

JAC: Issue 17

The Dream Issue

"Dream no small dream for they have not the power to move the passions of men." - unknown

Some weeks ago we wrote a number of Salvationist thinkers asking them to let us know their dreams for The Salvation Army. The resulting responses are electrifying, inspiring, and even humbling. As I have read through the dreams that you can read in this issue I have been touched in my spirit.

Many of these authors are great heroes of the faith, their lives are testimonies to what God is doing today. Many of them are officers of The Salvation Army, others are soldiers, all are warriors. They all have in common a deep compassion for mission and a love for our Lord and Saviour Jesus Christ. To God be the glory.

Martin Luther King inspired all people everywhere when he challenged his nation to higher moral ground with a speech that began with four simple words, "I have a dream..." Let us, like the late Reverend King, dare to dream big dreams. May we have the courage to act upon our dreams. May we be authentic to what God has dared us to dream. In recent days I have been made aware once again of the cost of being a dreamer and being authentic to the dreams God has given me. The cost is great but the reward of being authentic is much greater still. I believe that dreams are the stuff out of which the Kingdom is made on earth.

"To dream magnificently is not a gift given to all... The ability to dream is a divine and mysterious ability; because it is through dreams that man communicates with the shadowy world which surrounds him. But this power needs solitude to develop freely; the more one concentrates, the more one is likely to dream fully, deeply." - Charles Baudelaire

John Norton
Co-Editor, Journal of Aggressive Christianity

© Copyright 1998-2002 JAC Online, Inc. All rights reserved.

JAC Issue 17: In This Issue

BELIEVING, BEHAVING AND BELONGING

Commissioner Wesley Harris

DREAM ARMY

Captain Doug Hammond

How Yahweh Turned My Heart Toward ISRAEL

Captain Charles Roberts

I Dream for Dreamers

Captian Doug Burr

I Dreamed a Dream in time gone by...

Aaron White

PAPER SOLDIERS NEVER FIGHT

Lieut.-Colonel Maxwell Ryan

My Dreams For The Salvation Army

Captain Richard J. Munn

WE'LL BE HEROES!

Captain Stephen Court

The Holiness Movement: Dead or Alive?

Keith Drury

Where Two Oceans Meet: A Journey Toward Healthy Contention

Sharon Bussey

WORSHIP IS THE DREAM

Andrew Grinnel

Believing, behaving and belonging

by Commissioner Wesley Harris

MOST groups in society work on the premise that you have to conform to belong. For example, it would be hard to imagine a sports team where members could make up the rules as they went along or a do-as-you-like army.

With regard to the Church it has been customary for people to come to faith and an acceptance of a code of Christian behaviour and *then* be received into membership. However, more and more people now choose to have a loose association with a congregation for a considerable time before coming to faith and applying for membership.

From recent experience I would cite the case of Nickki who has come through to Salvation Army soldiership but only after attending meetings for ten years or Barbara who attended for eight years before making a similar decision.

In what might be described as an uncommitted generation some are slow to sign on the dotted line. Some might wish it were possible to have a kind of *de facto* relationship with the Body of Christ. Then there are those who come to believe through a kind of belonging, that is through close relationship with believers and through involvement in Christian service. When that happens our hearts rejoice.

For some however, it doesn't quite work out that way. I recently had experience with a corps which was faced with possible closure or at least the cessation of Sunday meetings. The most vigorous protests came from a business man of about forty who had scarcely missed a meeting in five years but who openly claimed to be an atheist!

Food for thought there!

I have long preached that corps should be accepting communities and that the best way of winning people may be through involving them in service. But where do we draw the line? The officer of a large corps spoke to me about the desire of some of his people for a category of belonging which went beyond that for adherents but did not entail the more rigorous requirements for soldiership. They wanted to be members of 'The Salvation Army Church' but not soldiers of The Salvation Army!

Some of the people in prospect were professing Christians and potential local officers or members of musical sections but they were unwilling to pledge total abstinence from alcohol, for example. Should they be accommodated and used in any and every position within the corps? Or would this mean a lowering

of traditional Army standards and a dilution of the rich mixture which has been labelled 'salvationism'? And where would relaxation end? Would the soft option generally become the preferred option? And what about uniform wearing?

Should it go by the board?

In some corps *ad hoc* singing groups are taking the place of traditional songster brigades. Any one can join them with few questions asked. Now in many ways this inclusiveness is commendable. Drawing a circle which takes people in is surely what we are all about. Flexibility should be the name of the game. Yes, but what if, for example, participants are folk living in immoral relationships? Does their inclusion send out a positive or a negative message? Everybody is welcome *at* the Army but is everyone welcome *in* the Army, regardless of belief or behaviour?

That requires careful consideration.

I believe that William Booth's Army was marvellously inclusive in many ways but strictly exclusive in other ways. Our founders were ready to welcome all kinds and conditions of people but they also recognised that 'easy come, easy go' was not a formula for building an effective fighting force. Perhaps we need a stiff dose of history to help us keep our balance in these days - that and the continual guidance of the Holy Spirit.

DREAM ARMY

Captain Doug Hammond serves with his wife as Northern KwaZulu Natal Project:
Mission Officers in South Africa.

In June 1999 my wife and I had been called for an interview with the Territorial Commander of the Southern Africa Territory. There were a number of issues that needed to be discussed, many of which were routine. Near the end of our time together we were discussing what the future might be for us in South Africa. We'd served six years in the Territory, never even having an appointment in our home Territory of Canada. At one point the Colonel turned to me and asked, "Tell me what your dream appointment would be." I was somewhat surprised at the question and stumbled as I tried to answer. My wife and I had enjoyed Corps ministry for six years, but we also had seen other areas of ministry in South Africa that we had interest in. As I was trying to pull my words together to make some sense the Colonel interrupted me and said, "No you don't understand. You are talking to me about appointments that you've seen somewhere before. I want you to tell me what would your appointment be if you could make it up from scratch."

I was surprised by his first question, but completely at a loss with how he had followed it up. Never in my two years as an accepted candidate, two years as a Cadet, or six years as an Officer had anyone ever asked me to dream up what kind of appointment I might like. Many had asked, "Would you like to be a Corps Officer? Serve overseas? Be involved with youth work?"

In fact, asking me where I'd like to fit in the existing ministry of The Salvation Army. Long ago my wife and I had made a commitment that we'd go wherever our leaders appointed us, that was how we understood the wonderful calling we were a part of. I guess I never really thought "dream appointments" were part of the package. I have no idea how I answered the Territorial Commander that afternoon, I just remember leaving his office feeling very disappointed that I'd not been able to give him an answer.

On the way home I expressed my frustration to my wife that I'd felt so inadequate in responding to him. At first I blamed "the system" that had somehow tricked me into no longer being able to dream dreams. After all at one point I could remember being quite creative - nothing of a CS Lewis vintage - but I could solve problems, express thoughts clearly. But today I could not answer a simple question given to me by our leader. Then I thought it was his fault. He had no right to ask such a question! He knows my loyalty to our mission and that my focus is on being ready at a moments notice to respond to directives. His question was just unfair.

In the end I realised that my frustration was rooted in the fact that I was just disappointed in myself. I'd been caught not dreaming. When was it I stopped dreaming? How did it happen? Why did I let it happen? I decided that when I got home I'd sit down to write a letter to the Territorial Commander. I expressed to him my frustration at not providing a better answer to his question. During that afternoon I also spent some time dreaming of an appointment that I'd never heard of or seen. In my dream I was mixing

together the needs in South Africa (as I understood them), the mission of The Salvation Army (eg. Save sinners, make saints, and serve suffering humanity), the past experience of my wife and I, along with the gifts and abilities God had blessed us with. It was a refreshing and exciting experience to dream a dream.

Today my wife and I are stationed in Northern KwaZulu Natal as Project:Mission Officers, an appointment that, I guess, came out of a dream. The basic mandate given to us is to identify mission potential in KwaZulu Natal, and then support, equip, and encourage in those ministries. This appointment has provided me with some of the greatest privileges of my Officership. We are given opportunity to travel to remote and isolated areas of the country which are often facing extreme difficulties. Many of our Officers and Local Officers face the challenges associated with poverty in the communities in which they serve. Crime, unemployment, despair, hopelessness, hunger, malnutrition, fear, haunt their communities. To work with some of these Officers and Soldiers, that not only serve faithfully year after year, but do it with joy, is a constant encouragement and challenge to me.

This past weekend I was given a wonderful opportunity to visit with Envoy Emmanuel and Rosemary Mdluli who are stationed at the Inkonisa Corps. I'd spoken with the DC who had asked that I visit the Mdlulis to offer some support. They are a young couple with four children who have been serving full time with The Salvation Army for five years. They have only been in their present appointment for one year where they oversee six Corps, all in isolated communities which are very difficult to reach with public transport (the Mdluli's have no car). It took some time to contact the Envoy, although he has a cell phone there is no reception for it at his home deep in a rural area. When you call you have to leave a message for him. Every few days he will climb a hill close by his home where he can pick up reception on his phone, and there he will receive his messages. If he can afford to make a call he will phone you back, if not you have to wait till he has an opportunity.

I'd eventually reached him and made the arrangements for the visit. He was reluctant to give me directions since he was certain I'd get lost. My new appointment has taken me to many new communities, some rural, and some deep in township areas. I found it difficult to believe I could not find his community, but agreed to meet him at a petrol station on the highway. My assumption was that when I picked him up we'd travel about 10-15 minutes to get to his home. I mean how far could he live from a place I kind of considered the end of the world? In fact we had to drive another hour to get to the end of the world, and then another half an hour on a dirt road to reach his home of Mdluli. After a brief greeting with his wife and family Emmanuel and I set off to spend the day visiting soldiers from the Corps.

Saturdays has become a time for funerals in KwaZulu Natal with the high rate of HIV/Aids infection. There were some who were out at funerals, but we were fortunate to greet several as we traveled up and down the mountainous area on dirt paths

sometimes having to hop over rocks. It is a wonderful experience to find yourself in an environment that is so far removed from your home culture, and then to be greeted by people with an enthusiastic "Halleluhah!". You're quickly reminded that all the things that you thought made you a stranger to a community - the language, culture, skin color - were nothing compared to what bound you together as brothers and sisters in God's wonderful family. To be able to visit with such people is indeed a dream come true for me.

The added blessing of the day was to walk the routes Envoy Mdluli covers every week while visiting his people. The hardships of the community are certainly covered up by the beauty of the countryside. Anyone just driving through would not know the stories of poverty, death, and despair that the Envoy shared with me about his people. In each home we were greeted with such enthusiasm, and it was obvious that the people really did love their Umfudisi (Officer). My limited Zulu made it difficult to carry on much of a conversation but we were able to communicate through the Envoy even though he finds English difficult. I could not help but be impressed by the way this humble servant would treat his people with such respect. Signs of poverty could be seen everywhere we visited. Not many of the people we saw had shoes, and much of the time we sat on mud floors. Yet as we greeted each of them Envoy Mdluli had the ability to make them feel special.

As we walked from home to home I had the opportunity to hear more about the Envoy and his wife. They had both had jobs in Durban with a home in the townships. Although the area they lived might not have been attractive by western standards, it did have running water, electricity, access to public transportation etc., many services that rural Africans can only dream of. They had three children and were, by many African standards, doing very well for themselves. Emmanuel had grown up in a non-Salvationist Christian home but had backslidden. His wife was the daughter of Officer parents and after marriage had wanted to continue attending The Salvation Army Umlazi Corps.

According to Zulu custom she had to ask her husband's permission. Emmanuel had no objection, and even transported his wife to the services from time to time. One Sunday as he was waiting for his wife at the back of the hall, he started to consider the challenge that the speaker was making to the congregation. The Holy Spirit touched him that day and he gave his heart to Jesus. Later that year he was enrolled as a soldier and both he and his wife served faithfully at the Umlazi Corps when they both felt the call to full time service.

Due to their limited formal education they knew they would need some time to prepare for Training College; however, there was an urgent need for an Officer couple at another Corps in Umlazi Township and the Mdlulis were asked to fill in as Envoys. For four years they worked hard at their appointment, but found it difficult to meet the educational criterion for College. As he shared with me that afternoon it was obvious he'd been disappointed at not making it to Training College, and at his present appointment there is little chance he'll have the time, or opportunity to continue his

studies. But as you speak with him he will never complain. The only time he will speak about hardships are when you directly ask him – and even then his answer will be brief, and to the point. What he really loves to talk about is his ministry, the people, the opportunities, the blessings.

After a very fulfilling day we returned to his home where his wife had been preparing a meal for us. Several times he mentioned to me how wonderful their house was and how fortunate they are to have running water. It was very true that they had a small, but very nice home that had been built in 1998 and seemed to be quite modern. As it was getting dark I noticed he was not turning the lights on, and his wife was working on a parafin stove. When I asked him about electricity he laughed and said "No we have all the fixtures" he pointed to the light fixtures on the ceiling "but the house has never been hooked up for power.". After a few minutes something seemed to bother him and he turned to me and asked "I hope you won't mind using candles.". Hospitality is important to Zulus, as with most Africans, and it had occurred to him I might find it difficult to adjust. I assured him that I stayed in many homes that had to use candles and there was no problem. But I had thought to myself that it was interesting he had never even thought about it earlier. All he spoke about was how great it was to have running water. Spending time with someone so positive, while they are living with such hardships was refreshing.

As we sat down to a great meal I wanted to learn as much as I could about Emmanuel, his family and his ministry. His wife walked back and forth to the kitchen, and never sat with us (a common Zulu custom), but I was curious to see how she felt about living in the rural areas. At one point as she was clearing some dishes I asked "Rosemary are you happy here?". That moment was the first time I'd seen her stop working all day. She immediately stopped what she was doing, turned to me and said "I'm very happy here." The more time I spent in their home the more their attitude impacted me. Here was a couple that had given up a lot for their calling, had faced many disappointments, and now were in an appointment that holds hardships few Officers would ever have to face, yet there was no word of complaint. I'm now familiar with many of the difficulties such rural appointments face. The giving at all of the six Corps combined would not nearly cover his allowance. He would receive a grant from THQ that would offer him some income, but the extra expences such as travelling to such remote areas would eat into a portion of that.

I was certainly enjoying the opportunity to sit and discuss the ministry with Emmanuel. Although he also seemed to be enjoying it, there were times when he seemed awkward. Finally I asked him how he and his wife had adjusted to living with out electricity in their home. It was becoming obvious that he was not very comfortable whenever I asked him about any of his personal difficulties. As he turned to me he seemed to pause trying to sort out the English words he needed to express hiself. He said, "Captain, we feel very happy to be called to the work of God. We've decided to not think about anything that might take our attention

away from what God wants us to do. We know God called us here for some reason, and that he has given us all we need to do the work even though we never went to College. If we start looking at some of these little problems we could miss an opportunity for God." As he spoke I'd remembered his sense of excitement as we had been visiting that day. It was obvious he was, "happy to be called to the work of God." Here was a couple just thrilled at the thought of being called by God for a special task.

I don't know if I will ever forget that moment. Sitting here I can remember almost every detail of the room, with just a couple of candles lighting up the room, the expression on his face, and the two of us sitting there I felt so privileged to be able to enjoy the hospitality of such focused servants. I said to him, "I think it is wise to not allow yourselves to talk about things that can get you discouraged..." But he interrupted me. "No Captain, it is not that we don't talk about it, we don't think about it." Wow! Here was a couple so overwhelmed by the wonder of being used by God that they refused to allow anything to distract them. As I was drifting off to sleep that night I remembered a time that I felt like that - a time when all the hassles seemed so insignificant compared to the idea that God had a special plan to use my life. I don't know what happened to that time, but I was sure thankful for the reminder the Mdluli family gave me, of what a wonderful thing it was to be called by God.

I could write a whole lot more about my weekend at the Inkonisa Corps. The Sunday service was exciting and the Mdlulis continued to encourage me with their leadership and spirit. As I drove away I'd remembered that the DC had asked me to visit the couple to offer encouragement, and yet I'd received from them much more than I ever could have offered. And then on the way home I began to think - to dream. What would happen if every Officer could make such a commitment? The commitment of Emmanuel and Rosemary. To commit themselves to not think about anything that might distract them from the mission God was calling them to. What would happen if every soldier were to make that commitment? "We will not allow ourselves to think about anything that will distract us from saving sinners, making saints, or serving the needs of suffering humanity." Perhaps that was the kind of dream Paul was trying to pass on when he wrote words like, "What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish that I may gain Christ and be found in him ..." Or, "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to with the prize..." I'm also reminded of the passage in Hebrews 12: "...let us throw off everything that hinders and the sin that so easily engages, and let us run with perseverance the race marked out for us." What kind of Army would it be if every soldier were to make that commitment, to not even allow a thought that might hinder our mission to dwell in our minds. It makes an exciting dream.

Perhaps it is a dream, but I've already learnt it is a dangerous thing to stop dreaming. I've also learnt that sometimes when we allow ourselves to dream, God makes them a reality. When we are so focused on what it, it is impossible to even imagine there is more. So on my drive home I allowed myself to dream about a Salvation Army like that - with Officers and soldiers single minded in their devotion to their individual callings. And I take the first step toward that dream as I make a commitment to nurture that discipline.

How Yahweh Turned My Heart Toward ISRAEL

Captain Charles Roberts, a real renaissance man, lives life large and leads the West Philadelphia Corps with his wife Kelly. You can reach him at Robertsck@msn.com



It is a peculiar thing how God grabs your heart and thrusts it toward a certain idea. It has always been my belief that burden is the birthplace of individual and corporate vision. We know how important vision is: “Without a vision, the people perish.” (Proverbs 29:18, KJV) The NIV gives us another facet of the importance of the source of vision: “Where there is no revelation, the people cast off restraint; but blessed is he who keeps the law.” Revelation from God is the headwater of vision, and it gives direction and purpose to destiny, like a burning to the bones. God is faithful; He gives comfort to the burdened. Whatever comfort you receive from God is indeed the consolation with which God empowers you to share with others (2 Corinthians 1:3-4)

How God gives burden to us is a complete mystery to me. For some, formative experiences in childhood, adolescence, or adulthood may bring light on the birth of burden. For others, it may be a mystical experience, like Peter on the road to Joppa (Acts 10:9-23), or the confrontation with Jesus and Paul on the way to Damascus (Acts 9). Others can receive a burden for ministry and mission in the desert, absent from any human input, but for the sweet, soft voice of Holy Spirit (Galatians 1:11-24).

In terms of my own experience, I can look at couple of formative experiences as grounding for this burden of Israel. When I was in high school, I was walking along West 23rd Street in New York City, when this man sitting outside a synagogue motioned over to me. It was a Saturday afternoon and I was on the way to a friend’s, so I had time. The man asked me to walk down this long hallway, light a candle on the kitchen table and flip the hallway light switch. Although my urban paranoia alerted me to refuse the man, I also thought, “How curious. He seems to be an able-bodied man. Why can’t he do this himself?”

What I hadn't realized was that it was Saturday afternoon. It was *Shabbat*, and rest was still the order of the day. What I hadn't realized that I had become one in a long line of "goyische (gentile) gofers." Earlier that year, I had sung in the student production of *Fiddler on the Roof*. I felt some of the pain of the Jewish people, as I battled the continuous onslaught of Sammy Davis, Jr. jokes (not to mention the regular n-word "humor"!).

The second formative experience was selling the *War Cry* at the Grand Union supermarket in Suffern, New York. Rockland County is a strong Jewish enclave, so our contacts, especially with Conservative folks, were many but brief. However, some of the young seminarians would have conversations with me while I stood freezing, collection cup shaking in hands shivering. Good moments. There were two mentors during that training experience that help to fan this burden into flame. Colonel William Francis taught us regularly, through formal and informal means, in word and deed. His love for ISRAEL, the people and the land, has been infectious. My favorite teacher, Colonel Lyell Rader, Jr., whose love for the Old Testament and its theology have been unparalleled, has infected me with the bug for the Chosen People.

J. Robert Clinton, in his book *The Making of a Leader*, (NavPress) postulates a theory of growth along several axes. After what he calls "sovereign foundations", leaders move into a stage he calls "inner life growth", where the foundational experiences are galvanized by divine mystical encounters, much like that of Joshua spending eight days with Moses in the Tent of Meeting.

The beginning of my inner life growth toward Israel began March 2000, during a time of prophetic consultation known as Primitive Salvationist Network. I walked into this church in British Columbia, where a group of Salvationists were sequestered for prayer, praise and prophecy, having nothing but a sense of expectancy. I looked at a man named Gillingham, and the Lord gave utterance that he was called to the nation and children of Israel. Continuation of this growth occurred in November 2001, where by the Spirit of the LORD, we were drawn to Washington DC, to spend two crucial days in prayer with some intercessors from Christians for Israel and Aglow International. We met at the corporate office of Grace News Network, a news agency set apart to deliver prayerfully prepared Scriptural truth about the Jewish people to government to affect changes in policy and practice.

On the drive down I-95, a vision for North America was shared by that same Gillingham I met a year earlier. This vision, originally received by Dean Bye, the North American Coordinator for Christians for Israel, was a zipper across North America. This zipper opened across the continent, releasing the Jewish people to their homeland. As I heard this vision, it was clear that Philadelphia was the base of the zipper, the base of operations, but there were still some things out of alignment, like the "teeth" of the zipper. Several of these "teeth" have become burdens for me:

- The African-American Church in Philadelphia
- Messianic Ministries
- The Salvation Army

The African-American Church in Philadelphia, which has traded revival for advocacy, revelation for political expediency, has as its origin the 1790 watchnight service at Saint George's Methodist Episcopal Church. During that service, in which many of the colonial leaders were present, black congregants were not afforded the right of communion. This injustice enraged black clerics Richard Allen and Absalom Jones, who left the Methodist Episcopal fellowship to form the African Methodist Episcopal Church. Allen and Jones later split over theological differences and Jones formed the Christian Methodist Episcopal Church. These schisms planted deep seeds of mistrust and independence in the ground of the black church.

There are so many Jewish as well as Gentile parachurch ministries and missions for Jewish evangelism, relief and prayer, mainly on the Northeast. I had a sense from the LORD that many of these organizations, albeit with shared mission, often do not share resources or coordinate efforts. Unfortunately, this is the curse upon the Church, which is currently under the curse of Genesis 12:3 and as such are wretched, pitiful, poor, blind and naked (Rev. 3:17). So I thought that God was calling me to do some reconciliation work at Saint Georges, help them to bless Israel and get a lot of other stuff right. (I later learned that there are sensitivities that need to be in place that keep Gentile and Jewish missions separate to some degree---you've got to be kosher to enter a kosher kitchen, so to speak. Or at least, be true as Gentile believing in Messiah. Gentile missions and Jewish missions work on different sides of the street toward the goal of releasing and reaching the Chosen People.)

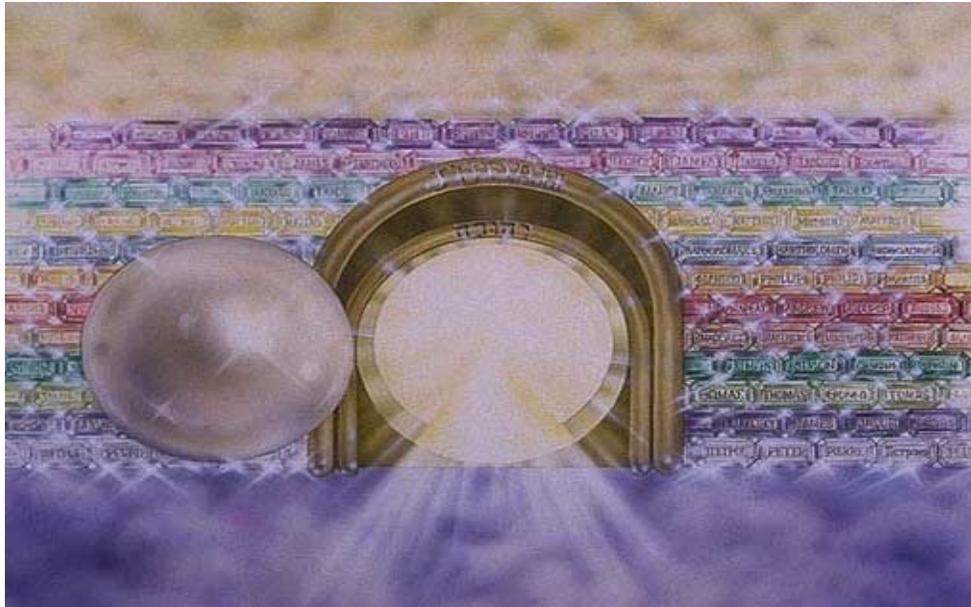
Genesis 12:1-3, when applied to the Body of Christ, acts like a chiropractic adjustment. Get the spine straight and a lot of other good things happen in the body:

The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

"I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

So during these two days of prayer, I went about making arrangements to mean another UM pastor about getting with the people at Saint George's, but the entire conference was away this particular weekend. Seemingly a door closed. However, remember Revelation 3:7-8:

To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open. I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.



The life and legacy of Haym Solomon is a door to reaching and releasing the Jewish people.

When I returned into the prayer room at Grace News Network, Jerry Ball from Aglow was reading a biography of Haym Solomon. Haym Solomon was a financier of the American Revolution, and a Jewish man. After the war, he lost all of his fortune, dying a pauper. He is buried in an unmarked grave at Congregation Mikveh Israel. That graveyard is behind the West Philadelphia Corps, where my wife and I serve. Also the founding rabbi of the Congregation is buried there also. And, according to Watson's Annals of Philadelphia, all of the property our Corps is on was cemetery land between 1740 (the year Congregation Mikveh Israel was founded) and 1810. So the bones of Haym Solomon could be under my desk! This did not bring fear, but a sense of great honor, for an American Patriot of the Chosen People was in our midst. In Jewish belief, cemeteries are not full of dead people. Their blood cries out for final redemption, as in Ezekiel chapter 37. So, there is family in the ground! That Friday night we had a Shabbat service at the West Philadelphia Corps, interceding and pleading, repenting and crying over the Church's violence and ignorance toward the people of Israel.

I realized that our connection with Israel had been blessing our local ministry as well as the worldwide ministries of The Salvation Army. It has been our connection to the Jewish people. Even though our revisionist history eliminates the connection, it is clear the Founder's maternal roots are Jewish of Eastern European descent. The initiation and expansion of the USA East Education Department Holy Land Tour is only symbolic of this connection. It's about roots. It's about revival. It's about reconciliation. The roots of The Salvation Army entwine in the spiritual root system of Yahweh's first saints.

Now what?

God wants to bless the Jewish people, with the saving knowledge of the Messiah, Jesus Christ. We don't have the know-how on our own to make to the cultural connections or to properly access and apply the 6,000 years of Jewish wisdom. We need to humble ourselves as the Lord commands us in 2 Chronicles 7:13-14:

***“When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.*”**

God is going to show us a way as a local congregation how to bless Congregation Mikveh Israel. I have some ideas and some words of knowledge about what God wants to do, but the appointed time has not come. I know that the time is short, for Jewish people in growing numbers are responding to faith in Messiah Jesus, so the “times of the Gentiles” are quickly coming to a close. There will be a shift from the Gentiles and God will again focus on His first saints. That shift is apparent in Revelation chapters four through seven, in which the Spirit ceases to speak to the churches. Heaven is the focus in chapters and five. Seal judgments begin upon the world and Israel takes its rightful place in heaven. Then the attention focuses upon Jerusalem, culminating in the final battle, after which Jesus Christ will descend upon the Mount of Olives (Zech 14:4).

“On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.”

Meanwhile, we must keep company with our Messianic brothers and sisters, because they hold the keys to our understanding and interpreting messianic truth

to the Jewish people. And we, the Gentile believers are THE ONLY ONES whom God will use to reach the Jewish people, for we have nothing to gain from their salvation. We have no ulterior motive, save for the Great Commission. But in order to get this understanding, we must allow Holy Spirit to take the blinders off our eyes toward the Jewish people. The major blinder is called **replacement theology**. Simply put, this theology takes Israel out of salvation history, and places all the promises of the Bible onto the Church alone. If this were the case, why would the Pleroma of Christ take place in Jerusalem and not Colorado Springs? Why not Grand Rapids, MI? Why not come to Wheaton, IL? Because Jerusalem is the focal point of the WORLD!!

Listen and get this bit of revelation:

Jesus was a Jew
He came to save Jews first (Matt 1:21)
He announced that He had come to save the lost sheep of Israel.
He gathered twelve Jewish men around Him
Out of the twelve, three He gave special access to revelation
After the resurrection, Jesus appeared to over 500 Jews
120 Jews gathered in the upper room following Passover

When Holy Spirit descended, those 120 proclaimed Messiah Jesus to a city filled with Jewish people of every tongue!

Get over it! This movement is a Jewish thing!! Praise God we are ingrafted by adoption!

Let the Spirit speak to the Church!

Comments? [email: Robertsck@msn.com](mailto:Robertsck@msn.com)

I Dream for Dreamers

Doug Burr is a captain in The Salvation Army.
He is currently serving as corps officer in Bangor, Maine, USA.

No one would question that the founders of The Salvation Army were determined to win the world for Jesus. No small task! But it was their dream. They were resolute; they were adamant. They were fearless in their drive to bring every lost soul into the folds of God's kingdom. It took all of their time. They ate, slept and drank salvation for the whole world. Nothing less would do; nothing less would end their undaunted crusade. They would personally bring the world to Jesus' feet or they would die trying. Die trying . . . many did.

I am convinced we have lost that fire.

We don't dream any more. I have actually heard it said by officers and soldiers alike that The Army was meant to be small! There are even books written about how much God loves the small church and that small is God's plan and purpose for the church! You've got a small church? Hurray!

But that doesn't jibe with winning the whole world. The world is NOT small!

Let's get one thing straight right off the bat. Small is NOT okay. Small is a fine place to start, but you can't stay where you start. The runner who stays in the starting blocks loses. The whole idea of "start" is that there is somewhere else to be going. Start is a beginning, not an ending. Not a place to comfortably settle down. Not a vision; not a dream. Small may be fine for the rest of the church, but not The Army! Our purpose is to win the whole world! And as long as there is fuel, a fire grows!

Here's the simple basis for my thoughts. If our concern is about winning the lost and we are spending our energy doing that, then it's going to happen. If one strategy doesn't work, we'll drop it like a hot potato and try something else until we hit the mark. If we eat, drink and sleep winning the lost, nothing will satisfy us until we are actually doing it! When we are getting people saved we WILL be growing. Growth means we will not remain small. Small is only a place to start.

I understand that not everyone we usher into the kingdom will choose to join our ranks. I'm fine with that. If God wants them in another church, I'll introduce them to the pastor! The Army is a special calling; not for your average Christian. We were called to war! However, many we bring to Jesus WILL join us. I believe that in God's economy, those who become Christians are best suited to be a part of the group that wins them.

In today's Army, we are satisfied with small. Yes, some are pushing for

more. But until it translates into the hearts of us all, it's only the latest fad program to be ousted with the appointment of a new leader- and that happens every three years or so. We are accustomed to waiting the fad out. It will go by the wayside soon enough and we can get back to business as usual.

Where is the fire? Where are the dreamers?

Often dreamers soaring in the clouds are shot down. New officers come out onto the field ready to win the world for Jesus! Sound familiar? We are so proud of these new reinforcements! We parade them around the stage and commission them in great pomp and ceremony. But when they hit the reality of all that must be dealt with- the paperwork, the rules, the politics, the red tape- the vivid color dreams fade to black and white. The fire is controlled. Quenched? Dreamers are dangerous because they dream of risky things. They challenge our cherished ways of doing things.

When the fire hit the disciples at Pentecost, it was uncontrollable! Since then, the church has been working hard at finding ways to tame that fire. We don't like to be uncomfortable. We're ready to go with God as long as He doesn't ask us to do anything we don't want to do. "We've got things just the way we like them now, thank-you very much, Lord."

The scriptures tell us that all of heaven celebrates when one lost soul enters the kingdom. I wonder how many parties we've launched lately? When we watch people heading their merry way straight to hell *, it should make us spontaneously combust! The fire of God should fairly leap out of us!

Consume us it must!

We operate a soup kitchen that serves over 100 people daily. When I look over that room full of people, some of whom we've reached, I dream of an extended heavenly party! Can you imagine the celebration that would happen if we were to win just one more those people? Can you imagine the joy we would be releasing within the heavenly gates? There would certainly be enough to spill down on us! Let them eat cake? Let them eat bread of life!

The great commission of Jesus is simply to go to the lost, get them saved and teach them to save others. Our founders knew what they were doing when they put the S's on our collars! Saved to save! Not saved to serve or saved to sit.

* My grammar checker just said: "Consider revising to avoid using this word!" Isn't that part of our problem? We avoid recognizing the realities of hell** and so ignore both kinds of fire.

** There goes my grammar checker again!

Saved to save. The goal of reaching the whole world is built into our Army DNA! What fire! What a dream!

Is it only a dream?

The Dreamers Prayer

Lord, we need dreamers. We need those people you made to see things differently; who look at impossible situations and dare to see things that are not. . . yet. Send us dreamers.

I DREAM FOR DREAMERS

Lord, teach us to encourage dreamers. Teach us to be open to the different drum beat you play in their ears. Help us value the creativity you inspire within them. Light a fire that cannot be put out; that rages out of our control, but one that moves where you will. Make their dreams come true, by your powerful hand. Build our faith and add it to theirs that together we may reach the world.

Rekindle that fire within us- the one that once burned brightly. The one that once urged us to move out of our comfort zone to the very edge of hell to snatch people from the enemy's grasp and lead them to your embrace. Lord, we need dreamers. Make ME a dreamer.

I Dreamed a Dream in time gone by...

By: Aaron White

I have many dreams during the course of a night, often concerning sports or high adventure. These usually involve a series of impossible, disjointed, blurry images, strung together, if at all, by a loose narrative drawn from my present waking reality. I can frequently exert some measure of control over my dreams, enough at least to invest my dream-self with many desirable characteristics, and to get myself out of any difficult situations into which I stumble. There are times, however, when I am sleeping so deeply that the dream in my head runs like a film reel, and I am merely a spectator to the procession of images, unable to exercise any control. These are the dreams that I remember vividly in the morning, recalling the strange details with fascination, bewilderment, and no little terror.

This type of dreaming, I suspect, is not what is meant by the question: "What is your dream for The Salvation Army?" I hazard that what is expected is a type of defined vision, a preferred future, a life's purpose, a strategy for change. I have a vision like this. Actually, I have more than one, as I am involved with the Army on international, territorial, divisional, corps, and para-corps levels, and for each level I have a corresponding vision.

But many people have similar visions to mine, so I don't think I need to dwell on something you've probably already heard. Instead, I want to tell you about my *dreams* for The Salvation Army, those strange images and stories floating through my mind and my past that serve as the ingredients for more structured visions. They do not always make logical sense, they are not always related to each other in obvious ways, and they won't provide any kind of action plan that can be implemented within the next five to ten years. But I believe it is through these dreams and memories that God has inspired me to form and cast vision. It is through these dreams that I have been inspired to hope for the future of The Salvation Army.

Dreams are the ultimate in stream of consciousness, or stream of *unconsciousness*, I suppose. So here is my stream of the unconscious dreams, memories and images that come together in my mind to form The Salvation Army. They are hopeful and painful, clear and vague, future and past, solid and fragmented, impossible and, just maybe, prophetic. These are not the type of dreams that I know how to control. These are my dreams of The Salvation Army.

- I see a sleeping giant, surrounded by Lilliputian characters who look something like grass roots, and who are trying to stir the giant into action. I see the giant beginning to wake up, to open his eyes, to stretch his limbs, to break the cords that hold him down. I see the world getting nervous.

- I see a great Fire, beginning in Southern Ontario, and spreading its flames throughout Canada and Bermuda. Several months after this first dream, I see the plans come together for saroots.ca in Kitchener, Ontario, a grassroots conference for the mission, renewal, and transformation of The Salvation Army in Canada and Bermuda. Did I just see the spark?
- I see an Army of young people, not caring about what they wear or where they live, martyrs to the cause of Christ, living and dying in his name, disciplined to defeat the enemy and his lies, untouchable to the marketers of popular culture. I see this vision being cast and this reality being pursued far more effectively by other Christian organizations. But I also see us reclaiming our crown. I see this Army infiltrating into places like Regent's Park, Toronto, and downtown East-side Vancouver. I see us not just doing Church, but actually living there.
- I see the death of respectability. I see the return the shocking, prophetic mantle. I see us losing a lot of money, but winning a lot more souls.
- I see Corps and independent bodies, passionate about mission and discipleship, calling young and old Salvationists out of their comfort zones, teaching and training, sending out, sending back.
- I see young and old, spilling out of a double-decker prayer bus onto the streets of Southport, England. I see this happening at 3:00am on the last evening of the UK Roots renewal conference. I see the entire schedule of the event being disrupted by the fact that the delegates do not want to stop praying. I see God laughing it up.
- I see people whispering words of wisdom and prophecy into other people's ears.
- I see a man walking into Corps, confessing to an addiction, and being snubbed because he stinks and makes people uncomfortable with his vulnerability and his honesty. I see this man fleeing from the building.
- I then see a young man dropping his Euphonium, stepping off the platform in the middle of the service, chasing the man out of the Corps, and sitting with him for an hour, listening to him confess and weep. Years later, I see an unforeseen side effect to this moment: a couple of non-salvationists outside the Corps building that day witnessed the tableau of addict and soldier, praying and crying together. I see that couple now in Salvation Army uniform, serving their God, dreaming their own Salvation Army dreams.
- I see us quit talking about advertising the fact that we are Church, and just start acting like one instead.

- I see soldiers wearing uniforms into their schools and work place, because they know and care about what it stands for. I see the uniform ceasing to be nothing more than your “Sunday best,” or the price of admission into the band.
- I see five hundred young Salvos in Cape Town South Africa. I see the worst of Army imperialism, and the best of Army internationalism. I see the delegates frustrated with the avowed purpose of the International Youth Forum, but worshipping passionately with drum, voice, and dancing when the electricity fails. I see the developing world delegates teaching the Western delegates about life in the real world. I see the top-down efforts of changing the Army grinding to a halt, but the grassroots connection of sold-out salvos from the world over fueling unstoppable creativity, passion, vision, and mission.
- I see an ex-prostitute all of a sudden coming to a realization of what it means to call God Father. I see her fall back into the habits of prostitution and drugs. I see a Corps full of soldiers that will not stop persevering in prayer and loving action for her.
- I see a white-hot obsession for holiness, for obedience to the word of God, for openness to the presence of the Holy Spirit, and for saving the lost. I see the world not being able to look directly at us, because our crests and shields are reflecting something of the blinding glory of the God we serve.

I have seen many more things, and I am continuing to see them. I also see dreams being killed, flames being put out, leaders being decapitated, change being crushed, roots being forgotten, hope being abandoned, and worst of all, God being boxed. These are part of my dreams, as well. My nightmares, actually.

A popular urban myth states that if you die in your dreams, your physical body will actually die from the shock of it. I’m not sure how anyone could possibly prove this to be true, but I am still in no hurry to test the hypothesis. I don’t want to die in my sleep, at least not quite yet. And I don’t want The Salvation Army to expire on a snore either. Let’s never let our dreams die.

PAPER SOLDIERS NEVER FIGHT

by Lieut.-Colonel Maxwell Ryan

Every Christian is a citizen of two kingdoms - the Kingdom of God and the kingdom or country where she or he lives. Each kingdom has its demands, and often there is severe conflict between this transitory world and the eternal world. In some totalitarian states the conflict is out in the open: worship or lose your freedom or your life. In such an environment Christians still gladly witness to their Saviour. The blood of the martyrs is still the seed of the Church.

Two powerful forces are at work in our society today. One is liberating, clean, wholesome and shines with the purity of true love. The other is enslaving, filthy, rotten and dark with the brooding presence of evil. These forces are the healing influence of the Holy Spirit, and the destructive influence of the unholy spirit. Do not be mistaken: they are not equal, they never have been. The Holy Spirit is God, and he is the creator of all life; the beginning and the end of all things. The unholy spirit is the devil, also known as satan and lucifer.

God requires of each person an answer to this question: 'What did you do during the war?' 'What war?' you ask. The war against sin, and the devil, spiritual warfare, the battle where there is no doubt about the outcome.

We fight this war because we are people who are wholly and passionately in love. We have gladly given our hearts to One whose love has transformed our barren and joyless lives into days of radiant glory. At the sound of the name of Jesus, our hearts beat faster, the look of Heaven shines from our eyes and our lips praise Him whose everlasting love has changed us.

This love, this passion for Christ, is no mere infatuation, no momentary emotional froth that changes with the weather, or is dependent upon the glands. The love for Christ includes, of course, the transfiguring of the emotions, but it is also a passion of the mind, an eager embracing of the human spirit by the Spirit of pure love.

This is a love relationship that will not cease when our eyes glaze in death. Rather, this passion for Christ has already transcended death, and will grow stronger through eternity. There is no end to this love; it is as ceaseless as God Himself.

We will do anything for our Lord who calls us - the Church - His bride. Our love for our Saviour will lead us constantly to obedience. We have taken to heart the Lord's promise that He is alive; that He is with us in every situation. Never will He be unfaithful to us; His love is constant and true.

And when the human emotion does ebb and flow - as it must - our passion for Christ will cause us to remember that we have given our wills to Him. We have made promises, and we intend to keep them, though all Hell seems bent on removing the certainty of victory. We have our minds renewed and remade in the image of Christ; our emotions are being healed, as are our memories. We are faithful in our time spent with Christ; such trysts are jealously guarded and given the best time of our day.

In our hymns and spiritual songs, we unashamedly sing of our love for our Lord. And as we sing, sometimes there are tears of repentance, as well as tears of wondrous joy. We sing such words as 'My Christ is all in all,' and 'My Jesus, I love Thee' - and countless other words which tell of our relationship to Him whose very nature is love. We write poetry about our relationship with Christ, and tell of His marvelous nature in words of hot intensity and cool consideration.

The love-light in our eyes, and the joy in our faces reveal to the weary world that Jesus transforms lives. The bubbling spirit of praise spills over to the car assembly line, the department store, the office, the taxi, the factory, the home. The atmosphere changes as God's love, mediated through human personality, drives away the darkness, the sadness and the sin.

The whole earth is full of the glory of the Lord, and we who are redeemed are simply in tune with the heartbeat of the universe. We have heard the heavenly music, we have tasted the joys of eternity, we are loved with an everlasting love, and we cannot but help share our passion.

However, we are the first to tell that this is no exclusive club. The invitation is for all who will come and taste for themselves the marvelous healing love of Jesus Christ, the Son of God. Such passion for Christ is the noblest love that can ever possess the human heart.

The point is, it is seldom a question of what we own, but what owns us. In a society where possessions often seem to be more important than people, the tragedy of human life is that few people appear to have God's perspective.

There is something fundamentally wrong when people are referred to primarily as consumers, thus reducing them to being the recipient end product of the economy's madly racing means of production.

There is something fundamentally wrong when human greed is extolled as a virtue, inflamed by worthless things which are too expensive at any cost, and when vast resources of creative energy are spent simply to entice people to become consumers. There is something fundamentally wrong when Christians begin to believe the central lie of our economically oriented age, and point to prosperity as the evidence of God's blessing.

Thankfully, there are Christians who are heeding the call of the Scriptures for simplicity of life, for sharing of resources and for stewardship of the earth. Such Christians are no longer at ease with getting and having more. These followers of Christ, convicted by James chapter two, are the hope of this greedy world, and are God's sign posts to humanity. They no longer believe that their worth and identity as humans depend on their consumption and possession of things. Though they neither shun nor ignore material needs, they no longer have a financial motive in their lives. Material goods now have only instrumental value; they are a means to the end of doing God's work in the world, not the goal of human existence.

When you really think about it, we Salvationists really do not believe in the power of prayer. We may say we do, but our actions speak much louder than our pious words. Every Salvationist pays lip service to the value of prayer, and then ignores it, preferring - tragically - to wage the fight of faith without one of the most powerful weapons God has provided.

Jesus said that God answers believing prayer, but He answers it in His own way and not necessarily according to the natural shortsightedness of the person who is praying. The Scriptures reveal that Jesus spent much time in prayer, and if He needed to seek His Father's direction, why do we think that we can get along without constant communion with our Father in Heaven?

Could it be that we are now standing on the threshold of a great worldwide ingathering for the Kingdom of Christ? Could it be that the Holy Spirit is leading a number of godly people to form themselves into a praying band; to pray for revival, for the leaders of our country, for the heads of the churches and for an outpouring of the Holy Spirit? And could it be that God's work is being hindered because His people are too preoccupied with the transitory things of this world to spend time on their knees in 'I-will-not-let-you-go-unless-you-bless-me' kind of prayer.

The best political protest a concerned Salvationist can make about questionable government action is to pray; to secure a list of members of parliament and to pray - lovingly, earnestly, and in faith - for each person. And to believe that God's voice is being heard by them.

Such prayers are out of the ordinary, and the Church has always been uneasy with people who disturb the status quo, while society builds monuments to honour the outspoken prophets their forefathers killed as disturbers of the peace. Such is the fate of those who speak with conviction and who upset the smooth bureaucrats who 'run the machinery' of business, politics, industry and Church.

We are not talking here about 'professional agitators' who wish to create anarchy in order to attain their political ends. We are talking about men and women who, after much time on their knees before God and after careful searching of the

Scriptures, are compelled - often at great personal cost - to speak the truth they have received from the Lord. Such prophets are necessary, for without their word from the Lord vision fails, and `where there is no vision, the people perish . . .' (Proverbs 29:18, AV).

Catherine Booth was such a `holy disturber.' In one of her many pronouncements she said, `If we are to better the future we must disturb the present,' and then she added, `which some people very much dislike.' By disturbing the present she meant questioning methods, looking critically at decision-making processes, and expecting results from an investment of time and energy. When she knew that the Church of her day was off track she did not hesitate to speak out, in blazing words which were matched by personal sacrifice. In 1888 she said, `Christ did not come to criticize the world, but to save it and bring it back to God,' and she spoke with the authority of one who bore battle scars from her service for the Lord. Because her authentic Christian witness was known to all, she was respected and listened to, and her words bore fruit.

One of the tragedies of contemporary life is that people are quick to use their carefully cultivated critical spirit while their lives do little to advance the cause of goodness. The only scars such people bear are the self-inflicted wounds of their own ego-building. These self-styled prophets should be seen for what they are: pompous, self-indulgent parasites who feed off the body they are trying to discredit and destroy.

The best example of a holy disturber is Jesus - the God who lived among us. When He spoke the truth, the proud and crooked of His day could not bear it, so they had Him murdered. Why did Christ speak and do as He did? A holy and righteous God could do no other; He could not deny His nature. The Gospels reveal that Christ's life was saturated with prayer. He took time to talk to His Father; He knew what He was doing because He was in touch with the One who knows all.

Those who are called to the prophetic tradition - the 'holy disturbers' - must speak from time spent with the Lord. That is their only basis for credibility. Otherwise, they join the multitude of windbags who fill the air with their empty spoutings. Those who say they speak for the Lord must ask themselves, `Where are my battle scars?'

As a child William Booth knew the tragedies of lives without hope where the survival of the fittest often meant that strong men stood in dry-eyed and helpless grief as wife and children coughed their way into the grave.

This restless and hugely gifted boy flirted with red hot politics, but then fell in love with God, and later with Catherine Mumford, both of whom were to set the course of his life on paths he never dreamed possible. No one today remembers the politicians whose oratory swayed the mobs of his day; very few do not know of

William Booth and the Army of Salvation which God led him and others to found, in obedience to divine leadings and for the sake of a dying world. Through the years the Army's unambiguous Christian beliefs have kept it on track, a theology which was once summed up by William Booth: 'My theology is the bleeding Lamb.' What he meant was that the only hope for sinners is the sacrifice of Jesus Christ on the Cross for the sins of the world. He believed, and the Army continues to believe, in the efficacy of the Blood of Christ. We accept the statement of Scripture that 'without the shedding of blood there is no remission [of sins]' (Hebrews 9: 22). With the Apostle Paul, the Army continues to 'preach Christ crucified' (1 Corinthians 1: 23). This is the fundamental message which must be preached clearly, without compromise and in the language of today. The Army makes no apology for its unashamed Christian witness to the plain biblical truth.

The Army is off track if it substitutes a 'Judaean-Christian spirituality' for the clear statement that Jesus Christ is the only Saviour. It is the Army's strict adherence to its historic belief in the cleansing power of the Blood of Christ and in the sanctification of the saved that has kept it apart from other movements which started out with Christian ideals and which through the years have lost the faith.

The pressures to conform to the world and to compromise the gospel are relentless. The clear message of salvation through Jesus Christ, must be personally experienced and claimed as the Army's message by every generation of Salvationist. The Salvation Army does humanitarian work, but we are not a humanitarian organization; we are part of the Church of Jesus Christ. Any aspect of Army work, or any Salvationist, forgetful of this foundational fact is true neither to the vision of William Booth nor to the gospel which changed his life, and which continues to change lives.

If, as the old saying has it, 'the road to Hell is paved with good intentions,' then a fair number of people who think they are Christians are on the broad road. These are weak people who at one time or another made an emotional decision to follow Jesus but who were uninstructed in the faith. As well, they were too lazy to learn what it meant to be a Christian, and when the Lord did speak to them their hearing was tuned to other sounds.

Such people are known by their attitude and lifestyle of spiritual frivolity. That is, they are so biblically illiterate and so deaf to the Holy Spirit, that they cannot discern between good or evil. They are more interested in the adornment of their bodies than they are in the adornment of their spirit. They spend time and money on clothing for their person but never give a second thought to the garments of personal righteousness.

They are, if the truth were known, bored to death with talk of spiritual matters, and a growing life in Christ, but they are eager to have their ears tickled with the latest bit of news, and are positively enchanted at the newest movie. Their god is

the status quo, and they live aimless lives which ignore the finer things of the Holy Spirit.

These are the heartbreak of the prophets, the despair of preachers; a silly and blind people who are ripe for the judgement of a holy God. These are the spiritual descendants of those who crucified the Lord of glory, spiritual corpses whose ghastly attempts at beautifying themselves only bring further degradation and despair. These are the false Christ-naming wolves who are willing to sacrifice everything and everyone but themselves; people who pay lip service to the most Holy One but who, in their inner lives, serve the lord of Hell.

God says to such: 'Wake up from the sleep of death!' And those who respond to that call find themselves beholding beauty of such poignant glory that what before ravished their spirit now seems tawdry in comparison. To those who awaken to righteousness, God has the exquisite wonder of living in moment-by-moment communion with Him.

During these remaining years of this century there will be a falling away from the true Church of Jesus Christ. The spiritually frivolous will be successfully seduced by the destroyer whom they have never ceased to worship in their hearts. The lukewarm Christians, those who are along only for the good times, will be scattered when the enemy begins to press the battle. While many will flock to forms of religion which promise only peace and personal security, there will be fewer who, at personal cost, will be willing to follow the way of the Cross.

And yet, far above the raging of the enemy and distinct from the noise of the world's mad dance of death, sounds the wild, sweet music of Heaven - the muted thunder of celestial melody that has an unutterable beauty and which fills the heart of the hard-pressed soldier of Jesus Christ with bursting joy.

My Dreams For The Salvation Army

by Captain Richard J. Munn, Divisional Commander,
Northern New England, USA

That The Salvation Army would become synonymous with culturally engaging evangelism.

That Salvation Army places of worship would pulsate with life and vibrancy on a weekly basis.

That The Salvation Army would be identified with penetrating, spirit-filled preaching.

That every corps would conduct a weekly prayer meeting that 'wrestles with powers and principalities.'

That every corps would develop through a small group infrastructure.

That The Salvation Army would fully explore creative arts in all its dimensions.

That every corps would host one weekly community meal.

That a network of Salvation Army cafes grow across each territory

The co-editor of JAC wrote his dreams for the Army back in Issue 7, and so here tangentially relates to the topic at hand in 'WE'LL BE HEROES'.

WE'LL BE HEROES!

By: [Captain Stephen Court](#)

A CAPACITY crowd bustles in the stadium. Generations of saints - famous greathearts and unknowns - mingle. The air is bristling with expectancy. The conflict has intensified since their day. The war is peaking to its eternal climax and the veterans are cheering us on (see Hebrews 12:1). Daniel and Josiah are shoulder-to-shoulder with John Wesley and Charles Grandison Finney, a few rows up from the Army's own Railton and Catherine, all cheering and praying for us to step it up. As the old song says:

We'll be heroes, we'll be heroes,
When the battle is fierce;
When the raging storm louder grows
Will our courage increase
By the cross.

They gave their lives to this cause and left us a legacy of example, inspiration, and instruction. The world was not worthy of many of them (see Hebrews 11:38) and now they are looking to us to seal the victory.

Are we interested in being heroes? 'The shields of his soldiers are red,' says the word of God (Nahum 2:3 New International Version). Red with blood: blood from the enemy and the blood of the Lamb. Faith is our shield. Until we exercise it in confrontation with the enemy we have no defence. We will have no wounds but we will have no victories either.

We shall conquer, we shall conquer
Through the blood of the Lamb;
And we ne'er will retreat, though we die,
Till the conquest we've won
By the cross.

The Bible gives us our orders: 'Get up, you officers, oil the shields!' (Isaiah 21:5). Who is going to rise up? Who will attack, with polished faith, to demolish the enemy?

We are rising, we are rising,
And the foe shall be driven;
As warriors brave let us sing:
We have victory and Heaven
By the cross.

Our heroes wished they could be in our place. William Booth prophesied that Heaven's saints dream of being in our situation, willing temporarily to pass up the pleasures of paradise for the glory of one last battle. But they can't. It's up to us.

When we're dying, when we're dying
In the arms of his love,
On the wings of faith we'll ascend
To the palace of God
By the cross.

There's the battle-cry. It's a call for heroes. An invocation for wholly devoted warriors to engage the enemy in the name of our great commander-in-chief by the power of God, with the weapons of righteousness (see 2 Corinthians 6:7). I don't want to let Daniel and Josiah down. I'm going all out for Wesley and Finney. I'll die to please Railton and Catherine. I'll win for Jesus. Won't you join me? We'll be heroes!

The Holiness Movement: Dead or Alive?

By: Keith Drury

This article is an edited version of two articles by Keith Drury, "The Holiness Movement Is Dead," and "Hope for the Holiness Movement") -editor, Dennis Bratcher

The Holiness Movement is Dead

I owe a lot to the holiness movement. In 1905 I believe it was, or 1906, my grandfather, an immigrant coal miner, came from England to the United States and settled in Pennsylvania. His wife, Emmaline saw at the Five and Dime store, a woman who seemed different. The lady asked my grandmother, "Would you like to come to a cottage prayer meeting?" She had attended the Church of England all her life but since coming to America was not attending a church anywhere. She said, "Why, sure!"

And my grandmother, Emmaline Drury, got into a small cottage prayer meeting of the holiness movement. In it she found the Lord?she got "saved." She didn't even know what saved meant, but she got it.

She came home to my grandfather, Walter Drury and told him, "Walter, I got saved tonight." My grandfather said, "Well, that's fine Emmaline," but inside he said, "We'll see." He always had come home from the mine and gone into the basement of that home in Elizabeth, Pennsylvania and taken his coal-dust clothes off. The very next day when he came home from the mine he walked up the basement steps, right into her kitchen, upstairs to the bedroom and took all his filthy, coal-black mining clothes off and plopped them on the bed. Emmaline followed him upstairs and without a word, cleaned it all up, cleaned up the bed, took everything outside and shook it out.

He did this everyday for two weeks! She smiled and with a sweetness of spirit, never said a word, and cleaned up after him every day. This was salvation folks, not sanctification! He was so attracted to her life that he went with her to the cottage prayer meeting. He too was saved?in a holiness meeting in Elizabeth, Pennsylvania.

So, I owe a lot to the holiness movement. My grandparents raised my father who became a holiness preacher, and now I follow in that path.

However, what I have to say today is not a collection of bright and cheery thoughts. It is this: We need to admit to each other that the holiness movement is dead. We have never had a funeral. And we still have the body upstairs in bed. In fact, we still keep it dressed up and still even talk about the movement as if it

were alive. But the holiness movement?as a movement?is dead. Yes, I recognize that there are many wonderful holiness people around. And people are still getting entirely sanctified here and there. But as a movement, I think we need to admit we are dead. The sooner we admit it, the better off we'll be.

We have a holiness heritage. We have holiness denominations. We have holiness organizations. We have holiness doctrines. We even have holiness colleges, but we no longer have a holiness movement. I, for one, lament the death of the holiness movement. But pretending we are alive as a movement will not make it so. In fact, it may be the greatest barrier to the emergence of a new holiness movement.

What happened to the holiness movement? How did the movement die? Who killed it? Was it a slow death, or did we die suddenly? Was it murder? Suicide? Why did the movement die? What caused its death? I wish to suggest eight factors, which contributed to the death of the holiness movement.

1. We wanted to be respectable.

Holiness people got tired of being different and looked on as "holy rollers." Somewhere along the line we decided we didn't want to be weird. We no longer wanted to be thought of as a "sect" or a fringe group. Instead, we wanted to be accepted as normal, regular Christians. We shuddered at the thought of being a "peculiar people." We determined to fit in.

Pastors in holiness churches now tell visiting speakers, "My people here are quality people." What they mean by "quality people" is that their church is populated with sharp, up-scale, white-collar professionals. "Quality people." Respectable people. And we have become respectable. There is not a whole lot of difference now. Presbyterians, Baptists, Lutherans move into our churches from their former denominations with ease. They don't see that much difference, because there isn't much difference. We have succeeded in becoming average Christians.

But in our quest for respectability, we lost something. We lost our willingness to be "different." Not just different from the world?but different from average Christianity. We left the fringe. We became respectable. And somewhere along the line, we lost the movement. It is hard to be a holiness movement when we don't want to be different than the average Christian.

2. We have plunged into the evangelical mainstream.

Over time we quit calling ourselves "holiness people" or "holiness

churches" or "holiness colleges" or "holiness denominations," (except, of course, to each other). We began to introduce ourselves as "Evangelicals." We started becoming more at home with NAE (National Association of Evangelicals) than CHA (Christian Holiness Association). Local churches repositioned themselves as "evangelical" in their communities. We built respectable churches on busy highways. We quit painting "Holiness unto the Lord" on the front wall. And gradually were assimilated into the evangelical mainstream.

All this, of course, was quite easy for us. Mainstream evangelical media kings like James Dobson, Charles Colson, Pat Robertson, Jerry Fallwell, Robert Schuller and Bill Hybels melted away our differences. Few holiness kingpins are to be found. And even those who have a holiness background are not known as holiness leaders, so much as evangelical leaders. The influencers of our pastors are evangelicals, not holiness leaders. Gradually the theology among our people became the same generic evangelical soup served at any other evangelical church. "Holiness people" became "evangelical people." It's hard to have a holiness movement when our people are really a part of the evangelical movement, not the holiness movement.

3. We failed to convince the younger generation.

We must admit to each other that we have generally failed to convince the generation in their 40s and 30s of the importance of entire sanctification. A few preach it regularly. But many preach it only occasionally, and even then with little urgency or passion. It is not the "primary issue" for boomer and buster preachers. At best, holiness is preached as an attractive accessory, not as an essential necessity. This generation (my own) made it through the ordination hoops, then put holiness on the back burner.

Many grass-roots people like to blame the educational institutions for this, of course. But all of us must shoulder the blame. We need to face the music. Many holiness pastors have opted for the much more appealing notion of optional or progressive sanctification than for such a notion as "instantaneous," and/or "entire" sanctification. It's hard to be a holiness movement when many of the aggressive boomer and buster pastors do not preach holiness, and if they do, it is with little passion or insistence.

4. We quit making holiness the main issue.

In the movement stage "the main thing is to keep the main thing the main thing." When the holiness movement was a movement, holiness was the main thing. Holiness was all ten of the top ten priorities. Everything else was brought into line behind holiness.

Other movements illustrate this. Consider the anti-abortion movement. There

is little room for anything else. Fighting abortion is the main thing. All actions are brought under this issue. All judgments of people and organizations are made through the glasses of the "main thing." Or consider the church-growth movement. Here, growth is the main thing. Will it help us grow? Will it hinder growth? These are the questions when a movement is a movement. The dominating priority relegates all other matters to secondary priorities. This is one of the excesses of a movement. The term "balanced movement" is an oxymoron. Movements are radical by nature.

There aren't a lot of excesses in the holiness movement today. We're pretty safe. Holiness is our stated belief. But in most places we don't make it the main thing. Preachers in the old holiness movement used to say, "Preach holiness and everything else will take care of itself." Who says this today? Today's trend is uplifting, cheery, help-for-Monday sermons, not holiness sermons. Where holiness is not the main thing there will be no holiness movement. Just as wherever abortion is not the main thing, there will be no anti-abortion movement. It's hard to have a holiness movement when holiness is no longer the main thing.

5. We lost the lay people.

A real movement is not made up of professionals but is lay-dominated. While holiness preachers and writers ignited and led the laymen in the old holiness movement, the laymen provided the real dynamic. But over the years, gatherings of the holiness movement like the Christian Holiness Association have become fellowships of ministers on expense accounts, not a crowd of laymen with a personal passion for holiness. In fact, one wonders how many meetings we would have if all those who attended were paying their own way.

We no longer have a force of lay foot soldiers. We have generals without armies. Strategy, but no soldiers. It's hard to have a holiness movement without the laymen.

6. We over-reacted against the abuses of the past.

I am not yearning for the past. I believe the holiness movement, in many cases, had an abusive past. But in trying to correct these abuses, we overreacted.

Some (perhaps most) in the old holiness movement were legalistic and judgmental. So we became behavioral libertarians. Some were so ingrown as to never touch the world. So we became assimilated into the world and seldom touched God. Some were radically emotional, running the aisles, shouting, and "getting blessed." So we became orderly and respectable, and we labeled all such emotion as "leaning charismatic." Some were judgmental

and rejecting of anyone who got divorced or had marriage problems. We became so accepting of divorce that it is quickly becoming a non-issue for all but the clergy—and even that is eroding. They preached a fearsome, vengeful God. Now we have a soft, easygoing Mister Rogers in the sky, "who loves you just the way you are."

While the abuses of the old holiness movement were glaring (and perhaps responsible in part for our own overreaction), the abuses of our own generation have been no better. We have led many holiness folk far from essential holiness doctrine and experience. We now have holiness theologians and speakers (like myself) who are better at articulating what holiness is not, than what it is. It's hard to have a holiness movement when much of what we are is merely a reaction against who we were.

7. We adopted church-growth thinking without theological thinking.

We discovered that in America, numerical success is the doorway to respect. We wanted to be accepted into the mainstream and we found that church growth gave us the chance. When the church-growth movement first came along, holiness people were wary. We were nervous about too much accommodation to the world in order to win the world. But evangelism has always been a twin passion with holiness. So many holiness churches—at least the growing ones—suppressed their natural reticence and adopted church-growth thinking in a wholesale way. Pastors became CEOs. Ministers became managers. Shepherds promoted themselves to ranchers. Sermons became talks. Sinners were renamed "seekers." "Twelve steps" became the new way to get deliverance, instead of at the altar. Growth itself became the great tie-breaking issue. Everything else was made to serve growth.

Of course, there is nothing wrong with church growth. And if people are getting saved, there should be church growth. But is there anyone who would argue that the church-growth movement is in any sense a holiness movement? In fact, much of the movement is quite openly anti-holiness, instructing us that "perfecting the saints" is an unfinishable task which should be given secondary importance to the primary task of initial disciple-making. Most of us in the holiness movement (myself included) joined the church-growth movement with great gusto. And with little theological thought. (I might add that this transfer of loyalties from the holiness movement to the church-growth movement was encouraged by most holiness denominational leaders like myself. And we leaders restructured all the denominational reward and affirmation systems to encourage only two things: growth and "bigness.") And we got what we rewarded—at least for awhile.

Holiness pastors became enthusiastic foot soldiers in the expanding

church-growth movement?which was indeed a movement. They read church-growth books, attended church-growth conferences, subscribed to church-growth magazines, and networked with other like-minded church-growth pastors. This is the stuff of a "movement." These holiness pastors had simply switched movements. They traded in the rusting, old holiness movement for a bright, shiny new church-growth movement.

(As a side point, one wonders, now that the church-growth movement is crumbling, where these pastors will go next. Presumably, the church-growth movement will continue to produce publications, hold conferences and grant "D. Min" degrees in church growth for many years. And I suppose that sooner or later someone in that movement will speak to a gathering of church-growth thinkers and pronounce the movement dead.)

Many holiness pastors just switched movements. They became members of a bigger, stronger, more popular and better financed movement. Can anyone deny this? In many holiness churches, growth is king, not holiness. Pastor and people are in the church-growth movement. And because of the radical nature of a true movement, it is difficult to ride two horses at once. So we ride the church-growth horse and have turned the holiness horse out to pasture. It's hard to have a holiness movement when our hearts have already been given away to another lover . . . another movement . . . the church-growth movement.

8. We did not notice when the battle line moved.

Many of us believe we are in danger of losing the doctrine and experience of "second-blessing holiness"?an experience through the Holy Ghost which cleanses the heart of its inclination to rebel and enables the believer to live above intentional sin, producing a life in obedience to the known will of God.

We believe that we should stand our ground for the holiness message. That holiness is the "front line" of battle, if we use military terms. But while we have been meeting and talking to each other about holiness, and while we have been discussing doctrine in the Wesleyan Theological Society, and while we have been having our denominational conventions where we show each other our self-congratulatory videos, the battle line moved on us.

Many of our people do not need to be sanctified?they need to be saved! The doctrine at risk in many holiness churches is not entire sanctification but "transformational conversion." We may need to stand at Luther's side awhile before we can rejoin Wesley.

Few will admit it knowingly, but many of our churches have replaced "transformational conversion" with a softer, more user-friendly style of building the local church. "Membership assimilation" or "assimilation evangelism" or "faith development" models seem so much more attractive today than the old sin-repentance-conversion-restitution models of the past. The notion that people can repent of their sins in a single moment and be transformed instantaneously into new creatures with a radically changed lives, is increasingly at risk, even in holiness churches. Modernity teaches us that nothing can be done in less than twelve steps!

These popular assimilation models turn the gospel into something else. It is more sociology than theology. People ooze into churches without ever becoming saved. Repentance is replaced by "accepting Christ." Christ is "added on" to achieve a balanced life. Sinner is traded in for "seeker," absolutes for options, and theology for therapy.

And people do come into the church. And growth?even great growth?results from these "non-conversion" conversion models of church growth. But it is hard to have a holiness movement dedicated to the possibility of "instantaneous sanctification," when many folk do not even have an experience of "instantaneous salvation." It's hard to have a holiness movement when many of our own church members are not even saved, let alone sanctified.

My sense is that we are dead, as a movement. And the sooner we admit it, the better off we'll be. While the doctrine and experience of holiness still has more life than the movement, my sense is that these too will follow the movement in death. And, if I am correct?even half-correct?holiness people are at a critical point in their history.

But here is the irony in all this: There has seldom been a time when the church more desperately needs the holiness message. Spiritual shallowness is rampant. Sin among believers is commonplace. Christians boldly advertise on their bumper stickers, "I'm not perfect?just forgiven." What was once an eroding morality in the world is now an eroding morality in the church. People like Peggy Campolo call themselves "evangelical," yet they "enthusiastically endorse . . . monogamous, loving, intimate relationships between people of the same sex." Evangelical?

The church watched Amy Grant and Michael W. Smith succeed in becoming crossover artists . . . and then followed them with our crossover worship services. We were delighted that our music, support groups and encouraging talks were popular with the world. We started to fit in. The world liked us! Christians are less and less different than their unsaved neighbors. They are out for the same thing. They lie, cheat and get divorced just like their unsaved neighbors. The old riddle was prophetic: What's the

difference between the church and the world? Answer: About ten years. Perhaps even less.

Evangelicals have accommodated to divorce. "Worldliness" is seldom mentioned, and even then only in jest. Evangelicals now attend the same movies as the world does. They rent the same videos. They watch the same TV shows. Evangelicals watch things on television which they would have called "pornography" twenty years ago. Christian families are falling apart. Even sets of board members get divorced and marry each others' spouses?all while staying on the board! And evangelical churches are filling up with people who have never had a genuine experience of transformational conversion. They oozed in through the sociological assimilation process.

Isn't it ironic, that just as the holiness movement enters its waning years, the church at large is in its greatest need for a holiness movement. What does God want? I believe He wants a holiness movement. A new holiness movement. - A movement that will preach boldly that God is holy and does not accept sin. - A movement that will have the integrity to tell some Christians they need to get saved. - A movement that will preach a second work of grace that God does in the life of a believer to cleanse and empower him or her, enabling an obedient life of devotion to God. - A movement that will call people to abandon worldliness even at the risk of losing some people to the positive, upbeat, cheery service offered down the street. - A movement that will adopt an external mission?to recruit, persuade and mobilize other evangelicals as aggressively as the church-growth movement or the anti-abortion movements have done?to recruit them to holiness. This is the holiness movement today's church so desperately needs. A new holiness movement.

Is There Hope for the Holiness Movement?

So I am not essentially gloomy in my outlook. True, for the holiness movement of the past decade or two, I am gloomy. But for the new holiness movement of the next decade or two, I am quite optimistic. I believe we will see it! God will bring it!

The disturbing question is this: Will the old holiness movement be in the new holiness movement? Or will God go outside of our circle to raise up someone else to lead the new movement?

I think it would be wonderful if God would raise up a new holiness movement within the holiness movement. Maybe we will admit that the holiness movement is dead. And we will organize as a "remnant" within the holiness movement. We will become more like an underground movement than an official movement. A holiness movement within the holiness movement. Perhaps we could become the "holiness good news" movement within the holiness denominations. We could be it. But I fear it will not be. God is often

forced to use new wineskins to carry His new wine. We may care more for our old wineskins?camp meeting, revival meetings, holiness conventions and the like?than we care for the new wine.

However, I may be totally wrong in my proposition. Maybe God will raise up the old holiness movement to be the new one. Perhaps I have painted too bleak a picture. Perhaps I am too much like one of the mourners at the funeral of Jairus' daughter . . . I lament her obvious death. She's pale. She is dead. She's gone. But Jesus is standing nearby. And He will say, "She is not dead, but asleep." I will laugh! But He will take our movement by the hand . . . and speak to us: "My child, GET UP!" And a new holiness movement will arise out of the old one. Whatever He does, by birth, renewal or resurrection, when the new holiness movement comes along . . . I want to be in that number!

So, what does the future hold for the Holiness Movement? Can it, indeed, be resurrected? Or do we start the funeral? I am gloomy regarding the holiness movement, as a movement. However, I am decidedly optimistic about the holiness message. I believe the future for the holiness message is bright, perhaps brighter than it has been for fifty years. The coming decade should be a time for hope, not despair, for those of us committed to the doctrine and experience of holiness. Why be encouraged?

There are four reasons why we should be encouraged.

1. We should be encouraged by the current ferment in the holiness churches.

All across the holiness churches there is a ferment about holiness. We are talking again . . . about holiness. Even arguing about it. Dutiful recitation of the old holiness shibboleths is being replaced by honest and open self-examination. We are beginning to admit we are no longer a holiness movement. Middle-aged Baby Boomers are now wondering if they have discarded too many treasures with the trash they tossed out so lightly in the last decade or two. Holiness colleges are holding conferences and lectures on holiness. There are serious discussions about the future of the movement among leaders, even in the Christian Holiness Association. Each of the holiness denominations is in the private off-the-record process of self-definition?asking themselves who they really are and what they will stand for. Progressive holiness church leaders and scholars are asking the difficult questions about the state of affairs in the old holiness movement.

All this ferment should encourage us. True change is rooted in honest confession. As long as the holiness denominations and educational institutions go on pretending things are just like they've always been, there will be little change. The open and honest examination of the "state

of the holiness movement" is an encouraging first step toward renewal. We should be encouraged!

2. We should be encouraged because biblical truth always resurfaces.

I believe that the holiness movement?as a movement?is dead. However, the holiness message is not dead, it is suppressed. And I believe it is about to resurface. Why? Because holiness is a biblical truth. Biblical truth always resurfaces sooner or later.

Holiness is pervasive in the Bible. God called unto Himself a holy nation, set aside a holy priesthood, established a holy Sabbath, prescribed only holy sacrifices, to be done on a holy mount, in a holy Temple with a holy place?even a Holy of Holies. God himself is a holy God. And we are "called unto holiness." Without holiness no one shall see the Lord. God says, "I am holy; be ye holy." The Bible constantly and repeatedly calls for our total surrender to God in absolute consecration, for our complete submission to His will, for absolute obedience to His Word, and for separation from the defilement of sin of this world. Holiness is not only the essential characteristic of God's nature, it is the central emphasis of His Word. God is holy?we are to be holy too.

Holiness is a Bible truth, not some denominational distinctive or pet doctrine of the Wesleyans, Nazarenes, or Free Methodists. It was not invented to provide differentiation in the church marketplace. Holiness is biblical. And as a biblical truth it is sure to resurface. The Holy Spirit leads his people into all truth. The Holy Spirit will lead the church back to this biblical truth. It may be a while yet. It might come in different formats, with a changed language, and under a different heading, but it will resurface we know. Suppressing a Bible truth is like hiding a cork under water. Sooner or later it pops to the surface.

Perhaps we are at the tail end of the "doctrinal-excesses cycle." It is always darkest before dawn. Doctrines have a way of almost disappearing before being rediscovered again. The pattern seems so obvious when we look backwards.

First, a timeless truth is "discovered" and propagated. The truth soon spreads wildly as the solution to a present dilemma?in the case of holiness, sin-bent half-saved Christians. The doctrine and experience moves rapidly across denominational lines as the effective solution to the problem of carnal, immature, powerless Christians. But, sooner or later in the wildfire, excesses are introduced?if a little is good, more is better. In our case the excesses of emotionalism, non-biblical folk theology, and cold-hearted legalism emerged eventually. Finally, when the excesses are full grown, they ignite a reaction, especially in the next generation. In

the reaction stage the new generation assents to the written doctrine, but internally rejects its premise. All they can see are the excesses. Their preaching and teaching on holiness is primarily about correcting the past excesses, not propagating the basic truth. Ironically, eventually the corrective becomes the doctrine! The doctrine itself is now shoved underwater. It is hidden, and we go on to other things.

But repressing a biblical doctrine will not last. It cannot last. All doctrines have consequences in daily living. Repressing any biblical truth has consequences for the church. In our case, ignoring the doctrine of holiness has, over time, produced an inadequate God concept, confusion about the judgment side of the gospel, an insufficient doctrine of conversion, and a strain of Christians who are worldly, half-committed, half-hearted . . . half-saved. Today's problems in the church are the result of excesses again. But this time it is the excesses of the correction we tried to make to the original doctrine. Now we need the original doctrine to correct the excesses of our correction! Is this not where we are today? Are we not poised for another renewal of the message of holiness? I think we are ready for a rediscovery of the holiness message? as a solution to the most pressing problem faced by our churches. We are at the end of the cycle. It is time for a rediscovery! We should be encouraged . . .

3. We should be encouraged by the massive shift under way in American culture.

Truth stands apart from culture. Truth is not true because people believe it or it is popular. Truth stands alone, apart, whether the culture embraces it or not. However, culture influences the awareness of truth and the ease with which that truth spreads or is believed.

There is ample evidence that we are right smack in the middle of a massive cultural shift in America. Yesterday's conservatives have become today's moderates. Newt Gingrich has trouble reining in the freshman conservatives in the House. They treat him like a liberal compromiser. Jack Kemp drops out of the race for president. He is too liberal for many Republicans! Bill Bennett's *The Book of Virtues* becomes a best-seller in secular America. Victimization is now out of style and responsibility is in. Now even the moguls of TV think Murphy Brown shouldn't have a baby so flippantly. A completely secular campaign urges teens to "wait until marriage" and catches fire in the high schools. Television (of all things) begins to represent moral values as a "new experiment" and discovers differences between men and women. President Clinton starts sounding like a Southern Baptist preacher in his 1995 State of the Union address. Newsweek runs a cover story recommending the return of shame and guilt, and even recommends we again adopt the term sin!

What is happening here? America is fed up with its own excesses. People feel they are turning the corner, but they are not sure what is around that corner. Sure, some of it is political, and some of it is pandering to the religious right. But some of it is evidence of a significant shift in the American culture. A recovery is occurring, but no one is sure exactly what is being recovered.

What does all this have to do with encouraging holiness people? Because no longer does the church exist separate and apart from culture. It never did completely, but today it is even less separated. The evangelical church?even holiness people?are so much a part of the culture today that change in the church is unlikely without a coinciding broad cultural shift. In fact, we have become so assimilated by the culture that Jerry Springer, Oprah Winfrey, and Phil Donahue have as much influence on our thinking as do James Dobson, Charles Swindoll, or Charles Colson (let alone any holiness leaders). This absorption into the prevailing culture makes a shift in the church in general, and the holiness church in particular, unlikely apart from a broad cultural shift.

But the culture is shifting. Could it be that the Lord is moving the entire culture of America? (Is it God and not the Republicans?) Could God be providing the right conditions for His people to return to His basic truths of repentance, godliness, righteousness and holiness? Whatever He is up to, we who value the holiness message should be delighted at the massive cultural shifts under way, for they provide an ideal atmosphere for the growth and expansion of the holiness message. These broad cultural shifts are providing a hotbed for the holiness message like we have never seen in our lives before. That should encourage us! .

4. We should be encouraged by the back-to-basics move among Evangelicals.

While there is a shift in the general culture in America, there is also a major shift under way in the evangelical subculture as well. The church growth movement's excesses have caused a reaction. A back-to-basics movement is gaining momentum quickly. Evangelicals are turning back to the Bible, doctrine, theology, church history. "How to" books are declining. Classics are gaining. The moral collapse of many evangelical leaders has had a sobering effect. Watch the terms in the evangelical world today and you will see words like "integrity," "virtue," "principles," "accountability" and "character." There is growing concern for the great host of church members who are not saved. Pastors are concerned at the alarming number of people totally unchanged by their "conversion." There is a growing "remnant movement" led by home-schoolers, young families, and the Generation Xers. In fact, Generation Xers may be the Lord's best hope for a holiness renewal. And the formerly hip Baby Boomers are in danger of

becoming the very traditionalists they fought as they defend and protect their own innovations (which are rapidly becoming their own defended "traditions").

There is hunger across the church for "authenticity" and "godliness." Books on holiness now sell strongly outside of the holiness movement. Major evangelical publishers seek books on the deeper life, spiritual disciplines, and godliness. And by no means the least, a Christian men's movement springs up based on propositions of obedience, accountability, sexual purity, and obeying the Great Commission and following the Great Commandment, all essentially holiness emphases of the past.

Is this not the work of God in creating a new holiness movement? Leading shifts in both the world and church to provide the restoration of this biblical truth? Are we not more like England in Wesley's time than ever in our history? We holiness people are ready for such a renewal aren't we? The Evangelicals are ready for it. Even the world would welcome it! This is why I believe we should be encouraged!

Conclusion

So, what should we do? Wait? Watch? I think not. If there is such an optimistic hope for the holiness message, we should fan the flames! We do not hold a patent on the holiness message. It is God's truth and He will see that it resurfaces. We have a very important heritage, but defending that is not enough.

We must see where God is working to restore this message and help Him spread it. The atmospherics are right for the message to grow?we must spread the seed. We must do our part. We must start testifying to our own experience of heart holiness. We must fan the flames of the back-to-the Bible movement in our churches?for there will be no holiness message apart from the Word of God. And an emphasis on the Word will eventually produce an emphasis on holiness. We should be at the forefront of the movements for accountability, integrity, and character, not jealously inventing our own editions of these movements of God.

We must recruit men and women in their thirties and twenties to write books on holiness?for their generation, using their terms. We must pray for these early signs of a holiness revival?that God will bless them all and sweep us into the stream of His holiness revivals today. We must encourage new musicians to write fresh holiness music and help them publish it. We must again take up the old task of "spreading holiness throughout the land"?becoming persuasive, and convincing. We need to exchange our internal mission (getting our own people to believe it) for an external one (persuading all Christians to seek cleansing and empowerment). Perhaps in our efforts to persuade all Evangelicals to seek holiness, we will convince

our own people.

But, most of all, we must reexamine our own heart. Are we a holy people? Is our own temple cleansed? Have we ourselves been filled with new wine? Do we live an obedient life? For, most of all, God needs real live models of godliness and holiness right on this earth? here and now. I want to be such a model. Don't you?

-Keith Drury. This article is used here and edited by permission. Keith Drury teaches courses in practical ministry at Indiana Wesleyan University. See an Index of other articles by Keith Drury, including his "Tuesday Column"

See Copyright and User Information Notice
Notice of Reserved Rights
Permission for Limited Use

The material on this site is provided for personal, non-commercial use only. All material here, except that specifically noted as copyrighted by others, is the property of the Christian Resource Institute, Dennis Bratcher, or individual authors who have donated material to CRI/Voice or contracted with CRI/Voice for its production.

You may copy material on this web site to your own computer for personal use or for use in ministry in a local church. You may also provide hard copies of this material for use in public church ministry provided that all the following conditions are met:

The name Christian Resource Institute, the name of the author of the specific material (Dennis Bratcher if not otherwise indicated), and the copyright notice Copyright © 2001 Christian Resource Institute appear on all copies made available publicly. Exceptions are allowed for short excerpts used in services of worship or in church bulletins.

The maximum number of copies made roughly corresponds to the number of people at the particular service or meeting.

There is no fee charged or expected for participation in the service or meeting or for the material, the material is not included with any other material for which a fee is charged, nor is published in any form.

The material is not altered or edited in any way that substantially changes or misrepresents the basic position presented by the author.

While not required, we would appreciate you letting us know how the

material here is being used. Links to this site are welcome. We would also appreciate knowing if you do link another web site to this one. While links from other sites to CRI/Voice pages are welcomed, it is the policy of CRI/Voice that pages from this site shall not be duplicated on other web sites, including both English and material in languages other than English.

You may not copy this material electronically or mechanically in any other way or for any other purpose than outlined above, including electronic publication on web sites, without prior written permission from the Director of CRI/Voice. Individual authors and CRI/Voice reserve the right for all other uses of this material, including publication in any form.

All copyright and ownership notices apply to all language versions of the same document in whatever format they might appear on this site. Some of the material is also covered by copyright laws within the country of origin.

There is limited material in certain sections of this web site that remains the sole property of the author(s) and is not available for public use in any form without prior written permission from the author. This material is clearly marked. There are also a limited number of articles that are available for unrestricted use. These are likewise clearly marked.

The Lectionary texts used for Sunday readings are adapted from the Revised Common Lectionary, copyright © 1992 by the Consultation on Common Texts, Nashville: Abingdon Press. Unless otherwise attributed, Scripture quotations are from the New Revised Standard Version Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the USA.

Use of all materials on this site is governed by the copyright and publication laws of the United States, as well as International Copyright Law.

-Dennis Bratcher, Copyright © 2001, Dennis Bratcher - All Rights Reserved

Site Navigation

Send mail to bratcher@cresourcei.org with questions or comments about this web site.

For a handy fill-in form for response, see Feedback/Response Form
Copyright © 2001, Christian Resource Institute

Last modified: September 24, 2001

Where Two Oceans Meet: A Journey Toward Healthy Contention

By Sharon Bussey, April, 2001

“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.”¹

As a child I remember visiting Cape Point, one of the southern-most tips of South Africa, with my parents and sisters. It was a warm, windy day and I recall my father helping me down a series of steep stairs built into the side of the rock. I peered through the steel railing at the mysteriously deep ocean below. There I saw it – an energetic collision of water that sent a cool spray onto my face. “This is where the two oceans meet”, my father said. I stared in amazement at the almost rhythmic effervescent collision of the warm Indian and the cold Atlantic Oceans. The life and vitality I witnessed that day has etched an image in my mind that will not soon be forgotten.

On my journey of discovery for an authentic salvationism, I am faced with an option. I can mindlessly regurgitate aspects of tradition and theology that I have passively absorbed over time or I can begin to explore by contentious dialogue in community what it means to be a Christian and Salvationist in this new millennium. Often this dialogue can resemble the scene I witnessed as I watched those two oceans collide. Different perspectives coming together in healthy contention brings a sense of life and vitality to tradition and theology. A static and docile salvationism cannot comfortably exist where two oceans meet.

In my experience I find that my own desire to be religiously comfortable is challenged in the midst of such “dialogical collisions”. Tradition and theology take on new dimensions when I allow myself to be confronted by alternative perspectives. I find that when I am actively involved in the re-discovery and preservation of my tradition, I am forced to think critically and creatively regarding my own convictions and compromises. The benefit of this is that in the midst of healthy contention, I have the greatest opportunity to learn and grow as I seek to authenticate my salvationism in an increasingly post-Christian society.

In contrast to this, there are times when it feels as though I am trapped in the “doldrums” of domesticated salvationism. I become engulfed by an eerie passiveness that allows me to be sterile and amateurish in my learning process.

¹ Romans 2 verses 1 & 2

It is sometimes easier to take the road well travelled and be a passive vessel waiting to be filled resulting in the concurrent absorption of someone else's convictions and their compromises.

It is then that the words of Catherine Booth come as a timely warning: "As a rule, the world and modern Christianity go comfortably on together. They are so actuated by one common principle, and walk so amicably on one common pathway, that you see very little collision between them. The world has very little to complain of, and so it lets them alone. May God help, and quickly mend or end it."²

In his book Pedagogy of the Oppressed, Paulo Freire categorizes two concepts of education, namely "banking" education and "problem-posing" education³. The former method of education seeks to "deposit" information from the educated teacher to the ignorant, passive student, while the latter seeks to oscillate the role of teacher-student and student-teacher as each are drawn into a conversation where both can grow and develop by learning from each other. Freire states, "In problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation."⁴

We are in dangerous waters when our preference is to play the role of the passive, indifferent student rather than engage in the more perilous role of the participating student-teacher. It is even more dangerous to play the role of the "educated teacher" instead of seeking to cultivate and nurture others to join the conversation as student-teachers.

We need to take the courageous step of encouraging critical thought and creative ideas. We need to begin to re-discover the energy and vigor of contentious community as we spur each other on to discover more about God and His will for The Salvation Army in this challenging time.

Jonathan R. Wilson, in Living Faithfully in a Fragmented World quotes Alistair MacIntyre as saying that a living tradition "is an historically extended, socially embodied argument, and an argument precisely in part about the goods which constitute that tradition."⁵

In interacting and participating in a living tradition, I am compelled to firstly join the historical conversation - a conversation that many have been a part of

² Booth, Catherine Popular Christianity, England: The Salvation Army, 1986 (p. 92)

³ Freire, Paulo Pedagogy of the Oppressed, New York: Continuum, 1970, 2000 edition. (See chapter 2)

⁴ *ibid* (p.83)

⁵ Wilson, Jonathan R. Living Faithfully in a Fragmented World: Lessons for the Church from MacIntyre's After Virtue, Harrisburg: Trinity Press International, 1997. (p.59)

throughout Christian history. Secondly, I am compelled to engage in the community of student-teachers in order to participate in the “socially embodied argument” that will help forge within me a critical mind that does not drift aimlessly in the doldrum-waters of education but allows me to actively participate in re-appropriating this living tradition in the midst of healthy contention.

Wilson then goes on to say: “It is the nature of the conflict and what counts as important in that conflict that constitutes a living tradition.”⁶ Apathy is the greatest enemy of tradition. Yet often we seek to sustain a living tradition by protecting it and thus exclude it from the conversation. Instead of preserving the living tradition, we suffocate it and allow it to become extinct and invisible to emerging generations. Controversy is the greatest ally to tradition.

Therefore I want to seek out healthy conflict that will heighten my connection with tradition and include me as a participant in the process of doing theology. I want to allow “iron to sharpen iron”⁷. I want to be an active learner who continues to engage in energetic collisions of perspectives and experiences. I want to partner with others as we seek to creatively and prophetically contribute to the exploration and formation of authentic salvationism for the 21st Century. I must engage in the conversation in order to be constantly alternating between *reflection* and *action* thereby engaging in a ‘*praxis*’ of tradition and theology.

This is where I now find myself - trying to live at the collision point of healthy conflict. Am I afraid? Absolutely! But to choose any other alternative would be to surrender living tradition for dead traditionalism – and that is not an option I want to entertain. I want to pass on a legacy of life and vitality, creative thought, energetic collisions, vibrant tradition and theology in action to our two children. I pray that they too will someday actively participate in the forging of a living tradition that will allow them to experience the process of learning and living in fresh and exhilarating ways. As Tom Beaudoin puts it: “In this view, tradition does not trample us; but rather, it engages us intimately and personally.”⁸

A few years ago, my husband Steve and I took our daughters for a visit to Cape Point. It was a warm, windy day and we carried them down the stairs leading to the cliff over which I had looked almost two decades previously. We held them up so that they could look over the steel railing at the mysteriously deep ocean below. Then I said to them: “This is where the two oceans meet”.

“The church will not have power to act or believe until it recovers its tradition of faith and permits that tradition to be the primal way out of enculturation. This is not a cry for traditionalism but rather a judgment that the church has no business

⁶ *ibid.* (p.59)

⁷ Proverbs 27:17

⁸ Beaudoin, Tom *Virtual Faith*, San Francisco: Jossey-Bass Publishers, 1998. (p. 153)

more pressing than the reappropriation of its memory in its full power and authenticity...

It is the task of the prophetic ministry to bring the claims of the tradition and the situation of enculturation into an effective interface.”⁹

⁹ Brueggeman, Walter The Prophetic Imagination, Fortress Press, 1978. (p. 12)

Andrew will be leading worship at SAROOTS.CA this coming summer in Kitchener, Ontario, June 28-July 1, 2002. Visit www.saroots.ca for more information. Andrew is a native of England and as a worship leader is in great demand. He has led worship at Roots UK and is the author of such worship favourites as "Rain Down", among others.

WORSHIP IS THE DREAM

Andrew Grinnel

Andrew will be leading worship at SAROOTS.CA this coming summer in Kitchener, Ontario, June 28-July 1, 2002. Visit www.saroots.ca for more information. Andrew is a native of England and as a worship leader is in great demand. He has led worship at Roots UK and is the author of such worship favourites as "Rain Down", among others.

What will it be for you? A big Mac meal, or a candle-lit meal for two in an exclusive down town restaurant? A businessman's rough sketches as he sits through another board meeting or a masterpiece by Rembrandt? A day-trip to the fun fair or a holiday in Hawaii? If money were not an option I'm sure you would choose the later every time, recognising that your diet would benefit, your eyes would behold the greater beauty and your rest would be enhanced. When we consider worship, either in it's personal or corporate sense, do we make similar choices or are we easily satisfied by a bland menu, mindless wanderings and the latest thrill at the fair which leaves us breathless, yet strangely disappointed?

There are many pictures of worship in the New Testament depicting what true worship is all about. Arguably one of the most appropriate is the woman with the alabaster jar. Here was a woman, probably a prostitute, bringing the very best thing that she had to Jesus and glorifying him with it. There was no pomp or ceremony, simply an incredibly intimate act, offered by a sinful heart to the one she recognised as Saviour.

Wow!

In this brief encounter I am reminded of a few things I dream of seeing in our worship, 2000 years later.

1. Worship that is genuine.

Worship is a difficult concept to define. One definition that comes close is David Needham's, who says that worship is 'Our own automatic response, out of our own utter smallness, to a God too big.'

Implicit to this are two key dynamics in worship - revelation and response. We catch a glimpse of God and are compelled to glorify him. The woman saw a revelation of God in Jesus, and her response was to abandon herself and lavish on him the most beautiful perfume.

Imagine a corps reflecting this in their worship; a church that witnesses the goodness and power of God; a congregation unrestrained in its extravagant and unique acknowledgement of the King of Kings. What fun, what joy, what excitement, what a wonderful pursuit!

So why, in 2002, is not every corps like this? There are many reasons why, but I would like to suggest that two areas of worship are particularly neglected.

Creativity - In his book, 'The MacDonaldisation of Church', John Drane draws parallels between the fast-food giants and the church. He suggests that both institutions are similar wherever you are in the world, both have a limited menu, and both still leave you feeling hungry even after you have left. It is almost, as the front cover of the book depicts, colourful people enter the building, but by the time they leave, their colour has faded.

One of the chief reasons for this is that we don't allow individual creativity to express itself fully. Think about your congregation. How often are those who are artistic given opportunity to paint, draw or sculpt? How much space is there for the writer to write poetry? How often is the scientist allowed to speak of their latest insight into the intricacy of creation? And what of the music within the church - is it all imported or is it reflective of the individuals within the church? If you have an Indian nose-flute player who is a mega-star are you using them, or do you ignore this gift because it's an unusual instrument? Are you encouraging songwriters to write about that which your congregation is experiencing? This is authentic worship - the body of Christ offering all that it can offer in praise to God.

Community - I have often thought that it can be quite easy to fill a building with people, the offer of free food often goes a long way. What is a lot harder is to turn that group of people into a community that cares for and supports each other. Douglas Coupland wrote, 'Have you ever been at worship that gave you too many experiences but no relationships.' Community is key to church within the 21st century and our services must reflect this. Testimony, shared experiences, small group participation, interaction are all key to increasing the relational aspects of church.

The songs we sing should also reflect community. Is there any point in attending a worship service if in our songs all we do is acknowledge that there is God and 'I' in the room? No, we need more songs focussing on the corporate, 'we' come before God, 'we' will worship, 'we' are grateful for all that he has done. As we worship together, God will meet with us both individually and corporately.

2. Worship is the priority

'The divine priority is worship first, service second. Our lives are to be punctuated with praise, thanksgiving, and adoration. Service flows out of worship. Service as a substitute for worship is idolatry. Activity is the enemy of adoration.' (Richard Foster)

I wonder if the disciples believed activity was more important than worship when they commented, "Why this waste? This perfume could have been sold at a high price and the money given to the poor." They discredited the woman's actions, believing that there was so much to do that was more important than spending time in worship at Jesus' feet. And before we accuse the disciples further lets look at ourselves.

What are our priorities? Is our rationale for existence to get out there, roll our sleeves up and proclaim Christ or is the chief aim of man, as the Westminster Catechism states, 'to glorify God and enjoy him forever'? In a world of feverish activity do we reflect culture and apply its principles to our church lives? Do we view ourselves primarily as servants of God, or worshippers of God? When we are participating in corporate worship, are our minds cluttered with making sure that we serve God rightly, that everything is in order and that we play our part well?

My dream is that worship will be restored to the church as it's chief priority, not just in corporate times but in every Christian's daily life; that our lives will be 'punctuated with praise and thanksgiving' worshipping him as passionately in our business meetings, during family time, at the night-club or in every activity of life; that in all environments and with all people, we will look for a glimpse of God and respond by glorifying him.

3. Worship that is not just for the religious

In the tax collector's house, Jesus readily accepts the adoration of the woman, who is anything but a religious person, and then rebukes his closest friends for being critical of her. Our worship services must make space for the 'non-religious'. Sometimes we have covered them in so much cotton wool that they have lost any sense of freshness, vitality and reality. They have become places where we can receive protection from the world, rather than environments where we are transformed into his likeness, and where others can come to receive transformation.

This has happened for a number of reasons. We have become fearful of being honest in public, before God and each other. We have believed that the

world is right about our message, i.e. its old-fashioned and irrelevant, and have become apathetic to do anything about it. We are fearful of change - not surprising as most people are. However we must learn to embrace it because society is changing so quickly and leaving us further behind.

We also give little thought to the language we use. Imagine someone coming to Church for the first time and hearing the line 'forgive us our trespasses as we forgive those that trespass against us'. Would they think 'I must say sorry to that guy at work I argued with the other day.' Or would they think 'hmm, I don't think I've caught anyone on my property for a while, I've got no-one to forgive. Why do all these Christians trespass so often anyway and why is it so important?' It's an extreme example, but it illustrates an important point. We must use language others can understand and where this is difficult, provide explanation.

Again we should be careful when choosing songs. Some simply don't make sense and are only understood by people with a doctorate in a specific aspect of theology. Please hear me, I am not just talking about old songs, there are plenty written in the last decade that I could site as being lyrically cryptic.

With all this in mind, you can be forgiven for feeling that it is a long way from the church that most of us dream off. However, the steps are much smaller than we often think. Church is comprised of individuals, and so our responsibility is to be the kind of worshipper God would have us be. If others can catch a glimpse of this in the way we express ourselves, the passion in our hearts, the vibrancy of our actions of the God we sing about then they will want a relationship like ours. If others see a picture of heaven in the worship environments we create then they will recognise the majesty of God and the intimacy they can have with him. If we share openly not just the joys, but the sorrows in our lives, they will see that Christianity is not only relevant but also real. If we live our lives wholly as an act of worship, surely then He will be glorified as we, and others, get to know Him more.