different to what we are accustomed. The usual approach has been for those at the Top to determine the Vision without any input from those who are expected to make it come alive. It does require a shift in thinking for those who have been accustomed to Command and control to thinking in terms of facilitation. For some it is still a bit confusing, but for the most part people have taken ownership of the vision and are striving to make it come alive just where they are.

JAC: You have served in several countries and commands. How has this breadth of experienced affected you as a soldier?

DE: In addition to the Caribbean, my wife and I have been privileged to serve in the United States and on IHQ. London England. We have served as corps officers, in the social services, in various appointments on DHQ and THQ both in the Caribbean and in the USA. We have served on IHQ first as the Under secretary, then later as the International Secretary for the Americas and the Caribbean. We have seen the Army at its best,. We have seen it when things have been most difficult But there is still a lot more to see and experience. This experience has helped us to be much more open and accepting of other people and their cultures. We have an appreciation for the world needs of the Army. We are very adaptable and are content with what we have and who we are at any given point in time .It has been a good life, we have done some good things and met some wonderful people. I believe that we are better people because of this experience.

JAC: Soldiers in your home territory seems much more familiar with all the gifts of the Spirit in their warfare. How can soldiers from elsewhere learn from their experience to become more effective?

DE: I do not know that I fully agree with your observations about the soldiers in the Caribbean being much more familiar with all the gifts of the Spirit in their warfare. I think that some of us tend to be much more demonstrative in our approach to worship than others are inclined to be. It is possible too that living in less affluent circumstances does make a difference in your approach to matters of faith. But having lived and worked in other societies and cultures and having observed the soldiers elsewhere I believe that the soldiers elsewhere are just as familiar or just as effective . There has to be a deep burning desire after God and things of His Spirit. We must want to be like Jesus. Prayer and the study of God's Word must be at the heart of our relationship with God . That is true for Caribbean Soldiers as it is for Soldiers in the Western Territory of the USA. As it is for soldiers in the most remote parts of Canada.

JAC: What advice do you have for younger soldiers who are wanting to optimize their impact for Jesus?

DE: Turn your life completely over to Christ. Try and discover as early as you can what it is God wants you to do with your life and do it. Make yourself available for Service. If He calls you to full time service as officers of the Salvation Army Be positive in your response. The Salvation Army needs officers.

IN DARKEST AMBIGUITY AND THE WAY OUT

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I hold in my hands the work of a prophet and visionary. Its intricate foldout captivates me. Its dedication to its author's wife brings a tear to the surface. Its preface and chapters arrest my heart and head with images of darkest despair and the frightening audacity of a prophet's hope.

More than any other, this work is responsible for the Army of 2001. In the territory where I serve as an officer of just eight weeks, that Army is variously in the first war cries of glorious victory and the last, tragic sputters of defeat. Any Salvationist with a heart for the Army's future will want to know why that Army has, in places, struggled and declined. An answer to that question must examine the impact of William Booth's visionary text, 'In Darkest England and The Way Out', on the Army's mission. I offer this analysis to those comrades, reflective as it is of my own relentless search for authentic Salvationism.

The Salvation Army's missiological framework to October 1890

"Angelos, I think it would have been much better if The General had left Socialism alone. I don't like his sort. However, if he can make Christianity and Socialism fit, I shall pronounce him the finest genius of the age."

A devil, Diabolos, in conversation with an angel, Angelos [Pearson, 1891]

Later to become The Salvation Army, The Christian Mission was founded in 1865 with the single objective of saving souls. Booth's targeting of the poor with this objective can be traced back to his indignance at their absence from the churches, which he had noted as far back as 1846 [Collier, 1968:24]. The Mission's energies were fully consumed by evangelism

until after The Salvation Army was founded in 1878. It began to dawn on some in Booth's Army that preaching was ineffective unless the physical needs of the poor were attended to [Green, 1986:50]. Thus organised social relief began in diverse ways in several countries through the mid-1880s. The perceived importance of this aspect of the Army's mission increased in Booth's thinking. He established a social reform office to systematise the work, culminating in the publication of 'Darkest England and the Way Out' in October 1890. Booth had become deeply dissatisfied with existing efforts to relieve the needs of the poorest in society, whom he identified as the 'submerged tenth' of England's population, living in the cities with a living standard below that of even a London cab-horse [Booth, 1890:20-23]. After describing the intensely bleak and deprived conditions of the poor, Booth delineates a vast scheme aimed at eradicating the problem completely. Its core idea is the possibility of reformation of the whole person via three pragmatic stages. Booth's workers would reach out to the poor in the cities and address their immediate needs through the various enterprises of The City Colony. Some would be fully reformed here, but most would need the further opportunity of agricultural work in The Farm Colony. Emigration overseas to The Colony Across The Sea would cater for the huge numbers anticipated.

It should be noted that no other church or organisation had similar ambitions in mind. In chapter four, Booth is scathing about the efforts of every other agency: government, charities, prisons, trades unions and secular reformers. He exhibits a total disinterest in lobbying for governmental provision on the basis that social reform is possible only on the foundations of Christian faith [Booth, 1890:34-35].

Prior to publication of the scheme, the Army's missiological emphases were as follows:

- **Salvation** Soul winning as the prime objective
- **Social reform** Meeting the social needs of the poor as a means to conversion
- **The poor** Evangelising those neglected by the churches
- **The whosoever** Salvation and holiness for all
- **The world** The salvation of the whole world

The place of social reform as a means to conversion and moral regeneration is repeatedly affirmed in the book, exemplified in chapter five: *'I must assert in the most unqualified way that it is primarily and mainly for the sake of saving the soul that I seek the salvation of the body.'* [Booth, 1890:45]. By now, social reform is necessary: *'But what is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to*

keep themselves alive? You might as well give a tract to a shipwrecked sailor who is battling with the surf that... threatens to drown him.' [Booth, 1890:45]. However, Booth sows confusion by simultaneously describing a dual mission: spiritual and social salvation as a 'war on two fronts' [Green, 1986:72]: 'As Christ came to call not the saints but sinners to repentance, so the New Message of Temporal Salvation, of salvation from pinching poverty, from rags and misery, must be offered to all.' [Booth, 1890:36]. Booth applied his thinking by signing the Social Trust Deed on 30 January 1891, establishing the Field and Social departments that remain to this day. Although Green goes so far as to say that Booth's missiological framework was definitely dualistic [1986:53], a survey of Booth's writings including 'Darkest England and the Way Out' does not place him firmly in this category: social reform is more often understood as a means to save the soul¹, this being 'the only real, lasting method of doing him any good.' [Booth, 1890:45].

What did the scheme achieve in relation to the Army's mission?

"Diabolos, I advise you not to oppose General Booth's scheme, for it would be to labour in vain; the contents of that book will be practically carried out. The scheme is Christ-like, and it will surely succeed."

[Pearson, 1891]

In terms of social reform only, the scheme was a partial success². However, success may be properly defined only in relation to the Army's mission. Booth's assessment in the 1911 International Social Council (ISC) aligns with the emphases listed earlier:

- **Salvation** *'The first benefit I will mention is the Salvation of thousands of souls... The world has been further benefited by the removal of misery on such an extensive scale as had never even been dreamed of as possible... Think of the multitudes who, by our operations are daily saved from starvation, vice, crime, disease and death... The world has been further benefited by the knowledge of salvation throughout every part of the habitable globe.'* [Booth, 1911:20-21]
- **Social reform**
- **The poor**
- **The whosoever**
- **The world**

Clearly, the scheme had furthered the Army's mission. However, from the start, Booth feared that engaging his Army in social reform would detract from soul winning: *'But please read, mark and learn. There must be no neglect of Salvation Work pure and simple for Social operations.'* [Booth, 1890b:9]. His fear was realised: *'There has been a great lack of direct aim at the true goal of our Social Work... consequently the work, being superficial, has in some cases only had superficial and temporary results.'* [Booth, 1911:18]. William Beveridge's analysis of 1910 queries the regenerative achievements of the scheme. He identified, for example, that the sheer numbers of men being helped prevented the 'sustained individual influence' needed for permanent change [quoted in Gauntlett, 1990:30]. The vast scale of the undertaking was Booth's enormous risk: *'If the individual is merely helped from day to day, you would probably increase the evil with which you are attempting to deal.'* [Booth quoted in Gauntlett, 1990:30]. Furthermore, Booth's tendency to see social reform as legitimate *alongside* as well as *towards* soul winning (strongly reinforced by the departmental structure) arguably diluted the zeal for conversions. Certainly in the second ISC of 1921, Bramwell Booth urges his leaders to restore the correct emphasis: *'Again I say that a great danger is facing us... the dear old General did not start out merely to do charitable and philanthropic work... I ask you to rise up in the power of the Spirit, and let us make our Institutions what it was originally intended they should be.'* [Booth, General Bramwell, 1921:35-36]. In both the 1911 and 1921 Councils, each General feels the need to stress that the Social officer is as much interested in the soul as the Field officer is [Booth, 1911:53-77; Booth, General Bramwell, 1921:34-36]. The scheme proved a turning point in the Army's respectability, and this may have seduced officers into shaping their work for an admiring society³.

Conclusion

Could the Army's mission have been achieved without the scheme? The answer must be no, for reasons which have already been highlighted. Firstly, eternal salvation for the 'submerged tenth' was directly obstructed by temporal misery. That misery had to be removed as a means to salvation for 'the whosoever'. Secondly, it is hard to see how the salvation of the world could have been credibly envisaged without the suitably audacious scale of the scheme. Thirdly, no other church or organisation had the same objective. Only Booth's Army was mobilised for the immense task.

However, the scheme's flaws endangered the mission. Firstly, the implementation proved too ambitious and individuals received only superficial help. Secondly, Booth's missiological

ambiguity, together with his tendency to dualism, diverted his officers from their evangelistic focus. Thus arose the temptation to stoke the fires of respectability.

The scheme may therefore be celebrated, and its necessity to the mission affirmed. Nevertheless, the pivotal lesson of 'Darkest England' is that of the need for clarity of purpose and fidelity to our sacred calling⁴. While many variations on the theme are heard from the platform and read in mission statements, our quintessential passion is for soul winning. The one ambition of the authentic Salvationist is to move hearts from depravity to holiness. Notwithstanding his ambiguous presentation, a study of the Founder can draw no other conclusion.

Today's Army

The scope of this article does not permit a detailed evaluation of today's Army. I encourage the reader to make their own observations of the Army of their experience, and offer to that end the following comments in respect of our continued efforts in social services:

Where our mission has been described as twofold, and social service elevated to the status of core purpose, the seductive option of offering soup and soap without salvation has been legitimised and the importance of our social services magnified in the view of the public. There are territories where the Army is understood to be a charity first and a church/mission second, if at all. There are communities where it is assumed that a Salvationist on the doorstep is fundraising for social services, not sharing the gospel. There are Army centres where client-facing staff are not Christians, evangelism is restricted or forbidden by the funding body and clients come, are helped and go without hearing the gospel. In these places, ambiguity of purpose has led to the severing of our vital, evangelistic nerve.

To these situations may be applied the key insight from examining 'Darkest England'. It is surely this: the core purpose of providing social services is to facilitate the salvation and growth in holiness of the person in need. As with anything occupying the energies of officers and soldiers, their existence is justified and their effectiveness evaluated on these criteria alone. This is no legalistic rigidity, but an absolute driven by clarity of purpose, fidelity to our origins and sacred calling, and a consuming passion for the salvation of the lost.

An important article in 'All The World', 1889, entitled 'Salvation for Both Worlds', outlines the dualistic missiology described by Green. 'Darkest England and the Way Out' reinforces this idea on page 36. However, the book gives greater emphasis to the primacy of soul winning [Booth, 1980:preface, 45, 85, 104, 110, 218, 256, 284]. Other writings at this time and later reinforce this emphasis [examples include Booth, 1890b:9; 1894:8; 1911:56, 76; Sandall, 1953:xiv; The Salvation Army, 1914:62]. This missiology was communicated to the public through vivid images such as that on the front cover of 'The War Cry', 16 May 1891. A sword-wielding warrior astride his horse overcomes a beast with four heads. To kill the beast (sin), its heads must be cut off (social problems such as drunkenness, 'sweating' (cruelly cheap labour), poverty and crime).

In the academy of the East End slums, Booth pioneered a missiology that prefigured theological heavyweights of the following century: '*This is the origin of their task – as a community to confess Him... Jesus Christ is in totality and fullness the content of its task... The ministry of the community is essentially and in all forms and circumstances the declaration of the Gospel.*' [Barth, 1962:796-797, 844-845]; '*There exists, therefore, a Christian responsibility for secular institutions... the crucial point is that an interest in the conditions of the world is found only within the context of the whole proclamation of Christ.*' [Bonhoeffer, 1965:323].

2

Existing outreach in the City Colony was expanded and a successful Farm Colony operated in Hadleigh, Essex. Due to insufficient finances, the Colony Over The Sea was never properly commenced, although some emigration did occur. For further details beyond this essay's scope see Fairbank, 1983:149-156; Gauntlett, 1990:27-36.

3

The scheme's high profile brought public respectability where there had previously been antagonism, evidenced in reports and letters published in The War Cry during this period. The Chief of the Staff under Bramwell Booth, Commissioner Edward J. Higgins, deals with the attendant problems in his address to the 1921 ISC [Higgins, 1921:147].

4

The issue of clarity of purpose benefits from much greater experience than mine in Clifton, 1999:147-163.

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THE LESSON OF THE RICE CHRISTIANS

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Rice Christians have taught me an important lesson: it is not okay to be impoverished.

Rice Christians are converts to Christianity for worldly benefits, such as a supply of rice to Chinese converts. According to Brewer's Dictionary, it is the "profession of Christianity born of lucre, not faith."

And yes, we do have Rice Christians in our Russian Salvation Army. (Is there anywhere that doesn't?) Thankfully they are a small group and most either eventually leave us or become truly converted. Welcome to the reality of the mission field, New Delhi or New Jersey.

"People place their hopes in God, since the government is no longer involved in such matters." — Armenia

Sometimes the Rice Christians in my corps frustrate me. Sometimes I get downright angry. But in my heart I love them because I know that I too came to Christ with mixed motives, if not downright selfish ones.

Most of all I appreciate the Rice Christians because of the lessons they have taught me.

POVERTY is UNACCEPTABLE, a matter of injustice in the distribution of wealth.

Svetlana has no friends or family, outside her Salvation Army corps. She lives in a large Eastern European city. Forgive me for being jaded, but you watch television, you know the end of this story. At least she has a job. She waits café tables. She gets U.S. \$50 a month for putting up with crude conditions and rude customers. She has to pay forty of that for the unfurnished room she calls home. She could find cheaper rent, but nothing that would make this attractive and modest 20 year-old feel safe.

Svetlana has to work 7 days a week, 8 hours a day. Such a work schedule is against the law. But the System says she is no one, another orphan without papers and no right to be a legal resident, therefore the laws don't apply.

"If you have no relatives among high government officials, people treat you as second rate. If you have any problems with your business, or get in trouble with the police, you will lose your case and won't have your problems resolved. Those who have power and money will always win." — The Kyrgyz Republic

Poverty is evil, it keeps the poor from knowing God.

Svetlana, you don't have time to go to the Worship Meeting on Sunday? What about mid-week prayer meeting? What about fellowship? Svetlana, you aren't really a very active soldier. Why can't you give more time? Why are you not growing spiritually?

SOCIAL REFORM must be the goal, not SOCIAL SERVICE

"If you want to do something and have no power to do it, it is talauchi (poverty)."
- Nigeria

Christians need to work for justice, make wrong right. There are times when we need to address not just the need of the victim but also the source of injustice. Bandaging the wound is not better than healing it.

Jesus said, "He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind." He didn't say he had come to open a social center for blind people.

Our mission is to partner with our Father to see the Kingdom come, on earth as it is in heaven. It is about the re-creation of the world. Where all human needs are met, persons are holistically rehabilitated, and humanity no longer suffers.

"Evangelical Christians in the last century were committed to the reformation of society. They relieved suffering because there was the possibility of eliminating it. They worked with the poor in order to solve the problem of their poverty, not simply to keep them alive. I would argue that to the extent that we have shifted our focus from social reform to the provision of social services, we have lost the evangelical Wesleyan vision which motivates Christians to strive for the establishment of God's kingdom." (Donald Burke, "To Establish The Kingdom", Creed and Deed, SA Canada, 1986, p. 210)

"Where non-government aid organizations (like The Salvation Army) are at work in communities they are appreciated, but they are not as present as often believed. In the absence of public services, NGOs fulfill vital roles in the lives of the poor. While there are regional differences, NGOs are often touched by the same problems as the state; the poor feel they are excluded from the decisions of many NGOs and difficulties with accountability and the quality of NGO services and projects are reported." (from The World Bank's Poverty.Net website)

WEALTH is not what you HAVE, it's what you have ACCESS to.

I do not own ten thousand books of proven wisdom, but I have access to them in my local library.

"Wasta (nepotism or connections) is the most important thing. If one has wasta then one can work." — Egypt

I have friends in Canada who recently gave up their jobs, house, and car to be free to follow wherever God leads them. In their own words, they are "trusting in God completely to provide for them and their children." At first I was caught off guard, standing back in awe and respect at their great faith.

Yet as I reflected, I couldn't help but wonder if they were also willing to give up their Canadian citizenship? In other words, will they give up their rights as Canadians to free health care? Will they abdicate their right to a government funded Canadian education for their children? How many social safety nets are there laid out to catch them, including probably family, friends, and food banks?

How much faith does it take to trust God when our biggest financial concern is a mortgage on a house that is twice as big as we need? When compared to the world standard, is there really any such thing as poverty in Canada? I don't know.

What I do know is that I have lived in Russia but I am not Russian. I have not stared injustice in the face and been afraid of being devoured. I have only known hunger from the safety of choice.

"Poverty is like heat; you cannot see it; you can only feel it; so to know poverty you have to go through it." - Ghana.

I am part of the SYSTEM.

We in the developed world consume more than we produce, and at a gut level, I think we know it.

In economic terms, if we give 100% to life we usually get back 200. Michael Jordan gave 110% to basketball, but his salary shows that he got back a 10,000 fold increase. We would say he is one of the lucky ones. But even those in our society who only give 50% to life, seem to get back at least 75. It is almost hard to fail economically, if failure is measured as not having access to proper food, housing, education, and health care, etc.

But in poor countries, you give 100% and you get back just 50. In corrupt countries, you give 100, you get back 50 and then someone comes along and takes the 50 away from you. There is no justice and very little correlation between what one puts into life and what one gets back.

"My children were hungry and I told them the rice is cooking, until they fell asleep from hunger." — an older man from Bedsa, Egypt.

The Toronto Star, May 26, 2001, reported that Canadians now lead the world, ahead of Americans, in energy consumption. "In place of consumption has grown 'affluenza' - the monster house, the monster SUV, multiple TVs, microwaves, air conditioning, home computers and the servers and hubs that keep them humming. The art of conspicuous consumption, from all-the-flavour, all-the-fat gourmet ice cream to dot-com's instant rich erecting castles of conquest, became the leisure pursuit of the digital revolution. Nothing exceeds like excess."

Natia is the corps secretary at the first corps we led, in a small former soviet republic. The nation's infrastructure is breaking and broken. She sits beside a window taking in the sunset light, wrapped in three blankets, doing her devotions. When it gets too dark to keep reading, she will go to bed. She is depressed and thinks about whether it is worth living. When she was younger she had hope, earned a bachelor and then master's degree in science. But today the jobs are all gone. She reads in her Bible about a God who came to bring Good News to the poor, but she wonders where it is? There is no electricity and no running water tonight once again. Her country owes Western nations millions in debt it cannot pay.

Natia goes to work at an old soviet chemical weapons factory and makes cosmetics sold in Western Europe. She works hard.

She creates more than she consumes. We consume more than we create. She is making up the difference.

The impoverished nations and people groups have their own civil wars and internal corruption. This is a cause of much of their poverty. But I would suggest that the System works to support a few and discourage the many.

Poverty is like living in jail, living under bondage, waiting to be free"
— Jamaica

"I guess they get USED to having so little."

Somehow this comforts us knowing that they have never known a better life, like how it makes us feel better at zoos knowing that the animals born there never know the freedom of the wild.

But it is a lie, no matter how often we repeat it.

One adapts, learns to live through it, but one never gets used to poverty.

*Your hunger is never satiated, your thirst is never quenched,
you can never sleep until you are no longer tired. - Senegal*

The story goes that William Booth was angry with son Bramwell.

"Do you know that men sleep down under the bridge?"

“Well, yes, yes... I was aware that some of the homeless were sleeping down under the bridge.”

“And you did nothing,” roars the elder Booth, “Go and DO SOMETHING about it!”

Booth felt morally responsible to turn upside down a System which supported him in relative security and held others in hopelessness. Booth wrote about the crushing injustice and oppression of poverty, those who pawn their wedding rings while the ‘dangerous classes’ use the profits to buy their pews in church.

For us today, the ‘men under the bridge’ are much farther down the street, pushed right out of our country and into far off lands. Out of sight and out of mind. Our social conscience and laws do not allow us to take economic advantage of our neighbor but our gross over consumption comes at a great cost to those we will never meet.

The System is still with us, taking advantage of the many for the benefit of the few. The Pawn Shop is now free trade and the world bank. We don’t complain about the multi-national corporations that pay dollar-a-day salaries as long as they continue supporting our Red Shield Appeals and paying into our retirement mutual funds.

So why don’t we confront the system directly?

It is harder. It is less popular. It is easier to focus on saving souls for heaven rather than saving the world. Our efforts may not change anything. And perhaps, just perhaps, deep down inside we really don’t want the System to change. We have the wealth. We have the power.

WHY ON EARTH DO SALVATIONISTS WEAR UNIFORM – FOR HEAVEN’S SAKE?

Wesley Harris

Who on earth would want to wear a uniform? Well, plenty of kids might dream of wearing the colours of their favourite football or basketball team. In the part of the world where I live plenty of youngsters would fancy themselves wearing with pride the baggy green ‘uniform’ cap favoured by members of the Australian cricket squad.

Imagine any sports team running on to the field in an assortment of ragged jeans and tee shirts. It just wouldn’t be the same. The distinctive colours worn are recognised as a mark of belonging and having been especially chosen. They indicate which side the players are on.

In a police force there are those who belong to the plain-clothes branch but no one would want to be without the uniformed officers, recognisable and clearly clothed with the authority of the commission they have received. In the Christian Church also there are many who form the ‘plain-clothes branch’ and we give thanks for them. But God had the idea of having uniformed representatives as well and called The Salvation Army into being to be visible as well as vocal for him.

P.P.Mc Guiness in *The Australian* newspaper described the role of Salvationists (affectionately referred to as ‘Salvos’ in Australia) like this: “The uniform has a lot to do with their acceptance. They do not hide behind pretentiously casual dress or wear suits and ties like junior executives...they proudly declare their role and their faith by their dress...the Salvos are instantly identifiable. And to their clients they are, as a result, far more recognisable and trustworthy”.

General John Gowans said much the same thing in a letter to a young Salvationist of my acquaintance: “God has millions of ‘invisible Christians’ doing ‘cloak and dagger’ work for him. He has called a few to be identifiable. I would regard the visibility of The Salvation Army as part of its precious heritage not to be thrown away lightly”.

A small slice of history

But how did the wearing of Salvation Army uniform start in the first place? A small slice of history will help us. I have a tape recording of part of an interview I conducted in 1978 with Commissioner Catherine Bramwell-Booth, a grand-daughter of the Army's founders and then a living link with our beginnings. Although well into her nineties at the time her mind was still as sharp as a needle.

She suggested a series of articles on why certain features in the Army came to be - including why we wear uniform. She said that uniform was not brought in because of a decision from headquarters. It came from the longing of converts to make it known that they were on Christ's side. In 1885 *The War Cry* declared that the uniform was of great value in 'standing out for Jesus'.

At first the uniforms were anything but uniform! All kinds of surplus military gear was worn until desirable standardization took place. But the main purpose was not just to look smart or indicate that people belonged to a musical section; it was to witness for Christ. Have we lost sight of that great purpose?

That the Army uniform is so widely respected today is a tribute to the multitude of people who have worn it with distinction and by their Christian life and service have invested it with an almost sacramental significance. The 'Ss' on the lapels stand for the motto 'Saved to serve' and the characteristic combination of spirituality and practicality.

Up-to-date examples

Two fairly recent examples indicate the continuing usefulness of the Army uniform. A local officer friend of mine called into a shop on her way to a Home League meeting. At the check-out a woman commented on her uniform. She loved the Army and remembered with appreciation the open-air witness that once took place in the area where she lived. Outside the shop the conversation continued and the woman said that she needed the help and prayers of the Army as she had been in hospital and had experienced family difficulties. There in the street the Army lady gave counsel and offered prayer - but her uniform had spoken even before she did.

An officer-colleague was driving to Melbourne when he saw a woman in a parking area frantically waving her arms to attract the attention of passing motorists. Another motorist stopped but when he saw the Salvationist getting out of his car in uniform he drove off. Far from being threatened the woman was reassured by the sight of the Army uniform and confided that she had suffered a panic attack being caught in heavy and fast moving traffic. She was on her way to a doctor's appointment and obviously distraught, but some kindly counsel and a simple prayer worked wonders so that she was able to drive on her way - with

the officer following behind. A few weeks later he received a card with thanks for the help that had been given.

Bishop Martin Kruse of Berlin said, "Preserve your uniform! It makes the gospel visible in a world where Christianity seems to be becoming increasingly anonymous". Sometimes the uniform is a means of encouragement to Christians in other branches of the Church. A woman said to me, "Sometimes when I get up on a Sunday morning I think that perhaps I will give church a miss. Then, without fail, I see the Army bandsman who lives up the road passing my door with his instrument tucked under his arm. I feel ashamed of my laziness and get dressed and get off to church as I know that I should".

I have heard of corps having a 'uniform wearing week'. Soldiers have been encouraged to wear uniform to work (where practicable), while shopping or when taking children to school. The impact has been surprising and the opportunities for witness most gratifying.

The clear purpose of this article is to stress the advantages of uniform wearing but it is recognised that for some valued members of the Army fellowship this is not practicable. They are not 'closet Christians' or wanting to cop out of witnessing for the Lord. On the contrary, they are eager to 'cop in' (if I may coin a phrase) to any opportunity to speak for their Lord. But for various reasons they feel that uniform is not for them. They should be assured that their position is respected and their special contribution is appreciated.

Some are of the opinion that too much uniform in our meetings may be less 'user friendly' for newcomers. Be that as it may, it would be too bad if, on the strength of that supposition by Salvationists, there was a wholesale abandonment of uniform wearing and the loss of the advantages which it can bring. (Incidentally, a survey conducted in the United Kingdom showed no evidence that uniform wearing in meetings deterred newcomers from attending.)

Mistaken identity

Sometimes, unfortunately, our uniform is not immediately recognised, particularly if we are without our distinctive head-gear. By way of light relief, retired General Arnold Brown tells of staying in a Sheraton Hotel when he was the Army's international leader. An apparently wealthy woman noticed the Ss on his lapels and, mistaking him for a hotel porter, asked him to carry her suitcases to her room. The General meekly did as he was asked but still jocularly complains that she did not even give him the tip which would be customary in America!

Occasionally I too have been mistaken for a policeman or an airline official but very rarely has my uniform evoked hostility. When I was first appointed to New Zealand I was spat upon by some who objected to a stand the Army had taken on an ethical issue, but that was an isolated incident. When I was

stationed at the Regent Hall Corps in London's west end we organised a soup run to people sleeping out at night on the Thames embankment. Sometimes those we sought to help cursed when they saw our uniform but even those who didn't like us for one reason or another were relieved that through our uniform they knew who and what we were as we prowled through the darkness on our mission of mercy. At least, we were not the police come to move them on!

Public relations

Our uniform has great public relations value and can magnify the effect of what may be a numerically small presence. At the Australian Centenary Congress in 1980 the people in the city of Adelaide, with a population approaching a million, may have thought that they were being taken over by the Army but at most the number of Salvationists in the city would only have been about 10,000. Without uniforms being worn the impact would have been far less. Even one uniformed Salvationist walking down the main street of a small town can cause comment and open opportunities for friendship building and the sharing of spiritual advice. When, in retirement, my wife and I took charge of a small country corps I made a point of walking around the town every day in my uniform and greeting every person I met. It was quite easy to do and not without its effect. I could have driven in my car but that would probably have been less useful and certainly less healthy!

For millions the Army uniform speaks of an organization which is 'there when it is needed'. It is a reminder of the need to reach out to those less fortunate - and in a world in which many, even some in positions of authority, are perceived to be only out to help themselves such a reminder must be good for the soul. Every uniformed Salvationist is a walking advertisement for the movement in which he or she should be humbly proud to serve. More importantly, he or she is a visible representative of the one who himself came to be a suffering Servant.

Of course, Salvationism must be more than 'uniform deep'. I heard of an actress rehearsing in a play which featured the Army. During a short break she left the theatre still wearing the uniform required for her stage part. A stranger rushed up to her and said, "Please come quickly. There has been an accident and someone is needed to pray with the injured". Greatly embarrassed, the young actress replied, "I can't do that. You see, I'm not a real Salvationist. I'm just playing a part!"

Wearing uniform will not make us *real Salvationists* but it may help us to put our Salvationism into practice and witness for the Lord we profess to love.

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WHAT WILL JESUS DO?

by: Stephen Court

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Okay, I know it's old. I know it's 'would', and not 'will'. But watching Philadelphia 76er Allen Iverson in the NBA finals wearing a WWJD bracelet got me to thinking. I thought about several aspects of this 'JD craze. But I seemed to keep camping out on What Will Jesus Do?

There is a world of difference between the two questions. When you ask, 'what would Jesus do?' there are several implicit assumptions that you are making. First, the question is philosophical in nature. If Jesus of Nazareth (c3-36AD) was alive today and facing the same situation in which I find myself, what would He do? It is theoretical. It is hypothetical. It makes the example of Jesus the model for us to follow. One could easily infer from the presupposition that Jesus is an example, a model for us. He did A; therefore we should do A. There are some serious problems with this position. One relates to relevance, the other to deity.

Several of the things Jesus did are culturally specific and for us to stupidly copy them today in the Global Village just because He did them 2000 years ago in the Middle East is ridiculous and probably disobedient to Him! For example, Jesus wore a robe. A robe is not very functional at your place of employment. Jesus actually tried to exclude a Syro-Phoenician woman from a healing (it had to do with timing). We've got a different mission that emphatically includes Syro-Phoenician women. And so on.

The other problem, that of deity, is more insidious. Many of your friends are willing to accept a Jesus who was an excellent example for us, an individual who reached His own potential as a human being. This 'Example-Jesus' is a neutered Jesus. He isn't the King of the Universe who died on the Cross for your sins and who conquered sin, the devil, and death by coming back to life again. He is just an example of a life well lived, an inspiration for us, a source for the conjecture, 'What would Jesus do?' And the 'would' is conditional, implying an 'if' at the end of the sentence. The conditional form can be confusing. Recently a retired

superstar basketball player of an earlier generation was asked how he WOULD do IF he played in today's NBA. He figured that he'd average 15 points and 10 rebounds, strong but not superstar numbers. "But you have to remember," he added with a grin, "I'm fifty -five years old!" Too often the 'if' is understood to introduce the issue of capability- what would Jesus do if He could? This is bad theology, and silly advice for living.

That leads us back to my alternative rendering of WWJD- What will Jesus do?

This is a totally different question. It presupposes that Jesus Christ is present, interested, and able to intervene in our lives. It is packed full of faith. The question is prophetic too. It is waiting on Jesus to do something in the here and now. It is submissive. It recognizes that by and of ourselves alone, we're hopeless. It also acknowledges that Jesus reigns, present tense, that He is in charge of our lives and our living. It explicitly gives Jesus an invitation to do something in our lives and specific situations.

What Will Jesus Do today, in your life, in your situations?

Robbing Peter to pay Paul?

Captain Stephen Poxon

I am increasingly concerned that the Army (or at least the Army in the United Kingdom Territory) is actively deceiving the general public, and taking advantage of people who choose to donate their hard-earned cash our way.

The Army receives generous support from the general public, on a regular basis, from the sales of Army literature in town centres and high streets the length and breadth of the land. By and large, such income has always been placed in the general fund, and has been used for the upkeep and maintenance of corps.

As a point of conscience, I feel that such income from the general public should no longer be used for the upkeep of corps, but should be diverted, in total, to Army social work, for the following reasons: -

- 1) The vast majority of people who put money into a Salvation Army collecting tin do so in the belief that they are helping the Army's social work. This is abundantly obvious from the numerous comments always received; i.e. "you do such good work". There is absolutely no doubt that members of the general public give because they assume their donation is going to help the homeless, or others in need of Army social care.
- 2) That being the case (and I defy anyone to tell me it isn't), we can no longer mislead people, albeit inadvertently in some cases, and continue to expect God's blessing. The plain truth is that people, on the whole, have no idea that what they are donating is in actual fact being used to maintain a corps, and that only a tiny proportion of it, if any, is ever spent on social care. It is fundamentally wrong, and bordering on the dishonest, to continue to use money given in good faith, for corps work, when most donors believe they have given to social work. What other conclusions are they supposed to arrive at when our collecting tins carry the slogan, "For God's sake, still caring".
- 3) It might well be the case that we inform people, as they donate, that the money they are giving is for "local work". Any such attempt to clarify the

situation is of course welcome, but the donor is still under the impression that “local work” means local Salvation Army social work. I have to be honest and say that I suspect our income would drop considerably if the general public were told quite categorically that their money had been spent on new song books, heating bills for the hall, etc, etc. This is definitely not what is commonly understood by “local work”, and the time has come to grasp the nettle of righteousness, integrity and transparent accountability.

- 4) In diverting all monies raised from public donations to, say, the Red Shield Appeal, we would be able to look people in the eye and tell them, quite honestly, that their donation is being used to fund Army social work ventures. At present, I for one am unable to do that.
- 5) There is the issue that churches are supposed to be self-sufficient, and not dependent upon non-members for their income. This is quite clearly a Scriptural statement. This in turn boils down to the fact that if every member contributed the Scriptural recommendation of at least one tenth of their gross income, then corps would be home and dry, financially. That is, of course, a personal issue and decision, ultimately. All I am saying is that we have no mandate whatsoever to expect public support while we are not fulfilling certain criteria ourselves.

God will surely honour such a change of policy and practice. This will keep the issue of personal tithing reasonably high on the Army’s agenda, which can only be a good thing. The bottom line is, if Joe Public thinks he is giving his quid to help the poor, via the Sally Ann, then we must keep faith with him. And we will just have to fund our new song books and heating bills ourselves!

Captain Stephen Poxon,
Harpenden Corps,
12th June 2001.

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'IS CHRIST ENOUGH ?'

'A Biblical view of Salvation Army membership'

By Derek Hughes

Jan 2000

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About the Author

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Section 1 : An Introduction

‘We call Salvationists world-wide to a renewed and relevant proclamation of and close attention to the Word of God, and to a quick and steady obedience to the radical demands of the Lord to all salvationists personally **and upon our movement corporately.**’¹

‘We call Salvationists world-wide to restate and live out the doctrine of holiness in all its dimensions - personal, relational, social, political - in the context of our cultures and in the idioms of our day **while allowing for and indeed prizing such diversity of experience and expression as is in accord with the scriptures.**’²

¹ The International Spiritual Life Commission report. A Call to Salvationists Point 2 (Bold and underline mine).

² The International Spiritual Life Commission report. A Call to Salvationists Point 10 (Bold and underline mine).

1. A Summary of the issues

Are you willing to spend some time grappling with an important issue that is of fundamental importance to our movement? Although we may be busy serving God in our own way, it is important for us, as salvationists to think theologically. That doesn't mean being irrelevant stuck in an ivory tower somewhere, it means wrestling with issues that affect the practice of our mission, it means renewing our minds so that we (and our movement) can be conformed to be more like Christ.

This is a document that examines Scripture, particularly Romans and Galatians and applies the lessons learnt to The Salvation Army. The results are capable of organisational transformation that could help lead to the renewal of our mission and movement.

We all have a worldview; a frame of reference that contains what we believe to be true and right. Anyone who expresses an opinion that conflicts with this tends to cause a defensive reaction in us, whereby we defend what we already believe to true. However this can prevent us from truly listening to what is being said and weighing up the validity of it compared to Scripture. We are more likely to determine the truth of an opinion in how it compares to our understanding rather than on its own merits. I simply ask that you be prepared to listen to the Spirit and see what he is saying to our movement, even if it may contradict with our current practice.

Any church that considers Mission and disciple making to be central to its purpose needs to have a view of church membership that fits that Mission rather than contradicts it. The Salvation Army has a unique stance on membership; for people to become salvationists more than simply Christianity is demanded, a specifically 'salvationist' way of discipleship is required. The purpose of this paper, put simply, is to consider whether this is against biblical teaching.

The conditions that a church places on membership strikes at the very heart of the gospel it is proclaiming. If we, as The Salvation Army, desire the renewal of our movement, if we hunger for the gospel to be proclaimed in our land, then our criteria for membership is an issue that we urgently need to consider. In what ways is it affecting the gospel we preach? In what ways has it changed our message? In what ways is it unbiblical? These are the questions that we will examine in this paper.

This paper intends to discuss Salvation Army membership in the light of Scripture. We must ask what criteria we can legitimately impose on people before they become members of our church. As the Bible must be the source of any answer of this question we will investigate Paul's writings on the subject of belonging to the people of God. The Salvation Army imposes very strict, specific disciplines on its members and we need to consider what the Bible's comment is on such practices.

In the books of Galatians and Romans, Paul addresses the issue of membership for Gentiles. Must they follow Jewish rules or is Christ enough? We in the Salvation Army face a similar issue: must people follow Salvation Army 'rules' or is Christ enough? Paul argues that it is through faith that individuals become a part of the people of God and that therefore it is wrong for the Jews to impose additional requirements upon the Gentiles. This paper contends that this has application to The Salvation Army because we impose standards on our members that are in addition to

Christ. Just as this was wrong for the Jews, so too it must be wrong for The Salvation Army.

The crux of Paul's argument is how he holds together the two concepts of belonging to God and belonging to his people (the church). It is Paul's contention that these two are both the consequence of the one event: conversion through faith in Christ. He did not view them as separate, for God's purposes are centred on redeeming a people for his name and glory, rather than getting a lot of individuals into heaven. Moreover belonging to the people of God must find its expression in the local church, which is why we find Paul addressing the issue in that context in Rome and the churches in Galatia.

This paper begins with a biblical survey that some may find tedious, but it is necessary because it must be the foundation and basis of any debate we may have. This is followed by the application of these Scriptures to the Salvation Army and ends with a consideration of and response to the objections which the argument might raise.

Section 2 : A Biblical Survey

2. A fresh look at ‘justification by faith’ : the context of Romans and Galatians

As we begin our Biblical survey we must note that the ‘Biblical texts first of all mean what they meant’³, and moreover that God’s Word for us today is first of all precisely what his Word was to the original audience⁴. This requires us to be faithful in biblical exegesis, allowing Scripture to speak by not imposing our own understandings upon it. This is why it is so important to outline the context in which Paul wrote, so that we do not impose our own understanding upon it.

Our understanding of the New Testament books of Romans and Galatians has been coloured by two movements, which has meant that our understanding of them has often been far from what was intended by Paul and the Holy Spirit.

We have been affected by :

- The Reformation - which rediscovered the doctrine of justification by faith. This doctrine states that an individual is declared righteous and acceptable to God (justified) on the basis of grace through faith and not by anything that is done, whether good deeds or obedience to the law.
- Western individualism - that encourages us to think about ‘my relationship with God’. This attitude has built upon the first point to make us think simply about individuals being justified (saved) before God.

Although I would fully agree with the Reformers rediscovery, it unfortunately means that we tend to think of Romans and Galatians in that context. It is doubtful that Paul actually meant the interpretation that the Reformers made of these two books and the doctrine of justification by faith.

Paul wrote these two books before the Reformation and Western individualism. So what were his intentions ? What problems was he addressing ? What was the context in which he wrote ?

The context of Romans and Galatians

The Jews believed that the people of Israel were God’s special, chosen people and that he chose them to be holy, separate from the other nations. This was what demonstrated that they were the people of God. Moreover adherence to the Jewish law was the distinguishing marker – setting Israel apart as different. However it is very clear in the Old Testament that obedience to the law was *in response* to God’s saving and redeeming acts. Consider Deut. 5 which outlines the 10 Commandments. Verse 6 begins with who God is and what he has done :

‘I am the Lord your God who brought you out of Egypt, out of the land of slavery.’

³ Fee and Stuart (1994:11)

⁴ Fee and Stuart (1994:11)

It is because of this that God wants his people to respond in obedience to the commandments that follow in verse 7 onwards. Old Testament (Jewish) theology did not teach the need to earn God's favour by obeying the law. Rather God's salvation was the starting point of obedience. Obedience to the law as God revealed it was Israel's response of gratitude for their redemption from slavery in Egypt and for God's promise of faithfulness in the future. Classic Jewish teaching here is very similar to classic Reformation teaching. Good works are the outworking of God's acceptance not the cause of it.

The law was seen as a 'defensive barricade which surrounded Israel and protected it from the defilement of the other nations. God had separated Israel from the other nations, and the law preserved that separateness.'⁵ The Gentiles were outside the realm of God's grace and favour, not simply because they didn't obey the law but because God had not chosen them.

However when the new covenant is revealed and the Gentiles start becoming Christians and receiving the Spirit, they are obviously within God's favour and have been accepted by him. Surely therefore, they should respond by obeying the Jewish law that marked out God's people as separate?

This is the fundamental issue that Paul addresses in Romans and Galatians. To believe that the Gentiles are not only within the realm of God's favour, but also that once within that realm they do not demonstrate it by becoming Jewish (obeying the Jewish law) was too much for many Jews to cope with. Also Paul himself, before he was a Christian, would have had as much trouble in believing that Gentiles could become acceptable to God without becoming Jewish.

In Romans/Galatians Paul outlines the doctrine of justification by faith not for a sinner against Jewish legalism (which suggests that salvation is earned by obeying the law), but for Gentile Christians against Jewish exclusivism (which says that if you are chosen to be part of the people of God then you must become a Jew). He specifically identifies those things that most obviously mark out a Jew as being different (e.g. circumcision and food laws).

So the Reformers doctrine that hit out against people who thought that they could earn God's forgiveness by achievements or good works, was not the same issue that Paul was addressing. Although it is a profound and crucial theological insight we can draw from these 2 books, to only read them in that light is to misunderstand Paul. Paul's point was that because God accepts all people by grace through faith, there are no limitations on who can be part of the people of God. More specifically this is because Christ brought an end to the law and replaced it with his very own presence, the Holy Spirit. So now God's people are marked out as distinctive and separate not because of any external criteria such as circumcision or what foods they eat (or modern day equivalents), but because of the Holy Spirit within who guides us into righteous living.

It is therefore in this context that we should look at and interpret the books of Galatians and Romans, and then apply them to our present situation in The Salvation Army.

⁵ Dunn & Suggate (20:1993)

3. Tensions in Rome

Who were the recipients of the book of Romans ?

This is a key question if we are to understand the contents of this book. Certain references imply a Gentile audience :

'I do not want you to be unaware brothers, that I planned many times to come to you (but have been prevented until now) in order that I might have a harvest among you, just as I have among the other Gentiles'. (1v13)⁶

'I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles' (11v13)

However other reference indicate a significant Jewish presence amongst the church at Rome :

'Now if you call yourself a Jew.' (2v17)

'What shall we say that Abraham our forefather discovered in this matter ?' (4v1)

Chapters 9-11 focus on the state of Israel and her final salvation. Paul quotes extensively from the Old Testament, in this section that indicates a Jewish audience.

Moreover the final section of Romans (14v1-15v13) addresses difficulties and tensions that occur because Jews and Gentiles are together in the same church. The recipients were a mixture of Jews and Gentiles. Paul specifically addresses each group in different parts of his letter.

The purpose of the letter.

A major theme throughout Romans is this Jewish/Gentile mix and the tensions it caused. Paul is constantly referring to this fact :

'I am not ashamed of the gospel because it is the power of God for everyone who believes : first for Jew, then for Gentile.' (1v16)

'...first for Jew, then for Gentile. For God does not show any favouritism' (2v10b-11)

'All who sin apart from the law will also perish from the law (Gentiles), and all who sin under the law will be judged by the law (Jews)' (2v12)

'What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are under sin.' (3v9)

'There is no difference, for all have sinned and fall short of the glory of God.' (3v22b-23)

⁶ Unless otherwise stated all Biblical references are from the New International Version

'Is God the God of the Jews only? Is he not the God of the Gentiles too? Yes, of Gentiles too.' (3v30)

'Is this blessedness only for the circumcised, or also for the uncircumcised?' (4v9)

'For there is no difference between Jew and Gentile – the same Lord is Lord of all.' (10v12)

Also study the following references for more of the same: 2v9b, 4v14, 16, 9v24, 30, 11v11, 17-25, 15v27.

It is in this context that a second major feature of Romans appears; the Jewish Law. It is repeatedly referred to, particularly in chapters 2-7. Rather than being about how Gentiles get saved, the book of Romans is about how saved Gentiles live; is it with or without the Jewish Law? In order to belong to the people of God, do Gentiles have to obey the Law as well as believe in Christ? Certainly there were those who had different ideas to Paul on this :

'watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned.' 16v17

I must make a note here to emphasise that when the word 'Law' is used in the context of Romans or Galatians it specifically means the Torah, the Jewish Law as revealed in the Pentateuch, examples of which includes circumcision, food laws and observing special days and festivals. It is not referring to rules or laws generally, it was the Jewish Law which marked them out as different.

We have been influenced by the individualism of the West and tend to think of '*my relationship with my God*'. Although we individually become members of the people of God, it is not just about saving and fitting individuals for heaven. Salvation has a community aspect to it. When we get saved we become part of the people of God and the practical outworking of the Christian community must reflect that truth, particularly with regard to membership of it. Notice that Romans was not written to individual believers, it was written to be read out to a community of believers and in it Paul considers God's great redemption plan to be a people saved for his name.⁷ How this people came about, how they will live together and what they will look like is essentially what Romans is about. We need to therefore view the doctrines expounded on a corporate level, as that was primarily the reason Paul wrote Romans ; with regard to the Jew/Gentile tension.

The Jews believed that for believers to be identified with the people of God then they must also observe the Jewish Law. They did not believe that the law was what saved them but that it was an outworking of being chosen; a demonstration that they were God's people.

The way Paul solved this problem was to consider the role of the Law and what it had profited the Jews (who thought they were superior for having it). In this context Paul reiterates what the gospel says about our justification and sanctification. What is

⁷ See Fee (63-66:1996)

righteousness? Is it expressed through the external imposition of rules to be followed? This also has consequences for the social relations in the church at Rome. Do Gentiles need to obey the law or are they accepted into the church on the basis of faith? And if so must Jews stop following the law?

Let's follow Paul's argument through Romans as he answers these questions :

1v18-3v20

In this section Paul argues that having the Law does not advantage the Jews. They are not more favoured than the Gentiles, rather all will be fairly judged by God and be found guilty of sin. This lays the foundation of the argument that the Gentiles therefore have no need of the Jewish Law and that the basic entrance requirement to the people of God is the same for both, because they both have the same need.

Paul begins his argument (1v1-17 is an introduction to the letter), by outlining God's wrath against the Gentiles because of their immoral lives and suppression of truth (v18). God has been revealed through creation (v20) and conscience (v32) to them, but they have ignored God and will therefore justly face the wrath of God.

Paul then goes on to consider the Jews. They are not to judge the Gentiles for their lifestyle because the Jews are no better (2v1-3). God will judge each person according to what they have done (2v6). To every person who has done evil God's wrath will be exposed (v9). Paul explicitly comments that this includes both Jews and Gentiles (v9-11). The Jews are not superior because they have the Law, for it is obedience of the Law that counts (v13). Indeed the moral law of the Gentiles enlightened by conscience (v14-15) functioned as the Jewish Law did for the Jews; it guided their behaviour and revealed sin.

So how can the Jews brag and boast about the Law, being Jewish and favoured with God (v17) ? They obviously do not keep it (v18-25). Physical circumcision is an irrelevance as it is circumcision of the heart by the Spirit that matters. This circumcision demonstrates itself in obedience and righteousness. Here Paul begins to reveal the nature of the New Covenant and why the Gentile has no need of the Jewish Law, for a person is not a Jew if they are only one outwardly, involving circumcision and a written code (v28-29).

3v21-5v21

Paul argues that we are declared righteous because of faith in Christ. We join the people of God on this basis only. Therefore the Gentiles do not need the Jewish Law and the Jews are not superior because of it.

If the law cannot make us righteous and we are all unrighteous (3v23), then where is our hope? It is in God. By faith in Christ we are made righteous. Therefore the Jews cannot boast (3v27) for both are made righteousness in the same way (3v30). God is equally the God of both the Jews and Gentiles.

In chapter 4 Paul uses the example of Abraham to support his case. It was Abraham's faith, not his circumcision that made him righteous (v3, 9-10). In fact Abraham is the father of all who believe, not simply those who are circumcised (Jews). Therefore the entrance requirement for belonging to the people of God is faith alone and therefore the Jews have no right to impose their Law on Gentile Christians. It has always been God's purpose to build a people for his name on the basis of faith.

Chapter 5 applies this to believers by explaining that through Christ we are given life, where as death came through sin. The Law was given to reveal this need for Christ because of our sinfulness (v20-1).

6v1-8v31

Without the law how can we be identified as the people of God? What marks us out as distinctive and different ? How can we be holy, separate from those who do not believe? The Jews had believed that it was the Law that fulfilled these functions. Paul now explains that our sanctification comes through identifying with the death and resurrection of Christ (chapter 6) and the indwelling Spirit (chapter 8).

How can we live as righteous people if we do not have the Law ? The Jews perceived holiness to be obedience to a set of rules. If we abandon these rules and do not impose them on Gentile believers what will happen ? Do we want their sinning to go on? (6v1). This is an argument often used by the church today as a reason to put rules on its members to maintain right behaviour. This was the Pharisees' motivation too ;

'They tie up heavy loads and put them on people's shoulders, but they themselves are not willing to lift a finger to move them' Luke 23:4

Paul however, has a different way. Through the resurrection and death of Christ which we have been a part of in our own experience (6v3-4), we have died to sin (v2). Sin no longer rules our lives because we are no longer slaves to sin (v6). Instead we are set free from sin to live in obedience to righteousness (see v16-18, 22).

The Law only had authority over people for a while (7v1). Since we died to the law through Christ (v4). It no longer applies and it has no power over us (v6). The rest of chapter 7 is to exonerate the law. So far the Law has received bad press, and some might actually be blaming the Law for bringing death (7v10). 7v13-24 is a passage to answer the question in verse 13. The Law is good in itself (v16, 18b, 22) but it was because of our sinful nature that it led to death. Notice that this passage is describing Paul as a Jew, desperately trying to obey the law that he acknowledges as good but because of his sinful nature he can't. It is not as some suggest a Christian struggling with sin, for this person is a prisoner of sin, unable to do good and instead does evil (v19). This bears remarkable similarity to the condition that Christ has saved us from in Chapter 6 ; a slave to sin (c.f.6v16-18). Certainly the person in 7v13-24, who is powerless to do good, is a different one from the one described in chapter 6 and 8, who have died to sin and instead by the Spirit, live a life of obedience and righteousness.

In chapter 8 Paul further expounds this reality. We 'walk' by the Spirit and in doing so fulfil the righteous requirements of the Law (8v4). The control of the Spirit means

that we no longer live according to our sinful desires (v5, 9), which the Law actually stimulated (7v5, 13-24).

9v1-11v36

What about Israel ? What happens to all God's promises ? Has God been unfaithful ? No Paul replies, it is the Jews who have rejected God. God is merciful and will save them if they will turn back to him.

For those commentators who have understood Romans in light of the Reformation ; focused in the individual's justification by faith, this section is a bit of a problem. How does it fit into the argument? It is often concluded to be interruption to the argument, or a digression. It is neither; it is a natural continuance to all that Paul has been saying. If God's plan is to gather a people together (Jew and Gentile) on the basis of faith alone and the Jewish Law no longer has a place, then what happens to Israel?

Paul's reply is to state that God has not been unfaithful (9v6) for it has always been his plan to save a people by faith (9v6-9, 24-29). How God achieves this cannot be questioned by humanity, for he is sovereign, just and wise (9v10-21). It is actually Israel who has rejected God and failed to believe (9v30-10v21). Indeed if the Jews return to God and believe then they will be saved (11v23). However Paul returns to social relations by commenting that the Gentiles are not to look down on the Jews for they once were disobedient to God too (11v30).

12v1-13v14

Paul now considers how the righteousness that comes from the Spirit (without the Jewish Law) is to be manifested.

It is noticeable that he carries on themes such as not judging one another (12v3-8) for we are all equally needed, that we must love (12v9) and live in harmony with one another (12v16). Indeed in a turn of phrase it is love that actually fulfils the law (13v10)!

14v1-15v13

How does all this work out in the current situation in Rome where some obey certain food laws and special days? Paul's conclusion is that no one must force these rules on anyone else in anyway, but neither must those who still follow them be condemned. Each is free to choose.

We now arrive at the specific situation that the whole theme of Romans is applied to. How are Jews and Gentiles to react in such circumstances? Paul's basic conclusion is obviously that the Gentiles do not have to follow such laws, for Christ brought an end to the law (10v4) and following such rules brings no righteousness. However each individual is allowed to follow whatever rules they decide are helpful. Others are neither obliged to follow nor must they condemn or look down on those who are different and judge them.

Listen to Paul:

*'The one who eats everything must not look down on the one who does not, and the one who does not eat everything must not condemn the one who does, **for God has accepted that person.**' (Rom. 14:3 bold mine).*

'For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.' (Rom. 14:17)

They must accept and welcome one another (15v7) precisely because 'Christ's justifying work was for Jew and Gentile alike so that the OT promises might be fulfilled, wherein Gentiles glorify the God of Israel, the one and only God.'⁸ Paul concludes his whole arguments with a prayer that summarises God's purpose in bringing Jew and Gentile together :

'May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Jesus Christ.' 15v7.

A Summary.

In Section 3 we will consider how the themes Paul expounds in Romans apply to The Salvation Army. We can summarise these themes as follows:

God accepts everyone in the same way: faith in Christ. Moreover this is not simply about an individual being saved, but rather about the formation of a community, a people of God. Salvation is about joining the people of God, which is by faith in Christ. The demonstration of this is not a set of imposed rules but rather righteous living brought about by the Holy Spirit. At a practical level this forbade the Jews from imposing any other criteria on the Gentiles except faith in Christ. Similarly today we must place no other standards on people wanting to belong to the people of God, except faith in Christ.

⁸ Fee (474:1994)

4. Bondage in Galatia.

Fundamentally Galatians is a battle for gospel essentials. Paul's argument in Galatians centres on the doctrine of justification by faith; because God accepts us by faith alone then so should the church. However it is of utmost importance to note, that he does so only **in order to correct a social problem.**

a) The Problem

Paul had spent time in Galatia preaching the gospel and seen both Gentiles and Jews convert. However after he left, an issue arose regarding whether Gentile Christians had to also become Jews (i.e. be circumcised and observe the Jewish law etc.) in order to be fully acceptable to the local church. It is clear that some people (today referred to as Judaizers), were putting pressure on the Gentile Christians to become Jews before they would be accepted (see 2:3, 14, 3:18, 4:21, 5:1-2, 4, 6). Indeed 'some Judean Christians were...arguing that one must become culturally Jewish to become a full Christian, fully righteous.'⁹ It is noticeably therefore that the issue was not how Gentiles get saved (c.f.2:15-16), because the Jews knew that was by grace. The issue was about belonging to the church and the lifestyle of saved Gentiles.

Gentile believers were being excluded from fellowship with the Jewish believers because they did not observe the law (more specifically they were not circumcised see 2:3, 12, and 5:2-7, 11-12). There was tremendous pressure put on them to be circumcised. This pressure came in the form of theological arguments (about Abraham among others, see esp. Galatians chapter 3) and the great social pressure to conform and be like everyone else. This had also led to relationship problems within the church (see 5:15, 20, 26, and 6:3-4).

In Galatians, Paul goes to great lengths to demonstrate that the doctrine of justification by faith means that Gentile believers are to be included within the people of God. In fact 'the more Paul reflected on this matter the more dramatic did the sociological implications of the gospel seem.'¹⁰

Note that 'most Jewish teachers allowed that righteous Gentiles could be saved'¹¹ however 'one could not become part of the *people of God* without circumcision ; indeed very few Jews were so lenient as to accept Gentiles on such terms'¹². Furthermore although 'Gentiles might be saved without conversion to Judaism' they 'could attain to Israel's full status as members of the covenant only if they converted' to Judaism.¹³ ***So the issue is not so much individual salvation but rather belonging to the people of God.***

Paul turns things around somewhat on the basis of the 'justification by faith' doctrine. He explains that not only can Gentile believers be saved but that they have the right to eat at the same table with Jewish believers (2:11-14), which is highly symbolic of their right to be included in the people of God as equal members. Paul argues that not

⁹ Keener (1993:518)

¹⁰ Clements (1997:31)

¹¹ Keener (1993:533)

¹² Keener (1993:518)

¹³ Keener (1993:524)

only is our acceptance before God 'by faith alone' but that our acceptance and inclusion in the church must also be 'by faith alone'. ***For we cannot separate the two.***

b) The seriousness of the problem.

The Judaisers in Galatia thought that they were being faithful to God. As we noted earlier when considering Romans, law observance was how the Jews were called to live, it was what identified them as the people of God. It was what separated them from the unbelieving nations around them. So by adding the law to Christ, surely the Christian living of the Gentile believers would have been enhanced and more pleasing to God? Paul however takes a significantly different view, seeing the situation in Galatia as very serious indeed. Paul 'saw their activities as opposed to the gospel'¹⁴ :

1v6-7 'I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel – which is really no gospel at all.'

Paul tells them that far from enhancing their faith in Christ, they were destroying it. By turning to law observance as the measure of who could legitimately be a part of the people of God they were actually deserting Christ. Note that the Greek in 1:6-7 means to completely reverse the meaning of the gospel.¹⁵

This appeal to the law had the effect of adding conditions to belonging to the church at Galatia ; faith in Christ was not enough. Throughout his letter to the Galatians Paul argues strongly that indeed Christ is enough : you can't have Christ plus some additions; it is Christ or the additions, any additions will actually negate Christ. New Testament scholar James Dunn¹⁶ makes the point that faith in Christ was actually a common denominator between Paul and those he criticises. It is the corollary to that faith that is the bone of contention : whether or not that faith must be supplemented by works of the law. Although beginning with faith in Christ, does it now need to be completed by additional rules?

'Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.....You who are trying to be justified by law have been alienated away from Christ ; you have fallen away from grace.' Chapter 5 v2, 4.

Paul repeatedly challenges the Galatians to choose between circumcision/observing the law and union with Christ. If they chose the former he said that they would lose the latter. The choice was either/or not both/and. 'Paul saw the issue plainly. It was not just a question of circumcision or uncircumcision, of Gentile and Jewish customs. It was a matter of fundamental importance regarding the truth of the gospel, namely of Christian freedom vs. bondage.'¹⁷ Listen to Paul :

1v9 If anyone is preaching to you a gospel other than what you accepted let them be eternally condemned

¹⁴ Longnecker (1990:xciii)

¹⁵ Stott (1998:11)

¹⁶ Dunn (1993:10)

¹⁷ Stott (1998:19)

Therefore any true application of Paul's argument must also carry with it the seriousness of Paul's warning. 'Paul's Galatians is, in fact, like a lion turned loose in the arena of Christians. It challenges, intimidates, encourages and focuses our attention on what is really essential as little else can.'¹⁸

c) Paul's Argument

Now that we have looked at the basic problem Paul was addressing and the seriousness with which it was viewed, we will look at Paul's argument and what he was trying to say and draw out some principles for application.

2v1-10

Paul had faced this problem before. In chapter 2:1-10 he describes his visit to the church leaders of his day to discuss this issue. He took Titus with him (an uncircumcised Gentile believer see 2:3), demonstrating his conviction that the Gentiles didn't have to do anything 'additional' in order to be included in the church. Chapter 2 verse 3 makes it clear that the church leaders supported Paul's view here. If it had been decided that the Gentiles had to do something extra in order to be fully accepted into the church, Paul points out that the truth of the gospel would have been lost. However Titus was accepted and therefore the truth of the gospel was maintained (2v5). The decision to accept Paul's mission to the Gentiles as equally valid as Peter's to the Jews (2v7-9) further supports the idea that uncircumcised believers were to be received as full members of the church.

'The requirement for believers to maintain a distinctive Jewish lifestyle denied the freedom of all believers to be included in God's family regardless.'¹⁹ These verses (2:1-5) clearly demonstrate that the issue being discussed was not primarily acceptance before God but rather acceptance and inclusion in the church. 'Although many Jews believed that non-idolatrous Gentiles would be saved, almost no one believed that they were adopted into the covenant on equal terms with Jewish people until they were circumcised.'²⁰ The strength of Paul's argument lies in the fundamental connection between an individual's salvation and inclusion as a member of God's people. God accepts believers on the basis of faith in Christ with no conditions attached and so therefore, should the church.

2v11-21

Once the church leaders had agreed with Paul that Gentile believers did not have to be circumcised (2:1-10), it did not automatically mean that they would agree on the application of the principle. In 2:11-14 Paul refers to an occasion when he had to publicly rebuke Peter. No doubt Paul's opponents in Galatia had twisted this story in an attempt to discredit Paul ('Paul is obviously a heretic, he publicly humiliated Peter our church leader').

The situation was that Peter had drawn back from eating with the Gentiles, once Jewish believers from the 'circumcision group' had arrived. However through this action the Gentiles were being 'forced to follow Jewish customs' (2v14b) and

¹⁸ Longenecker (1990:lvii)

¹⁹ Hansen (1994:57)

²⁰ Keener (1993:522)

essential gospel truths were being compromised (2v14a), the implication being that 'Christ died for nothing' (2:21)! 'His (Peter) withdrawal suggested that the Gentiles could not be fully received as part of God's people'.²¹ Moreover it 'made them second-class citizens, violated the unity of the church and hence, insulted the cross of Christ.'²² Obviously Peter had not fully thought through and realised these consequences and the implications that his actions would have. He agreed with Paul in theory (2:1-10), but his actions spoke much louder than his words. He was in effect agreeing that the 'Gentiles had to submit to Jewish laws and customs and tradition, *in addition to*, believing in Christ.'²³

'It must have been very upsetting, as it always is, to be excluded from the blessing of God and the fellowship of God's people on the basis of religious entrance requirements.'²⁴ When we do not fully accept people into our church unless they follow certain rules, no matter what our official doctrine says about grace and the 'whosoever will may come', we inevitably force people to obey rules in order to be accepted. In doing so we actually present a different message from what we officially preach the gospel to be. Obviously for the Gentile believers who thought that through faith in Christ they were equals with their Jewish brothers, the behaviour of Peter and the others would have exerted 'a strong element of compulsion to judaise (whether explicit or implicit).....what Paul objected to was the element of compulsion on the Gentiles to adopt distinctive Jewish laws and customs, as a necessary part of the gospel.'²⁵

Note that Peter and the other Jews, **knew and believed the doctrine of justification by faith!**

'We who are Jews by birth know that a man is not justified by observing the law, but by faith in Jesus Christ' 2:15-16.

However they had not realised the social implications of this doctrine. 'The context is a social setting. The specific point Paul wants to make in that context is that God's favourable judgement in Christ means by its very nature that Gentiles are included in the Christian community on no different level or on no different terms than Jews'²⁶, that is, faith in Christ. However by his actions Peter and the others were saying that it isn't enough simply to believe in Christ. 'The main emphasis of Paul's argument here is that faith in Jesus Christ replaces and excludes Jewishness as the determining criterion for belonging to the people of God.'²⁷ Surely the principle of Paul's argument is that faith in Jesus Christ replaces and excludes any other criterion for belonging to the people of God.

3v1-28

In chapter 3 Paul develops his theological argument in a very systematic way, to persuade the Galatians to return to the gospel that he preached to them. 'The Galatian believers were being excluded from the family of Abraham because they did not have

²¹ Carson, France, Motyer & Wenham (1994:1212)

²² Keener (1993:523)

²³ Life Application Bible (1988:2101)

²⁴ Ibid. 87

²⁵ Dunn (1993:129)

²⁶ Cousar, C.B. Galatians. Interpretation. Atlanta : John Knox (1982:57)

²⁷ Hansen (1994:69-70)

the required membership badge of circumcision and works of the law.’²⁸ Paul argues strongly that those with faith in Jesus Christ were the *true* children/descendants of Abraham (3:6-9). ‘Paul quotes Genesis 15:6 to prove that faith is the only entrance requirement for full membership in the family of God’²⁹ and that ‘it is not necessary to take on a new cultural identity in order to experience the Spirit.’³⁰ The central theme in Galatians is that faith in Jesus Christ is the only ‘membership badge’ required.

Verse 28 contains the climatic proclamation of the revolution of the Christian community ; liberty and freedom for all, because :

‘There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.’

The equality and unity of all believers in Jesus Christ is the foundational principle and overarching aim of Paul’s entire argument. In the Christian church there is equality and unity theologically because we are all one in Christ. We just need to be radical enough to create equality and unity in practice, having no divisions, no second-class members and no separation because of any cultural, social or religious criterion. Any attitude of superiority (whether structural or personal), contradicts the truth of the gospel - the good news that there is equality and unity of all believers in Christ. Moreover it is only because of Christ that we are able to be equal members and servants in the church.

Some may argue that the equality Paul is talking about is equality before God and how we are accepted and justified before God (grace). However we cannot separate the two. Paul is responding to a *social* situation where Gentile believers are being forced to become Jews in order to participate fully in the life of the church. Clearly Paul made no dichotomy between acceptance by God and acceptance by the church. This principle surely has even wider application, which we will later consider.

5v1-6

‘It is for freedom that Christ has set us free. Stand firm then, and do not let yourselves be burdened again by a yoke of slavery’. 5v1.

The yoke of slavery being referred to is obviously the way of rules and laws, having to or feeling that you have to, follow and obey them in order to belong (remember 2:14). In reality Christ has set us free from this. ‘We must beware the bondage of evangelical pietism that tries to make us conform to a particular style of being Christian.’³¹ Clements³² summarises the meaning of this verse well : Religion says ‘obey the rules!’ ‘Be like this!’ But the message of this letter to the Galatians is that Christ has set us free.’

²⁸ Ibid. 86

²⁹ Ibid. 87

³⁰ Hansen (1994:80)

³¹ Clements (1997:96)

³² Clements (1997:97)

Paul says even more than that, for were the Galatians to go back to that old way of life or try to include circumcision in their current Christian experience then Paul believed that :

'Christ will be of no value to you at all' (5v2).

Other versions describe Christ as being *'no use'* GNB, *'no benefit'* NAS, *'no advantage'* RSV, *'no good'* NEB. Imagine Christ being these things to a Christian.

Paul is referring to the huge theological significance of circumcision. It symbolised belonging to the Jewish nation and that God's approval came through this. The Judaisers didn't consider faith in Christ to be sufficient, it had to be supplemented by circumcision and law observance.

The serious danger that the Galatians were in cannot be doubted. It was 'not merely that circumcision had no positive value but that for the Galatians it was actually harmful.'³³ The subtlety of what they were considering causes Paul to be sharp in his words :

'You who are trying to be justified by law have been alienated from Christ ; you have fallen away from grace' 5v4

'You are severed from Christ' RSV

'You have cut yourself off from Christ. You are outside God's grace' GNB

'Your relation with Christ is completely severed; you have fallen out of the domain of God's grace.' NEB

What sort of people would we imagine these people to be if we just heard the above descriptions of their spiritual state? Would we immediately think of people who had committed a great many serious sins, who had completely turned their back on God? Or would we (like Paul) think of those 'super-religious' people who imposed additional standards and conditions on acceptance into the church?

The Galatians faced three consequences :

- 1) Christ being of no value
- 2) Being alienated from Christ
- 3) Falling away from grace

'But we' the Galatians would argue 'are not trying to be justified by the law. We know that a person is not justified by observing the law but by faith in Jesus Christ (c.f. 2v16). We believe in Christ his divinity and incarnation, his death and resurrection, the virgin birth etc.' But Paul replied that by not accepting the Gentiles, the Judaisers were proclaiming a different, false gospel. 'In view of these words, surely our own reading of Galatians must be more than a historical or intellectual exercise. All readers of this letter are confronted with matters that affect their eternal destiny.'³⁴ That is why Paul is adamant that the Galatians '*Stand firm*' (5v1), they must fight for their freedom. That wake up call is for us too whenever *we* see the freedom of Christ being denied and the gospel being perverted.

³³ Carson, France, Motyer & Wenham (1994:1218)

³⁴ Carson, France, Motyer & Wenham (1994:1209)

5v13-6v10

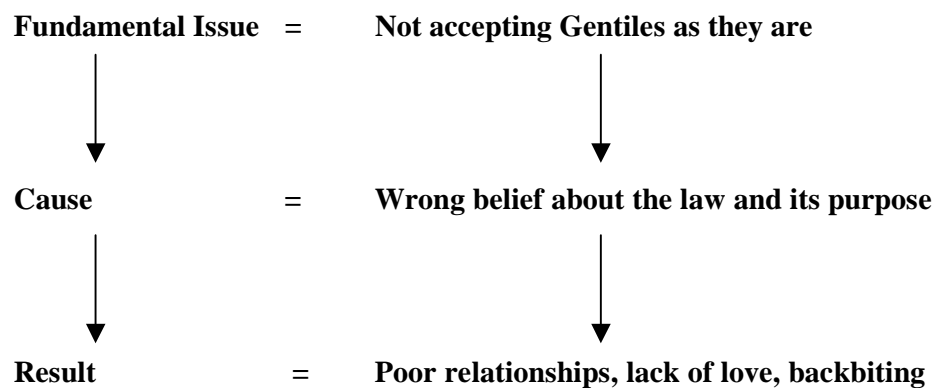
In the last 2 chapters Paul goes on to consider the ethical demands of this gospel he preaches. We are under the power of the Holy Spirit, so we no longer need legalistic rules to make sure we keep on the straight and narrow.

It is significant that the emphasis in these chapters is on relationships :

'serve one another in love. The entire law is summed up in a single command : "Love your neighbour as yourself." If you keep on biting and devouring each other, watch out or you will be destroyed by each other. The acts of the sinful nature are obvious :.....hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, and envy....But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.... Let us not be conceited, provoking and envying one another.' (selected verses from 5v13-26).

It would seem that the Galatians had a serious problem with their relationships (see especially 5v15, 26). This problem had a doctrinal issue at its root but it manifested itself in conceit, envy and backbiting (5v15, 26). Notice that Paul's response is to theologically address the fundamental issue (that Gentiles were not accepted into the church) and then implore them to get along and love each other. Sometimes in church today people are afraid to tackle a big issue that is causing problems. They find it easier to encourage individuals on how to live with the situation and love and accept people on an individual basis, rather than face the basic theological issue that might be causing these problems in the first place. Diagram 1 illustrates how this works:

Diagram 1



Imagine if Paul had simply written to the Galatians asking them to love and accept each other and not to think of themselves as better than others (6v3-4), without addressing the doctrinal issue. It would have had little effect, because unless the Jews realised that the Gentiles were equal with them and should be fully accepted in the church, the relationship problems would not be solved. This is because the Gentiles would not have been regarded as equals and as such, it would have been very difficult for the Jews to treat them as equals. Who could have blamed them if they thought of themselves as being better than the Gentiles, since according to their beliefs - that the Gentiles have to become like them to be accepted - they were spiritually superior !

5. Religious rules in Colosse

In Colossians 2:6-23 we find another passage written by Paul to counteract those who were trying to impose additional rules on members of the body of Christ. God has saved us by grace and forgiven our sins (v13). Therefore as a result of this others cannot judge us according to what religious practices we do or don't keep.

'Therefore do not let anyone judge you by what you eat or drink or with regard to a religious festival....or a Sabbath day....Since you died with Christ to the basic principles of this world why, as though you belonged to it, do you submit to its rules : "Do not handle! Do not taste! Do not touch!"' 2v16 & 20-21

'It was believed that the Colossians would progress as Christians to 'fullness' by keeping certain Jewish food taboos and rigidly observing their special days.'³⁵ Verse 17 emphasises that the New Covenant is not one of imposed rules, but rather an internal transformation by Christ.

For the Jews 'the dietary rules that accompanied the holy days had a social (as much as a religious) role: to publicise the community's distinctiveness as a separate people. To eat particular foods and not others symbolised their particularity within the world order. This function also detracted from Christianity's single social marker – its faith that Jesus Christ is Lord.'³⁶

Paul was not against self-denial as a spiritual discipline. However he was against the imposition of any discipline by an individual, group or church on another. The imposition could simply be that some consider themselves superior because they practice certain disciplines and therefore cause social pressure (c.f. Gal.2:11-14). However the situation is a lot more serious if the obedience of certain disciplines is made mandatory to join a church. Freedom in Christ means that each believer must be allowed to choose his or her own way to follow Christ within the boundaries Scripture gives.

³⁵ NBC (1271)

³⁶ Wall (121-122:1993)

6. A Comment from Baptism

I now want to leave the direct exegesis of Scripture behind and introduce one further strand of biblical thought, by drawing upon the concept of baptism in the New Testament. This will have a bearing on the argument as it unfolds in relation to membership of The Salvation Army.

Baptism in the New Testament has two aspects to it. An external public event (water baptism see for example Acts 2:41, 10:47-48, 16:15), where a believer acknowledges the internal experienced reality that occurs at conversion (see Rom 6:4, Col 2:12).

Indeed the Spiritual Life Commission comments that water baptism, ‘is a public response and witness to a life-changing encounter with Christ, which has already taken place’.³⁷ However this presents The Salvation Army with a problem. The connection between the internal baptism and the external event is obvious. The latter is a symbol to the Christian community that the former has occurred. It is a declaration that they are now part of the body of Christ. However the Commission’s report equates this public event with soldiership, in that it is a :

‘a public response and witness to a life-changing encounter with Christ which has already taken place, as is water baptism by some other Christians.’³⁸

The difference between the two could not be starker. Soldiership is not simply about conversion, neither is it a symbolic declaration of conversion. Whilst a soldier must be saved, the decision to become a soldier is about far more than simply being a Christian (which baptism is). Usually the decision to become a soldier is only considered post conversion, indeed soldiership is an additional and separate commitment that follows conversion. In a statement prepared by the UK Territory with the assistance of the International Spiritual Life Commission (!) it was admitted that soldiership ‘is not... a formalisation of acceptance into the Church ; it is rather to be seen as a subsequent commitment to the additional disciplines of the salvationist lifestyle.’³⁹

The Commission also comments that ‘The Salvation Army acknowledges that there are many worthy ways of publicly witnessing to having been baptised into Christ’s body by the Holy Spirit and expressing a desire to be a disciple.’⁴⁰ The only problem is that the Army doesn’t provide any! There is no way to become a full member except through soldiership. Of course you must be prepared to commit to certain specific disciplines, but this is not what being baptised into Christ’s body and being a disciple is necessarily about and therefore should not be imposed.

This is not an argument for the Army to introduce baptism but rather to challenge the unbiblical nature of the current criteria for soldiership as membership of a local church. It is to this application we must now turn.

³⁷ Spiritual Life Commission ‘ A Statement on Baptism’ Point 8

³⁸ Spiritual Life Commission ‘ A Statement on Baptism’ Point 8

³⁹ quoted in the Salvationist 28/11/98 page 6

⁴⁰ Spiritual Life Commission ‘ A Statement on Baptism’ Point 9

Section 3 : An Application to The Salvation Army

7. What is The Salvation Army's criteria for membership ?

The situation that The Salvation Army finds itself in today is this: it currently has two different types of membership for adults; adherency and soldiership.

- 1) To become an adherent no profession of faith in Christ is required but the person must be of good moral character.
- 2) To become a soldier a person must sign the Articles of War. In addition to their professed faith in Christ, the Articles of war demand the following commitments :
 - A total abstinence from gambling, tobacco and alcohol
 - If a person is to become a local officer they must also wear a Salvation Army uniform

Although they used to be, adherents are not now technically members of The Salvation Army in the United Kingdom - they merely 'belong' to the Army. Nevertheless adherency is commonly understood to mean some sort of membership (since as a condition of adherency, they are not allowed to be members of any other religious body). It therefore seems that we have two levels of membership. One where *less* than Christ is demanded (adherency), and one where the other *more* than Christ is demanded (soldiership). Yet we do not have a level of membership that simply demands faith in Christ and makes people eligible for every kind of service in the local church.

Soldiership is to be our main focus. 'No-one is a full member of The Salvation Army who has not been enrolled and sworn-in as a soldier.'⁴¹ The case in Galatians and Romans has a direct parallel to our own as outlined above. Remember Paul's basic point was that faith in Christ is sufficient to warrant full membership of the body of Christ (in his case Galatia/Rome, in our case in The Salvation Army). Moreover that there should be no divisions between class of membership (Jew/Gentiles, Salvation Army – Adherent/Soldier, uniformed/non-uniformed) or additional conditions on membership (Circumcision/Law observance, The Salvation Army – abstinence from gambling/alcohol/tobacco and uniform wearing). Although those who serve as local officers need to become uniformed soldiers first, we must realise that 'every Christian belongs to the 'royal priesthood' of the whole church'⁴² already and shouldn't actually need to do anything additional to be free to function as such. 'The struggle between the gospel and legalism is still a crisis. Many today would have us return to following

⁴¹ Chosen to be a soldier (1977:70)

⁴² Halverson & Cohen (1958:61)

rituals or obeying a set of rules. As Christians we are not boxed in, but set free.⁴³ Moreover Colossians and the biblical view of baptism also support this view.

I am therefore proposing that Scripture speaks directly against the current system of membership in The Salvation Army. The Salvation Army 'forces' people to follow additional rules in order to be fully accepted. Just as the Judaisers 'separated from the Gentile Christians unless they conformed',⁴⁴ so too does The Salvation Army. We are legalistic in that if people do not conform they cannot experience certain benefits of soldiership (membership).

Three points to clarify what I mean before I continue:

- 1) We must make a distinction between those things that are sinful and those things that are additions to membership. It is important to realise that when Paul refers to the Jewish law in the above passages he means those things which are not sinful for Gentiles to do, such as circumcision, food law, special days etc but are rather additions to membership. Similarly teetotalism, uniform wearing, and non-smoking are in this category for the salvationist. These are just disciplines designed to help with the spiritual life (hence the reason for their imposition). All my comments relate to this area. The issue of sinful behaviour brings in the concept of church discipline, which is something I am not referring to. This is important to remember when I speak of each being free to choose and that the fact that we cannot impose a particular lifestyle on believers. This is in regard to disciplines, however leaders can obviously challenge believers who are living a sinful lifestyle, but the means and ways of doing that are outside the remit of this paper.
- 2) When I refer to additional rules/conditions I mean the conditions of abstinence from gambling/alcohol/tobacco for those who want to become Soldiers, and the condition of uniform wearing for those who are well suited to being commissioned as a local officer.
- 3) When I refer to acceptance I do not necessarily mean that salvationists reject individual people. I am mainly referring to the lack of acceptance by the organisational system; a person cannot become full member (soldier) or a local officer, by simply being a Christian. However this will inevitably affect individual attitudes, as we will later consider.

When applying the doctrine of 'justification by faith' to the situation at Rome, Paul taught that each person must be free to pursue their own disciplines and that no-one must force anyone else to copy their way of following Christ. (See page 12-13 and Rom. 14-15:13).

'One person considers one day more scared than another; another person considers every day alike. Each one should be fully convinced in their own mind...Therefore let us stop passing judgement on one another. Instead make up your mind not to put any stumbling block or obstacle in your brother's or sister's way' (Rom. 14:5, 13).

Surely this must include not using any membership criteria as an obstacle that forces others to follow a certain way of discipleship.

⁴³ Life Application Bible (1988:2102)

⁴⁴ Albert (page 3)

'For the Kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.' (Rom. 14:17)

In answer to the perceptively simply question 'What is the church?' The Handbook for Bible Application⁴⁵ gives an answer that echoes the book of Galatians: 'The church is the people who believe'. Phil Needham⁴⁶ repeatedly supports this view 'The Church comes into being when the gospel is received – that is, when a person accepts and enters the kingdom through faith in Jesus...the kingdom is entered by faith and faith is the only act without merit.' Needham⁴⁷ also describes the church as 'the fellowship of those who believe in Jesus...the community of those who are bound together by a common faith in Jesus.'

It seems strange then that people can become members of the church (through faith in Christ), part of the 'community of those who are bound together by a common faith in Jesus' yet be refused access to become full members of The Salvation Army. After all the Army is simply one of the parts that make up that body. It is as if we can create a false dichotomy between the local church and the body of Christ. Surely membership of the local church is to be a manifestation of joining the body of Christ and they are to be both on the same grounds of faith in Christ.

As the recently published Salvation Story affirms: 'The Church is the fellowship of all who are justified and sanctified by grace through faith in Christ Jesus. Membership in the body of Christ is not optional for believers: it is a reality given to all who know Christ...It is a benefit.... we are invited into fellowship with God and with one another.'⁴⁸ This, it is clear, asserts that membership of the body of Christ is made an experiential *reality* through the local church as we experience fellowship with each other. ***We cannot separate membership of the local church from membership of the universal church; you cannot have one without the other.*** Just as Paul taught 'that Gentiles converts should be accepted into the full fellowship of the church on the basis of faith in Christ alone'⁴⁹ so should The Salvation Army.

'Together we are God's household, his family, ***as we abide in Christ.***'(emphasis mine)⁵⁰ 'The importance of such fellowship can hardly be overestimated. Within this community we experience healing, help and happiness.... holiness of life is to be realised in community.'⁵¹ Here we clearly have a strong link between being in God's universal family and experiencing the benefits of that in the local congregation. However this link is severely damaged if we cannot be acknowledged as full members until we jump through the relevant ecclesiastical hoops as demanded.

What meaning has it to become a Christian and be told that you are now part of the body of Christ, the community of faith but cannot join your local church (The Salvation Army) without additions to that faith? It would suggest that this local church has a different gospel to the body of Christ (remember Gal. 1:6-9). The doctrine of justification by faith is not just about our relationship with God, it has sociological implications, it is about being part of the Christian community, being a

⁴⁵ Wilson (1992:92)

⁴⁶ Needham (1987:7)

⁴⁷ Needham (1987:7)

⁴⁸ Salvation Story (1998:100)

⁴⁹ Clements (1997:14)

⁵⁰ Salvation Story (1998:103)

⁵¹ Salvation Story (1998:104)

fully accepted member. To be told that you cannot join unless you stop drinking, smoking etc, yet to be assured that you are still an equal Christian is as meaningless as the situation in Galatians and Romans. Remember that the Jews refused to eat with the Gentiles (Gal 2:11-14) and accept them as full members of the new covenant, unless they were circumcised and followed the Jewish law as well. This means that being saved by grace loses its power and it implies that Christ died for nothing (Gal 2:21). Moreover for a new Christian to fulfil the additional conditions (possibly because of social pressure re: Gal 2:14), then be told that they will have to wear uniform if they are to serve as a local officer, further nullifies the cross of Christ (Gal 2:21). Membership of the people of God comes through conversion of the heart and faith in Christ alone (Rom 2:28-29).

Remember the issue is not whether a new Christian feels it is right for them to wear uniform, be teetotal etc. no more than what the Gentiles views on circumcision were.

The issue is the compulsion that exists to obey certain rules in order to be a full member and be allowed to serve in the local church in certain positions.

Just as Peter exerted immense social pressure (Gal 2:11-14) which ‘forced Gentiles to follow Jewish customs’ (2v14), so new believers in The Salvation Army are being forced to follow Salvation Army disciplines. The consequences of Peter’s actions were to imply that ‘Christ died for nothing’ (2v21), because if faith in Christ is not enough then he died to no avail. ‘Believers today may still be in danger of acting as if Christ died for nothing. How? By replacing Jewish legalism with their own brand of Christian legalism, they are giving people extra laws to obey.’⁵²

‘A Russian writer has observed: “The mystery of Golgotha is the mystery of liberty.... Every time in history that man [sic.] has tried to turn crucified truth into coercive truth he has betrayed the fundamental principle of Christ”. Just because God refuses any compulsion save that of love it is always possible for us to commit the error of Galatians – and forget the cross.’⁵³

Unfortunately The Salvation Army seems to have done just that by creating a false distinction between being saved and joining the church. If obedience to certain rules makes no fundamental difference to our standing before God, how can it make a difference to our standing in the church? Returning to Galatians it is relevant to note that ‘the two chief characteristics of the false teachers were that they were troubling the church and changing the gospel. The two go together. You cannot touch the gospel and leave the church untouched because the church is created and lives by the gospel.’⁵⁴

Phil Needham in ‘Community in Mission’ emphasises the doctrine of justification by faith as the means of salvation and entrance into the kingdom. He rightly acknowledges this ‘as synonymous with accepting the challenge of discipleship’ and as how ‘the Church pursues its calling and carries out its mission in the world.’ He further links discipleship strongly with soldiership saying ‘the soldier’s enrolment makes clear that discipleship is the purpose of his [sic.] calling’. However he then goes on to equate discipleship with soldiership, implying that soldiership is the only

⁵² Life Application Bible (1988:2108)

⁵³ quoted in Coutts (1975:118)

⁵⁴ Stott (1998:11)

form of discipleship we have: 'In The Salvation Army young persons can be enrolled as junior soldiers. There is no requirement that a person must reach young adulthood before he [sic.] is capable of discipleship.'⁵⁵ In a way he is right, which is of course the whole problem.

I believe that this emphasis on soldiership as a certain specific pattern of discipleship within the Army is detrimental to our movement. It distorts the gospel and is against biblical teaching. 'We should beware the bondage of pressure groups that want to make us into clones of themselves.'⁵⁶ In fact 'many non-Christians have been put off church precisely because they don't find freedom there.'⁵⁷ It is one thing to proclaim the benefits of say abstinence but another to enforce it as a condition of membership. Other disciplines are beneficial, such as fasting, daily quiet time, tithing etc., but it would be wrong and would distort the gospel if they were used as conditions of membership or eligibility for certain kinds of service, which inevitably become guides to someone's level of spirituality. ***They become disproportionately important.*** 'Christ died to set us free from sin and from a long list of laws and regulations.... it is wrong to put a burden of lawkeeping on Christians. We must stand against those who would enslave us with rules, methods or special conditions.'⁵⁸ Try comparing this quote with Gal. 5v1.

We must not think that because we live after the reformation and have experienced the renewal of the justification by faith doctrine, we are in a superior position. The Jews in Galatia believed in justification by faith (Gal. 2:15-16), even the false teachers were probably Christians, it was just that their church system just didn't reflect this doctrine. This is perhaps the most serious aspect of the application to The Salvation Army. Even if we preach 'saved by grace' but our organisational structure refuses to accept people without additional disciplines then according to Galatians, we negate the gospel of Christ. That is what Paul claimed the church in Galatia was doing and by application what we The Salvation Army are doing also.

From personal experience I have found this to be true. People who have become Christians through hearing the gospel of grace become confused, wondering where soldiership fits into all this. They struggle to understand why they have to stop smoking and stop having a glass of wine with their meal, if both of these things are not wrong, and all that's required is to accept Christ. Why is Christ not enough? I have no answer to give them because I believe they are right. Yet unless they fall into line they will be different and unrecognised by The Salvation Army system as equals (see Gal 2v14 and page 16-17).

The social pressure within the Army seems only to enhance this. There seems to be a disproportionate importance given to non-drinking, uniform wearing etc. Teenagers I have worked with get a lot of hassle from other soldiers if their uniform isn't right or if they don't wear it one week. However no one ever enquires about their spiritual struggles or whether they are even saved. A recent cartoon I saw had the caption 'The Damnation Army' and the picture was meant to represent the opposite of 'The Salvation Army'. What is the opposite? According to this cartoon it was people in shabby uniforms drinking and smoking. By placing further additions onto

⁵⁵ Needham (1987:11)

⁵⁶ Clements (1997:96)

⁵⁷ Clements (1997:97)

⁵⁸ Life Application Bible (1988:2113)

membership then the public becomes confused about our message. Are we preaching a gospel of uniformed teetotalism and abstinence from tobacco or is it simply Christ?

The people I have had the privilege of being involved with as they engage their spiritual search at The Salvation Army, seem to spend a lot of time and energy on the issue of alcohol and uniform. They want to become a Christian but are not ready to give up alcohol and wear a uniform. I have needed to spend a lot of time explaining that that is not the gospel of Christ; it is simply Salvation Army additions, their response to which has been to become Christians. However the issue is this: why did I have to spend time explaining that the gospel was not about these additions and how many more people have misunderstood the gospel because of our stance?

We need to ask ourselves some fundamental questions about our mission and what we are trying to achieve. Are we trying to make disciples of Christ or are we trying to make disciples who fit a certain mould? Although our mission statement clearly states the priority of proclaiming the good news of Christ, it means nothing if our system of membership is giving off another message and is hindering this mission.

One of the issues Paul addresses in Galatians is that of racism. The idea that the Jewish Galatians were imposing their culture on new Gentile Christians coming into the church. Are we, The Salvation Army imposing our culture on newcomers by not allowing them to be full members or local officers unless they take on board *our* additions? Even though these additions have their merits it does not give us a right to withhold privileges that should be received through grace. As Phil Needham has emphasised:

*'The church must allow for considerable diversity in the expression and nurture of faith, so that acceptance of the gospel does not depend upon simultaneous acceptance of a particular culture or ecclesiastical tradition and therefore nullify the universality of the gospel.'*⁵⁹

It seems almost unthinkable when we consider our heritage, stories of transformed sinners, our emphasis on saved by grace and our excellent doctrines, that our system of membership could actually be in conflict with all of this. Yet my reading and understanding of Scripture tells me not only is it thinkable but it is true. We must remember that 'the church must be built on Christ and not any other person or principle.'⁶⁰ Sometimes we get comfortable in our understanding of Scripture and need to be shaken up and challenged regarding our blindspots. It happened with Luther in the 16th Century, it happened with Wesley in the 18th Century and with Wilberforce and others regarding the slave trade, it happened again with Booth in the 19th Century. Are we open to the Spirit of God to let it happen to us?

In Gal. 3:28 Paul addresses the three main divisions in the ancient world: Greek (meaning Gentile)/Jew, slave/free, male/female, with a radical gospel truth. Similarly we need to address the false divisions we have made within our Salvation Army with the same gospel truth.

'In Christ there is neither Jew nor Gentile, slave nor free, male nor female, smoker nor non-smoker, drinker nor tee-totaller, soldier nor adherent, uniformed nor non-

⁵⁹ Needham (1987: 8)

⁶⁰ Wilson (1992: 92)

uniformed soldier.’ We know this theologically, just as the Jews knew about justification by faith theologically (Remember Gal. 2v15-17, page 16-17), but it isn’t enough just to know theology or doctrines. We have to live them and our organisation needs to reflect them. Doctrines are no good if they only sit in the back of our songbook we need to freshly apply them to our organisation. We need to be courageous and radical and let the Spirit of God lead us anew.

‘Scripture teaches that every member of the body has an essential part to play.... and without the presence and participation of every member the body suffers.’⁶¹ (Note the connection again between the body of Christ and the local church). However, how can this biblical truth have any meaning whilst certain forms of ministry are refused, or their possibility overlooked even, unless people become soldiers and take on the extra conditions demanded, but which have no relevance to the position itself? ‘In the congregation we discover and deploy our individual gifts for ministry and mission. Each member of the body of Christ receives gifts for ministry and is called by God to develop and deploy them for the benefit of all.’⁶² (Note again the correlation between the body of Christ and the local church).

However if certain ministries are closed off from people if they do not abide by certain rules, the implication is that we must obey certain regulations before we can be used by God in that specific way, which is clearly unbiblical.

Recently (1998) a statement was prepared by the UK Territory, for use in ecumenical circles called ‘Membership of the Body of Christ - A Salvation Army perspective’. The statement clarifies that ‘acknowledgement of the Lordship of Christ rather than the swearing-in ceremony is what signifies a salvationist’s membership of the Church’.⁶³ Moreover the ceremony in which soldiers are sworn-in ‘is not...a formalisation of acceptance into the Church: it is rather to be seen as a subsequent commitment to the additional disciplines of the salvationist lifestyle.’⁶⁴ However this is simply not true, it is not just simply a decision to take on additional disciplines, it is a decision to become a full member of The Salvation Army,⁶⁵ a full member of a local branch of the body of Christ. Moreover without taking on these additional disciplines a person will be refused the status of being a full member and will be not be allowed to take certain local officer positions. So it is not simply a decision about disciplines, as I would decide about my prayer life, Bible reading, fasting etc., but rather there is a compulsion element. This is created by the social pressure within the local corps (as in Rome/Galatia) and because certain other benefits are tied up with the acceptance of these disciplines (as in Rome/Galatia).

The irony in what this statement says is that it is downplaying the significance of soldiership compared with the importance conversion, which I agree with. However if this is so, why do we celebrate with a big ceremony when someone takes on some additional salvationist disciplines, but we do nothing to celebrate someone’s conversion? Especially considering that there is ‘more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent’

⁶¹ Salvation Story (1998:101)

⁶² Salvation Story (1998:105)

⁶³ As quoted in The Salvationist (28/11/98:6)

⁶⁴ *ibid*, 6

⁶⁵ Chosen to be a Soldier (1977:70)

(Luke 15:7). We effectively say that there will be no public ceremony/celebration for your conversion unless you take on these additional disciplines. So much for grace!

So what is the central message of this paper? Essentially it is this:

To remain true to Scripture and the gospel I believe we need to have one level of membership in The Salvation Army, the only 'condition' of which is faith in Christ, i.e. they are a Christian. Moreover we must celebrate this conversion with a ceremony and that this allows a person to fulfil any ministry in the local corps, given the right calling, need and ability.

8. Some Common Objections.

As I have discussed these thoughts with other salvationists, I have asked them if I am wrong. Have I misunderstood Scripture? Have I *misapplied* it? Is there anything that I have missed out in my considerations? Many objections have been presented to me, but so far none have been convincing. I started this paper with the possibility that my thoughts were in keeping with biblical revelation. I was open to correction and challenge. As I discussed these ideas I thought someone would throw some light on why I was wrong. But nothing that was convincing came. I must conclude therefore that unless someone can explain why this paper is out of line with Scripture, we, as The Salvation Army must change.

The following is a list of objections to the view I have outlined above and my response to them as to why they do not disprove the message of this paper:

- 1) *The first objection people have levelled, is that disciplines such as being teetotal, wearing uniform, not smoking etc., have spiritual advantages and benefits.*

If you think this paper is arguing that everyone should drink, smoke etc. then you have not listened to what I have been saying. What is completely misunderstood in this objection is that I am not denying the benefits of such things, **rather I am asking whether they should be imposed as conditions of membership** (i.e. soldiership) or certain avenues of service (i.e. local officership). Many things are beneficial (e.g. Praying/reading Bible everyday, attending an Alpha course, reading Christian books etc.), but that doesn't mean that they should be legalistically imposed on people as rules. It is the *compulsory* nature of such disciplines that I am arguing is unbiblical (just as Paul did).

- 2) *A similar proposal to the one I have outlined was made as a recommendation at the International Youth Forum in South Africa in 1997. General Paul Radar's brief response was that other Church Denominations impose conditions on church membership and therefore it is okay if the Army does.*

Whilst I acknowledge the importance of other churches in matters of doctrine and practice, ultimately 'We believe that the Scriptures were given by inspiration of God and that they only constitute the Divine rule of Christian faith and practice.'⁶⁶ Therefore if someone argues that Scripture teaches something, what other churches do is irrelevant, the debate must centre on what Scripture teaches. For example, consider women ministers, speaking in tongues, baptism, communion and predestination/election, to mention a few areas where we hold a Scriptural interpretation over what other churches do or teach. 'All claims to new truth from God must be checked by the Bible.'⁶⁷

'History provides many examples of the Church searching the Scriptures for guidance when dealing with crises and heresies. It also records numerous occasions when the Christian community has been recalled to faith and discipleship by the Spirit through

⁶⁶ First Article of Faith, as set out in Schedule of The Salvation Army At 1980.

⁶⁷ Coufts (1976:19)

the biblical message. The content of Scripture has provided a court of appeal and a bar of judgement.⁶⁸ Surely that must also be the case in this matter.

2b) *General Radar's second point in response to this proposal was that membership of the body of Christ is by faith alone but that membership of the local church is by a 'conformity to established standard of behaviour....It is not to say that no-one can be a Christian who does not fully conform to our particular standard of behaviour.'*⁶⁹

This is precisely the issue Paul addresses, because salvation is by faith alone it follows that we cannot impose further conditions (whether it be circumcision or teetotalism), on belonging to the local Christian community (whether that be the churches in Galatia/Rome or the local Salvation Army). Although I would agree that Christians who participate in public sins must be challenged and disciplined, as in the church at Corinth, I do not accept that we can impose 'acceptable standards of behaviour' on members that are specific disciplines not required of Christians. That is simply imposing our Christian culture on people, which is precisely what the Judaisers were doing in Galatia and Rome. Christianity and therefore church, is all about grace. It is not fundamentally about people maintaining 'established standards of behaviour'. That is a view that the Pharisees would support.

3) *It would be too big a change to purely accept members on the basis on faith in Christ. It would be seen (& exploited) by the media as The Salvation Army relaxing its morals/standards. It would give negative publicity and give out the wrong message regarding drinking/smoking/gambling etc.*

I would respond by acknowledging the potential danger that this would hold. However I would suggest that such 'publicity' would provide an excellent opportunity for evangelism. What an opportunity to re-educate the public on what The Salvation Army is really all about – Christ and his all-embracing love. We can tell the world that we accept 'the whosoever', because faith in Christ is enough. The gospel of grace can be preached and given as the reason, when the media ask why the change. What positive publicity and what an opportunity to witness to the good news of the gospel of grace!

4) *Another response is that people claim that I am mistakenly equating membership of the body of Christ (i.e. becoming a Christian) with joining the local church fellowship.*

Well it seems to me that Paul and all the New Testament writers made the same mistake. Show me an example from Scripture where they are separated? Show me an example of when someone becomes a Christian but is not expected to join the local church? Moreover surely a manifestation of being part of the body of Christ is to *join* (not just attend) the local church. Indeed these two are only separated when there are unbiblical conditions placed on membership of the local church as at Galatia.

⁶⁸ Salvation Story (1998:7)

⁶⁹ quoted from correspondence to Major George Pilkington (TYS) 29/10/97.

- 5) *The fifth objection is to dispute the claim that The Salvation Army doesn't accept everyone. After all it is claimed everyone is welcome on a Sunday, to the prayer meeting, Bible Study etc. They feel welcome because we are friendly and invite them into our homes.*

However I am not saying that salvationists don't necessarily accept people but rather that the system of membership doesn't. People cannot serve as local officers without fulfilling criterion that are irrelevant to their ability to do the job (i.e. uniform wearing, teetotal etc.) and people cannot become full members without fulfilling criteria in addition to faith in Christ. This is what I mean by their exclusion and rejection. This said I will address the way people treat each other in objection 7.

- 6) *The Salvation Army has been given a very specific vision by God. We are not called simply to make disciples of Christ (Matt 28:20). We are to make soldiers, that is disciples who make extra specific commitments to Christ, i.e. witness through uniform wearing and don't drink, smoke or gamble etc.*

The practical outworking of this view leads to problems. What do you do with a Christian who doesn't want these extras? Do we send them to the church down the road or let them be a second-class member in The Salvation Army, never being allowed to fully participate? The only case where I could accept this view would be where it was for a specific ministry. That is if it were a parachurch which had a specific ministry, then certainly commitments could be asked for which directly related to the particular ministry. For example, in working with alcoholics, all workers could be asked to give up drinking to provide support, however this would not constitute a church. Or in a specific group where disciplining commitments are made, such as in the Iona community where a commitment is made to practice certain disciplines. However both these kinds of contexts are completely different to the local church, whose God-ordained mandate is simply to make disciples of Christ, as argued so powerfully in Galatians and to proclaim the gospel of grace. It is undoubtedly true that The Salvation Army considers itself a church. The latest handbook of doctrine has a new section entitled 'the doctrine of the church'. It comments on our evolution from an 'agency for evangelism to a church.'⁷⁰

- 7) *There are those who claim it is 'no big deal'. Let each of us look after our own Christian life and make our own decisions about soldiership/adherency. Let's just make sure our attitude is right as to how we treat those who are/aren't soldiers etc. Moreover it is claimed if people really wanted to serve God in the Army then they would wear uniform/not drink etc. We should just focus on more important things; witness and fulfil the ministry God has called each of us to. Otherwise if we don't like it we should leave and go to a church that suits us better or else stop complaining.*

This is a common response I have received; underlying it is a view that we are not to critically analyse The Salvation Army or else we are categorised as anti-Army or people who love to bash 'the Army'. It is very individualistic in outlook and denies the effect structures can have on people and also the message we really give out.

What is not realised is that the reason I so passionately critique the Army is because I love it. I love its heritage, I love its potential, and I love its commitment to pragmatic

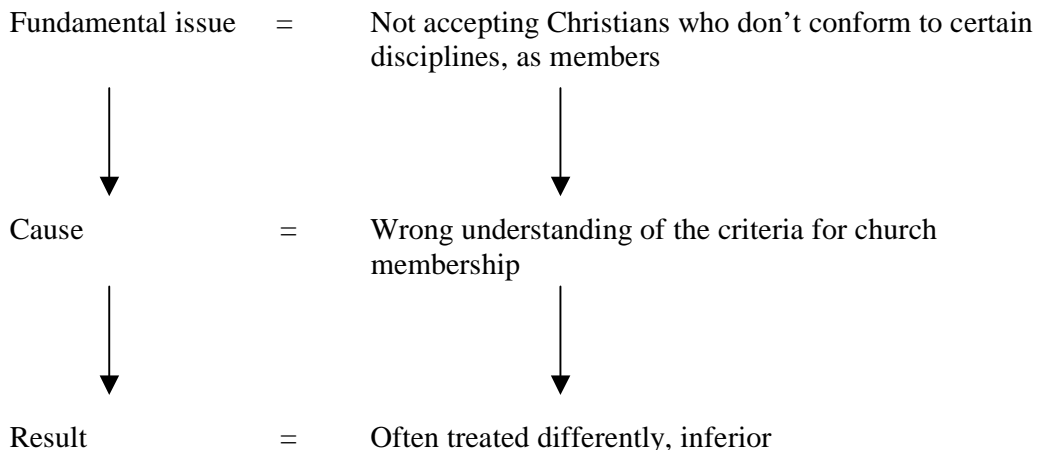
⁷⁰ Salvation Story (1998:100)

evangelism, social action, women ministers and the priesthood of all believers. But if I believe that this wonderful movement is conflicting Scripture I believe we must take the surgeon's knife to it. Nothing must stand in the way, not tradition, not our likes/desires, not our pride or hate of change, nothing. Moreover sin can be structural and therefore we must constantly analyse our structures in this light. The fact that we will never have the perfect church is no argument at all for not seeking to improve an imperfect one.

What did Paul say? Did he think the problems at Galatia and Rome were no big deal? No he thought they compromised the truth of the gospel. They made Christ of no value, his death meaningless, and God's grace was in vain (Gal 2v21, 5v2, 4,6 and pages 16-17, 19 for comments on those verses). The gospel of grace meant everything to Paul because that was his experience, it is also my experience and just as he fought to maintain it, I believe we must too.

How can we blame people if they view uniformed soldiers as better/spiritually superior than non-uniformed soldiers? In a sense they must be, because they can be local officers/elders where as the latter can't. How can we blame people when they view soldiers as superior/more committed members when compared to adherents and view adherents as second-class membership? As it is, they have not made the full commitment that soldiers have and as such must be less committed/spiritual. In part objection 7 is an acknowledgement of this problem that people have viewed each other differently because of their membership state and that sinful judgements have been made. However we can't simply address people's attitudes and ignore the system that causes them. Our system of membership must demonstrate equality only then can we expect our attitudes to reflect it. Remember the relationship difficulties Paul was addressing (see Gal 5v15, 26, 6v3-4)? He dealt with these problems by tackling the doctrinal issue that was causing the problem (exclusion of Gentile believers), only then did Paul tell the Galatians to accept and love each other. Only once equality was reflected in the church's membership could Paul expect the Galatians to reflect it in their relationships. In diagram 2 we can see illustrated the principles taken from the Gentile situation illustrated in diagram 1 on page 20.

Diagram 2



Often when a preacher is applying Galatians, Romans or Colossians to the church today, they will attack legalism. The idea that to be saved or more usually spiritually superior, you have to have had a particular experience or maintain a certain discipline. Stephen Gaukroger did this at Spring Harvest 1995 when teaching from Galatians. He talked about the evangelical church in the 60's/70's and the pressure to be teetotal, otherwise you weren't as spiritual, or in recent days the so-called 'Toronto Blessing' and the pressure to have 'experienced' it otherwise you aren't as blessed/spiritual. Roy Clements does a similar thing suggesting that in some evangelical circles it is as if there are more than 10 commandments such as:

- Thou shalt have thy daily quiet time
- Thou shalt be against abortion, divorce, evolution, Sunday trading and communism
- Thou shalt be for capital punishment and religious education in schools
- Thou shalt not enter a public house except as part of an evangelistic team⁷¹

Most of these pressures are bad enough, but they are subtle and rarely taught directly. Instead they form a cultural pressure within the church. However in The Salvation Army things are much different and much worse. We have them written down, we have legalism as official policy! Unless you stop drinking/smoking/gambling you can't be accepted as a full member, serve in the sections or be commissioned as a local officer. No wonder there has been a tendency for people to be legalistic in their attitudes claiming (or implying) that some are more equal than others. Notice what becomes the emphasis; the additions as opposed to Christ

What are the effects of legalism?

Whenever legalism is rife in a church, there are certain effects it always has. These happened to the Pharisees and have been known to effect The Salvation Army:

- 1) Some people (those who follow the rules) are considered superior to others (who don't follow the rules)
- 2) Some minor sins are focused on, to the detriment of major areas of sinfulness.
- 3) Righteousness is defined in narrow terms as meeting the set criteria.
- 4) There is an emphasis in external over internals.

However there is little point in simply treating the symptoms (people's attitudes), we need to deal with the cause (our policy on membership). Structural sin always manifests itself in the lives of individuals and will not be avoided until the system is reformed.

This raises the question of righteousness and how we perceive and measure it. Of course, we can't measure it except by acknowledging that by faith we are declared righteous and by the Spirit we are being made righteous. However legalism always focuses on the externals, that was one of the problems with the Pharisees and so it is with the current system of membership within The Salvation Army. Holiness is an inner work of the Holy Spirit. True it bears fruit, but we must allow the Spirit freedom to complete his task in each Christian's life without trying to force them to conform to a particular style of 'Christian' living.

⁷¹ Clements (1997:66)

8) *Finally, perhaps the biggest objection people have is not so much an intellectual one but rather an emotional one of fear. Legalism is safe, it brings security. It sets boundaries on acceptable behaviour. Moreover for a group of people who are used to a non-drinking and non-smoking culture, there is a natural fear of what it would be like if these activities were allowed and not frowned upon so strongly and if people were no longer forced to abstain.*

There is obviously fear of change that we all have. Being a salvationist myself, I must admit that I do hold some of these fears.

What do you think upset the delegation from James in Gal 2:11-14? Surely they were fearful and insecure. If Jews abandoned their strict dietary disciplines today who knows where such freedom might lead them. Similarly Salvationists may fear what will happen if we 'lower our standards.' No doubt the Pharisees felt the same way, as Jesus 'lowered the standards' by healing on the sabbath, associating with sinners, etc. We can trust the Holy Spirit to complete his work of righteousness in each believer in his own way without imposing rules of behaviour on members that isn't warranted by Scripture.

We hold Scripture and the gospel of grace as paramount. We must allow people to make their own choices regarding their lifestyle and the disciplines they choose. I realise that the current system of membership comes out of a sincere desire to help people live better-disciplined lives. But as tempting as it is to influence people through legalism we must reject it as not of Christ. We must not be like the Pharisees who put the burden of religion, a yoke of slavery (c.f. Gal. 5:1), on people. Instead we must realise afresh that Christ came to set us free. We can tell people not to get involved in activities which are clearly wrong according to Scripture, but those activities which come in the category of disciplines must be left up to the individual's choice.

'Perhaps the most damaging of all the perversions of God's will and Christ's work, legalism clings to law at the expense of grace, to the letter in place of the spirit. Legalism is one more expression of the human compulsion for security. If we can vigorously enforce an exhaustive list of do's and don'ts (with an emphasis on external behaviour), we can control unpredictable human beings.'⁷² 'These people... don't want us to be free to express our faith originally and creatively in the world.... They try to enlarge their numbers only on the condition that new members act and behave the way they do. we may be secure but we will not be free.'⁷³

On the subject of change the words Major Robert McIntyre are relevant: 'There is always a price to pay for change and we need to seek grace and power from the Lord to pay that price, in order for the church to be in real terms, Christ to society.'⁷⁴

⁷² The Myth of Certainty. Daniel Taylor. Word (1986 : 34-36).

⁷³ Travelling Light. Eugene Peterson. Helmers & Howard. (1988:67)

⁷⁴ Major Robert McIntyre, DC. East Scotland's Divisional Newsletter 22nd July Issue 6.

9. What is The Salvation Army's response ?

Our criteria for membership must be demonstrative of the gospel we proclaim, for 'it is good news of God's love and mercy, an assurance of His gracious acceptance of us.'⁷⁵ That was Paul's main point in the Scriptures as we have examined and imposing conditions on membership and acceptance into the church is to change the message of grace, of salvation by faith in Christ alone.

The response I have already received from some Salvationists to the ideas presented here has caused me some concern. My concern does not come from the fact that people disagree with me, but rather the manner of their response. Their unwillingness to critically analyse our movement in the light of Scripture is a worrying feature. However the authority of Scripture must be placed above the love we have for our traditions and movement. And so, in closing I ask three simple questions:

Question 1: Do you agree with me in my interpretation of Scripture? If not where do you disagree and why?

Question 2: Do you agree with me in my application of those principles that have come from the interpretation? If not where do you disagree and why?

Question 3: If you agree with me, what are you going to do about this important truth? How are you going to defend the truth of the gospel (Gal 2:5)? Suggested responses include pray seeking wisdom (James 1:5-7), study Scripture particularly the passages comments on above and some of the commentaries/books recommended in bibliography. Why not write to your TC and other key Army leaders with your opinion and the biblical reasons for it? Discuss the issue with other Christians and Salvationists and feel free to photocopy and distribute this paper to anyone who might be interested, in order to stimulate the debate.

We must continue to seek God and the understanding that his Spirit gives. I would be very interested to hear a response to what I have written and am keen to learn from others as to how they understand this issue. I have intended to remain true to biblical interpretation and not twist any verses to fit my thesis. I hope you will too.

Finally the words that General Coutts edited, reminds us that:

'Christianity is Christ. More than Christ is unnecessary; less than Christ is inadequate.'⁷⁶

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THE WAY OF HOLINESS

PART 1 (of two)

By: Commissioner S.L. Brengle, D.D., O.F.



Of colonial stock, Commissioner Brengle, D.D., O.F., left the security of the Methodist Episcopal Church for the uncertainties of officership in the newly born, but rapidly growing, Salvation Army. Return to the United States from training in England brought him his share of that persecution which was the lot of many Salvationists in the last quarter of the nineteenth century, and a brick aimed at his head by a rough nearly ended his life. During the convalescence which followed he started to write, since when more than a million copies of his books have been sold. Outstanding Christian leaders such as Barclay Buxton, Archbishop Harrington Lees and John Stuart Holden have acknowledged their indebtedness to Brengle's writings, but these are also so simple in construction and style that no wayfaring man need err therein.

PREFACE TO THE FIRST EDITION

This book has been written at my request. I have read it with thankfulness to God. I felt that in its preparation He has evidently helped and influenced the author who is an officer of The Salvation Army at present labouring in the United States of America and the writer of two other useful publications on the same subject: namely, 'Helps to Holiness' and 'Heart-Talks on Holiness,' both of them in our 'Red-Hot Library.' What subject can be either of greater importance or interest to our young people for whom 'The warriors' library' is especially intended than holiness? The notion that the deep things of God are only open to the experienced and the wise has, surely, no longer any place among us. It is in the mouths of babes He has perfected praise; it is those who seek that find, whatever their age or history or worldly wisdom may be; and a full salvation, so greatly needed by those who have to find their way amid the pitfalls and allurements of youth, is provided for them all in the unsearchable riches of the grace of God. It is the common heritage of every soldier of Christ.

A holy life is a life given to God and accepted by Him. He is the holy man who lives no more to himself; who lives no longer for his own will or in the way or the spirit of the world, but who lives to God and in His will; who loves and obeys Him, considers and serves Him in everything, and who makes all the common, as well as the sacred things of his life honour his Lord by doing them in such a manner as pleases Him. To help every reader of this book to understand and experience this is the purpose for which it has been written.

But that purpose will not be attained without sincerity in the reader. Religion is in very large measure a matter of motive and intention. If you are really as forward in the life of God as you can be, if you have set your heart upon an entire conformity to His will and are seeking it day and night, then notwithstanding many defects and imperfections, your Master will bless and reward you; but if your weakness and unbelief, your want of humility and courage and love are the fruits of your own neglect, and the want of a sincere determination to be a holy servant of God, then you have no more excuse for your falls and failures than have those who commit open and shameful sins.

I call you then, while you read here the counsels of the Spirit of Jesus speaking through His servant, to make up your mind to live a holy life, to resolve that by the power of the Holy Ghost you will work out your own salvation and walk the world in white.

BRAMWELL BOOTH.

LONDON.

April, 1902.

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CHAPTER I

WHAT IS HOLINESS

A NUMBER of years ago, before many of the young people for whom this book is written were born, a girl asked me, 'What is this sanctification or holiness, that people are talking so much about?'

She had heard the experience testified to and talked and preached about for nearly a year, until I thought that, of course, she understood it. Her question surprised and almost discouraged me, but I rallied and asked, 'Have you a bad temper?'

'Oh, yes,' she said, 'I have a temper like a volcano.'

'Sanctification,' I replied, 'is to have that bad temper taken out.' That definition set her thinking and did her good; but it was hardly accurate. If I had said, 'Sanctification is to have our sinful tempers cleansed, and the heart filled with love to God and man,' that would have done, for that is sanctification, that is holiness. It is, in our measure, to be made like God. It is to be made 'partakers of the divine nature' (2 Pet. 1. 4).

A spark from the fire is like the fire. The tiniest twig on the giant oak, or the smallest branch of the vine, has the nature of the oak or the vine, and is in that respect the oak or the vine. A drop of water on the end of your finger from the ocean is like the ocean: not in its size, of course, for the big ships cannot float upon it nor the big fishes swim in it; but it is like the ocean in its essence, in its character, in its nature. Just so, a holy person is like God. Not that he is infinite as God is; he does not know everything; he has not all the power and wisdom as God has; but he is like God in his nature. He is good and pure and loving and just, in the same way that God is.

Holiness, then, is conformity to the nature of God. It is likeness to God as He is revealed in Jesus.

But some one will cry out: 'Impossible! We are poor sinful creatures. We cannot be like Jesus. He was divine. Show me a man like Jesus Christ. Well, now, let us be patient, keep quiet, go to the Bible and see what that says about the matter before we further define holiness. What did Jesus say? Listen!

1. In speaking of the separation of His disciples from the world, Jesus says, 'They are not of the world, even as I am not of the world.' And again, 'As Thou hast sent Me into the world, even so have I also sent into the world' (John xvii. 16, 18). We are, then, to be like Jesus in separation from the world. Jesus was in the world but He was not of the world. He took no pleasure in its wicked ways. He was not spoiled at all by its proud, sinful, selfish spirit. While He worked and associated with bad people to do them good, yet He was always separate from them in spirit. One of our dear, good rescue officers went to a brothel to see a sick girl.

While she was there the health authorities declared the girl's sickness to be smallpox and sealed up the place. The officer was shut in for weeks among those poor lost women. She was in an evil place but she was not of it. Her pure spirit was utterly opposed to the spirit of sin that ruled there. So Jesus was in the world but not of it; and in the same way, holy people are so changed that while they are in the world they are not of it. They belong to Heaven and are but strangers and pilgrims, doing all the good they can while passing through this world to their Father's house, their Heavenly Home. They are separate from the world.

2. The Apostle John, in speaking of those who expect to see Jesus and to be like Him in Heaven says, 'And every man that hath this hope in Him purifies

himself, even as He is pure' (1 John iii. 3). That is a lofty standard of purity for there was no impurity in Jesus. He allowed no unclean habits. He indulged in impure thoughts or desires He used no unkind words. He kept Himself pure in all things. So we are to be pure in heart and in life as He was.

3. Again, Jesus said, in speaking of God's kindness and love for unjust and evil people, 'Be ye therefore perfect, even as your Father which is in Heaven is perfect' (Matt. v. 48).

Again, He says, 'A new commandment I give unto you, that ye love one another.' How? According to what standard? 'As I have loved you, that ye also love one another' (John xiii. 34). We are, then, to be like Jesus in love to God and to all men, even to our enemies, but especially to our brothers and sisters in the Lord.

4. In speaking of Himself, Jesus says, 'Believe Me that I am in the Father, and the Father in Me' (John xiv. ii). And then He says of His disciples, 'At that day' (the day of Pentecost when the Comforter comes 'ye shall know that I am in My Father, and ye in Me, and I in you (John xiv. 20). We are, then, to be like Jesus by having God dwelling in us.

So we see that the Bible teaches that we can be like Jesus. We are to be like Him in our separation from the world, in purity, in love, and in the fullness of the Spirit. This is holiness.

This work was begun in you when you were converted. You gave up your sins. You were in some measure separated from the world, the love of God was in some degree shed abroad in your heart, and you felt that God was with you. But unless you have been sanctified wholly, you also feel that there are yet roots of bitterness within; quickness of temper, stirrings of pride too great a sensitiveness to praise or blame, shame of the Cross, love of ease, worldly-mindedness, and the like. These must be taken away before your heart can be made clean, love to God and man made perfect, and the Holy Spirit have all His way in you. When this is done, you will have the experience which the Bible calls holiness, and which The Salvation Army rightly teaches is the birthright of all God's children.

Holiness, then, for you and for me, is not maturity, but purity: a clean heart in which the Holy Spirit dwells, filling it with pure, tender, and constant love to God and man.

There is a plant in South America called the 'pitcher plant,' on the stalk of which, below each leaf, is a little cup-like formation which is always full of water. When it is very small it is full; as it grows larger it is still full; and when it reaches maturity it is full. That illustrates holiness. All that God asks is that the heart should be cleansed from sin and full of love, whether it be the tender heart of the little child with feeble powers of loving, or of the full-grown man, or of the flaming archangel before the Throne. This is holiness, and this only. It is nothing less than this and it can be nothing more.

Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

CHAPTER II

WHY SHOULD WE BE HOLY?

WE should be holy because God wants us to be holy. He commands it. He says, 'As He which hath called you is holy in all manner of conversation; because it is written, Be ye holy, for I am holy' (1 Pet. i. 15, 16). God is in earnest about this. It is God's will and it cannot be evaded. Just as a man wants his watch to keep perfect time, his work to be accurate, wants his friends to be steadfast, his children to be obedient, his wife to be faithful, so God wants us to be holy.

To many, however, the commandment seems harsh. They have been accustomed to commands accompanied by curses or kicks or blows. But we must not forget that 'God is love,' and His commands are not harsh but kind. They come from the fullness of an infinitely loving and all-wise heart. They are meant for our good. If a railway train could think or talk, it might argue that running on two rails over the same road year after year was very common-place. But if it insisted on larger liberty and jumped the track, it would certainly ruin itself. So the man who wants freedom, and refuses to obey God's commands to be holy, destroys himself. The train was made to run on the track, and we were made to live according to God's commandment to be holy. Only in that way can we gain everlasting good.

Oh, how tender are His words! Listen. 'And now... what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes... for thy good?' (Deut. x. 12, 13).

For thy good! For thy good! Do you not see it my brother, my sister? It is 'for thy good.' There is nothing harsh, nothing selfish in our dear Lord's command. It is 'thy good' He is seeking, Bless His name! 'God is love.' We should be holy because Jesus died to make us holy. He gave Himself to stripes and spitting and cruel mockings, the crown of thorns and death on the Cross for this purpose. He wants a holy people. For this He prayed. 'Sanctify them through Thy truth: Thy word is truth' (John xvii. 17). For this He died. 'Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works' (Titus ii. 14). He 'loved the church, and gave Himself for it; that He might sanctify and cleanse it... that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish' (Eph. v. 25-27). Let us not disappoint Him. Let not His precious Blood be Spent in vain.

We should be holy in order that we may be made useful. Who have been the mightiest men of God of all the ages? They have been holy men; men with clean hearts on fire with love to God and man; humble men who forgot themselves in their love and toil for others; faithful men whose lives were 'hid with Christ in God.' Moses, the meekest of men; Paul, who would gladly pour out His life a sacrifice for the people; Luther, Fox, St. Francis, Wesley, General and Mrs. Booth and ten thousand times ten thousand other men and women who were 'great in the sight of the Lord.' These are the ones whom God has used.

So long as there are any roots of sin in the heart the Holy Spirit cannot have all His way in us, and our usefulness is hindered. But when our hearts are clean the Holy Spirit dwells within and then we have power for service. Then we can work for God, and do good in spite of all our ignorance and weakness. Hallelujah!

A plain, humble young Irishman heard about the blessing of a clean heart,

and went alone and fell on his knees before the Lord, crying to Him for it. A man happened to overhear him and wrote about it, saying, 'I shall never forget his petition. "O God, I plead with Thee for this blessing!" Then, as if God was showing him what was in the way, he said, "My Father, I will give up every known sin, only I plead with Thee for power." And then, as if his individual sins were passing before him, he said again and again "I will give them up; I will give them up."

Then without any emotion he rose from his knee; turned his face Heavenward, and simply said, "And now, I claim the blessing." For the first time he now became aware of my presence and, with a shining face; reached out his hand to clasp mine. You could feel the presence of the Spirit as he said, "I have received Him; I have received Him!"

'And I believe he had, for in the next few months he led more than sixty men into the Kingdom of God. His whole life was transformed.'

To be holy and useful is possible for each one of us, and it is far better than to be great and famous. To save a soul is better than to command an army, to win a battle, to rule an empire or to sit upon a throne.

Again, we should be holy that we may be safe. Sin in the heart is more dangerous than gunpowder in the cellar. Before the disciples got the blessing of a clean heart and the baptism of the Holy spirit they forsook their Master and fled.

Remember that holiness is nothing more nor less than perfect love for God and man in a clean heart. If we love God with all our heart we will gladly keep all His commandments and do all His will as He makes it known to us. And if we love our fellow-men as we love ourselves, we will not do, knowingly, any wrong to them. So we see that this holy love is the surest possible safeguard against all kinds of sin either against God or man, and we cannot count ourselves safe unless we have it. Without it, Peter and David fell; but with it, Joseph and Daniel resisted the temptations of kings' courts, and the three Hebrew children and the fire baptized Stephen and Paul gladly faced death rather than deny their Lord.

Finally, we should be holy because We are most solemnly assured that without holiness 'no man see the Lord' (Heb. xii. '4). God has made all things ready so that we may have the blessing if we will, thus leaving those who refuse or trifle and fail without excuse.

I bless Him that years ago He awakened me to the infinite importance of this matter, sent holy people to testify to and explain the experience, enabling me to consecrate my whole being to Him and seek Him with all my heart, and He gave me the blessing.

Will you have it, my comrade? If so, receive Jesus as your Sanctifier just now.

My Idols I cast at Thy feet,
My all I return Thee, who gave!
This moment the work is complete,
For Thou art almighty to save!

O Saviour, I dare to believe,
Thy Blood for my cleansing I see;
And, asking in faith, I receive
Salvation, full, present, and free.

CHAPTER III

HOW TO GET HOLINESS

GOD never raises a crop of potatoes or a field of wheat or a bushel of oats without man's help. He takes men into partnership with Him in such matters. He furnishes the sunshine and the air the rain and the dew, the day and the night, the fruitful seasons, the busy, burrowing little earth-worms and insects which keep the lungs of the earth open so that it can breathe. He gives life to the seed so that it may grow. Man must prepare the ground, plant the seed, keep down the weeds and gather in the harvest. Men sometimes think that they are doing it all, but they are quite mistaken in this. Our loving Heavenly Father has been preparing the earth for thousands of years for every potato that grows, and He ceaselessly works, by day and by night, to help man raise his crops.

And so it is in matters that concern our souls. God and man must work together both to save and to sanctify. God never saves a sinner without that sinner's help, and usually the help of some other folk as well, who preach or pray, write or sing or suffer that he may be saved. Ages before we were born God provided the means of salvation for all. Angels and prophets spoke God's truth. Jesus came and showed us God's love and died for our sins; the Holy Spirit was given, the blessed Bible was written and all things were made ready.

But now, the sinner must hear the truth for himself, must repent, must confess his sins and give them up, must ask God for pardon, and believe, before he can be saved. And for a sinner to expect salvation without doing this would be as big a piece of folly as for a farmer to expect a crop of potatoes without having planted them.

And so, to get the priceless gift of the Holy Spirit -- a clean heart -- we must work together with God. On God's side all things are ready, and He waits and longs to give us the blessing, but before He can do so we must, with His help, get ourselves ready; we must do our part, which is very simple and easily within our power to do.

1. We must see our need of the blessing and fully to see this need we must be justified. The sinner's eyes are not open to see the need of a clean heart. He is blind to these things. He may have dreadful hatred in his heart, but so long as he restrains himself and does the person he hates no harm, he thinks he is a very good sort of fellow. He cannot see that in the eyes of God he is a murderer, for does not God say, 'Whosoever hateth his brother is a murderer'? (1 John iii. 15). He may have lust in his heart, but so long as he does not commit adultery he flatters himself that he is quite respectable in God's sight, in spite of the fact that Jesus says that the look of lust is adultery.

The first thing then, is to be well saved, and so fully in the light of God's smile that we can see our need of cleansing.

2. We must not try to hide the need, but frankly confess it. Let me ask you: do you know that you are saved? You say, 'Oh, yes, I know that I have given my heart to God, and I feel that my sins have been forgiven and my life has been changed. I feel that I am saved just now.'

Good, but do you know that your heart is clean? Are all the roots of bitterness gone? Do you bear patiently the faults of others? Do you bear meekly, and with a forgiving spirit, the unkindness of others? Do you love God with all your heart and soul and mind, and your neighbour as yourself? Do you feel that all malice, pride, jealousy, envy, and evil and filthy desire, unholy ambition and unbelief; and all foolish things have been taken out of your heart; that the Holy Spirit has His own way in you all

the while? Remember that holiness has to do with the heart and that, as Solomon says: Out of the heart are the issues of life. It is at the heart that Jesus looks, and He says, 'Blessed are the pure in heart' (Matt. v.8). Now, if your heart is not clean, do not be afraid or ashamed to say so, but frankly tell your Heavenly Father the whole truth about the matter.

3. The next thing is to believe that the blessing is for you. Of course, if you do not believe that you can be cleansed from envy and jealousy, quick temper and all sin and he kept pure and good all the time, you will not seek for it.

Satan, surely, will do all he can to discourage you and make you doubt the possibility of holiness for yourself. He will tell you that it is for other people, but not for you. But he might as well tell you that the sun shines for other people, but not for you! Our Heavenly Father 'maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust' (Matt. v. 45). He is no respecter of persons. Bless His holy name! And He offers His full salvation to all who will take it.

Satan will tell you that your disposition is so peculiar, or your circumstances at home, or at school, or in the shop, or mine, or mill, are so disagreeable that you cannot hope to be holy.

Your disposition may be peculiar, but God will take all the sin out of it, so that where it is now peculiarly impatient and jealous, envious and lustful and bad, it will be peculiarly good and patient, loving and generous and humble and chaste. A highly strung, quick-tempered girl got sanctified, and it made her gentle like Jesus. A proud, ambitious young fellow whom I know, got a clean heart, and he was made humble and self-sacrificing until his friends hardly knew him.

As for your circumstances, holiness will make you their master instead of their servant. The other day I wanted a hole in the hard rubber cap of the fountain-pen with which I am writing these words, so I heated a pin, and burned the hole right through. If the pin had been cold I should probably have broken either the pin or the cap, and should certainly have failed to make that hole. Holiness will make you hot enough to burn your way through your circumstances. 'Our God is a consuming fire,' and holiness is God in you.

Satan may tell you that you have failed so often that now God will not give you the blessing. That is the devil's lie. Don't believe it. Your mother might treat you in that way, but God won't, for 'God is love.' He knows all about your failures, and pities you, and loves you still, and wants to give you the blessing far more than you want to receive it. Peter failed again and again during the three years he was with Jesus, and finally there was an awful failure during that sad hour when he cursed and swore that he did not know Him. But in spite of it all, Jesus loved him; and within a few weeks of that time Peter got the blessing, and we find him winning three thousand souls in a single day.

Again, Satan may tell you that if you do get the blessing people will not believe that you have it. Well, suppose that they do not, what then? Will you refuse to believe God because people will not believe you? If you get the blessing, and live in the joy and sweetness and power and glory of it, they will have to believe you sooner or later, just as people have to believe there's a fire in the stove when they feel it.

To get the blessing you must resist the devil, and believe that it is for you.

4. You must believe that it is for you now. It is astonishing how sinners wish to put off the time of salvation, and it is even more astonishing how saved people put off seeking a clean heart until some other time. The devil and their evil hearts of unbelief keep saying, 'Some time, but not just now.' But the dear Lord in mercy keeps whispering, 'Behold, now is the accepted time; behold, now is the day of salvation' (2 Cor. vi. 2).

'To-day if ye will hear His voice, harden not your hearts' (Heb. iii. 15). Nothing grieves the Holy Spirit and hardens the heart like this delay of unbelief.

5. The next thing to do is to come to Jesus for the blessing with a true heart, holding back nothing, but giving your all to Him for time and eternity that he may give His all to you. At this point there must be no hypocrisy, no double dealing, no half-heartedness, no holding back part of the price. The Lord offers us the biggest blessing this side of heaven. He offers us the perfect cleansing from sin, perfect victory over the devil, and the Holy Spirit to dwell in our clean hearts to teach and guide and comfort us; but in exchange He asks us to give Him our little all. How infinitely and hopelessly foolish shall we be if we are so selfish or fearful or unbelieving as to refuse! It is as though a king should offer a poor beggar garments of velvet and gold in exchange for rags, diamonds in exchange for dirt, and a glorious palace in place of a cellar or garret. How foolish would the beggar be who would insist on keeping a few of his rags, a little handful of his dirt, and the privilege of going back to his cellar now and again, until the king finally withdrew all the splendid things he had offered! And yet so foolish, and more so, are they who try to get this blessing from God while refusing to consecrate their all and obey Him fully.

The Lord's word to us on this point is: 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it, (Mal. iii. 10). It is no little blessing, but an overflowing one that the Lord means to give you.

When Jonathan Edwards, one of God's mighty men of the past, was but a boy-student, he wrote as follows in his diary:

'I have this day solemnly renewed my covenant and dedication, I have been before God, and given myself and all that I am and have to Him, so that I am not in any respect my own, and can claim no right to myself -- to this understanding, to this will, these affections; and have no right to this body -- to this tongue, these hands, these feet; no right to these senses. I have given every power to God, so that for the future I will claim no right to myself.'

Does such a life seem unattractive to you? Some one has written: 'A cathedral window seen from without is dull and meaningless; but enter, and the light of Heaven streaming through it glorifies it with every beauty of form and colour. Consecration to God for service may seem dull enough when seen from without, but enter into that experience and the light of the divine love streaming through it will glorify your life with a beauty and blessedness which are Heaven's own.'

To make such a consecration we may have to go over it several times and assure ourselves that we have given all, and that we mean it with all our heart. But, having done this until we can look up into the face of Jesus without a doubt, and sing --

My all is on the altar,
I'm waiting for the fire --

we may be sure we are near the blessing.

If we thus give ourselves to God, there is but one thing more to do; that is, to take it by faith and wait patiently on Him for the witness of the Spirit that it is ours.

A nobleman whose son was sick came to Jesus 'and besought Him that He would come down, and heal his son: for he was at the point of death. Then said

Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way (John iv. 47-50). The next day when he got home he found his boy well. Hallelujah! That is the kind of faith that walks off with the blessing.

Jesus will not fail you at this point if you patiently look to Him and hold fast your faith.

Again and again I have seen people burst into the light when they have consecrated their all and believed in this way. Some time ago in a holiness meeting the Penitent-form was full of seekers among whom were several earnest young men. I asked one of them who seemed to be the most deeply in earnest: 'Do you now give yourself and your all to God?'

'Yes, I do,' he said.

'Well, whose man are you, then?' I inquired.

'I am the Lord's.'

'Can you trust the Lord to sanctify His own man?'

'Yes, I can.'

'When?'

'Now!' and he burst into the holy joy of faith and began to praise the Lord at once; and several others got the blessing that morning in the name way. You too, my brother, my sister; you can have the blessing just now if you thus meet the conditions.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done!'

CHAPTER IV

WHEN CAN WE BE MADE HOLY?

A BRIGHT young soldier got up in one of my meetings several years ago and said, 'After the Lord converted me I did not want any bad thing, but there was something in, me that did.'

A little boy of my acquaintance got blessedly saved and was very happy and good for some time. But one day he came to his mother and said, 'Mamma, I'm tired of living like this.'

'Why, what is the matter now?' asked the mother. 'I want to be good all the time,' said the little fellow. 'You tell me to go and do things, and I go and do them; but I feel angry inside. I want to be good all the time.'

Both the young man and the boy were converted. Each wanted to be good, but each found in himself something wrong, and he knew thus while that something remained, he was not holy. However correct the outward life might be, the heart was not clean. This is the experience of every converted person who has not pressed on into holiness, and it corresponds to the Scripture in which Paul says, 'When I would do good, evil is present with me' (Rom. vii. 21).

When we are converted, our sins are forgiven and we feel a sweet peace within. We love God and man, and want to do good and be good all the time, We have power to do good, and to overcome bad habits and temptation, but there is still something in our hearts that needs to be removed before we are holy. That something within, the Bible calls 'the old man.' It is the old nature that gets angry when people or things do not suit us; that is deceitful, and proud, and unclean, and disobedient, and silly, and selfish. Of course, conversion gives a great blow to this 'old man'; subdues him, and makes him behave himself, so that he no longer acts so badly as he once did. But he is still alive, and watching his chance to get the victory again. And, sad to say, he often does get the victory, causing converted people to do and say things that are wrong and that grieve and quench the Holy Spirit. The 'old man' causes quarrels and jealousies, envyings and evil speakings, in churches and in corps; and leads to backslidings of all kinds and the ruin of many Christian lives. Paul had a corps (see I Cor. iii.) that was greatly troubled in this way.

Before we can be holy, this 'old man' must be 'put off,' this evil within must die, this seed of all sin must be destroyed, and this is something that can and does take place just as soon after conversion as we see the need and the possibility of its being done, and come to Jesus with all our heart, and with perfect faith to have it done.

Some people say that we cannot get rid of this evil nature until we die; but we must be guided by the Bible and believe that supremely. And the Bible certainly teaches that we can be made holy in this life. The Bible says, 'Be ye holy'; and that means now, not after death. If a man says to his boy, 'Be honest, be truthful,' he means: Be honest and truthful now, for this world, not in Heaven only. And so God means that we must be holy here and now.

Again the Bible says, 'Put off . . . the old man, which is corrupt . . . and put on the new man, which after God is created in righteousness and true holiness' (Eph. iv. 22, 24). We are told to 'put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth' (Col iii. 8). And we are told to 'be filled with the Spirit' (Eph. v. 18). All this is to take place now.

We read of the disciples who 'were all filled with the Holy Ghost' (Acts ii. 4), and of 'Stephen, a man full of faith and of the Holy Ghost' (Acts

vi. 5), and of believers whose hearts were purified by faith (Acts xv. 9) long before they got to Heaven. God is no respecter of persons; and just as He gave this great blessing to the early Christians, He will surely give it to us when we give ourselves fully to Him.

I shall never forget how one Sunday afternoon, after hearing of the possibility and blessedness of a pure heart, a beautiful girl of sixteen walked straight out to the Penitent-form, fell on her knees and, lifting her face to Heaven with tears, told the Lord how she wanted a clean heart filled with the Holy Spirit just then. She saw that she need not wait, but that now was the accepted time. And oh! how God blessed her. Soon the smiles were chasing away the tears and the joy Of Heaven was shining on her face. Years after, I found her on the platform, a Lieutenant, with her face still shining and her heart still cleansed.

And so, my dear young comrade, this priceless blessing may be yours. Jesus has died to purchase this uttermost salvation, and it is your Heavenly Father's will for you just now. Have faith in God, give yourself utterly to Him, even now, and begin to seek the blessing with a determination never to stop seeking till it is yours, and you will not be long without it. Praise the Lord!

Saviour, to Thee my soul looks up,
My present Saviour Thou!
In all the confidence of hope,
I claim the blessing now.

'Tis done: Thou dost this moment save,
With full salvation bless:
Redemption through Thy Blood I have,
And perfect love and peace.

CHAPTER V

HOLINESS: A LOVE SERVICE

'I WISH I knew the secret of Paul's piety,' said that good man, Asa Mahan, to Mr. Finney who replied: 'Paul said, "The love of Christ constraineth us".' Just then the glorious truth burst upon his mind that we are sanctified not by works, but by faith which works by love; that the religion of Jesus is not one of vows and resolutions, terrible struggle and effort, but of life and power and joyous love; and he went out of Finney's room saying, 'I see it, I see it!' From that hour his life was one of triumphant holiness.

Oh, that all men would see this - that the way of holiness is a 'new and living way,' not an old, dead, tiresome, heart-aching, heart-breaking way Of forms and ceremonies that leave the soul still baffled and unsatisfied, and with a sense of failure and defeat! It is a way of victory and joy. The simple secret of this 'new and living way' is the constraining love of Christ. When we realize that He loves us, died for us, wants from us a service of love, and we then give ourselves up heartily, in faith, to such a love service, the secret becomes ours.

'Shall I have to go and tell mother and my brothers and the corps how inconsistent I have been?' asked a lassie with whom I was talking about the blessing. 'I don't feel that I can ever do that.' She had been defeated again and again by fits of temper, and I felt that she ought to confess to those whom she had probably hindered by her inconsistency But I saw that she would not get the blessing by doing it because she must, but because she wanted to, out of very love for Jesus, her mother, her brothers, and her corps. So I quietly replied that the Lord did not want a slavish service from her, but a love service; and that if she felt it would really do any good to make such a confession, and loved Jesus enough to do it to please Him, and to help those whom she had wronged by an inconsistent life, God would be pleased with it, but otherwise not. I assured her that if she did it in that spirit she would find it a joy.

After some further conversation we knelt to pray. She told the Lord all about herself, asked Him to cleanse her heart and fill it with His Spirit and love, and then she claimed the blessing. Here is a note I received from her several weeks later:

'I am very happy in the possession of a clean heart. Through God I have been able to gain victories that before I thought were absolutely impossible. The confessions that I told you I could not make, I only waited until the next day to make, and for the very love of it too, as you said I would. It has not been easy - anything but that; but such a burden has gone from my heart that I am happy even in the hardness. I fell one night through my old temper and felt as though my heart would break; but God forgave me, and showed me through that how weak I was; for I had thought that we could not fall after receiving the blessing. I suppose God took that way to show me that unless I trusted in Him I should fall. However, at the present time there is no shadow between the Lord and me, and I am happy.' Have you, my dear comrade, been serving the Lord blindly and slavishly, simply because it is your duty, and yet with a constant feeling of unrest and unfitness? Oh, how He loves you, and wants to catch your ear and win your heart, and draw you into a glad love service!

'But I am so weak and faulty, I have failed so often. Surely the Lord must be discouraged with me.' You say. No, no, not if you are in earnest, any more than your mother was discouraged with you when, as a little toddler

just learning to walk, you fell again and again. She did not cast you off, but picked you up, kissed the knees and nose that were bumped and loved you more than you dreamed. And in all your other failures she still bore with you and hoped for you. So it is with Jesus. Let this love constrain you. 'We love Him, because He first loved us' (1 John iv. 19). Trust Him. Give yourself wholly and heartily to Him, be sure you serve Him for love and you will have learned the secret of a holy, happy life.

Oh, let Thy love my heart constrain,
Thy love for every sinner free;
That every fallen soul of man
May taste the grace that found out me;
That all mankind with me may prove
Thy sovereign, everlasting love!

CHAPTER VI

HOLINESS AND THE SANCTIFICATION OF THE BODY

THE prophet Isaiah says that God inhabits eternity (Isa. lvii. 15); and Solomon says, 'The heaven and heaven of heavens cannot contain Thee' (I Kings viii. 27). But, wonder of wonders! Paul says that we are a habitation of God. 'What?' says he, 'know ye not that your body is the temple of the Holy Ghost which is in you?' (1 Cor. vi. 19). And again 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' (1 Cor. iii. 16).

This is a very solemn truth, but it ought to be a joy-giving one. It certainly adds dignity and honour beyond anything that earthly rulers could possibly bestow, and it lifts our bodies from their kinship to the beasts into a sacred fellowship with the Lord. This fact makes the sanctification of the body both a glorious privilege and an important duty.

Many people think that sanctification, or holiness, has to do only with the soul. But the truth is, that it has to do with every part of our nature and every article of our possession. The body is to be sanctified as well as the soul. Paul wrote to the Thessalonians as follows: 'The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ' (I Thess. v. 23). By this he means that the body is to be set apart and kept as a holy thing for the Lord.

We are to make a present of our bodies to the Lord, Paul says, 'I beseech you therefore, brethren... that ye present your bodies a living sacrifice, holy acceptable unto God' (Rom. xii. 1). Just as the soldier surrenders his personal liberty, and gives his body to his country for hard campaigns, for toilsome marches, for weary sieges and, if need be, for death, so we are to present our bodies to the Lord. Jesus gave His body for us and we are to give our bodies to Him.

Not only are we to present our bodies as a whole to the Lord, but each member as well; the eyes, the ears, the hands, the feet, the tongue, each and all are to be given to Him. (See Rom. vi. 13.)

The eyes are to be turned away from the things that would wean the soul from God. This will include companionships and pursuits which, not evil in themselves, may become a hindrance to spiritual growth. The good is so often the enemy of the best.

Some years ago silver bracelets were very fashionable, and a girl who had plenty of money went to buy a pair. But before she found any pretty and dainty enough to suit her she got saved, and then she knew she had no right to spend her money foolishly, or to wear such things even if she had them. But her eyes had got into the habit of searching shop windows in every city where she went for those bracelets, and she found that the habit was very bad for her soul. It made her care less to pray, hindered her thinking about Jesus when she was out walking, and actually lessened her desire to get souls saved. So she had to give her eyes up to God to be kept from leading her away from Jesus; and for years afterward she said she never began a day without praying David's prayer, 'Turn away mine eyes from beholding vanity' (Ps. cxix. 37).

It was a longing look toward the fertile plains of Sodom and Gomorrah that led to all the sorrows and losses of Lot. It was a covetous look at the Babylonish garment and wedge of gold that led to the utter ruin of Achan. It was a lustful look that led to the sad down-fall and shame of David.

There are some things that a Christian should not look at, and if by chance his eyes should fall upon them, they should be turned away quickly lest sin

should get into his heart through eye-gate. Every one who wishes to be holy will say with Job, 'I made a covenant with mine eyes' (Job xxxi. 1).

Again, the ears are to be sanctified. The holy man will guard himself lest sin enter into his heart through ear-gate. 'Take heed what ye hear,' said Jesus (Mark iv. 24); and again, 'Take heed how ye hear' (Luke viii. 18).

Just so surely as the body can be poisoned or nourished and strengthened by the things we eat according to whether they be good or bad, so surely can the soul be poisoned or nourished by the things we hear. No pure-minded man or woman, boy or girl, will listen to an impure story, an obscene song, or unclean talk.

Some time ago, two Salvation Army officers were travelling by train. The railway carriage was crowded and they were separated. One of them sat down by an elderly man, and in a short time they were in conversation with a gentleman in front of them. Soon the elderly man looked about and said, 'There are no women near who can hear are there? I want to tell a story.' The officer was at once on guard, and said, 'I am a Salvationist, sir. I do not wish to hear a story that would be unfit for ladies to hear.' The old man looked ashamed, the gentleman in front looked a look of wonder, and the nasty story was not told. The Salvationist, no doubt, escaped a great temptation.

But while we should not listen to evil, neither should we speak it. Sometimes it is impossible to avoid hearing wicked and filthy things, however much we may wish to do so, for we cannot control the tongues of others. That was one of the sorrows of Lot in Sodom. His soul was 'vexed with the filthy conversation of the wicked' (2 Pet. ii. 7). While we cannot control the tongues of others, we must control our own, and while we may not be able always to avoid hearing wicked and evil and unclean things, we can avoid saying them.

If we would be holy and enjoy God's smile, we must sanctify our tongues and keep our lips pure. 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers' (Eph. iv. 29). We must not forget however that the heart is the fountain from which flows all our talk, and if that be clean the conversation will be pure. Jesus said, 'Out of the abundance of the heart the mouth speaketh' (Matt. xii. 34). Therefore, 'keep thy heart with all diligence; for out of it are the issues of life' (Prov. iv. 23).

Take my voice, and let me sing
Always, only for my King;
Take my lips, and let them be
Filled with messages from Thee.

Let the feet also be given to the Lord, no longer to walk in the ways of sin, but to walk patiently and gladly in the path of duty, and to run on errands of mercy.

Take my feet, and let them be
Swift and beautiful for Thee.

The hands are to be used for holy service, and no longer to smite and pilfer.

Take my hands, and let them move
At the impulse of Thy love.

Thus the whole body is to be given to the Lord and kept and used for Him. Since Jesus ascended to Heaven, He has no body upon earth. So, will you

prove your love to Him, my comrade, by letting Him have yours? If so, no sexual impurity is to be allowed, no unclean habit is to be indulged, no appetite is to be permitted to gain the mastery; but the whole body is to be kept under and made the servant of the soul.

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REVOLUTION

This is an expansion of an older paper called On Primitive Salvationism,
and is a work in further process of research...

by: **Stephen Court**

We are revolutionists. George Scott Railton

They regard us as dangerous, which we are. Herbert Booth

Christianity is heroism. Catherine Booth Jr.

Let us begin with a bold avowal of our flag, for we are not the children of darkness, but of light... Those who do not feel the urgent need of radical changes in themselves and in mankind, or those who cannot reconcile themselves to the desperate measures required by so desperate a case, have nothing in common with us. The world is lost, and Jesus has come to save it; and it must be saved, at any cost, and whatever that may require, because whoever is not saved will be damned forever. (George Scott Railton, in G.S.R., compiled by John D. Waldron. Originally appeared in the CHRISTIAN MISSION MAGAZINE, January 1873.)

From the masses of England, Generals William and Catherine Booth mobilized an army of dangerous revolutionists that swept the world in the latter 1800s. Primitive Salvationism epitomized the purest, most powerful manifestation of The Radical Army of God in history. This Salvation Army conquered many enemies and vanquished many foes. "These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come" (1 Corinthians 10:11, NRSV). Many of us are now being recruited into the end-time Radical Army. Let's learn from the example.

The Salvation Army originated as a movement of God. As the people of God left Egypt, they followed the pillar of cloud by day and pillar of fire by night. It took them to the strangest, most wonderful places- to slums and brothels, to pubs and palaces. They set up memorials along the way to celebrate what God did.

Unfortunately, these memorials became popular resting places of worship, such that this peculiar people of God, once marching along to the beat of God's drum, stopped moving and started worshipping at its memorials. The Salvation Army's international leader at the half-century, Albert Orsborn, recognized this reality: "When an army settles down to an acceptance of a code and is content to stitch its trophies on its banners and to admire its own history, that army is lost."

This is not a warning just to The Salvation Army, but to every movement beyond its second generation. Don't decline from marching to lying (in state). Don't slide from movement to statement.

That said, the primitive Salvation Army burned with revival fire, driven by a sense of calling. General Catherine Booth prophesied:

The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and that He shall reign whose right it is, from the rivers to the ends of the earth. I believe that this [Movement is to inaugurate the great final conquest of the Lord Jesus Christ. \(Catherine Booth, in J. Rhemick. A NEW PEOPLE OF GOD. p202,203\)](#)

History is punctuated by other generals that God raised up to lead His Radical Army. Joining the Biblical heroes are such greathearts as Francis, Hus, Knox, Patrick, Wesley, and Bright. Two of the most outstanding of these leaders were Catherine and William Booth, the founders of The Salvation Army. The army they forged doesn't closely resemble the version seen in most parts of the world today. It was a reckless, radical fighting machine intent on world conquest. The Booths have left us a legacy of primitive salvationism.

ON PRIMITIVE SALVATIONISM

The 'primitive' in primitive salvationism is that which takes us back to the Movement's roots, the unadorned, unadulterated salvationism that shook the world. It means: 'pertaining to the beginning; original; not derivative; in its simplest form' (WEBSTER'S DICTIONARY).

The 'Salvationism' in primitive salvationism is a largely lost conviction, a forgotten dream, a soured romance. It comprises the sum and substance of the surrendered and committed life of thousands of soldiers through history. But in its essence it has been diluted, drowned out by the voices of compromise, worldliness, and mediocrity. "Salvationism means simply the overcoming and banishing from the earth of wickedness" (William Booth, THE OFFICER. 1893). To the extent that we find this statement by the Army's Founder quaint, unrealistic, or misguided, to this extent his descendants have deviated from primitive salvationist norms.

For some of us, such a definition kindles awkward mortification; for some of us, residue of primitive conviction swirls deep within us; for some of us, flashbacks of the world-conquering dream grow more frequent and unsettling; for some of us, the embers of the first love flame burn hot enough that a renewed romance seems more than a remote possibility.

This company of soldiers, from every generation and denomination, who have inherited this primitive legacy, deserve an explanation of primitive salvationism.

CONCEIVED IN PROPHECY

Although The Salvation Army was born in the fire, it was conceived in prophecy. "Fully four years before the Christian Mission morphed out of what was initially called the East London Special Services Committee, on January 23, 1861, a member... named Baptist Noel truly prophesied to some 200 Christians:

If this work is done, we shall see some unknown Luthers and Whitefields excavated out of this dark mine, to spread the Gospel farther and wider than we have any idea... I believe we are on the eve of a greater work

than England ever saw, and the East End of London is the right place to begin. (J. Edwin Orr. THE SECOND GREAT AWAKENING. 1964. p62)

This was an accurate prophecy. Along with pioneer heroes like John Lawley, chimney sweep Elijah Cadman, and James Dowdle, God raised up world-traveling George Scott Railton, Samuel Logan Brengle (D.D.), and Frederick Tucker (imperial magistrate) who, between them, began to spread the Gospel farther and wider than any of the 200 in attendance could have imagined.

The Hebrew word '*naba*', translated 'prophecy' in the Old Testament, means to bubble up. Prophecy bubbles up and then gushes forth. The next bubbling gurgle came in late 1863, in an incident at a billet's home:

"Excuse me Mr. Booth... what is it that engages your thoughts so frequently and protracted as you pace the garden?" Mr. Booth, with face all ashine, answered, "My friend, I am thinking out a plan, which, when it is implemented, will mean blessing to the wide, wide world." (J. Edwin Orr. THE SECOND GREAT AWAKENING. 1964. p68)

Who can deny that this bubbling, that this movement subsequently blessed the wide, wide world?

But the interpreter of the famous vision, 'Who Cares?' also asks himself the tough questions:

Will the Army continue to fight for our souls in the future as in the past, or will it grow weary of the struggle, or give way to the spirit of ease or pride or self, and sink into a respectable carelessness, so forfeiting its title either to be called a 'Salvation Army' or a 'Christian Mission'?" "I do not want another religious body encumbering the earth. When The Salvation Army ceases to be a body of red-hot men and women whose supreme business is the saving of souls, I hope that it will vanish utterly. (William Booth, 1878)

As much as he loved it, Booth cherished a death-wish on The Radical Army in that prophetic note.

The 19th century Radical Army left a massive legacy. One was Booth's prophetic warning that, sadly, has come true:

The chief danger of the 20th Century will be:

- a) Religion without the Holy Ghost;
- b) Christianity without Christ;
- c) Forgiveness without repentance;
- d) Politics without God; and
- e) Heaven without Hell. (William Booth, 1899).

If nothing else, the fulfillment of this prophecy is preparing the way for the end-time Radical Army in which God is calling us all to fight.

BIRTHED IN FIRE

If we go on as we are we shall have the whole country saved by Christmas!
George Scott Railton to William Booth

In 1879, just one year after becoming The Salvation Army, the first Council of War was attended by 4,000 soldiers in the heat of revival fires. General Catherine Booth implored them:

The time has come for fire. All other agents have been tried: intellect, learning, fine buildings, wealth, respectability, numbers. The great men and the mighty men and the learned me have all tried to cast out these devils before you, and have failed. TRY THE FIRE. There are legions of the enemies of our great King. Fire on them. There are legions of strong drink, damning millions; of uncleanness, damning millions more; of debauchery, blasphemy, theft, millions more! Charge on them, pour the red-hot shot of the artillery of heaven on them, and they will fall by thousands! (Catherine Booth, in St. John Ervine. GOD'S SOLDIER: GENERAL WILLIAM BOOTH. 1934. v1. p461)

Primitive Salvation Army revival spread like prairie fire. In December 1882, five Salvationists invaded New South Wales, Australia. Two years later, The Salvation Army boasted 20,000 soldiers and adherents in 46 Corps (mission stations)! The invasion of Victoria, Australia grew similarly from to 20,000 in two years.

In New Zealand 5,000 conversions were recorded in the first nine months!

In Buffalo, New York (USA), 250 soldiers were made in the first 13 weeks. And they impacted the town. Police reported a 3-week period where there was no one to arrest! The spiritual overflow was such that one local church gained 100 members!

The Salisbury (South Africa) newspaper, after a few months of The Salvation Army's invasions, proclaimed that, "The Salvation Army has 'occupied' Salisbury, the Devil having retired into the 'fly' country without having offered a single blow" (cited in Brian Tuck. SALVATION SAFARI. 1993. p21).

The flamboyant teenager, 'Happy' Eliza (Lieutenant Eliza Haynes) raised a crowd of 3,000 in Marylebone in no time. She became famous throughout England in the early 1880s. Songs were sung about her in the music halls, and dolls, toys, and candy were named after her! (Flora Larsson. MY BEST MEN ARE WOMEN. 1974. p47).

Invaded simultaneously in Toronto and London in 1882, within two years Canada was home of 73 corps and 35 outposts under 142 officers (R.G. Moyles. THE BLOOD AND FIRE IN CANADA. 1977. p9).

In 1884, three teenaged girls opened the Army in Owen Sound, Ontario (Canada). In bold faith they rented a hall seating 1,500 people. It was packed on the first Sunday! Across the country, 73 Corps were started in that year.

In Sweden, an indoor riding school seating 5,000 was leased. In less than 2 weeks, this was found to be inadequate so a timber yard was leased and thousands stood in the ice and snow to hear the gospel!

Globally, The primitive Army experienced amazing, 'great awakening' growth between 1881 and 1886. During this period there were more than 250,000 conversions. That's more than 1,000 each week! During this period five mission stations were opened per week (from 251 to 1,552 Corps)! The number of officers increased from 533 to 3,600. The next year was even better! In 1887 The Salvation Army exploded by 50%, from 1,552 to 2,328 Corps. That is 15 new Corps each week! (notes from Major Ray Herron, Australia School For Youth Leadership)

And as the Radical Army attacked with Holy Spirit fire the various demons Catherine Booth described, society was transformed. Between 1876 and 1886 annual sales of alcohol in England fell 46,980,000 pounds! In one of Major Jack Stoker's appointments 13 pubs went bankrupt in the first three months after his arrival! By 1901 there were 30,000 converted drunks in the ranks of the Army in the UK! Labour and prostitution laws, criminal codes, employment standards, unemployment relief, and social welfare service were all stamped by this Radical Army birthed in fire.

ONE-TRACK MIND

Overcome, conquer, subdue. Not merely teach, but persuade, compel nations to become disciples of the Son of God. General William Booth

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

Without excuse and self-consideration of health or limb or life, true soldiers fight, live to fight, love to fight, love the thickest of the fight, and die in the midst of it.
General William Booth

Comrades, we want more prayer and less pride; more simple faith and less self-sufficiency; more self-denial, less self-pleasing; more faithfulness, less suavity; more regarding The Salvation Army as our Jerusalem and less regard and attention to keeping good friends with Mammon... I have no interest under heaven but what is in The Salvation Army. As a man defends his treasure with all his powers, so will I be true to my pledge to God and to my General, and stand for the principles and doctrine and spirit of the Army with all my might (Colonel John Dean, cited in M. Carpenter, JOHN DEAN, p74).

“Placing his top hat on a chair and bending down, the General washed his hands in a workman's bucket. He was then ready to visit the head of the British Empire.

“The General was delighted to be able to speak of the work of his people in 49 countries. The King complimented him and asked how the churches viewed his work. 'Sir,' replied the 75-year-old warrior 'they imitate me.'

“The King was amused and requested him to write in his autograph album.
Some men's ambition is art.
Some men's ambition is fame.
Some men's ambition is gold.
My ambition is the souls of men.” (Cyril Barnes. WORDS OF WILLIAM BOOTH)

Part of the success achieved in Primitive Salvationism is attributable to single passion, to win the world for Jesus. Such was the effectiveness of their efforts that Catherine Booth could assert the following and not get run out of town:

There is no record since the Apostles of a body that has so encompassed the Divine idea, all its members being taught to make all other objects and aims of life subservient to the one grand purpose of preaching the Gospel to every creature and striving to win every soul with whom they come in contact to its salvation. (Catherine Booth. THE SALVATION ARMY IN RELATION TO THE CHURCHES. p31,32)

The one thing was not evangelism but world winning. While evangelism is certainly an integral part of that, so is discipleship. General William Booth

affirmed: "The objects for which this Army exists... are, in brief, to seize the slaves of sin and not only set them free and turn them into children of God but as far as possible in each case to make them soul winners" (William Booth, ORDERS AND REGULATIONS, 1879?. Intro).

World war against sin was the sole, abiding passion of the primitive salvationist:

And what is our work? To go and subjugate the world to Jesus; everybody we can reach; everybody we can influence, and bring them to the feet of Jesus. (Catherine Booth, AGGRESSIVE CHRISTIANITY, p190)

My business is to get the world saved. If this involves the standing still of the looms and the shutting up of the factories and the staying of the sailing ships, let them all stand still. When we have got everybody converted, they can go on again. (William Booth, in answer to his own question, "Are all to be officers?" in Norman Murdoch. THE ORIGINS OF THE SALVATION ARMY. p141)

We are revolutionists. We know that we have passed from death unto life, and we insist on the necessity of the same sweeping change in every human being. With cries of 'Death unto sin' and 'Life unto righteousness,' we go on, determined to turn the world upside down. We are not philosophers or the theorists of revolution; but its agents. Merely to recommend revolution is contemptible. We must make it. Glad indeed would we be if any word of ours could go forth to slumbering Christians and slumbering churches, and awake them to the fight; but it is only what is done by direct personal effort that can be called sure work, in a revolution. (G.S.R., compiled by John D. Waldron. Originally appeared in the Christian Mission Magazine, January 1873)

The Radical Army did not settle for numerical growth, not for favour, not even good meetings. A corporate one-track mind resolved always to accomplish mission:

We have to subdue everybody to Christ. Nobody will be subdued if they can help it. We have neither arms, learning, worldly influence nor money with which to subdue others and would not and could not use any of these to procure a single professed convert if we did. We have to do it simply by the power of the Holy Ghost working through us. (William Booth, 1878)

I am tired of hearing the words 'I can't'. Jeremiah said, 'I am a child', but the Lord didn't pat him on the back and say, 'Jeremiah, that is very good. I like that in you; your humility is beautiful.' Oh No! He reproved and rebuked it! When my children are too humble to do as they are bid, I pretty soon find a way to make them. I say, 'Go and do it!' The Lord wants us to go and do it! (Catherine Booth)

The Army, by its very success, is ever in danger of drifting away from the great ungodly mass for whose Salvation it was expressly raised up, and to whom it is essentially sent. The only remedy is attack. The gulf must be crossed, and re-crossed, and crossed again. Aggression is the key to the indispensable, nay, the only means of conquest. To overcome, there must be skilful, persevering, systematic, desperate aggression... We must go to the people. We must attack. New methods must be invented if the old ones do not bring us into contact with the godless crowds. For, no matter what the cost, we must get at them. We must attack. (William Booth, in Bramwell Booth. TALKS WITH OFFICERS. 1921. p102).

A good soldier makes war his business. He may do something in other lines of duty; he may be (an accountant, a teacher, a plumber, a student) or what not, but after all, fighting is his trade. He has chosen it, and made secondary all other business, connections, relationships, and pleasures of his life. (William Booth, SALVATION SOLDIERY, p50,51)

The Radical Army approach to evangelism emerges out of a healthy self-understanding. This was most memorably put by General William Booth: "We are a salvation people- this is our specialty- getting saved, keeping saved, and then getting somebody else saved."

Just as a military army uses different weapons to help accomplish its goals, so The Salvation Army wielded different weapons for the evangelistic war. There are several legitimate styles of evangelism. However, The Salvation Army specialized in frontal attacks on sin and the devil. They used all the approaches, but they are salvo-flavoured; there is a distinct strong Salvationist taste.

As the preceding suggests, the Radical Army soldiers were not ones for formality and political correctness. "While we have been standing UPON OUR DIGNITY- WHOLE GENERATIONS HAVE GONE TO HELL" (Catherine Booth, caps in original). In light of an eternity in hell, slight offence is nothing worth sneezing at. Evangelism is, by nature, persuasive. Paul confirms, "Since, then we know what it is to fear the Lord, we try to persuade men" (2 Corinthians 5:11). He continues, "If we are out of our mind, it is for God's sake... Christ's love compels us" (2 Corinthians 5:13,14). And finally, "We implore you on Christ's behalf, be reconciled with God" (2 Corinthians 5:21). Considered out of his mind by his methods and behaviour, Paul persuades people to get out of their sin. Compelled by Christ's love and the fear of the Lord, Paul impels people to be reconciled with God.

COMPELLING PERSUASION

This played itself out in evangelistic opportunities.

Oh, people say, you must be very careful, very judicious. You must not thrust religion down people's throats. Then, I say, you will never get it down. What! Am I to wait till the unconverted, godless man wants to be saved before I try to save him? He will never want to be saved till the death-rattle is in his throat. (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p13)

Subtlety was never their strong suit. William Booth provides some perspective for such aggressiveness:

Shake them up. Startle them with apparitions of death, and judgments, and devils, and hell. What matters taste and propriety to you? The man, the crowd you speak to are GOING TO HELL- they are almost there already.

They were not been afraid to preach hell either. Motivation for Godly sorrow (2 Corinthians 7:10) is not picky; it can be regret for sin, love for God, or even fear of hell. The key is to awaken people to the danger: "Nothing moves the people like the terrific. They must have hell-fire or they will not move" (William Booth, in Norman Murdoch, ORIGINS OF THE SALVATION ARMY, p29). Any effective means to Godly sorrow is good, because, "Godly sorrow brings repentance that leads to salvation and leaves no regret" (2 Corinthians 7:10).

The bottom line is that Salvationists were always ready and eager to persuade people to follow Jesus. This sometimes offended. However, they willingly joined Paul in being labeled 'a real bad apple', 'a pest', or 'a troublemaker' (Acts 24:5 various translations). Paul instructed them to preach the Word only twice a year; in season and out of season (2 Timothy 4:2). They say silence is golden but sometimes it's just yellow!

TYPES OF EVANGELISM

Pioneer Salvationists weren't the most educated people. And yet we were expert at the essentials of salvationism. Commissioner Dowdle, an early Commissioner, had this to say to cadets: "I know I'm not as well learned about Aristotle as a good many of you; but one thing I do know, and that is all I want-how to get souls saved" (George Scott Railton, COMMISSIONER DOWDLE, p57). There are several types of evangelism.

MERCY EVANGELISM

Mercy evangelism, or servant evangelism, is a style that Salvationists still own. Army social service efforts are all intended to aid in evangelizing people in need. Mercy evangelism flows out of an active concern for social justice. In the social

work standard that inaugurated the 'social wing' of The Salvation Army in 1890, General William Booth affirmed,

My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy, where it is now difficult, and possible, where it is all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ. (IN DARKEST ENGLAND AND THE WAY OUT, preface)

They operated everything from hostels to unwed mothers homes, from food banks to addictions treatment centres. And the reason they operated them was to get people saved. The premise was this: If we can show mercy to people in need, serve them and demonstrate Jesus' love for them, we can win a hearing. Many people are still saved through the Army's 'social services' functions.

PRAYER EVANGELISM

Prayer evangelism is effective in preparing the way for other initiatives. Prayers can soften up the opposition, create spiritual hunger in the people for whom we are praying, and bind the enemy's efforts to thwart our evangelism.

This can be accomplished in several ways. Some people like to prayer walk-pray on location through streets and neighbourhoods, around buildings, and at significant sites. Others pray through phone books or other prayer lists. It is most effective to pray Scripture in these situations. There's no Biblical support for prayers like, "God save (place name here)." However, we can pray that the Holy Spirit will convict (place name here) of his/her guilt with regard to sin, righteousness, and judgment (John 16:8).

An integral part of such prayer should be praise, especially on location. Radical Army bands and open air meetings are excellent examples of claiming the streets for Jesus in praise. This is spiritually significant, as they "stormed the forts of darkness" and actually fought to "bring them down" (Salvation Army Song Book Song 696, which includes the command, "Pull down the devil's kingdom, where'ere he holds dominion").

The other key in prayer evangelism is to engage the enemy.

The Salvation Army confronted the powers of evil to establish a Kingdom beachhead in enemy territory. It identified and attacked the spirits of prostitution and alcoholism in late 19th century London. In so doing it reduced the influence of those demonic strong men (Mark 3:27) and freed thousands of captives (John Dawson. TAKING OUR CITIES FOR GOD. 1990).

POWER EVANGELISM

Power evangelism weds proclamation of the Gospel with demonstration of the Gospel. God intends that the proclamation of the Gospel be accompanied by the demonstration of the Gospel (Hebrews 2:3-4).

- **JESUS' EVANGELISM:** Jesus confirmed the Gospel with signs and wonders (Mark 1:25-27; 2:5-12; Matthew 12:28; John 10:38; 14:11...).
- **HIS DISCIPLES' EVANGELISM:** When preparing His disciples for their first evangelistic campaign without Him, "He gave them power and authority to drive out all demons and to cure diseases, and He sent them out to preach the Kingdom of God and to heal the sick" (Luke 9:1,2).
- **PAUL'S EVANGELISM:** Paul's evangelism was power evangelism. In his words, "I resolved to know nothing when I was with you except Jesus Christ and Him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power" (1 Corinthians 2:2-5).
- **OUR EVANGELISM:** Jesus commissioned us all to, "go into all the world and preach the good news to all creation... And these signs will accompany those who believe; they will speak in new tongues; they will pick up snakes with their hands... they will place their hands on sick people, and they will get well" (Mark 16:15-18).

The idea of power evangelism is to demonstrate that God exists, cares, and has the power to intervene, meeting a person's need. Now, the fundamental need of everyone is forgiveness, but until they are convinced of God's existence, care, and power, it is unlikely that they will come to Jesus to meet their biggest need. So, we meet a need they feel.

However, we don't just cater to needs of which people are aware. Some of these needs may be sins that must be repented of, broken and forgiven, not complemented by a relationship with Jesus (Mark McCloskey, TELL IT OFTEN, TELL IT WELL, p39). Jesus is not a means to an end. He is what it's all about!

This approach must keep pointing to the Cross. Primitive Salvationist Colonel Arnolis Weerasooriya like to remind his people that, "The Cross is the attraction." To get people to look at the Cross, we kick demons (Mark 9:24,25), we pray for healing (Acts 9:32-35), reconciliation, restoration, etc., we discern sin and circumstance to speak into someone's life (John 4:17,18; Ephesians 6:17-19). Several times I have challenged an individual, in the course of evangelism, to tell me what would convince them the God exists, cares, and has the power to

intervene. Frequently their lack of an answer betrays a stubborn heart attitude apparently unwilling to repent no matter what happens. But sometimes people determine that if an estranged parent phoned them tonight out of the blue, ready to reconcile, or if they were to land a job tomorrow, that would be miraculous enough for them to believe in Jesus. That opens the door for God to demonstrate His existence, care, and power to intervene.

INITIATIVE EVANGELISM

Today, friendship evangelism is all the rage in the evangelical church. We are entreated to go out and coach kids soccer, join aquasize classes, and service clubs to make friends who will inevitably respond to our presentations of the Gospel. It's a great concept. Converts with significant Christian connections seem to stick better than other converts. That's all good. We should be involved in friendship evangelism naturally. However, the problem in practice is two-fold: a) not enough of us are spiritually healthy enough to be involved in friendship evangelism (tending to be influenced by unbelievers more than we influence them; our influence is not godly enough to make any difference anyway); and b) friendship evangelism in practice can tend to be too much friendship and not enough evangelism. So, warriors like ourselves are pressed into action to reach those people without healthy Christians as friends. This type of evangelism is called initiative evangelism.

We take the initiative to convey the Gospel to unbelievers. We make opportunities to meet people who are open to hearing the Gospel. As the 'Converted Chimney Sweep' Elijah Cadman instructed, "Collar the sinners; don't coddle the saints."

WINNING THE CITY

Concerning the city, William Booth directed, "christianize every soul within it" (CHRISTIAN MISSION MAGAZINE, July 1876).

How much more might be done if you had all received this pentecostal baptism in all its fullness? If every soul were inflamed, and every heart purified with hallowed flame?... **The whole city** would feel it! God's people in every direction would catch fire, and the sinners would fly on every side. Difficulties would vanish, devils be conquered, infidels believe, and the glory of God be displayed. As it is written, every valley would be filled, and every mountain would be brought low, and the crooked made straight, and all flesh would see the salvation of God. (William Booth)

THE CITY AS A PEOPLE GROUP

Most of the world's population lives in cities. Different cities have unique characteristics. To some extent inhabitants share loyalties, spirit, and style. In

the New Testament era, the intellect and culture of Athens challenged the pride and glory of Rome. 'Nazareth! Can anything good come from there?' (John 1:46). 'Cretans are always liars' (Titus 1:12). Some reputations are good; some aren't so good!

The Bible records that not only is reputation tied to the city, but so is judgment:

Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent. "Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day. (Matthew 11:20-23)

Twice in the Bible whole cities were won to God. The entire population of Nineveh repented and called on God at Jonah's preaching (Jonah 3:8). Based on Jonah 4:11, most scholars figure that 600,000 people lived in that city at that time (see International Standard Bible Encyclopedia).

The entire populations of Lydda and Sharon turned to the Lord after Peter healed Aeneas (Acts 9:35). The size of these two towns is unknown although Lydda is described as a 'prosperous city' (International Standard Bible Encyclopedia).

The Radical Army was successful in winning towns such as Barrie, Canada, and Salisbury, South Africa, and in transforming larger cities such as London, England. There are instances today of cities and regions that have been won to Jesus. These examples strengthen faith that we can win our own cities!

THE CITY AS A BATTLE GROUND

One of the factors behind the specific characteristics and reputations cities develop is spiritual.

Demons congregate where people are. There is no reason for them to be anywhere else. Their ugly mandate is to, 'steal and kill and destroy' (John 10:10) what is precious to God; and, as Psalm 8:5,6 and Matthew 6:26 tell us, human beings are securely ensconced at the top of heaven's list of valuables (George Otis Jr., THE TWILIGHT LABYRINTH, 1998, p118).

If God judges cities as cities, it makes sense that satan also strategises by geographic region. Canaanites worshipped Baal (1 Kings 16:3); the Philistines honored Dagan (1 Samuel 5:2); the Ammonites bowed to Molech; the Sidonians to Astarte; and the Moabites to Chemosh (1 Kings 11:5-7) (Chick Yuill. THIS MEANS WAR. 1994. p182). This is so pervasive that, "God fixed the boundaries of the peoples according to the number of gods" (Deuteronomy 32:8 NRSV).

Covenants made in times of crisis (natural disaster, physical threat, political emergency...) by a people establish legal rights for evil spirits to work in their midst. "Strong holds are born whenever cultures welcome evil powers into their midst through unambiguous pacts; and... strongholds are extended when the provisions of these pacts are honoured by successive generations" (George Otis Jr., THE TWILIGHT LABYRINTH, 1998, p200).

Sometimes these pacts are renewed by religious festivals. According to Dr. Yoshihiro Tanaka, president of Japan's Matsuri (Festival) Society, Japan holds about 60,000 such festivals every year (cited in George Otis Jr. THE TWILIGHT LABYRINTH, 1998, p201, 360). Other pacts are perpetuated through cultural traditions and adaptive deceptions (and syncretism). Sometimes persisting social injustice strengthens the ungodly bonds (John Dawson, TAKING OUR CITIES FOR GOD, 1989).

It follows that to break the bonds we need to reverse the conditions that allow them to persist. If it is a religious festival, we need to stop it. If it is a cultural tradition, then we need to change it. If it is social injustice, then we need to end it.

Success in breaking the bonds of the reinforced sinful character traits comes through repentance.

This was the 19th century Radical Army's approach. It identified and attacked the spirits of prostitution and alcoholism in cities like Tokyo and London. One social injustice corrected was the Maiden Tribute incident by which the Army influenced the government, with three hundred and ninety thousand signatures, to raise the age of consent and terminate child prostitution.

INTENTION

God groups people into cities. And satan also strategizes in terms of cities. Whole cities have been won to Jesus. By identifying the evil spirits with authority in a certain city, and then repenting of the sin that opens access to them, we can rupture their authority and break the spell they have on the people. Then the population will be open to the Gospel.

It all sounds good, but unless we INTEND to win our city, we won't win it. Intention takes commitment. The Radical Army demonstrated it in the past. In 1887 the Army started 1,552 Corps- this is a sufficient expression of commitment. In Canada, the explosion from nothing to 200 Corps and more than 400 officers in 18 months was another evidence (Roger Green, CATHERINE BOOTH, p208). The Radical Army aimed beyond cities to nations. Growth was so consistently explosive that they actually thought they'd win all of England: "If

we go on as we are we shall have the whole country saved by Christmas"
(George Scott Railton to William Booth, early 1880s).

MEANS

Once you've confronted the enemy, there isn't a lot of magic involved in winning the city. There is a lot of work. From early days, the Army determined that it is potentially more effective to have many small units in local neighbourhoods than to have one 'mega-church' in a city. This is the concept of impact through contact. Following this principle, the Founder instructed, "Get a Barracks at the corner of every street" (William Booth, 1886. THE GENERAL'S LETTERS. p6).

Persecution seems to work. The Salvation Army's first imprisonment involved three soldiers. They were thrown in jail in England for "Obstructing the thoroughfare" or really, praying on a country road by a public house. Twenty thousand citizens welcomed them out of prison (George Scott Railton, Heathen England, 1887, p30).

Unity has been a key factor in impacting several cities. When people see the followers of God as one, they will believe (John 17:21). Several revivals in Charles Finney's day occurred in towns notably lacking unity. However, unity is pleasing to God, and can't hurt.

Diverse methods work in various places. In Victorian England, Salvationists held a Siege of London a few times, during which salvationists mobilized every night with meetings all over town, and thousands were saved.

In India, Commissioner Booth-Tucker and Colonel Weerasooriya led Boom marches with 40 officers from village to village. Once one village was won to Jesus, they'd leave one officer to lead it and move on to the next village. That approach wouldn't work in suburban North America. Find out what God has planned for your area.

MEASURES

It's easy to speak in theory about winning a city. We'd all love to see something as clear cut as, "Almost everyone in the town (of Barrie) converted at The Salvation Army" (Herbert Wood, THEY BLAZED THE TRAIL, p144).

Arbitrarily, we, in Williams Lake, have set some measures to indicate success of a city won.

- On a given Sunday morning, more than half the population will be in a Christian Church to worship. We recognise that not everyone who attends meetings is saved, but it gives a general idea.

- Crime rates will be below the average. "In several towns magistrates and police officers remarked that the decrease of crime was unquestionably due to the Army's meetings" (George Scott Railton, HEATHEN ENGLAND, 1887, p30).
- Poverty will be impacted. We've set the goal of a standard above the provincial average.

GREAT COMMISSION

William Booth interpreted this for Salvationists as meaning, "to overcome, conquer, subdue... not merely to teach, but persuade, compel nations to become disciples of the Son of God." His story of Radical Army beginnings is a story of discipling:

Great crowds of working people came to hear me preach; a large number were convinced of sin by the Holy Spirit, and many of them responded to my invitations to come to Christ for salvation. Encouraged by what I saw in Whitechapel, and finding other parts of the Metropolis equally necessitous, I visited some of them, with equally gratifying results. Much enthusiasm was created and many of the converts became my regular co-workers. These I met regularly every week, personally instructing them in the things of God, counseling them in the difficulties that they had to contend with, encouraging them to persevere, and showing them how to do the work they had undertaken.

Some of the converts resided in other parts of London, and they soon commenced themselves to hold meetings, and to win souls in their own localities. I was entreated to care for these also... I was... driven to select men and women who I knew to be lovers of souls and living holy lives, for the purpose of caring for these new converts... The Lord was with them in great power, and hundreds of wicked and godless people were converted and united together in separate societies. (General William Booth, 1904 ORDERS AND REGULATIONS FOR STAFF OFFICERS)

TRUE SOLDIERS

William Booth, in his instruction to officers in India, described what he called 'true soldiers' this way:

So many saved here, and so many at the Penitent Form there, sounds very delightful, but it is the soldiers you possess 12 months afterwards that I note as the true indication of advance. Moreover, it is not only what you have in numbers, but in quality, and the quality of true soldiers is always measured by their fighting power. Your business is to make warriors, to

secure those you win, and to use them to the best advantage in winning others.

GLUED TO JESUS

Jesus never really defined 'disciple'. However, He identified a condition on which discipleship depends when He said, "If you adhere to My teaching you are really My disciples" (John 8:31 NBV). So, a disciple is described as one who adheres to Jesus' teaching. 'Adhere' is a graphic term with the image of sticking to, holding to, attaching to, or gluing to Jesus' teaching.

Jesus' teaching is embodied both His verbal communication and His actions. Mark tells us that Jesus went around preaching and expelling demons (Mark 1:39). His teaching combined proclamation and demonstration. This is confirmed when He chose 12 men to be with Him (that's a great working definition of discipleship- 'with Jesus'), so that He could send them out to do the same thing He did- preach and expel demons (Mark 3:14).

COST OF DISCIPLESHIP

Noting his use of 'true soldiers' in place of 'disciples', look at the price William Booth put on discipleship: "Without excuse and self-consideration of limb or life, true soldiers fight, love to fight, love the thickest of the fight, and die in the midst of it." George Scott Railton described it as, "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 be a bargain at that!"

REPRODUCTION

Paul instructed Timothy: "And the things you have heard me say in the presence of many witnesses, these entrust to reliable men who will be qualified to tell others" (2 Timothy 2:2). The means of fulfilling Jesus' Great Commission is to entrust Jesus' teaching to reliable men until they can go out and do likewise.

In other words, we are to reproduce ourselves in others. Paul called the Corinthians to imitate him as he imitated Christ (1 Corinthians 4:16; 11:1), and looked approvingly on the Thessalonians who imitated him (1 Thessalonians 1:6). As our disciples imitate us, we are obliged to reproduce the life of Jesus in them.

In the physical realm only three kinds of people don't reproduce:

- those who don't unite;
- those with some kind of disease or impairment; and
- those who are too immature.

Dawson Trotman, founder of the Navigators, explains that it is the same in the spiritual realm. If we're going to reproduce ourselves in others, we need to live in union with Jesus. In the spiritual realm, sin is the disease or impairment that keeps us from reproducing, so we need to live free from sin. If we're going to reproduce ourselves in others we need some spiritual maturity.

What are we to entrust? Jesus radically overturned the lives of those who were with Him.

- He saw their priorities reversed. Whereas society dictated what was best and what was first, after a few years with Jesus, they determined that the first are last and the last first (Matthew 19:30; 20:16).
- He saw their love re-directed (Luke 9:60). He gave them hearts for a world of lost people.
- He saw their purpose redeemed (Mark 1:17). Whereas they once lived for their own benefit, they committed their lives to the spiritual benefit of others.

Jesus equipped and mobilized them. He trained them in preaching the Word-evangelism. He trained them in defeating the enemy- spiritual warfare (Luke 9:1,2). In other words, He reproduced Himself in them.

IMPACT THROUGH CONTACT

It's difficult to make a big impact without engaging in personal contact. One hour with an influential person might challenge and change a person more than reading books about or by her. This is true of our relationship with Jesus. If we're with Him, it makes a way bigger impact than if we just read about Him. But it works the other way too. We can write letters or books or emails, and some people may even read them! But if we can make contact with those people personally, the potential is there to optimize the impact.

Jesus was so sure of this principle that He never wrote a word, never recorded a sermon, but He devoted Himself to a small group of people for three years. He committed to be with them because He was convinced that He could optimize impact through contact. And it is this fundamental that is essential to disciple making.

We can only fulfill the Great Commission only by discipling people. If we make it our focus, we can reproduce ourselves in soldiers who, in turn, reproduce themselves in soldiers, and so on, and so on. Do the math yourself. If you can find just one person in whom you can reproduce yourself in 12 months, then at the end of a year you have two people (you and your disciple). During the second year you both invest yourselves in one person, and by year-end there are four. Each of the four of you go after one in year three and that makes eight. If you can keep reproducing yourselves in one person, then after ten years you'll

have 1024 warriors. At the end of 20 years, there will be 1,048,576 warriors! In about 35 years, you'll have the world won!

But what if we back that scenario up to the first year, and your first disciple doesn't carry on the trend? Then you've just cut your output in half, from over a million in 20 years to just over 500,000. How many disciples have never been made because the devil came in and cut off one reproducer?

The Booth family is an amazing example of success in this area. Each of their eight children grew to become Salvation Army officers. Among them were gifted and able international leaders. Catherine and William reproduced themselves in their children.

The temptation in our day is to shift from eddy to eddy in the river of God, rather than be transformed from glory to glory. Commercial markets have multiplied the opportunities for us to attend conferences, read books, listen to tapes, each telling us different things to do. We're humbled by the sacrifice of the Chinese House Churches; we're awed by the enormity of the Korean mega-churches; we're titillated by tales of dead people raised; we're intrigued by golden fillings and aromatic oiled hands; we're attracted by the spectacle of laughter and falling; we're inundated with options in church structure and government; we're confused by varying words of prophecy; we're overwhelmed by 24 hour houses of prayer; we're basically swamped by information overload as to how we should live and fight the good fight.

To be effective as the end-time Radical Army, we will have to ruthlessly protect a one-track mind. Many of us will be fighting in different regiments and on different fronts- the one-track mind does not mean cookie-cutter soldiers. But each of us will need to stay focused on the world-winning mission and our specific role in it.

THE DARING, RECKLESS, DETERMINED STANDARD

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).

We naively believe that today we can accomplish more than our primitive forebears because of the improvement in technology. After all, we possess the Internet, television, radio, and airplanes. The 19th Century Radical Army had none of these things. And yet the expectations for them were much higher than any of us would think of imposing on ourselves or others today. William Booth

instructed, "Under ordinary circumstances a daring, reckless, determined Commanding Officer can make himself known to 30,000 people in less than three days" (ORDERS AND REGULATIONS. 1879? Section 1:17).

How do we measure up to the daring, reckless, determined standard of primitive salvationism? How likely is it that we'd see this report in a current mainstream Christian publication?

My heart is cheered. We are making the devil mad. Victory will come! Look out for some martyrdom here in the near future- it is to come, for sure. Well, we are saved to die, and don't care much where our bones are buried. (Major Wells, California, THE WAR CRY, in John Rhemick, A NEW PEOPLE OF GOD. p79)

How likely is it that we'd email this short-term plan to our superior, as Captain Albert Brice telegraphed Commissioner Thomas Coombs in the heat of persecution in 1887: "Expecting to go to Glory Wednesday night" (R.G. Moyles. THE BLOOD AND FIRE IN CANADA. 1977. p58).

Booth's rebuke to the churches of her day is appropriate for many parts of the Church today:

These people stand in these paths of traditionalism and routinism just where their forefathers left them occupying all their time admiring the wisdom and benevolence and devotion of their forefathers instead of IMITATING THEIR AGGRESSIVE FAITH, and MARCHING ON TO THE CONQUEST OF THE WORLD. (Catherine Booth. PAPERS ON GODLINESS. p62)

SPIRITUAL WARFARE

Train my hands for war, my fingers for battle. David, Psalm 144:1

The real end... is the deliverance of men from sin and hell. William Booth

The Salvation Army had a healthy approach to spiritual warfare. Fundamentally, the Radical Army saw spiritual warfare in terms of fulfilling mission, to win the world for Jesus. They didn't get too absorbed with the enemy and yet were not unaware of his purposes (2 Corinthians 2:11- translated 'schemes') or his methods (Ephesians 6:11- translated 'schemes').

What is to be won for God must be captured from the devil by the use of superior force... Our Army can no more hope for victory than any other without the most unwearied exertion. Not indeed by human might or

power, but by the use of all men's power under the mighty influence of the Holy Spirit are signs and wonders continually possible. (George Scott Railton, COLONEL JUNKER, p107)

We must give up sentimentalizing... If ever the gospel is going to make headway against the rush of evil passions, worldly ambition, and devilish animosity, it must be by determined, deadly warfare, conducted with at least as much care, sagacity, and persistency as men bestow on earthly enterprises for gain or glory. (Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p50)

Taking territory from the enemy requires confrontation. This is the heart of spiritual warfare.

OUR ROLE

As Jesus explains, power confrontations involve both God and us. WE drive out demons by the finger of God. "The God of peace will soon crush satan under your feet" (Romans 16:20). We have to hold up our end of the responsibilities. Seven sons of Sceva tried to confront the enemy without having it together spiritually and they were trounced- beaten, stripped, and bleeding (Acts 19:13-16). It's essential that we, "Do not give the devil a foothold" (Ephesians 4:27). The word 'foothold' in Greek is 'topos', from which we get the word, 'topography', which deals with particular places. If we own 100 acres of land and we sell an acre right in the middle of the property, we are obliged legally to provide access to that one acre through our other 99 acres 24 hours/day, 7 days/week (Bob Beckett, COMMITTED TO CONQUER). If we harbour an acre of sin in our lives we are legally obliged to provide the enemy unobstructed access, and we're likely to get trounced.

GOD'S ROLE

God doesn't monopolize the fighting. Joshua, who was a type of Christ, defeated five kings. He made a public display of them, just like Jesus did in Colossians 2:15, and then, instead of stepping on their necks in a sign of dominance, he had his soldiers step on their necks as a sign of dominance (Joshua 10:22-27).

Instead of stepping on their necks Himself, Jesus wants us to do it (Dutch Sheets). He said, "I give you authority to tread upon serpents and scorpions and over all the power of the enemy" (Luke 10:19). "The God of peace will soon crush satan under your feet" (Romans 16:20). We are raised up with Jesus (Ephesians 2:6). Jesus is the head of His body, the church (Ephesians 1:22,23). God has placed everything under His feet (which is us- Ephesians 1:22). So, satan is already positionally under our feet. All we have to do is stomp on satan's head.

PHILOSOPHIES

We do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought and make it obedient to Christ. (2 Corinthians 10:3-5)

These strongholds are psychic habitats in people's minds. The arguments become worldviews. To destroy the worldviews we must expose the deception (George Otis Jr.).

It is not always a frontal assault. "It is one of the devil's subtleties that makes the question, 'Why not?' its own answer" (General Arnold Brown).

"Happy is the man in whose spiritual index all things doubtful are listed under 'devil'" (General Albert Orsborn). Satan is intent on mixing us up. "Christ the power of God and the wisdom of God" (1 Corinthians 1:24) has too often been preached as Christ the wisdom of God, and then sometime later, maybe, the power of God.

ACTUAL FIGHTING

We do not think that religion teaches or that people should be content with maintaining an existence- with just operating upon the same nucleus of people from year's end to year's end, without making any appreciable aggression on the territory of the enemy outside. (Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p47)

"Strange, beautiful things happen when God has His own way with a man or woman. Strange, beautiful things will happen to the world when it submits to Him. The Army has had some odd happenings. In the first days we not infrequently rented as Officers' Quarters houses that were reputed to be haunted. The rents were lower. We knew nothing could withstand the power of the Lord, and we used His Name and prayed the evil... out of the places." (Elijah Cadman, in Humphrey Wallis, 1928, THE HAPPY WARRIOR. p112)

In Joshua 1:3, God promised Joshua, "Every place on which the sole of your foot shall tread I have given you." God is not making an open promise here. He has already set the boundaries of the Promised Land. The word 'tread' in Hebrew involves the concept of war. It developed to mean, 'bend the bow'. Even today, Israeli soldiers obey the command, 'load your weapons' (Dutch Sheets).

So God is promising Joshua that every place they load their weapons, He will give them. Everywhere we go armed and ready to fight, God will give to us.

THE CHALLENGE

"This is what poor humanity wants the world over. THEY WANT PEOPLE WHO CAN CAST THE DEVIL OUT- people who have in them the Holy Ghost power to do it. Oh, will you be such a one?" (Catherine Booth, PAPERS ON GODLINESS, p168).

The end-time Radical Army will be thick into confrontation with the enemy as it claims territory controlled by the devil. Historic battles will be fought with increasing intensity as the harvest is gathered. It is essential that we hide in Jesus, that we engage in combat only as we see the Father leading us.

GREATER THINGS

How is it that wherever we go as an organization these signs and wonders are wrought? Catherine Booth

Without them we are a lethargic, anaemic body, a tired and hungry army, unable to conquer in the way we were designed to conquer.

The Radical Army was familiar with all of these gifts. An old Orders and Regulations for Soldiers instructed that, 'Miracles performed in their own hall, on people who live on their own street, will be of more interest than such as took place two thousand years ago' (1950 ORDERS AND REGULATIONS, p153).

Commissioner Brengle exhorted us on prophesy: "There is... not one of us but might... prophesy far more pungently, powerfully, and persuasively than we do, if we earnestly coveted this gift and sought it in fervent prayer" (Samuel Logan Brengle, LOVE SLAVES, p88). General William Booth published a collection of some of his lengthier prophecies called VISIONS. It got so much that in some meetings,

Like Paul we have to say, 'one at a time; you shall all prophesy, if you do it one at a time.' When people get it, it bubbles up, and runs over- it is in you 'a well of water springing up' as our great Master said, 'into eternal life'. (General Catherine Booth, PAPERS ON GODLINESS, 69)

And how about power encounters? Devil-kicking was considered one of the choicest qualities in a recruit:

"Give me somebody able to cast out devils, and I don't care whether they can read or write, or put a grammatical sentence together" (Catherine Booth, AGGRESSIVE CHRISTIANITY, p57).

This was a classic example of needs-based evangelism, using the gifting of the Holy Spirit to meet people's needs and open them up to the Gospel.

The exercise of some of these gifts made for messy meetings. But this was nothing to be ashamed of; rather, we might count it as a sign of life.

We have some enthusiasm, and when our enthusiasm dies, I am afraid we shall die too. Nevertheless, the power of The Salvation Army is not in its enthusiasm... But it consists in whole-hearted, thorough, out-and-out surrender to God. (Catherine Booth, PAPERS ON GODLINESS, p123,124)

The Booths found that they had to contend with what was common in the Methodist revivals of the preceding century- an emotional, religious response to the Gospel that included 'outbreaks of crying and fainting' as well as an unusual reliance on the part of some on such supernatural manifestations as dreams and visions. (Roger Green, CATHERINE BOOTH, p78)

This is not a bad thing. "Many wept and prayed and submitted to God, and some fairly howled at the revelation God gave them" (description of the prayer meeting following General William Booth's preaching at a meeting in Pittsburgh, 1903, in GSR, p101).

The solemn silence was broken by the cries of a woman who at once... fell down at the Mercy Seat... she was quickly followed by others... The cries and groans were piercing in the extreme; and when the stricken spirits apprehended Jesus as their Saviour, the shouts of praise and thanksgiving were in proportion to the previous sorrow. (William Booth, in GSR, p49)

Holy Spirit giftings are explained by Paul: "Each person is given something to do that shows who God is: Everyone gets in on it, everyone benefits. All kinds of things are handed out by the Spirit, and to all kinds of people" (1 Corinthians 12:4-6. Message).

It seems like every revival is accompanied by strange physical manifestations. Wesley Campbell has carefully explained them in WELCOMING A VISITATION OF THE HOLY SPIRIT. What is now known as 'slain in the Spirit' and 'carpet time' was known in the 19th century Radical Army as 'glory fits'. Pioneer Salvation Army leader, Commissioner Elijah Cadman, describes the phenomenon:

The soul itself has nothing to do with the body. It is wholly superior to the body. When the soul is not the first concern, it can be hindered by the body. The soul of the saved man or woman cannot be controlled by the

body. A 'Glory Fit' is nothing more than the complete conquering of the body by the soul in its reach upward to its Creator and Redeemer. It is the condescension of Infinite Love in Christ to so uplift itself to Himself for a foretaste of joy with Him in heaven. Doctors often examined people in this state but could not explain it. The fact is, I believe, the soldiers were 'absent from the body and present with the Lord'. These 'Fits' and bodily cures were nothing to do with any of us. They were manifestations of the power of God... we only saw them as signs of His presence. (Elijah Cadman, in Humphrey Wallis, THE HAPPY WARRIOR. p110,111)

Cadman was no mere theoretician. As the WAR CRY reports Cadman:

When I gave the invitation, 700 men and women came down, and the Holy Ghost broke upon them, and fell upon us all in such a manner, it seemed to nearly carry me out of my clothes. I had hard work to stop on earth. Some jumped and jumped, 'til they jumped into third heaven. When they got the blessing they swam about the floor in glory. (Elijah Cadman, in John Rhemick, A NEW PEOPLE OF GOD)

While the 19th century Radical Army was privy to God's powerful miracles and manifestations, the end-time Radical Army will experience greater things. Let's learn in advance to go out boldly, not to focus on strange things but on the God who causes them, careful to give Him glory in every situation.

PRIMITIVE SALVATIONIST

An investigator profiling a Primitive Salvationist might come up with this definition: A Salvationist is a covenanted warrior who exercises a holy passion toward winning the world for Jesus.

What makes a Primitive Salvationist?

COVENANT

A Salvationist covenants with God through the Army to serve Him as a soldier until (s)he dies (O&RChXISect5p3). This life-long commitment disqualifies many from joining The Salvation Army. The Articles of War encompasses the beliefs of the Handbook of Doctrine and the actions of the Orders and Regulations. It sets Salvationists apart.

WARRIOR

No one remains with us, or is likely to remain, whose sole object in life is not the attainment of the one purpose ever kept before the Army- the rescue from sin and hell of those farthest from God and righteousness. And we only wish to keep such people together... Let all who wish to be members of a denomination flee from our borders. We only desire to form

and to keep up outside every denominational circle a body as large as we can of free-shooters, for the express purpose of assaulting with spiritual weapons those who, like ourselves, are without a church, but who, unlike us, are still in rebellion against God. (George Scott Railton, HEATHEN ENGLAND, 1887, p145)

A Primitive Salvationist is a warrior. This implies a training and a readiness to engage the enemy. It also suggests an aggressive spirit.

"Nothing worth having is ever got without a fight" (George Scott Railton).

"Nobody with spirit cares to win without a struggle" (George Scott Railton).

Primitive Salvationists are ruthless, reckless, and radical:

The aggressive spirit shows through in our evangelism and our disdain for the pathetic way many Christians 'attempt' to fulfill mission:

Satan has got Christians to accept what I may call a namby-pamby kid-glove kind of system of presenting the Gospel to people... sort of half-frightened timid way of putting the truth to unconverted people... It seems to me this is utterly antagonistic and repugnant to the spirit of the early saints: 'Go ye and preach the Gospel to every Creature'. (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p9,10)

HOLY

A Primitive Salvationist is holy, or on the way there.

"Holiness is nothing more than a pure heart filled with perfect love" (Samuel Logan Brengle, HELPS TO HOLINESS, p16).

Sanctification includes, "... the purifying of the heart and empowering of the soul through the anointing of the Holy Spirit" (Commissioner Samuel Logan Brengle, LOVE SLAVES. P68).

This is essential to the Radical Army.

It is this holiness... that we Salvationists must maintain, otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power on the earth; we shall have a name to live and yet be dead; our glory shall depart; and we, like Samson shorn of his locks, shall become as other men; the souls with whom we are entrusted will grope in darkness or go elsewhere for soul-nourishment and guidance; and while we may still have titles and ranks, which will have become vainglorious, to show upon our children, we shall have no inheritance to bequeath them of

martyr-like sacrifice, or spiritual power, or dare-devil faith, or pure, deep joy, of burning love, of holy triumph. (Commissioner Samuel Logan Brengle, LOVE SLAVES. p72)

Holiness is a state in which there is no anger, malice, blasphemy, hypocrisy, envy, love of ease, selfish desires for good opinion of men, shame of the cross, worldliness, deceit, debate, contention, covetousness, nor any evil desire or tendency in the heart. (Samuel Logan Brengle, HELPS TO HOLINESS, p2)

When the Holy Spirit enters the heart and sanctifies the soul, He does not destroy the desires, but purifies them and regulates them. He gives (the soul)... complete power over the fleshly appetites. (Samuel Logan Brengle, WHEN THE HOLY GHOST IS COME, p41, 42)

This is His chief work- to reveal Jesus to the spiritual consciousness of every individual believer, and by so doing to purify his heart, to destroy all evil dispositions, and to implant in the soul of the believer the very tempers and dispositions of Jesus Himself. (Samuel Logan Brengle, HELPS TO HOLINESS, p89)

PASSION

A Primitive Salvationist is passionately in love with Jesus and with lost souls.

A Primitive Salvationist is passionately in love with Jesus. The best example of this is Colonel Weerasooriya, a Salvationist in the early days of The Salvation Army in India. "A holy sort of jealousy that none should love his Saviour better than himself seemed to take hold of (Weerasooriya's) heart" (Frederick Booth-Tucker, COLONEL WEERASOORIYA, p13).

He would look around eagerly to seek whether he could find among his acquaintances or fellow-townsmen any who loved Jesus better than he did, and would then set to work to prove his greater love. Then he would seize the books which told of the lives of the greatest earthly saints and would seek to surpass them in devotion. (Booth-Tucker, p14)

But a Primitive Salvationist also has a passionate love for lost souls. William Booth saw it as an essential challenge:

Have you the assurance that the ruling passion of your life is the same as that which brought Christ to the manger, led Him to fight the foul fiend of hell in the Wilderness, bore Him onward on the back of fear and suffering, and groaning and shame, sustaining Him in drinking the Cup of Anguish and the Baptism of Blood, bore Him through Gethsemane, led Him to the Cross of Calvary, and enabled Him in triumph to open the gate of the Kingdom? Is this what you are living for? (William Booth, 1886. THE GENERAL'S LETTERS. p76, 77)

"This spirit of love will make every unconverted sinner within your reach so miserable that they will have to be converted or run away" (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p116, 117).

"Oh God! Jump down my throat and squeeze me out!" (prayer at conversion, cited by General William Booth, in GSR, p87).

As an organization there is no record since the days of the Apostles of a body that has so encompassed the Divine idea, all its members being taught to make all other objects and aims of life subservient to the one grand purpose of preaching the Gospel to every creature and striving to win every soul with whom they come in contact to its salvation. (Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p31,32)

Let me remind you- and it makes my own soul almost reel to think of it- that God holds us responsible. He holds you responsible for all the good you might do if you had (the power of the Holy Spirit). Do not deceive yourself. He will have the five talents and their increase... Where are the souls you might have saved? Where are the children I would have given you? Where is the fruit? (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p191)

He is pleased for you to help yourself to all the big salvation He has to give you; but He is ten thousand times more pleased when you set to work to help other people. (William Booth, 1886. THE GENERAL'S LETTERS. p5)

MISSION TO THE WORLD

The only lesson left is from Israel's past. "Israel failed to achieve their goal. And why? Because their minds were fixed on what they achieved instead of on what they believed" (Romans 9:31-32, Phillips). Let's have a healthy respect for the

past. It is glorious. Let's learn from the past. But let's not live in the past. Let's focus on Jesus, whom we believe.

MISSION-CRAFTED SYSTEM

Talk of systems and organization seems vulgar in juxtaposition with discussion of passion and Fire. And yet, 19th century Radical Army organization was fundamental to its success. It remains a truth that we must structure to handle revival. Salvationist structure was even a part of its definition:

We are an army of soldiers of Christ, organized as perfectly as we have been able to accomplish, seeking no church status, avoiding as we would the plague every denominational rut, in order perpetually to reach more and more of those who live outside every church boundary. (George Scott Railton, HEATHEN ENGLAND, 1887, p145)

This 19th century manifestation of The Radical Army did not just adopt military jargon. The Christian Mission actually became The Salvation Army, filled with soldiers organized as perfectly as possible.

The media preferred to call it a 'cold-blooded system' (NEWCASTLE DAILY CHRONICLE, 22nd May 1879). Of the first Orders and Regulations one reporter noted, "It is shrewd enough to have been written by Machiavelli... the book is clever in the most worldly sense" (NEWCASTLE DAILY CHRONICLE, 22nd May 1879). Catherine Booth didn't entirely deny it, testifying:

We believe that all rational measures, all the measures which men use with respect to the world, if they are lawful and good, may be transferred by the sanctification of the motive, by the transposition of aim, to the Kingdom of God... Yea, we are bound to it. (Catherine Booth. THE SALVATION ARMY IN RELATION TO THE CHURCHES. p47,48)

Change, adaptation, and novelty were persevering principles of primitive salvationism.

This was the target of much criticism by unbelievers of the day:

It requires "General" the Rev. William Booth to organise eccentricity into a system. The chief of the Salvation Army glories especially in the means by which he attracts the multitude. (NEWCASTLE DAILY CHRONICLE, 20th May 1879)

General William Booth defended this truth excitedly:

The success of The Salvation Army, humanly speaking, has largely resulted from the novelty of its plans and methods... and now we appear in danger of sinking down to the level of an ancient sect. If we do, I feel sure God will raise up some other people, who will go as much in advance of us in novelty, and daring, and reckless disregard of public opinion, and as much in the teeth of the prejudices of old-fogeyism, either amongst us, or outside us, as we ourselves did in these respects twenty years ago. We must wake ourselves up! Or somebody else will take our place, and bear our cross, and thereby rob us of our crown. I look to you to help me. (William Booth to Commissioner Dowdle, in George Scott Railton, COMMISSIONER DOWDLE. p96)

His call for help comes down the generations to us. Will we sit by and watch our crowns stolen, or will we step up and rescue the prophecy and claim the inheritance and commission of the end-time Radical Army?

"Beginning as I did, so to speak, with a clean sheet of paper, wedded to no plan, and willing to take a leaf out of anybody's book that seemed to be worth adopting, and above all else, to obey the direction of God the Holy Spirit, I have gone on from step to step. We tried various methods, and those that did not answer we unhesitatingly threw overboard and adopted something else." "Our true tradition as a movement is found in our flexibility and adaptability within a diverse and rapidly changing society" (William Booth).

MISSION

Mission is to a movement what rice is to Chinese food. Without it, there's just a bunch of vegetables lying around. Mission connotes a purpose and a completion. Because you know what you are trying to accomplish, you can measure and determine when you have accomplished it. Identity is like the sweet and sour sauce. It is the special characteristic that makes the meal unique.

The Radical Army's mission was To win the world for Jesus; or in Colonel William Pearson's immortal words: "We'll tear hell's throne to pieces and win the world for Jesus!" (William Pearson, The Salvation Army Song Book, #800).

It will serve us well to hear again the original mission of the Primitive Salvationists. It will also clear some of the fog from the mirror, revealing again their true identity.

The Salvation Army was formed in order to bring under the gospel those who were not in the habit of attending any place of worship, by preaching in the open air, in tents, theatres, music halls, and other places, and by holding religious services or meetings. (August 7, 1878 Deed Poll, cited in John Waldron, THE SALVATION ARMY AND THE CHURCHES, p6)

And what is our work? To go and subjugate the world to Jesus; everybody we can reach; everybody we can influence, and bring them to the feet of Jesus; and make them realize that He is their lawful King and lawgiver; that the Devil is a usurper, and that they are to come and serve Jesus all the days of their lives. (Catherine Booth, AGGRESSIVE CHRISTIANITY, p190)

What is a Salvation Army Corps? - To this I reply that it is a band of people united together to attack and Christianise an entire town or neighbourhood. When an officer receives an appointment from headquarters, it is not contemplated that he shall deal merely with those who are already gathered within the walls of certain buildings, or with those who are already enrolled in our ranks, or with those who may be induced to come inside them; but it is intended that he shall be an apostle of the gospel to all those who live around. When you reach a station assigned to you, if it has not been done already, you should take your stand in that hall, or theatre, or tent, and draw a line around the breadth of population you can hope to reach, and make that your parish, and aim, with tears and prayers, and the trumpet blast of truth, and the power of the Holy Ghost, to convert and sanctify and enlist and disciple every soul within it. (William Booth)

So, the primitive Salvation Army was the fist of the body of Christ, the militant arm of the Christian Church, primed, "to go and subjugate the world to Jesus" (Catherine Booth, AGGRESSIVE CHRISTIANITY, p189). That identity and mission set the framework for putting the principles we cherish into practice. The Salvation Army way has been to determine the practice of our principles, the fleshing out of our beliefs, based on results. This success-oriented philosophy answers to basic guiding questions, and includes responses of novelty, adaptation, compelling methods, shocking tactics, and wise measures.

GUIDING QUESTIONS

This status provides much opportunity for flexibility.

William Booth had two principles for deciding any action: 'Is it scriptural?' and 'Does it work?' (cited by Eva Burrows, SALVATIONIST, Nov. 14, 1998). That will leave us pretty flexible! Often you hear someone ask in response to a new initiative: 'Is it Army?' According to the Founder, this question can be broken down to, 'is it scriptural?' and, 'does it work?'

The early days of William Booth's Salvation Army offer a good example of the amazing effectiveness of a type of evangelism that worked at one time but no longer suits modern society. In the last few decades of the 1800s the Salvationists were able to draw massive crowds from the London streets with marching bands. Once the crowd had assembled, open air preaching would win many to Christ. (Steve Sjogrin, CONSPIRACY OF KINDNESS, p42)

While the mission remains the same the world over, the strategy sometimes gets modified, and the tactics are often very different from front to front.

NOVELTY

Novelty is a bad word in religious circles. People consider novelty a substitute for content. If you can't have the steak, the logic goes, at least have the sizzle! But novelty is not necessarily exclusive of content.

William Booth's litmus test was: "Will the adoption of this idea or the abandonment of that method, help or hinder the salvation war" (cited in Geoff Ryan, 1999. CROSS-CULTURAL MISSION).

ADAPTATION

Sometimes discussions of Salvation Army essentials for principles in practice include such things as uniform, ranks, songs, bands, and Mercy Seat. General Catherine Booth was silent about those issues. For her, the essential of Salvationism is adaptation! She asserted, "The great fundamental principle of The Salvation Army is... the law of adaptation- that is, making the means suitable to the end" (Roger Green, CATHERINE BOOTH, p214).

This necessitates uncomfortable change, because, "There is no improving the future without disturbing the present. Adapt your measures to the circumstances and to the necessities of the times in which you live. There is no stereotype routinism in the whole New Testament" (Catherine Booth).

"Adapt your measures to your circumstances and to the necessities of the times in which you live" (Catherine Booth).

NOT NEW DOCTRINE, BUT NEW MEASURES

This is no new Gospel: "We believe in the old fashioned salvation. We have not developed and improved into Universalism, Unitarianism, Nothingarianism, or any other form of infidelity, and we don't expect to," exclaimed Booth. His wife continues: "I teach no adaptation of the Gospel. I will keep the blessed Gospel whole, as it is; but I contend that we may serve it up on any sort of dish that will induce people to partake of it" (Catherine Booth, in Roger Green, CATHERINE BOOTH, p214, 215).

Catherine Booth, "was a restorationist; she read the experience of The Salvation Army back into the pages of the New Testament and likewise, what she interpreted from the New Testament provided legitimacy for the means and measures of the Army" (Roger Green, CATHERINE BOOTH, p216).

So, while there cannot be any compromises with regard to truth, anything goes when it comes to persuading people to buy into the truth. Even this is not new philosophy. The Booths adopted it from Paul.

MODUS OPERANDI

WHY WE SUCCEED:

1. The Army succeeds because it aims at immediate results.
2. The Army succeeds by making the most of the converts.
3. The Army succeeds by teaching converts to be holy.
4. The Army succeeds by teaching its hearers to do their utmost towards meeting the expenses of its work. (George Scott Railton, HEATHEN ENGLAND, 1887, p134,140,146,150)

These steps speak to issues of expectation, mobilization, high standards, and stewardship/commitment. They expected immediate changes in people's lives. They mobilized their people to get out and do it. They taught their people to repent, consecrate, and accept the filling of the Holy Spirit. They expected people to be sold out to the cause financially.

COMPELLING METHODS

These efforts have to work. The point of the whole exercise is results.

You want a real, living embodiment of Christianity over again, and if The Salvation Army is not going to be that, may God put it out! I would certainly be willing to pronounce the funeral oration of the Army if I did not believe it was going to be that. The world is dying for this. (Catherine Booth, PAPERS ON GODLINESS, p167)

You've heard the challenge, "Just do it!" "To be successful its action must be forceful, vigorous, prompt, decided" (1950 ORDERS AND REGULATIONS, p6).

No half-hearted efforts are satisfactory. We need to be committed to success. This sometimes offends:

When all the civil methods have failed; when all the genteel invitations have failed; when one man says that he has married a wife... then does the Master of the feast say, 'the ungrateful wretches, let them alone'? No. He says, 'Go into the highways and hedges, and compel them to come in, that My house may be filled. (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p12, 13)

SHOCKING METHODS!

When men are dead to sin, none but fools should dream of awakening them without sensation... a very earthquake of sensation alone can suffice. (George Scott Railton in C. Swift, THE HEAVENLY WITCH, p77)

The Army would consider its open-air services a miserable failure if they caused no 'obstruction' (especially to sin), or were not a 'nuisance to inhabitants', especially to such as are made rich upon the misery and ruin of others... the Army goes to do open-air work fully expecting, though not seeking, opposition; and goes boldly, without forgetting, at the same time, the prudence which may be more useful perhaps than daring on some occasions. (George Scott Railton, HEATHEN ENGLAND, 1887, p37,38)

"The meeting begins as it is intended to continue, with a vigorous onslaught upon the sin and folly of the people" (George Scott Railton, Heathen England, 1887, p38).

WISE MEASURES

Sure, shock, but not just for the sake of causing a stir. Choose methods that are efficient and effective. Then you can expect results.

We must have definite plans of operation, reliable agencies, and PLENTY OF HARD WORK. Men set on these lines with respect to the affairs of this world. When they want to excavate a tunnel, make a railway, lay a telegraph cable, they don't talk about it for generations in a vague, sentimental way, but lay their plans and set to accomplish the thing. (Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p49)

PROPHECY

The danger in primitive salvationism was growth that was too fast! Imagine having that problem! Things were expanding so quickly that it was difficult to disciple the converts. Commissioner Booth-Tucker demonstrated prophetic concern on this issue after such success:

I can clearly see how necessary it is, as you say, to 'nurse the work', and yet should like to do so without 'coddling' it. At the same time I see the danger of spreading out without strengthening and deepening the work as we go along. (Frederick Booth-Tucker, COLONEL WEERASOORIYA, p42,43)

Commissioner Samuel Logan Brengle blessed multitudes in the Church over the turn of the century with his simple teachings on holiness. He also taught about shouting! Shouting might not please the middle class, but this mission-crafted system didn't take that into consideration.

Mission-crafted system called for a spiritually riveting experience at public meetings.

We are told that there is to be a great noise in heaven...reverence and noise are therefore perfectly compatible... Look through the Old Testament. What Jubilees the Jews had! How they used to shout and play on instruments and dance!... People contend that we must have quiet, proper, dignified services. I say: WHERE IS YOUR AUTHORITY FOR THIS? Not in the Bible. I defy any man to show it. I have a great deal more authority in this Book for such lively, gushing, spontaneous, and what you call disorderly services, as our Salvation Army services sometimes are, in this 14th Chapter of Corinthians, than you can find for yours. There is nothing of this stereotyped routinism in the whole of the New Testament. (Catherine Booth, 1882)

Instructions for worship in first meetings of new corps included this piece of advice:

Drive out of the place in the first 5 minutes the notion that there is to be anything like an ordinary religious service. A few hearty remarks will answer this purpose, astound Christians and make the common people feel as much at home as when they enter the same theatre or music hall amidst the laughter and cheers of weekdays". "Let everything about you show that you are peculiar religiously and that the forces you represent are introducing an entire novelty. (William Booth, 1879)

The Radical Army rocked the Victorian church world in the area of singing too! In the Christian Magazine William Booth explained the Army's way of singing:

- a) Singing must be congregational: "I have seen choirs tried under almost all circumstances and have invariably found them to fail... should you ever find a choir in connection with any hall in this mission, I give you my authority to take a broom and sweep it out, on the condition that you do it as lovingly as possible." "You may certainly help your singing by selecting, not your best singers, but your best people and bringing them to the front and they will always sing and set other people singing too."
- b) Singing must be hearty.
- c) Singing must be useful to sinners and saints.
- d) It must be good songs. "I am sick of sentimental rubbish."
- e) It must be good tunes... secular or sacred.
- f) It must be at the right speed: faster than most Christian Mission Stations are currently singing; fast enough to keep the congregation awake; not so fast that people can't join in.
- g) They sang new songs: Herbert Booth (1887, director of music and officer training): "Thousands of new songs are composed every year by Salvationists in the UK alone. We publish about 500 annually, but these are a careful selection out of heaps of manuscripts..."

The theatre in Worcester was crowded for the visit of William Booth on January 22, 1882. Even the General himself, "had great difficulty in getting in." The door was smashed by the crowd still trying to gain admission after the place was full.

George 'Sailor' Fielder, the Commanding Officer, had been put up to sing. He had been a sea captain with a voice that had often been heard above the roar of the waves (Forty years later he still had, "a voice like thunder and gloried in open-air fighting"). He sang his testimony in the words, 'Bless His name, He set me free.'

"That was a fine song. What tune was that?" inquired the Army's Founder later.

"Oh," came the reply in a rather disapproving tone, "General, that's a dreadful tune. Don't you know what it is? It's called, CHAMPAGNE CHARLIE IS MY NAME." "That's settled it," William Booth decided as he turned to Bramwell. "Why should the devil have all the best tunes?"

An early pamphlet made the Army's position clear by saying that it, "considers all music sacred when used with holy purpose." For his Christmas message to War Cry readers of 1880 William Booth had already written:

Secular music, do you say, belongs to the devil? Does it? Well, if it did I would plunder him for it, for he has no right to a single note of the whole seven... Every note, and every strain, and every harmony is divine, and belongs to us... So consecrate your voice and your instruments. Bring out your comets and harps and organs and flutes and violins and pianos and

drums, and everything else that can make melody. Offer them to God, and use them to make all the hearts about you merry before the Lord.' (Cyril Barnes. WORDS OF WILLIAM BOOTH)

Then, as in some circles today, education and degrees were honoured and sought after. The Radical Army didn't buy into credentialism.

We were terribly conscious of the fatal results of mere intellectual training and fully realized the danger of spoiling that simplicity in our officers, which is so great a power, by anything like a 'college' system; but we were bound to recognize the fact that here were hundreds upon hundreds of God touched hearts burning with zeal to be soulwinners, to whom a short period of training in Bible truth, rules and regulations of the Army, elementary education and personal devotion, would be of immense advantage. (Herbert Booth, 1878)

Someone said to me: 'Why are you sending out people to preach who cannot read and write?' For a moment, I was staggered but I asked him: 'How many of the apostles do you suppose could read and write when they were first sent out? It was not the power of eloquence, but being able to cast out devils, that was the test. Give me someone who is able to cast out devils and I don't care if they can read, write or put a grammatical sentence together.'" "I would rather have a Hallelujah lass, a little child, with the power of the Holy Ghost, hardly able to put 2 sentences of the Queen's English together, to come to bless, help and benefit my soul, than I would have the most learned theologian in the kingdom, without it, for it is not by might, nor by power, but by my Spirit!" (Catherine Booth, 1878)

PLAYFULNESS

The Radical Army's mission-crafted system celebrated life joyfully. William Booth defended it vigorously.

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 commented at the Centennial Congress in London, "I have never seen a gloomy Salvationist" (in Cyril Barnes. GOD'S ARMY).

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!"

The 19th century Radical Army used a mission-crafted system to help accomplish mission. It ended up looking much different than the world and the church expected. But it worked for The Salvation Army. While we should follow their example in the mission-crafted system, we must press in and hear from God what a mission-crafted system looks like for the end-time Radical Army. To hear Rick Joyner tell it:

Many of the great missionary ventures in church history, such as William Booth's Salvation Army, were planned over many years, and they generally followed the plan. Those who might have worked with some of these missionary ventures would probably scorn the lack of organization of the Welsh Revival... A great tribute to General Booth was that he visited the Welsh Revival, observed that it was functioning in almost the opposite manner in which he ran the Salvation Army, and was still able to recognize that it was God and should not be tampered with. He then went back and continued to run the army just the way he had been, recognizing that God employs *different* strategies for different places or purposes... There are lessons for us all in the way that He moved through The Salvation Army in its early years... The Salvation Army, though still a large organization and doing many good works, is spiritually only a shell of its former glory because the organization was not flexible enough to hold new wine.... Those who have tried to duplicate the original glory of the Salvation Army have, for the most part, failed. (Rick Joyner, THE WORLD AFLAME)

AN UNLEASHED HOLY SPIRIT

Clearly the Radical Army of the 19th century was a holiness movement with holiness as the theological glue that bonded it all together. It was the experienced blessing of a clean heart, of perfect love, and of eradicated inclination to sin that powered the movement. William Booth was willing to tie the success of The Salvation Army to the work of the Holy Spirit in their midst:

The very spread of The Salvation Army does itself bear witness to the message we have proclaimed from the beginning- THAT THE HOLY SPIRIT WILL COME DOWN ON ALL THE LORD'S PEOPLE IF THEY SEEK HIM. (William Booth, in John Rhemick, A NEW PEOPLE OF GOD. p121. emphasis Booth's)

Catherine Booth saw the Holy Spirit's activity as a key cause of criticism of the Army:

What unkind things have been said of The Salvation Army, because people have fallen on their faces under the convicting power of the Holy Spirit at our meetings; but you see, this is Apostolic. (Catherine Booth, with reference to 1 Corinthians 14, AGGRESSIVE CHRISTIANITY, p55)

In response to criticism, Catherine Booth asked, "How is it that wherever we go as an organization signs and wonders are wrought" (Catherine Booth. PAPERS ON GODLINESS. p124)?

Commissioner George Scott Railton answered:

What is to be won for God must be captured from the devil... Not indeed, by human might or power, but the use of all men's powers under the mighty influence of the Holy Spirit are signs and wonders continually possible. (George Scott Railton. COLONEL JUNKER. p107)

Listen to this prophetic exhortation by our prophet of holiness, Commissioner Samuel Logan Brengle:

It is this holiness that we Salvationists must maintain, otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power in the earth; we shall have a name to live and yet be dead; our glory will depart; and we, like Samson, shorn of his locks, shall become as other men; the souls with whom we are entrusted will grope in darkness, or go elsewhere for soul nourishment and guidance; and while we may still have titles and ranks, which will have become vainglorious, to bestow upon our children, we shall have no heritage to bequeath them of martyr-like sacrifice, or spiritual power, or dare-devil faith, of pure, deep joy, of burning love, of holy triumph. (Samuel Logan Brengle. LOVE SLAVES. p72)

THOROUGH REPENTANCE

The prevailing problem then and today in evangelism is the tendency to ask Jesus into our hearts without repenting of sin. Catherine Booth explained:

They try to believe; they want to follow Him, but they are kept back by the right hand and the right eye which the Holy Spirit has told them they must cut off and pluck out before He will receive them. They will not do it, so they are ever learning, and never able to come to a knowledge of the truth. You must renounce evil in your will. You must will to 'obey the truth'. You must say 'yes Lord'. (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p32)

The primitive Salvation Army fought through long battles while the Holy Spirit convicted men and women of the guilt with regard to sin, righteousness, and judgment and brought a godly sorrow, which brings repentance that leads to salvation and leaves no regret. Many then outside and, ironically, many within the Body take offence at what conviction, godly sorrow, and repentance can look like. Here is an extended critical description of a Radical Army all night of prayer by a newspaper correspondent during which all of these things occurred:

So great was the commotion in the centre of the room, so terrifying was the din that this incidence (four rows tipping over), which would have thrown an ordinary congregation into uproar, passed almost unnoticed...Several figures are bent double near the platform, groaning and wringing their hands. The "Hallelujah Lasses" have surrounded them; the tall figure of the proprietor of the "Hallelujah Fiddle" gyrates around them; the sweep is dancing and shouting "Glory be to God;" and the "General" is smiling placidly and twiddling his thumbs.

Penitents! Are these penitents who kneel on the form and wring their hands? Or are they persons struck with the contagion of over-wrought enthusiasm?

As may be seen from what I have written, until penitents "throw themselves at the feet of Jesus," as it is called, a meeting of the Salvation Army is a tolerably sane affair. The fat is at once in the fire, however, when penitents come forward.

Half a-dozen crop-headed youths are praying vociferously, with their faces towards me. Did I say praying? It was vociferous shouting, with closed eyes. Their bodies sway to and fro; their hands are lifted, and brought down again with a thump on the form; they contort themselves as if they were in acute agony.

The converts retire to their seats with red faces. Let us follow one of them. He is a broad-faced, shock-headed youth, of about twenty. A few minutes since, he was foaming out of a well-developed mouth. Now he is dancing about the floor, shouting "hallelujah" and wringing the hands of all those who will yield their arm to him. Anon he will mount one of the forms, and shout his experience into the middle of a hubbub, which condemns him to remain unheard. Then he will waltz round again, alternately laugh and cry, and go through a new course of hand-shaking. He has in fact been converted. (NEWCASTLE DAILY CHRONICLE, 21st MAY 1879)

Primitive Salvationism emphasized repentance of sin. In William Booth's effective salvation tract, HOW TO FIND GOD, 5 of the 7 steps deal with sin. You can't get through it without completely repenting of sin. If all our converts today, whatever stripe, experienced this heart-searching process, whether or not it is accompanied by the manifestations described, we'd likely create more warriors for The Radical Army.

PERSECUTION

Hot on the heels of The Salvation Army was another Victorian creation, this one born not in the imagination of God, but in the schemings of the devil. The Army actually took its name in 1878. Within three years the opposing Skeleton Army was organized at Weston-super-Mare.

The Christmas War Cry of that year states that, "the chief officers of the Skeleton Army raised to oppose us at Exeter were converted." This marked the beginning of the popular use of the term. For 15 years, The Salvation Army's Blood and Fire standard was often challenged in the open air meeting by the Skeleton Army's Skull and Crossbones.

A 'Bethnal Green Eastern Post' newspaper report in November 1882 exposed the purposes behind this untimely birthed counter-army:

A genuine rabble of "roughs" pure and unadulterated has been infesting the district for several weeks past. These vagabonds style themselves the 'Skeleton Army'... The 'skeletons' have their collectors and their collecting sheets and one of them was thrust into my hands... it contained a number shopkeepers' names... I found that publicans, beer-sellers and butchers are subscribing to this imposture... the collector told me that the object of the skeleton army was to put down the Salvationists by following them about everywhere, by beating a drum and burlesquing their songs, to render the conduct of their processions and services impossible... Amongst the skeleton rabble there is a large percentage of the most consummate loafers and unmitigated blackguards London can produce... worthy of the disreputable class of publicans who hate the London school board, education, and temperance, and who, seeing the beginning of the

end of their immoral traffic, and prepared for the most desperate enterprise.

The skeleton armies carried flags usually bearing a 'skull and crossbones', no doubt inspired by the prominence given to piracy in contemporary 'penny dreadfuls' for boys. Variations included the addition of two coffins and the motto "blood and thunder! Others decorated theirs with monkeys, a devil, and rats. Another had a yellow banner with three B's- beef beer and 'bacca'! (source, The Salvation Army International Heritage Centre)

Listen to this re-enactment of the invasion of Coventry, England:

"This blessed drum is our pulpit and penitent-form," said Sister Mrs. Caroline Reynolds. "Friends, as many of you know, Sister Burrell and myself have been sent by William Booth... to open fire for our blessed Redeemer."

At that, hoodlums set up a howl of midnight wolves intent on a kill and readied themselves, armed with fish, vegetables, eggs, and butcher bones in every stage of decomposition, but Sister Reynolds lifted her arms to heaven and sternly commanded, "Stay! The King's business must be spoken clearly, me lads. After prayer we'll call on Mistress Katie Docker or a word o' testimony. She's a precious brand plucked from the burnin' who radiates the love o' Jesus."

"Cheers for Katie Docker!" Bawled a hooligan and up shot a string of Hip! Hip! Hoorahs! Though one bawdy voice screeched, "Go home, Katie Docker! Go home!" The two women and about 50 recruits knelt in the snow while Sister Reynolds prayed.

"God of creation, convict Coventry! Bring this Babylon of 60,000 souls to desolation then raise it up in Jesus to such a revival as converts every wayward Tom, Dick, and Harry within sight an' sound. Hinder an' hamper an' make 'em agonize until they throw aside every weight that so easily bests 'em and jump into the fountain o' Your love. Then kiss 'em and hug 'em and send 'em after their strayin' mates. Oh, sweep the city streets with us, Your consecrated brooms, and send revival! Send us results that from this very spot the world will be set afire wi' Your love. In the precious name o' Jesus, amen!"

Katie Docker stood forward, a worn Bible in her mittened hands. She had not so much as opened it when two ruffians, black woolen caps close around their pocked noses, began to jostle her.

"Katie, stan' back! Jimmy Docker vows e'll smash yer 'ead in if ye speak ou' once more! We're sent t' persuade ye."

It was pure honey, the smile Katie gave them before she opened her Bible. Calmly she proceeded: "The wages of sin is death, but the gift o' God is eternal life through Jesus Christ our-"

Like fury arrows, the roughs sped toward the marketplace where Jimmy Docker loitered... known for a good half of his thirty odd years as the most notorious villain in many a county... Now, before Katie had done, a yowl went up that could be heard halfway to the tower of London. "Ye-ow! Ye'ow! A string of oaths, enough to make a walking stick curl pierced the air as Jimmy came whirling through the snow, swinging an axe handle, a dozen mischiefmakers pounding behind him. "Ye-ow! Ye-ow! They rushed the Hallelujahs, slammed the preaching women in the snow, scattered the screaming crowd like feathers and, stomping, hissing, yapping, confronted Katie, who still read her Scriptures. Clogs spread, axe handle high, Jimmy Docker bellowed, "Katharine, wife o' James Docker, step for'd an' follow thy legal master an' mate!"

There was a pause.

"Come not, an' we'll bash the lot!"

Bestowing on him one pleading look, Katie recommenced: "The people that walked in darkness have seen a great ligh; they that dwell in the land of the shadow of death, upon them the light..."

"Katie Docker come willin'!" screamed Jimmy, "er I'll- I'll-" He lunged.

"Sir, (Eliza shouted), to reach Katie, you must first pass me. Bash away!"

Docker was so surprised at the miniature rebellion he stepped back, heaving.

The preaching ladies squeezed in front of Eliza.

"I'm in command, Mr. Docker," stated Sister Reynolds. "Bash me before you touch a hair of Katie's head."

"And me. Bash me!" dared Sister Burrell, a somewhat portly duplicate of Sister Reynolds, with much bolder features.

Jimmy Docker and his mates bashed away. The Hallelujahs, dozens of them, piled up in the snow, bloodied and broken as rank on rank they confronted the Docker brigade, refusing either to take the offensive or to defend themselves...

That afternoon, March 8, 1878, seventeen constables were enlisted to subdue one James Docker, with a law enforcement officer having a good part of his right ear bitten off for his devotion to duty. Hate and gore were hardly more in evidence in the Crimea, several veterans observed that afternoon, recounting that the Docker onslaught was uncontested as the Hallelujahs preached passive nonviolent resistance to evil. (Sallie Chesham, PREACHING LADIES, p6-8)

The punch line to this true story is that in September 1878, newly converted Jimmy Docker marched down the aisle in a fresh black suit with a red jersey, shined shoes, and a poled placard which proclaimed, "GLORY!" (Sallie Chesham, PREACHING LADIES, p15).

These gangs of loosely organized hooligans, often mobilized with the reward of free whiskey by pub owners whose businesses were threatened by the effectiveness of The Radical Army's Gospel at converting their customers, wreaked havoc through England until 1892.

In the early years of the Canadian campaign, Corps buildings were routinely burned down (R.G. Moyles. THE BLOOD AND FIRE IN CANADA. 1977. p44). The most notorious confrontation, 'The Battle of the Basilica', November 24, 1887, confirmed the Army's fears of the insistent and sinister opposition of Quebec to the Gospel. Fully five thousand marchers assembled against the Army, smashing the Army buildings, fighting with soldiers and police, and forced a test-case in the courts that found the Army guilty (R.G. Moyles. THE BLOOD AND FIRE IN CANADA. 1977. p59).

Not all the persecution was physically violent. In 1886, one pioneer Salvation Army eighteen year-old soldier gave this report after a night of 'pub booming' in THE BLACK CAT, in Johannesburg, South Africa:

The barmaid was truly a 'black cat'. She caught me and locked me in her room and used the most filthy language to me. I sat on a chair and she started to undress. I just put my head in my hands- prayed... she began to write the most filthy letters to the officer, what I had done and what I did not do. That lasted until 10 pm, closing time. Then a man came and let me out and paid for my War Cry. Then I had to dodge the Skeletons and walk three miles home. (cited in Brian Tuck. SALVATION SAFARI. 1993. p18,19)

But the pub owners were not alone. Eastbourne's mayor declared that it was his intention to 'put down this Salvation Army business', and if necessary the town council would call on the Skeleton Army to help them. He did, and the collusion of the government with the Skeleton Army resulted in the brutal assault of defenceless Salvationists. At first the London's Metropolitan Police turned a deaf ear to the appeals made for protection for Salvationists. Their leader, Sir Edmund

V. Henderson, even denied the existence of what was alleged to be taking place. In Canada, arrests were commonplace, and on one occasion, “practically the whole Corps was thrown into jail,” in Lindsay, in 1887, “into ONE SMALL DARK CELL” (caps in original, in R.G. Moyles. THE BLOOD AND FIRE IN CANADA. 1977. p50,51).

The South African Salvation Army invaded Barberton on March 20, 1887.

The heroine of Barberton was the young Lieutenant Jessie Daniels who single-handedly put The Skeleton Army to flight. It was Jessie who built a stool of repentance round one of the large trees in the town centre. At that impromptu mercy seat many rough miners found God, and often these hardened men, far from home, were moved to seek a new life by the gentle sound of a woman’s pleading. (Brian Tuck. SALVATION SAFARI. 1993. p19).

One of the converts was W.R. Tayler, the owner of the Crown Hotel. He sold the hotel, became an officer and pioneered the Army’s invasion into Swaziland and then into what was then called Rhodesia (Brian Tuck. SALVATION SAFARI. p19, 20). While the persecution in that sector was very different from The Skeleton Army, the impact was, in some places, worse. The ill-fated Mashonaland Expedition, consisting of ‘the Gallant Seven’, met up with dangerous raids by the Matabele natives. One reinforcement arrived to their settlement to find a party of blacks clubbing a body. He found three of the seven shot, “assegaid, and knobkerried” (note- assagai is a throwing spear of South African tribes; knobkerry is a short, knobheaded stick used by South African tribes- Oxford Dictionary; Brian Tuck. SALVATION SAFARI. 1993. p22). W.R. Tayler was one of the martyrs. It is interesting that the martyrdom was not wasted. Edward Cass’s last diary entry was, “God hears prayer and can help us in every detail of our lives when lived in Him” (Brian Tuck SALVATION SAFARI. 1993. p23). Cass’s body was never found- only the brass Ss of his uniform tunic remained. The Ss proclaim that the wearer is ‘Saved to Save’. Cass’s cook, Bob Garande, put on Cass’s tarnished Ss and opened a Corps in the north.

Before 1892, when the tide of British public opinion had turned and serious conflicts with the police had resulted in drastic legal measures being taken, the Army suffered greatly. Among thousands of beatings, the female corps officer at Guildford was kicked into insensibility, not ten yards from the police station, a woman soldier was so injured that she died within a week, and at Shoreham, a woman captain died through being hit by a flying stone. (source, The Salvation Army International Heritage Centre)

Often opposition came from high society and the Church. From the former source, T.H. Huxley, who labeled Salvationism ‘Corybantic Christianity’ after the

raving rituals of that dead religion, was simultaneously one of the most respected and most vicious critics of the Radical Army and its General. He declared;

Few social evils are of greater magnitude than uninstructed and unchastened religious fanaticism; no personal habit more surely degrades the conscience and the intellect than blind and unhesitating obedience to unlimited authority. (cited by John Rhemick, A NEW PEOPLE OF GOD. 1984. p205)

From another source came criticisms of,

Histrionic services and the multiplicity of genuflexions... of The Salvation Army, amongst whom scarcely a vestige of religious awe, or even of decorum touching things revered by their neighbours, can be traced... The stillness of Heaven itself is broken to our ears by vile talk of 'rows, 'Hallelujah gallops', and 'jolly' prophets ascending in 'fiery vans'. (Frances Power Cobbe, 'The Last Revival', THE CONTEMPORARY REVIEW, 1882)

The daily papers continue to be filled with letters complaining about the doings of the most noisy of recent additions to the copious and variegated *hortus siccus* of dissent. From day to day somebody writes to ask whether this lasts growth of vanity and vulgarity is to be allowed to obstruct traffic and endanger life in the streets. For the benefit of the people who require to have everything written out for them in large capitals, we may observe that we are speaking of The Salvation Army. It is just as well to avoid any risk of being misunderstood, or else we might speak of these latter-day flagellants as this hideous or this blasphemous buffoonery without calling them 'out of their name'. ('Rowdy Religion', May 31, 1884, THE SATURDAY REVIEW).

Another sarcastic critique from the same journal ('Booth's Dancing Dervishes', June 26, 1886) describes the appeal made after the preaching:

The scene that follows defies description. Words fail to picture the 'extraordinary and terrible proceedings' that lasted for about an hour and a half. The vast throng more resembled a horse of lunatics than a band of professedly Christian people. If the inmates of Bedlam were to be let loose, I can hardly imagine their conduct would be more extravagant than that of the Salvationists. The tables were in moments surrounded by kneelers, at least eighty persons flocking to them at the first rush. The 'General' and his two sons, Bramwell and Herbert, walked on the top of the tables, calling for prayer, giving out hymns, and generally working up the excitement. In a few minutes the whole of the vast audience was in an inconceivable uproar- singing, shouting, swaying, waving hands and handkerchiefs. One poor fellow was raving on the floor, others thumped

on the table with their fists in a kind of wild frenzy, with various exclamatory denunciations or aspirations, while others hugged each other. One of the mass in the course of his prayer kept bawling, "Answer by fire! It's coming! Here's another wave rolling this way!" Another besought God over and over again to, "rock this place!" The revolting scene here described having lasted some time, one of the Booths called for the 'next batch', and the next batch accordingly came to the tables, in, as is usually the case, a more dehumanized condition than the first... the jumping which had been going on here and there now became almost universal... Some of the dervishes then began hitting one another, symbolic doubtless of their fight with the devil. Then, with an appropriate transition from frenzy to folly, three negresses were brought in to sing, 'I want to hear the flipping of the angels wings', the people shaking their heads in an idiotic fashion...

The Churches came along sooner than high society. But for several years, the churches showed disdain for the style of the Army and shock at the praxis, while seeming threatened by its impact. In 1890, the editor of the Catholic magazine, THE MONTH, found grave fault with the emotional religion of the Radical Army (John Rhemick, A NEW PEOPLE OF GOD. 1984. p187). In Canada, the CHRISTIAN GUARDIAN ran an opinion that the Radical Army was, "encouraging immorality, and young boys and girls were found on the streets at all hours of the day and night." Reverend Dr. Hall believed that there was no religion about The Salvation Army (R.G. Moyles, THE BLOOD AND FIRE IN CANADA. 1977. p46).

It is interesting that during the middle of this period (1881-1886) The Salvation Army exploded by more than 250,000 conversions, or more than a thousand each week, and from 251 Corps to 1,552 Corps, or 5 new starts every week. In the same time period, the number of officers bulged from 533 to 3,600. In the following year alone, the Army grew 50%; that is, 1,552 Corps became 2,328 (15 new corps were started every week!- source, Australia School For Youth Leadership).

Persecution seemed then, as it did with the 33AD Radical Army, and as it does today with some suffering churches in hurting parts of the world, to be an effective method of church growth. As the end-time generation emerges and the distinction between righteousness and wickedness is amplified, the last Radical Army will prove this point.

IN DARKEST ENGLAND AND THE WAY OUT

Salvationism means simply the overcoming and banishing from the earth of wickedness. William Booth

The Army of the Revolution is recruited by the Soldiers of Despair. William Booth

It is often said that, one year, early in the 1900s, when wireless telegraphy was in its infancy, William Booth sent a one word message, Others! by telegram to encourage his officers around the world. Others! was Bramwell Booth's motto for the year 1895, and it was also the title of the Army's annual report for 1894-95.

When the 'Empress of Ireland' went down with a hundred and thirty Salvation Army officers on board [29th May 1914], one hundred and nine officers were drowned, and not one body that was picked up had on a life-belt. The few survivors told how the Salvationists, finding there were not enough life-preservers for all, took off their own belts and strapped them upon even strong men, saying, "I can die better than you can;" and from the deck of that sinking boat they flung their battle-cry around the world - Others! (The Salvation Army International Heritage Centre),

On May 9, 1912, at the Royal Albert Hall, London, the old warrior William Booth preached his last. He said good-bye to his comrades, and, explaining that we was going into dry-dock for repairs, concluded:

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; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without

the light of God, I'll fight-I'll fight to the very end! (J. Evan Smith. BOOTH THE BELOVED. 1949. p123-124)

William Booth, with master strokes, paints the picture of the status of the fighting:

The man who walks with open eyes and a bleeding heart through the shambles of our civilization needs no... fantastic images of the poet to teach him horror. Often and often, when I have seen the young and the poor and the helpless go down before my eyes into the morass, trampled underfoot by beasts of prey in human shape that haunt these regions, it seemed as if God were no longer in this world, but that in His stead reigned a fiend, merciless as hell, ruthless as the grave. (William Booth. 1890. IN DARKEST ENGLAND AND THE WAY OUT, p13)

Common sense suggests that saving and sanctifying the world's population will change the nature of the world. Holiness is, here, the solution to every problem. William Booth saw societal transformation as both a necessary cause for, and an indicative measure of progress in the mission to win the world for Jesus. Using sociological terms, it was necessary but not sufficient. That is to say, meeting the essential needs of the very poor enabled them to actually listen to the Gospel- it was necessary for them to hear it- but it wasn't sufficient for them to be saved. Booth characterized it this way: 'No one ever got saved on an empty stomach'. And societal alteration was an indicative measure of progress. If people were actually being saved, you'd notice it by changes in lifestyle. In the decade following 1876 annual sales of alcohol in England fell 46,980,000 pounds (Australia School For Youth Leadership)! Statistics like this could be multiplied.

It is difficult for us to conjure up images of the pre-social welfare society. Picture Dickens if you will. There was no safety net. The poor, who, along with coal and innovation largely powered the Industrial Revolution, suffered appalling conditions at home and at work.

The plight of the poor in the 1880s was caused by the administration of the Poor Law. The State accepted responsibility for providing shelter and food for every man, woman and child who was destitute but they fulfilled this responsibility in such a way that poverty became a stigma. Those temporarily without a home were provided with shelter at a casual ward. There they were made to pick oakum or break stones - the traditional task of prisoners. The necessity to complete the required task caused great strain on those who were often weak with hunger. The principle seemed to be to make life for the poor so intolerable that they would seek employment more diligently. The fact that most of the paupers would have liked nothing more than a secure job escaped the notice of the authorities. Only those with nothing left but the clothes they wore were allowed a place in the workhouse. It was a dubious honour-the conditions

there brought many to despair. (source- The Salvation Army International Heritage Centre)

Booth was no proponent of a social gospel. He hadn't even succumbed to the relative ease of feeding the lost instead of saving them, or of housing them instead of disciplining them. Inspired by God, he and Catherine developed a massive, brilliant, ambitious plan to rescue the submerged tenth of society. This plan was called IN DARKEST ENGLAND AND THE WAY OUT, and it transformed the welfare systems of the world.

Despite the efforts of revisionist historians to remake it into a trendy, relevant machine of its age, the 19th century Army was anything but! In fact one editor of the day assured readers that, "There is no more startling paradox in the modern history of England" (W.T. Stead. CATHERINE BOOTH, p10,11). This does not mean that the Army wasn't innovative. It pioneered the use of automobiles and film for evangelism. It means that it was not a servant of the culture. The intent went beyond cultural relevance to cultural influence.

Yet Booth was quick to use the culture for his purposes. The New York Herald sent renowned African explorer Sir Henry M. Stanley to what he called 'darkest Africa' to find Dr. David Livingstone. His best-selling account which followed, THROUGH THE DARK CONTINENT, caused quite a sensation (Caughey Gauntlett, TODAY IN DARKEST BRITAIN, 1990. p14). Booth effectively played off the conditions of darkest Africa and the emotions of Victorian Britons to capture their hearts, their resolve, and their funds.

Right from the preface of this controversial book, Booth emphasized his purposes:

It will be seen therefore that in this or in any other development that may follow I have no intention to depart in the smallest degree from the main principles on which I have acted in the past. My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ.

Time, experience, criticism, and, above all, the guidance of God will enable us, I hope, to advance on the lines here laid down to a true and practical application of the words of the Hebrew Prophet: "Loose the bands of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke; deal thy bread to the hungry; bring the poor that are cast out to thy house. When thou seest the naked cover him and hide not thyself from thine own flesh. Draw out thy soul to the hungry-- Then they

that be of thee shall build the old waste places and Thou shalt raise up the foundations of many generations." (Isaiah 58:5,6)

A master communicator, Booth summarized the plan with his Cab-Horse Charter, and demonstrated the principles for success with Lights In Darkest England.

What, then, is the standard towards which we may venture to aim with some prospect of realization in our time? It is a very humble one, but if realized it would solve the worst problems of modern Society. It is the standard of the London Cab Horse. When in the streets of London a Cab Horse, weary or careless or stupid, trips and falls and lies stretched out in the midst of the traffic there is no question of debating how he came to stumble before we try to get him on his legs again. The Cab Horse is a very real illustration of poor broken-down humanity; he usually falls down because of overwork and underfeeding.

If you put him on his feet without altering his conditions, it would only be to give him another dose of agony; but first of all you'll have to pick him up again. It may have been through overwork or underfeeding, or it may have been all his own fault that he has broken his knees and smashed the shafts, but that does not matter. If not for his own sake, then merely in order to prevent an obstruction of the traffic, all attention is concentrated upon the question of how we are to get him on his legs again. Tin load is taken off, the harness is unbuckled, or, if need be, cut, and everything is done to help him up. Then he is put in the shafts again and once more restored to his regular round of work. That is the first point. The second is that every Cab Horse in London has three things; a shelter for the night, food for its stomach, and work allotted to it by which it can earn its corn.

These are the two points of the Cab Horse's Charter. When he is down he is helped up, and while he lives he has food, shelter and work. That, although a humble standard, is at present absolutely unattainable by millions--literally by millions--of our fellow-men and women in this country. Can the Cab Horse Charter be gained for human beings? I answer, yes. The Cab Horse standard can be attained on the Cab Horse terms.

The Cab Horse Charter shamed the public and galvanized support for his immense project. Booth followed this up with a well-publicized success to demonstrate the viability of the plan. He tackled and transformed the match industry in England.

A mother and two children under nine years old, were found to be working 16 hours a day, with out lunch or tea breaks, making matches in abysmal conditions for only two shillings.

The matches were made from yellow phosphorus, a poisonous substance often causing necrosis or 'phossy jaw' in the match-makers. Phossy jaw was a severely painful, terminal disease that ate into the bone of the jaw.

In response to this brutal situation, The Salvation Army opened a clean, airy, well-lit factory where harmless red phosphorus was used in the match making process. Booth called the matches 'Lights in Darkest England'. Tea making facilities were made available and the 100 workers received decent wages- more than one third above the rate in other factories.

Concomitantly, the Army launched a nationwide 'British Match Consumers League' whose members were urged to, "worry their grocer, oilmen or other shopkeeper, who does not at present stock or sell these matches, at least twice a week, until such time as he does do so."

Soon retailers were stocking safety matches exclusively, and commercial match factories were forced to not only improve working conditions, but also to switch over to the safe red phosphorous in their factories.

Having achieved his original purpose 'to raise the wages of the matchmakers, to fight against sweating, and to help the poor to help themselves by labour' The Salvation Army closed shop. (source- The Salvation Army International Heritage Centre)

He appealed to the public for £100,000 to start his scheme and a further £30,000 per year to maintain the programme. The first edition of 10,000 sold out on the first day. The second and third edition sold out within weeks. A year later 200,000 were sold. Editions followed into the 1970s.

There are three components to the Darkest England Scheme: the City Colony; the Farm Colony; and the Colony Across the Sea.

Despite a lack of immediate funds Booth decided to put his plan into action. In June 1890, Booth established the first employment bureau. In the first seven years, 70,000 of the 80,000 men who registered found employment. Twenty years later the British government followed The Salvation Army's example (Caughey Gauntlett. TODAY IN DARKEST BRITAIN. 1990. p28).

He purchased a farm where men could be trained in certain types of work and at the same time gain some self-respect, because often when men had been unemployed for some years their confidence needed to be restored.

From this farm colony, men could be further helped through emigration to an overseas colony, where labourers were few. Whole families could be helped to a much better standard of living. Although Booth underestimated the disdain of the

British Colonies for his overseas colony plan, records show that almost 250,000 people were helped to emigrate through through the programme (Caughey Gauntlett. TODAY IN DARKEST BRITAIN. 1990. p21).

The Army's famous slum officers lived in the worst locations and made them beacons of light to the hopeless (p158-169). They established beachheads called, in Britain, Goodwill Centres, and deployed soldiers in 'cellar, gutter, and garret brigades' (Caughey Gauntlett. TODAY IN DARKEST BRITAIN. 1990. p45).

Booth's book sold 200,000 copies within the first year. Nine years after publication The Salvation Army had served 27 million cheap meals, lodged 11 million homeless people, traced 18,000 missing people and found jobs for 9,000 unemployed people (source- The Salvation Army International Heritage Centre). Spiritual revolution has social consequences.

Farthing breakfasts for children, midnight soup kitchens, midnight work amongst women, street-cleaning brigades, travelling hospitals, refuges for street children, asylums for moral lunatics, hostels, sheltered housing, prison ministry, missing persons (family tracing), poor man's bank, poor man's lawyer, and accommodations for the elderly are all programmes existing in various forms today through the innovations of the Darkest England Scheme.

Booth invested nine chapters of IN DARKEST ENGLAND in describing the plight of the submerged tenth. In turn, he depicts the squalor of the homeless, the out-of-works, those on the verge of the abyss, the vicious, the criminals, and the children of the lost. He asserted, "The Scheme of Social Salvation is not worth discussion which is not as wide as the Scheme of Eternal Salvation set forth in the Gospel" (chapter 4). He clarified that the planned social upheaval had nothing to do with the conventional understandings of revolution:

For the only hope of those who are the artificers of Revolution is the mass of seething discontent and misery that lies in the heart of the social system. Honestly believing that things must get worse before they get better, they build all their hopes upon the general overturn, and they resent as an indefinite postponement of the realization of their dreams any attempt at a reduction of human misery.

The Army of the Revolution is recruited by the Soldiers of Despair. Therefore, down with any Scheme that gives men Hope. In so far as it succeeds it curtails our recruiting ground and reinforces the ranks of our Enemies. Such opposition is to be counted upon, and to be utilized as the best of all tributes to the value of our work. Those who thus count upon violence and bloodshed are too few to hinder, and their opposition will merely add to the momentum with which I hope and believe this Scheme will ultimately be enabled to surmount all dissent, and achieve, with the

blessing of God, that measure of success with which I verily believe it to be charged. (William Booth, IN DARKEST ENGLAND AND THE WAY OUT, chapter 9)

DELIVERANCE

In his chapter entitled STUPENDOUS UNDERTAKING, Booth outlines the essentials of success. They have little to do with the remnant theology of much of the 20th century. They have nothing to do with the small plans of mice and men. Here is one of them:

Any remedy worthy of consideration must be on a scale commensurate with the evil with which it proposes to deal. It is no use trying to bail out the ocean with a pint pot. This evil is one whose victims are counted by the million. The army of the Lost in our midst exceeds the numbers of that multitudinous host which Xerxes led from Asia to attempt the conquest of Greece. Pass in parade those who make up the submerged tenth, count the paupers indoor and outdoor, the homeless, the starving, the criminals, the lunatics, the drunkards, and the harlots--and yet do not give way to despair! Even to attempt to save a tithe of this host requires that we should put much more force and fire into our work than has hitherto been exhibited by anyone. There must be no more philanthropic tinkering, as if this vast sea of human misery were contained in the limits of a garden pond. (Part 2, chapter 1)

The Scheme included three colonies: The City Colony, The Farm Colony, and The Over-Sea Colony.

Although the plan was never fully implemented as envisioned, most of it was established to some degree. In my province there is a town, Coombs, named after the Army's first national leader. It was originally an over-sea colony. I include snippets of some of the plans here to show you how much this Scheme anticipated much welfare reform and even recent environmental and recycling concerns and efforts.

CITY INDUSTRIAL WORKSHOPS.

OBJECTS.--These workshops are open for the relief of the unemployed and destitute, the object being to make it unnecessary for the homeless or workless to be compelled to go to the Workhouse or Casual Ward, food and shelter being provided for them in exchange for work done by them, until they can procure work for themselves, or it can be found for them elsewhere.

SECTION 4- THE HOUSEHOLD SALVAGE BRIGADE

There is one material that is continually increasing in quantity, which is the despair of the life of the householder and of the Local Sanitary Authority. I refer to the tins in which provisions are supplied. Nowadays everything comes to us in tins. We have coffee tins, meat tins, salmon tins, and tins ad nauseam. Tin is becoming more and more the universal envelope of the rations of man. But when you have extracted the contents of the tin what can you do with it?

Huge mountains of empty tins lie about every dustyard, for as yet no man has discovered a means of utilizing them when in great masses. Their market price is about four or five shillings a ton, but they are so light that it would take half a dozen trucks to hold a ton. They formerly burnt them for the sake of the solder, but now, by a new process, they are jointed without solder. The problem of the utilization of the tin is one to which we would have to address ourselves, and I am by no means desponding as to the result.

I see in the old tins of London at least one means of establishing an industry which is at present almost monopolized by our neighbours.

Most of the toys which are sold in France on New Year's Day are almost entirely made of sardine tins collected in the French capital. The toy market of England is at present far from being overstocked, for there are multitudes of children who have no toys worth speaking of with which to amuse themselves. In these empty tins I see a means of employing a large number of people in turning out cheap toys which will add a new joy to the households of the poor--the poor to whom every farthing is important, not the rich the rich can always get toys—but the children of the poor, who live in one room and have nothing to look out upon but the slum or the street. These desolate little things need our toys, and if supplied cheap enough they will take them in sufficient quantities to make it worthwhile to manufacture them.

A whole book might be written concerning the utilization of the waste of London. But I am not going to write one. I hope before long to do something much better than write a book, namely, to establish an organization to utilize the waste, and then if I describe what is being done it will be much better than by now explaining what I propose to do.

I refer to old newspapers and magazines, and books. Newspapers accumulate in our houses until we sometimes burn them in sheer disgust. Magazines and old books lumber our shelves until we hardly know where to turn to put a new volume. My Brigade will relieve the householder from these difficulties, and thereby become a great distributing agency of cheap literature. After the magazine has done its duty in the middle class household it can be passed on to the reading-rooms, workhouses, and

hospitals. Every publication issued from the Press that is of the slightest use to men and women will, by our Scheme, acquire a double share of usefulness. It will be read first by its owner, and then by many people who would never otherwise see it.

We shall establish an immense second-hand bookshop. All the best books that come into our hands will be exposed for sale, not merely at our central depots, but on the barrows of our peripatetic colporteurs, who will go from street to street with literature which, I trust, will be somewhat superior to the ordinary pabulum supplied to the poor. After we have sold all we could, and given away all that is needed to public institutions, the remainder will be carried down to our great Paper Mill, of which we shall speak later, in connection with our Farm Colony.

The Household Salvage Brigade will constitute an agency capable of being utilized to any extent for the distribution of parcels newspapers, &c. When once you have your reliable man who will call at every house with the regularity of a postman, and go his beat with the punctuality of a policeman, you can do great things with him. I do not need to elaborate this point. It will be a universal Corps of Commissionaires, created for the service of the public and in the interests of the poor, which will bring us into direct relations with every family in London, and will therefore constitute an unequalled medium for the distribution of advertisements and the collection of information.

It does not require a very fertile imagination to see that when such a house-to-house visitation is regularly established, it will develop in all directions; and working, as it would, in connection with our Anti-sweating Shops and Industrial Colony, would probably soon become the medium for negotiating sundry household repairs, from a broken window to a damaged stocking. If a porter were wanted to move furniture, or a woman wanted to do charing, or some one to clean windows or any other odd job, the ubiquitous Servant of All who called for the waste, either verbally or by postcard, would receive the order, and whoever was wanted would appear at the time desired without any further trouble on the part of the householder.

CLAIMING THE INHERITANCE

*Here is a war in which you will win celestial honours; honours that will last forever. Will you enlist? We take all recruits in this Army. If you have a heart to love, come along. We want men and women indifferent to all other aims and ends but the extension of the Kingdom of Jesus.
(Catherine Booth, cited in Rhemick, A NEW PEOPLE OF GOD, p68)*

The Army's strength within and without must arise from a power far superior to anything human. If so, then the Army is everywhere a standing manifestation of the saving power of God, and a standing reproof to the 'modern thought' which ignores that power. (George Scott Railton, in Catherine Booth. POPULAR CHRISTIANITY, 1887)

*In days when almost everything is disputed, when everything supernatural is repudiated as utterly absurd and impossible by so many, amongst the most educated as well as amongst the most ignorant, it behooves all who can produce positive evidence of the existence and activity of miracle-working power to come forward, and to tell the truth and the whole truth.
(George Scott Railton. HEATHEN ENGLAND)*

PROPHETIC OR PRIESTLY

Both the prophetic role and the priestly role, correctly understood, serve worthy purposes in the Body of Christ and the world-winning mission. Mike Bickle explains that the priestly role ministers to the Lord while the prophetic role ministers to the people (THE PLEASURES OF LOVING GOD).

But declension in the Body over the generations has left us with an abnormal situation regarding these two ministries. In the current state the priestly role typically ministers to the Body, often mediating the presence of God to the people. The priestly has become synonymous with the clerical. Clergy and priests are keepers and protectors of tradition and ritual.

In contrast,

A dynamic understanding of ministry emphasizes the prophetic over the priestly, function over status, mission over maintenance. A Church on the move has more need for leaders who will discern and speak the word of God, than for those who will maintain the traditions. It has no time to create an ecclesiastical hierarchy; ministry must be seen in a functional way as the exercise of Spirit-given gifts for building up the body of Christ (1 Corinthians 12:4ff); that is, for enabling the Church to go forward in its pilgrimage... Privileged priests tend to be a function of static, hierarchical religious institutions. Ministry shared by all and apportioned according to recognized gifts bestowed by the Spirit, tends to be a function of a dynamic community of faith which is ever on the move. (Phil Needham, COMMUNITY IN MISSION, p41,42)

If most denominations fulfill a priestly role, The Radical Army is called to a prophetic stance. In this understanding, the priestly calling fulfills the needs of the Body of Christ and ministers to the edification of the believers, building us up to the unity of faith and knowledge of the Son of God, to maturity of the whole measure of the fullness of Christ (Ephesians 4:12,13).

If The Radical Army is to live out the prophetic calling if we are to make a revolution, we are to be a testimony to and against the world and the Body of Christ. It's not important to be relevant in this situation. It's more important to be faithful to God's will and allow the romantic commitment to Jesus draw others to Him.

The prophetic was and is a characteristic of The Radical Army. The primitive Salvation Army was thick into it from its inception! Whether social injustice is the target or institutional sin, it raised a standard of righteousness in a prophetic way that conveyed God's will to the people and systems in a clear and loving way.

Primitive Salvationism is our inheritance. This is our birthright- ours to claim. Primitive Salvationism today is characterized by these same features. The Radical Army of tomorrow will major on Primitive salvationism. Our God is the Resurrection Specialist! He can do it again! He will do it even better this time!

These are the seeds of revolution.

We have two choices, both dealing with our role in prophecy. Either we can sit by and allow the warning prophecies transpire, or we can determine to fulfill the conditions that will make this last prophecy true:

The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and that He shall reign whose right it is, from the rivers to the ends of the earth. I believe that this Movement is to inaugurate the great final conquest of the Lord Jesus Christ. (Catherine Booth, in J. Rhemick. A NEW PEOPLE OF GOD. p202,203)

Let The Radical Army rise up a worldwide revolution!