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In This Issue
JOURNAL OF AGGRESSIVE CHRISTIANITY
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Editorial Introduction *page 3*
Captain Stephen Court

Orders and Regulations Chapter XI, Section 5, Number 2 *page 4*
Cory Harrison

Leadership on the Axis of Change *page 5*
Major Chick Yuill

Shattering the “Stained Glass Ceiling” *page 13*
Jenny Collings

8 values of the Salvationist *page 15*
Lieutenant Rowan Castle

“Three days growth, cheap wine,
and crucifixion on the end of a needle” *page 18*
Kirsten Campbell

Breaking the “That and Better will do” Curse *page 27*
Major Doug Burr

Battle Lines - The Art of Attending Meetings *page 29*
Commissioner Wesley Harris

The Power of a Devotional Prayer Life *page 31*
Patricia King

Manifestation *page 33*
Drew Forster

Prophecy *page 34*
Patricia King

Temptation – Linked to Suffering *page 37*
Captain Stephen Poxon

Where’s Your Lunch Bag? *page 40*
Captain Stephen Court

You’re Going Too Fast! *page 46*
General William Booth

Editorial Introduction

by Captain Stephen Court

Greetings in Jesus' name, friends. Welcome to Issue 30. That means we've slogged through five full years of JAC. One of our first-time contributors confesses to being a recent convert to JAC and admitted that he is trying to read the whole corpus of propaganda from beginning to end. You can, too, since we've archived it all (and if you've still finished it all before the next issue, drop by the daily Captains' Blog at armybarmy.com!).

Five years is a long time. When John Norton and I gave birth to this thing he was living in eastern Europe and I was up in northern Canada. We're share a continent now and even a parallel line (just about). But God has been changing things in our midst. In a small way, JAC acts as a mirror of its day, replaying what God is doing in various parts of the world. It has interviewed all kinds of people, from famous to not-yet-famous. It has spawned featured forums. And it has consistently tried to challenge each of us with the zeal of aggressive Christianity.

We're proud of this latest issue.

We look to old JAC friends like Harris and Poxon, Burr and Yuill (with the third and last in his excerpts from his new book- *LEADERSHIP ON THE AXIS OF CHANGE*). And we welcome newer names like Harrison and Forster, Castle and Collings. And we've got a couple that you've seen now and again, namely King and Campbell.

It all rounds out to be another thick issue, well worth the price of admission (a gentle encouragement to recommend it to a few friends). May it be used to encourage us in our warfare.

Orders and Regulations Chapter XI, Section 5, Number 2

By Cory Harrison

No one must become a soldier as an experiment or with mental reservations as to the length of his 'service for the salvation of the whole world'. Only those who are fully determined, by God's help, to be true soldiers of The Salvation Army for life can rightly take the holy vows involved in the swearing-in ceremony.

I was thinking back a couple of days to the meeting that our Corps had with its leadership. We are a fairly new corps and are beginning lay down a mission statement, vision, and goals. One thing that I shared with our group was that Soldiership in the Army is not for everyone. We operate (or should) by a strict standard laid forth in the form of Articles of War and Orders and Regulations. Granted, some of the Orders and Regulations have been changed in a way that does not always follow the ways of Primitive Salvationism but for the most part these standards set forth to those of us who desire to be soldiers are right on. Most Christians do not want to even "weigh in" on the disciplines put forth by the Army so they label it legalism. Soldiership is not for all and either is Army leadership. And by the way, either is Christianity. Just read Bonhoffer's "The Cost of Discipleship" to verify that. Rick Joyner puts it this way;

"The Lord Jesus made it hard to join and easy to leave. He wanted those who joined to be committed unto death. In fact, He often required those who followed Him to leave everything that they had behind. He then said and did things that appeared to purposely sift out those who might not have been totally committed, or who were committed for the wrong reasons. Everything about the Lord, and His apostles, seemed designed to purposely repel those who might come to Him for any other reason than a heart conviction that He was the Way, the Truth, and the Life which was worth dying for."

Somehow modern evangelism and Salvationism seems to have reversed this wisdom of the gospel--we make it as easy as we can for people to join, and then as hard as we can for them to leave. This is a foundational issue, and it affects the quality of the future of the Salvationism and The Salvation Army. Much of what is now being promulgated as the gospel and Soldiership may be actually dooming people to damnation because it compels them to feel safe though their condition, in fact, has them in terrible spiritual jeopardy.

Catherine Booth said this on the subject, *"The Salvation Army is essentially autocratic, but the authority of the General is exercised only by the continually renewed voluntary consent of his soldiers. There is no Mutiny Act in The Salvation Army. There is before every Salvationist the open door, through which he can go out whenever he pleases."*

I hope that 2004 is a year in which we choose and train and equip and prepare and send out and bring back in and recruit and deploy and multiply (in the words of Railton) Soldiers who are "free-shooters, for the express purpose of assaulting with spiritual weapons those who, like ourselves, are without a church, but who, unlike us are still in rebellion against God."

Standing By Orders and Regulations Chapter XI, Section 5, Number 3!

Cory Harrison



salvationarmy242: Cory Harrison

Leadership on the Axis of Change

by Major Chick Yuill

*This is part three of a three-part series by Major Chick Yuill,
based on his important new book, LEADERSHIP ON THE AXIS OF CHANGE*

Part three - a dying church

“The present cultural upheaval from modernity to postmodernity... will necessitate not merely the structural re-engineering of denominations but their death and resurrection.” Eddie Gibbs ‘Church Next’

The Salvation Army was birthed in the Industrial world of Victorian England. It was a world of slow and gradual change, a world that suited the hierarchical, quasi-military structure that William Booth adopted for his newly-formed movement. But Booth was the ultimate pragmatist, the man who was later to say that he began with a blank sheet of paper and borrowed ideas from everywhere, doggedly retaining those that worked and readily discarding those that failed.

As we face a very different world, a world marked by pluralism, secularism and rapid, discontinuous change, we will need to recover that same pragmatism that ruggedly holds to the mission with which we have been entrusted but willingly abandons whatever gets in the way of that mission. If we are to talk seriously about the kind of leaders we need for the age in which we live, we cannot avoid facing the challenge of the kind of church we need to be to serve the present age and fulfil our calling. A changed world will only be reached by a changed church.

From safety to sacrifice

One thing is clear; the status quo is not an option. Throughout Europe, church attendance has declined drastically in the last couple of decades. In the England of the 1850s 39% of the population could be found in church on Sundays. By 1979 this had fallen to 11.7% and by 1998 it was down to 7.5%, a total of 3.7 million out of a population of over 50 million people. The latest trends suggest that not only is the decline continuing, but that it is increasing. The Salvation Army has not been immune to this deterioration. Since the middle of the 20th century the number of soldiers has fallen from 120,000 to somewhere around 38,000. In addition, the age profile of the Army in the United Kingdom is such that we are one of the ‘greyest’ denominations in the nation. I’m delighted to say that the picture is not entirely bleak. There are ‘hot spots’ where good things are happening and a radical new approach to youth ministry has been initiated and should make a considerable difference. But overall there is no denying that the situation is serious.

Of course, things are better in the United States - at least on the surface - where church attendance is considerably higher. Black, Hispanic and Asian congregations have been growing largely because of immigration but there is also significant decline. In 1968 eleven mainline denominations accounted for 13% of the

entire population. By 1993 the percentage had dropped to 7.8%. If that trend is continued into the future those denominations will not exist by the year 2032. The tremendous trust that the American public have in The Salvation Army and the resulting financial support means that the Army's future as a social service agency is secure. But in general our congregations are small and have not grown in proportion to our social and community work. Astute observers of the scene in Europe and North America such as Eddie Gibbs are in no doubt that the phenomenon of the declining church is about to become reality in the USA in the foreseeable future.

The natural reaction of the churches in a time of seemingly chaotic change is to reaffirm their natural conservatism and to hold doggedly to the status quo. What is needed is quite the opposite. It is time for change! The challenge is to distinguish between those things that cannot change - the proclamation of the gospel of grace and our commitment to a lost world in humble service - and those things that must change - the acquired cultural baggage that can and often must be jettisoned if we are to reach a lost world with the Good News that Jesus Christ is the answer to our deepest needs.

The truth is that the death of the Church in the West is no longer a matter for debate. The only question is what kind of death is it to be. If we hold on to our denominational traditions, our outmoded structures and the last vestiges of our prestige, it will be the death that leads to our demise. For, in preserving the status quo we will have denied the gospel. But, if it is the kind of death that willingly gives up all for the sake of Jesus Christ and his gospel, then it will be the death that leads to resurrection and as yet undreamed of opportunities. The seed must die to produce the plant that bears fruit; seed and fruit look very different. And the one thing that is certain about the Church of the future is that it will look very different from that of the present. Let me suggest where some of the differences will be seen.

From invitation to incarnation

Some years ago Tony Campolo was a speaker at a conference I helped to organise. His words still ring in my consciousness. "The trouble with you today," he said, 'is that you have a 'Field of Dreams' theology! You think that 'if you build it they will come'. You think that, if you build a new programme or a new facility, people will come. But Jesus never said that. Jesus told us to go!" Campolo was absolutely right. For far too long we have been asking the question, 'How do we get people to come to church?' It is the wrong question. What we should be asking is, 'How do we take the Church and, more importantly, the Lord of the Church to the people?'

We often feel that we are on solid biblical ground when we reflect that so much of the gospel is couched in terms of invitation. But we have forgotten that invitation comes only after incarnation. The Lord who invites us to come to him is the Lord who first of all came to us and, indeed, became one of us. And that same Lord tells us that, as the Father sent him, so he sends us. More than ever we need to be an incarnational people.

One of the most significant new church plants for which I have pastoral responsibility is in a particularly deprived area of Manchester. The once strong, traditional Salvation Army corps died some years ago as the congregation moved to the better parts of the city. Now there is a thriving church led by four full-time workers and a dozen volunteers, all of whom not only worship and witness in that area, but also live there, involving themselves fully in the life of the community. (The average price of a relatively modest family house in England today is probably between £120,000 and £150,000. The leader of the project recently bought his house for £11,000!) It looks nothing like the Corps that used to be there, but it is far more effective because it is genuinely incarnational. We earn the right to invite people to join us only when we identify with them to the point of sharing their neighbourhood and their needs.

From maintenance to mission

Back in the nineteen-fifties in Britain, when motor cars were just coming within the reach of most ordinary people, it used to be quite common to see the fortunate few who were car-owners get their car out of the garage, wipe it down with a chamois leather, admire it for a few minutes, and then put it straight back into garage. They were delighted to own a vehicle, but they seemed more concerned about maintenance than motoring. I've often thought that we look on the church rather like those immobile motorists. We're all too prone to be more concerned for maintenance than mission.

Some years ago I shared a painful conversation with a very faithful and hardworking Christian man. We were discussing the direction that our denomination should take and he used an expression that I cannot forget. 'My aim,' he said, 'is to preserve an expression. I want my kids to be able to take part in the same activities in which I have participated.' I respected both his hard work and his honesty, but it is a philosophy that is tragically inadequate for a postmodern world. Even if it were possible to preserve the old ways of worship - and I'm sure it isn't - the very success of that approach would render us powerless to reach out to a world that is very different.

Many churches have recognised the pressing need to move away from maintenance and they have switched the emphasis to a kind of marketing approach. They have sought to define the 'target group' they hope to reach, they have identified the felt needs of that group, they have assessed their resources with which they hope to meet those needs, and they have made their worship services 'seeker-friendly'. There is a great deal to be said for that approach. It reminds us that the church, as one Archbishop of Canterbury expressed it, is the only society on earth that exists primarily for the benefit of non-members; it challenges us to make the gospel accessible to non-churched people; and it has been used successfully in different parts of the western world.

But increasingly, wise leaders are recognising that it does not go far enough. The age in which we live demands that we move from maintenance, that we learn from the world of marketing, but that we go far beyond that and place our emphasis firmly on mission. The heart of mission lies in the acceptance of the truth that God sends us into the world to proclaim his message of reconciliation and restoration for the entire creation through Jesus Christ. Of course, we need to speak prophetically to the world, declaring God's desire for righteousness and justice. But that prophetic stand should never lead us into the isolation of self-righteousness nor into the separation of our religious subculture. We must be where people are and we must allow people to share with us.

That, however, is a risky place to be; for the danger is that the culture we seek to impact and transform will actually squeeze us into its own mould. But it is a risk we can take if we hold fast to the threefold nature of the Great Commission. (Matthew 28:18-20) Firstly, we must remember that we go on the *authority* of Jesus:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations...

If we are serious about the gospel and our obedience to the Lord, we have no alternative but to move out in mission. Secondly, we must be committed to the *strategy* of Jesus:

...go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you...

Our presence in the world is no mere dalliance with the spirit of the age or the prevailing culture of the time. We are here for a purpose - to confront men and women with the claims of Christ, and to bring them to joyful submission to his will. Thirdly, we must maintain an *intimacy* with Jesus that will ensure that he remains our first love and our greatest passion:

...And surely I am with you always to the very end of the age.

Only that kind of relationship to our Lord will enable us to love the world as he loves it without being seduced and compromised by its values and mores.

Mission in a post-Christian, postmodern world can only be done effectively by a church that is prepared to follow her Lord by living dangerously, by giving up all pretence to status and prestige, by standing with the poor and marginalised, and by walking and talking with sinners of every condition. Like her Lord, she will be misunderstood and persecuted, not least by those who are most seemingly religious; like her Lord, she may well face death and defeat; but, like her Lord, she will surely discover that the road to Easter and Pentecost is revealed only to those who travel to Calvary.

From membership to discipleship

When it comes to joining a church, the old paradigm was simple and logical enough in a world of slow change, in a world where institutions were respected and where people accepted the idea of an objective truth to which they had to subscribe. The first step was that you had to *believe*. That belief was usually more than a

statement of faith in Jesus Christ as Lord and God; it meant an intellectual assent to a series of doctrinal statements set out by that particular denomination. The second step involved *behaviour*. Again this normally implied more than a simple re-orientation of one's life-style. It might involve specific promises such as abstinence from alcohol and tobacco. Often it meant taking on board the unspoken but very definite sub-culture of the group, learning the appropriate religious jargon, wearing the right clothes. It was only when you had affirmed belief and accepted the behaviour that you could move on to *belonging* to the Church, to becoming a member with all the privileges that brought.

The old paradigm worked well in a modern world. After all it is the rational approach. It was neat and tidy and it suited the tenor of the times. The problem is that it won't work any longer in post-modernity with its eclectic spirituality, its consumer mentality and its deep suspicion of institutions. But that is not a cause for despair, for the challenge we face may lead us to a more biblical approach. Think of the call of Jesus to the original disciples. They had no ready-made doctrinal statement, no fixed belief. They did not know that the One who called them was the divine Son of God who would die for them, rise again, pour out his Holy Spirit, and establish his Church. They just knew that there was something different about Jesus and they were willing to risk everything to follow him. Nor were they models of Christian behaviour. A more unworthy group is hard to imagine - Judas the traitor, Thomas the doubter, Peter with the big mouth and the quick temper, James and John with their ruthless desire to have the most prominent place in the group. Despite all that they followed, they belonged! The belief and the behaviour arose - albeit slowly and imperfectly - out of the belonging.

That, I suggest, is the pattern for a post-modern world. We must allow people to belong and in so doing they will begin to believe and behave. Of course, that's a messy and a dangerous approach. People will let us down badly. But it is the way that Jesus took. Effective churches in the twenty first century will be solid at the core, knowing what they believe, being sure of the standards and the life-style towards which the gospel calls us; but they will also be fuzzy at the edges, allowing people to come in and explore the gospel without having to negotiate a series of intellectual and cultural hurdles. John Drane expresses it perfectly:

This will be a huge challenge to the status quo, for it will require us to put into reverse gear the way most of our churches operate. We typically invite people to believe first...and then, we say, you can belong to the community of God's people. The need of our culture, however (not to mention the gospel imperative itself), is for us to create a community where people can feel comfortable to belong, and then to be continuously challenging and encouraging one another in the belonging and following. (Cultural Change and Biblical Faith.)

From bureaucratic management to apostolic leadership

When I was a young adult, The Salvation Army in Britain was a monolithic culture. Apart from the different accents, an Army corps in the south of England

would be fairly similar to one in Scotland; apart from the contrast in the economic status of the membership, an inner city corps would not be all that different from one in the more affluent suburbs. The style of worship, the denominational jargon, the navy blue uniforms, even the architecture of the building, would leave you in no doubt as to where you were. That shared culture was preserved and fostered by the strongly hierarchical system under which the movement was governed. Instructions came down the line on all kinds of matters.

Over the years that control has weakened and the shared culture has diluted. Some corps remain very traditional, some are much more contemporary, some reflect a charismatic style of worship, in some there is scarcely a uniform to be seen. There are, of course, many who lament the change and, no doubt, there have been some losses. But the tide cannot - indeed, should not - be reversed. A 'one-size-fits-all' approach will not work in a world that is culturally complex, ethnically varied, and influenced by consumer values. Nor will a heavy top-down style of governance work in a world of unpredictable, discontinuous, and rapid change. It is no coincidence that denominations that have a hierarchical structure and that are strongly centralised in their decision making have suffered most in post-modernity. They are simply not equipped to deal with a world that is very different to that in which they were birthed.

Some would even suggest that denominations have no longer any place, that only local churches choosing to network together for mission and outreach can meet the needs of our time. Their assessment certainly has some truth. Local congregations who are motivated for mission will have more in common with like-minded churches of other denominations who share their passion for the lost than they will with those in their own stream who are content with the status quo. But, if they are willing to 'flatten out' their structures and to allow mission to drive their decisions, denominations still have a powerful role in the ongoing work of the Church.

The church plant in inner city Manchester to which I referred earlier is one which was set up in partnership with a Christian youth agency. A number of other such partnerships have been established in different parts of the city. But of the six or seven churches who partnered with the youth agency, none has done as well as The Salvation Army in coming up with sufficient funding to enable the project to function with maximum effectiveness. That's because we are able to use our denominational structure to direct financial and personnel resources to service the project. We do not 'control' the project in the way in which the word is usually understood. It doesn't look anything like a traditional Army Corps. We have allowed it to evolve a style of worship and ministry that arises out of the needs and nature of the community rather than from the traditional pattern of the Army. Some might say that we've 'lost control' and, in one sense, they'd be absolutely correct. But rather than control, we are trying to evaluate the effectiveness of the program, hold the team accountable for their ministry, and celebrate the uniqueness of the model. Whatever authority I have derives not primarily from my position, but rather from the quality of my relationships with the team and the quantity of the resources we devote

to the ministry. It has taught me an enormous amount about the way in which denominations and denominational leaders must work.

From policy and planning to pragmatism and preparedness

I lived in Southern California for almost five years and in that time I learned a thing or two about earthquakes! The most important thing I discovered was that the authorities have given up any reliance on the science of earthquake prediction. It is simply too inexact a science with too many variables. Instead, they have moved to earthquake preparedness. No one knows when the 'big one' will come, but everybody needs to be ready if and when it does. So bridges and flyovers are being reinforced, citizens are being encouraged to equip themselves with the necessary supplies, and the emergency services are ready to respond at any time.

Later in this book we will have a great deal to say about the need for vision and strategy, but there needs to be a word of warning. In a rapidly changing world, enterprise and flexibility will be as important as inspired foresight. The effective church of the twenty first century will be a church that is ready to abandon its carefully set out plans, if need be, to respond to a new set of circumstances that no-one could have predicted. Our policies must never be set in stone and our programmes and practices must ever remain fluid.

From pastors to pioneers

A different kind of church inevitably demands a different kind of leader. Indeed, it will require a paradigm shift in our understanding of leadership if we are to train, equip and employ the men and women who will lead the church in the twenty first century. The old paradigm judged the worth of a leader by his ability to function in four or five key areas:

- He was expected to *pastor the flock*. It was not uncommon for denominations to prescribe exactly how many hours should be spent in visiting the congregation in their homes.
- He was expected to *preach the word*. Many congregations still ask would-be pastors to deliver a sermon in order that they can make a judgement on his ability for leadership of their church.
- He was expected to *play the part of the resident 'holy man'*, representing the church in civic ceremonies and just 'being there' at times of shared grief or rejoicing.
- He was expected to *preserve the denominational traditions*, demonstrating his grasp of and allegiance to the theological emphases and the cultural mores of the part of the church in which he served
- And, of course, he was expected to *preside over the 'rites of passage'*, conducting marriages, christenings or dedications, and funerals - in colloquial terms, it was his job to hatch, match and despatch!

To a greater or lesser extent, of course, all of those things remain part of a leader's mandate. Preaching the word and caring for the people will always be of

enormous importance. But there is a new skill set without which a man or woman cannot exercise truly effective leadership in the church today.

- Today's leaders must know how to *manage change*. The truth is that in the century we have entered there will be fewer and fewer stable churches. Congregations will either be growing or declining and change will be a constant factor. Those with a penchant for preserving the status quo will not sit comfortably with leadership in the church.
- Today's leaders must be *missiologists*. The study and practice of mission - reaching out to a world whose values and view-points are very different from those of the Bible - will be an essential skill. It will not be enough to be pastors of the faithful; they will have to become pioneers, boldly leading their people where the church has never gone before.
- Today's leaders must be *masters of strategy*. They must learn and develop the skill of vision casting and of aligning everything with the vision so that the church has a clear focus and a definite direction.
- Today's leaders must be *merchants of spiritual commerce*. They must learn to do business with the age in which we live, understanding its culture, and packaging the gospel as a diamond merchant would trade his wares, not disguising them, but placing them in settings where their beauty can best be appreciated by eager customers. They will constantly be asking themselves, 'What aspect of the gospel needs to be allowed to shine out at this time to draw men and women who are hungry for true worth and beauty?'

Paradoxically, the church will best be served by leaders who are risk-takers, leaders who love the Lord of the church more than the institution of the church, leaders who are willing to sacrifice the Body of Christ today just as Jesus sacrificed himself two thousand years ago for the sake of the lost, leaders who are willing to discover life through death. But, as we know in our hearts, that has always been the only way for the church to be true to her high calling.

Shattering the “Stained Glass Ceiling” by Jenny Collings

A life surrendered. A life desiring only to do the Father’s will. Voices clamoring, theologies clashing, wills conflicting. An internal tug of war takes place as I seek to discern “what is truth?” I have a burning desire to preach and to teach, a Spirit filled passion to win others for Christ and to disciple those who know Him. However, I live in a culture of Christianity that at times blatantly, and at other times subliminally, sends a clear message that I must have got it wrong!

The Salvation Army is undoubtedly the most progressive worldwide church in facilitating women in ministry, but there are still those within the Army who foster a theology that is contrary to our heritage. I am consistently encountering a message, spoken and unspoken, that women are not in equal partnership with men in preaching the gospel of Jesus Christ. The clamor, the clash and the conflict frustrate me as I cling to my family and army heritages, which unashamedly foster the theology that men and women are indeed equal partners in preaching the gospel.

So, who is right? Who has interpreted the Scriptures correctly? Is it too easy for me to accept what my family have taught me and what Army history claims? Can I trust the work of the Spirit in my life to confirm their validity? The Spirit and the Word cannot contradict one another. Therefore I must go to Scripture and seek out the truth.

The texts that have become the most controversial are those written by the apostle Paul regarding women. As I delved deeper into the Word I discovered Paul to be very different in character from the stereotype that has evolved over time. Ruth Haley Barton speaks up for Paul in her book “Equal to the Task” as she describes his references to women co-workers in the ministry. For example, in Romans 16, Paul commends Phoebe to the believers in Rome. Barton points out that, *“one word used to describe Phoebe in this passage has often been translated helper or benefactor; however, the word Paul uses to describe his coworker is actually the noun form of the verb ‘to be at the head of, rule, care for’. It combines the ideas of caring and leadership. It is used in other New Testament references to refer to governance and leadership in the context of the community of faith (as in Romans 12:8 and 1 Thessalonians 5:12). Thus Paul was asking the Roman believers to follow her leadership and assist her ‘in whatever she may require from you’. Paul could commend her with such confidence because ‘she has been a [caring leader] of many and of myself as well’ (Rom. 16:2)”*.

What a discovery, just one of many that came my way as I researched and read! When put into the context of the day and studied in the light of New Testament Greek, the pieces of the puzzle came together. Passages that were of difficulty, such as “a woman should learn in quietness and submission” (1 Tim 2:11), were unraveled and understood. In this example, the church of Ephesus was dealing with a culture

and society that was open to religious female supremacy. Paul's message to Timothy is actually ground breaking in that he is instructing the women in Ephesus to learn in the same way as rabbinic students learnt, in an attitude of respectful, reverent silence.

Catherine Booth in her paper "Female Ministry" quotes the Rev. Dr Taft as he comments on the issue of women teaching men as addressed in 1 Tim.2. He says, *"This passage should be rendered ' I suffer not a woman to teach by usurping authority over the man'. This rendering removes all the difficulties and contradictions involved in the ordinary reading, and evidently gives the meaning of the Apostle"*.

I take my new discoveries, more than can be shared here, and place them alongside Scriptural truths such as: "There is neither Jew, nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28). Then again, "I will pour out my Spirit on all people, your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days and they will prophesy" (Joel 2:28 Acts 2:17).

When I did this something amazing happened! The voices quieted, the theology became clear and my will became one with the will of the Father. I discovered that the Word validated what I had felt in my spirit to be the truth. I am free to represent Christ in the world to all those I meet! I am free to function in the Body according to the gifts the Holy Spirit gives me! The Spirit does not discriminate according to outward characteristics for "Man looks at the outward appearance, but the Lord looks at the heart" (1 Sam. 16:7b).

As I consider the Army, my calling to preach the gospel of Jesus Christ and my new affirmed freedoms, I wonder how I will be able to function in a Body where there are those who seek, with or without intent, to undermine my gifting? I shudder at Kay F. Rader's warning that "for every glass ceiling in the corporate world there is a stained glass ceiling in the Church" and I find myself seeing something incredible! I see women in armor, with their swords at the ready and a contingent of men the same. A stained glass ceiling sits between them. I am one of the women. My flesh is telling me to charge at the glass in anger and shatter it, but imagine the fall out! Instead skillfully and swiftly, working in careful partnership with each other, the men and women use their swords to remove the glass piece by piece. They join together and become an Army, twice as strong and doubly enabled, to reach the world for Christ! I am going to do my part. Will you do yours?

Sources & recommended reading for all: "Terms of Empowerment. Salvation Army Women in Ministry" A collection of papers by Catherine Booth, Evangeline Booth and Kay F. Rader, "Equal to the Task, Men and Women in Partnership" by Ruth Haley Barton "Feminism: Mystique or Mistake?" by Dianne Passno. Also recommended for women only "The truths that Free Us. A womans calling to spiritual transformation" by Ruth Haley Barton.

8 values of the Salvationist

by Lieutenant Rowan Castle

My wife and I have been on quite a journey, from despising the army as an antiquated and ineffectual social oddity to being consumed by God's intentions for His army. In our thinking we stripped away all of the "baggage" of being army and this is what we discovered was written on our hearts.

Apart from wishing to succinctly identify the values that make us who we are we also desired to devise a framework for straightforward biblical discipleship that produces soldiers. With these values identified we've found no shortage of biblical imperatives for the Salvationist.

So here's the deal. Despite the context in which the salvo chooses to operate, these are the values that I believe are essential. Following each is a brief description of one of the many themes to be found in all of these values.

1. A romance with Jesus.

In all that we do, in all the following items, we must be planted in, motivated by, and witness to a romance with Jesus. So quickly we can descend into legalism, our holiness making us Pharisees and our good works becoming our validation, if we do not do all we do out of our wonderful betrothal to Jesus. If we're not enjoying relationship do we really know the Good News to share it?

But let not the devil trick us into inactivity with a fear of activity that may result in legalism.

The sluggard says let us not go out for there may be a lion on the road. (Pro 26:13)
There's always a reason not to follow Jesus.

2. The saving of souls: A continuous commitment to evangelism

Nothing less than Global domination! The Salvationist must have a constant obsession with the growing of the Kingdom. Surely this is as simple as our love for all mankind being unleashed in an insatiable need for those around us to know Jesus as Lord.

"We have no hobbies... unless it be a hobby to want to save the largest number of souls with the highest possible salvation in the quickest space of time by the best imaginable methods. That is the sum and substance of our mission."

Commissioner Frederick Booth-Tucker

(cited in J. Rhemick, A NEW PEOPLE OF GOD, pg 66, cited in Salvationism 101, pg 16).

3. The growing of saints: a radical commitment to holiness and disciple making

We are called to make disciples. A disciple is an imitator, student and adherent of Jesus. For us to fulfil the great commission is for us to raise people up into holy

living/Christ likeness, making them students of Jesus, helping them to sell out to what Jesus is sold out to. We are not gathering a crowd, getting people to say the sinner's prayer and gathering them into the fold. We are committed to the great journey into Christ likeness. That is fulfilling the great commission.

As Brengle says that the full task is the sanctification of the soul.

"Dawn is the herald of the full orb'd day, so conversion is but a herald of Pentecost... and the glories of conversion, however great they may be, are only the grey dawn of the morning, and are to be absorbed and lost forever in the sevenfold splendours of the rising of the sun of Righteousness through the baptism of the Holy Ghost and the entire sanctification of the soul..."

4. The serving of suffering humanity: an army must go to the front line

The context of an army at war is the front line – you can't fight anywhere else! When we serve suffering humanity we head to the front line. We go where the enemy has delivered the most hits. We go where the fighting is the worst. We go to the places/people where the enemy has dug in good. That's the role of an army and that's the role of this army. So we go to the poor, the forgotten, the hurting, the refugee, the prisoner, the unattractive... there's the frontline.

5. Charismatics: the power of the Holy Spirit filled warrior

The aggressive advance of the church after Pentecost fulfilled all that we would hope to see in our army. The difference? The scriptures witness to a degree of supernatural power within their ministry. It is clear that the pioneering Salvationists experienced a Pentecost that resulted in the many victories of the early army. Praise Jesus this power is available to us today!

"This is how I account for the want of results - the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost".
General Catherine Booth (Aggressive Christianity – pg 184)

6. Simplicity: the life of the warrior with little distraction or baggage

Just as the avoidance of sin doesn't constitute holy living – self-denial is not an end in itself but a means to be used of God. As Salvationists we must be committed to a simple life that will give us the freedom and readiness to pursue the extension of God's kingdom. No room for rich young rulers in the ranks, too distracted by worldly gain to follow the call of Christ.

"I believe no greater weapon of compromise (materialism) has been used by the enemy to divert people and resources from being used to fight in our war of salvation.
Phil Wall (I'll fight – pg 96)

7. Militancy: this is an army, there is a war – this is not a metaphor

So readily we fall into the trap of assuming that this is some metaphor for doing church and not an actual army fighting an actual war. Whilst we can lament the digression of movement to church our value system will redeem our intentions if we

can just take this reality seriously. This military model is not a cute system for Sunday engagements – we are literally entrenched – committed to a war that does not go away when we go home!

8. The collective of the covenanted

A major personal revelation was that whilst I adore community, our “Common unity” is found in our covenant mission. I feel as if the Army is more akin to an order of those who God has called into covenant, rather than a denomination.

There is something wonderful about the value that our covenant ascribes to the individual. In an age where the value of the individual is undermined we have a community, a collective, of those covenanted to God.

**“Three days growth, cheap wine,
and crucifixion on the end of a needle” Cold Chisel
OR
A Community of Hope?**

Historic responses to drug use in the laneway – Baptist Place
by Kirsten Campbell

In this essay, I will be examining the role of the Urban Seed Community, a part of Collins St Baptist Church in Melbourne’s Inner City, and their response to drug use in Baptist Place, Ways in which the issue is defined and discussed, relevant theoretical perspectives, and techniques and skills needed by community workers in this context will also be examined.

So what is a community?

Community remains a somewhat contested and ambiguous term, perhaps because to some extent it is an intangible and subjective experience of a person, and not easily quantifiable. However, there are some distinguishing features. These are: common identity (this may be based on such things as geographical location, cultural values, similar political interests); mutual commitment and a sense of belonging, a sense of solidarity, trust and mutual security; people feeling part of a network; a local social system. Communities are usually small enough that people know each other. This characterizes them as *gemeinschaft* – enabling people to interact in a variety of roles, rather than *gesellschaft* – structures and relationships of a mass society.¹ Furthermore, a community enables the valuing, production and expression of a local or community-based culture, with unique characteristics, encouraging diversity and participation. Belonging to a community gives people a sense of identity, and involves rights and responsibilities, or obligations, from its members. Community can be talked about in normative or transformative ways².

The Urban Seed community is characterized by many of these theoretical elements, and indeed endeavours to embody them.

The Community...

The Urban Seed community (formerly the Urban Mission Unit), which operates out of the Collins St Baptist Church building, had its beginnings in 1995, when 3 interns replaced the role of the janitor, and began living at Collins St Baptist Church. Their responsibility was to clean the church part time and engage in mission and street

¹ Ife, J., (2002), “Community Development: Community based Alternatives in an Age of Globalisation”, Pearson Education, NSW., p81

² Kenny, S., (1999) “Developing Communities for the Future: Community Development in Australia”, (2nd Ed) Nelson ITP, Melbourne. p39

work part time. As this developed, interns gradually began inviting the people they were meeting up to their home on level 9 for lunch. This precipitated the start of the Credo Café (credo is Latin for 'I believe') in the basement of the church building – a place, a daily gathering of people, from both marginalized and privileged backgrounds, who run and share lunch together. The lunch program forms the heart of the organization's activities and the relationships established during lunch form the basis for most of the other activities undertaken by Urban Seed. Marginalised people are encouraged to become involved in the running of Credo Café and other activities, such as sporting and community building activities. Credo has developed into a welcoming, inclusive and genuinely diverse community.³

Participation is a crucial element of community work principles. Ife⁴ writes that community development must always seek to maximize participation, aiming to involve everyone in community processes and activities, in diverse ways. This is linked strongly to the principle of inclusiveness, which has been especially crucial in Urban Seed's work with marginalized people, and will be discussed more throughout the essay. Another important element has been that of community building, which states that the process of community development should always seek to bring people together, strengthen the bonds between community members and emphasise the idea of interdependence, rather than independence.⁵ This is especially important, given the number of people attending Credo who live on the streets. Diversity within the community is also an important aspect of community development work, and emphasizes the need for inclusivity.⁶

'Community', and building community intentionally, has always been a key feature of work done by Urban Seed. The work of this community has been based around a consciously 'non-professional ethos of building relationships with marginalized people in the neighbourhood'⁷.

Illich has argued that professions tend to mystify, alienate, and disempower the consumers of services, seeing knowledge and skills as the exclusive property of the professional. In this way, a model of professionalism does not sit well with the activity of community work.⁸

Marginalisation is one of five key elements of oppression (the focus of structural social work) articulated by Mulally.⁹ This constitutes a basic feature of injustice and oppression, and excludes whole groups of people from useful and meaningful participation in society. Structural social work involves many values imbued in Urban Seed, such as humanism, egalitarianism and community. It seeks to change social systems, not individuals, and has two goals: to alleviate negative effects of an

³ Curnow, M. Urban Seed Journal, Issue #3, Winter 2002 "Who's the Addict?", Cook, D., ed.

p9

⁴ Ife, op. cit., p219

⁵ ibid p224

⁶ ibid p203

⁷ Cornford, J., Urban Mission Unit "Submission on Supervised Injecting Facilities", July 2002.

⁸ Ife, op. cit., p276

⁹ Mulally, B., (1997) "Structural Social Work: Ideology, Theory and Practice", Oxford University Press, Canada. p147

exploitative and alienating social order on people, and to transform conditions and social structures that cause these negative effects.

'The community', broadly speaking, in this context, involves the residents or interns of Collins St Baptist church, the people they were meeting on the streets, drug users shooting up in the laneway, and people involved in lunches at Credo. It extended to the worshipping congregation at Collins St Baptist, and further to the wider Baptist community, and the wider CBD area.

The number of interns living at Collins St has gradually increased, until in 1999 there were twelve people living on the building. Initially people stayed for only one year, but the need for continuity led this to develop into a duration of between 1 and 3 years.

The Issue...

The work with marginalized people at Credo initially began as a response to the substance abuse happening at the back door in Baptist Place.

The Asian Economic Crisis in 1997 precipitated a massive increase in heroin availability and consumption on the streets of Melbourne. In 1997, there were approximately 40 overdoses in the state of Victoria. This increased to 300 in 1998, and approximately 350-370 in 1999.¹⁰

Baptist Plane, which provides the rear access to Collins St Baptist Church, swiftly became a popular shooting up location as a result of its nearness to the drug markets on Bourke St and Russell St, and its large "L" section, which could shield users from the public eye.¹¹ It became a prime site of heroin usage in the CBD. Between January and June 1999, over 23% of syringes collected in the CBD were collected in Baptist Place – 40 syringes per day¹².

Throughout 1999, the residential community was responding to, on average, 2-3 overdoses per week in the laneway.

This provides a key example of the effects of globalisation on people's lives. Globalisation involves a complex process through which events, decisions and activities in one part of the world affect individuals and communities in another part.¹³

Responses...

¹⁰ Melbourne City Council

¹¹ Cornford, J., Urban Mission Unit "Submission on Supervised Injecting Facilities", July 2002.

¹² *ibid*

¹³ Kenny *op. cit.*, p49

A key response of the community was to be physically present and respond to overdoses in the laneway. Residents undertook courses in first aid, a mask and bag was obtained to breath air into people, and residents often called ambulances.

The response to drug use in the laneway by Collins St Baptist Church has stemmed from answers to deeper questions about whether the church should seek to drive away those at the fringes of society, or whether it should provide a welcoming space for people. It became evident that if people were prevented from using Baptist Place, either go to a more isolated laneway (and be in greater danger of dying from an overdose) or use in a public place, such as the Treasury Gardens.¹⁴

Responses to the issue of drug use in the laneway have taken place over a number of years and in a variety of ways.

Initially, the tap situated in the laneway was removed by the residents, in an attempt to discourage people from using in the laneway, as injecting drug users were utilizing the tap to shoot up. Cordial replaced water at lunches at Credo Café. However, it became obvious that people were continuing to shoot up – so desperate for a hit that they would resort to dirty puddles of water in the laneway.

The community was then faced with a choice about whether to minimize the harm being caused to users. While remaining in a definite framework of not condoning drug use, they sought to respond to people in compassionate ways, realizing they were in a 'position to minister to one of the most marginalized and hard to reach groups in our society'¹⁵

Harm minimization is an approach that acknowledges people are using drugs, and says, "Well it's happening, we don't have to like it, but lets make it as safe for people as we can"¹⁶. It involves such things as providing needles and syringes for people.

Following a significant debate about the ethics of reinstalling the tap, this was done a quarter of the way through 1999. In conjunction with the Melbourne City Council, a sensor light was also installed. In 1998, a large needle bin replaced an inadequate small one.

A significant attempt was made to 'humanize the space', bringing colour, life and light to it. A mural was painted on the wall, it was cleaned regularly, and pot plants were put in. Underpinning this was the value of making people feel welcome in a space, trying to include people rather than exclude them.

Advocacy is a skill that community workers often have to use. It involves representing the interests of a person or community and putting their case for a better

¹⁴ Cornford, J., Submission on Supervised Injecting Facilities, July 2002.

¹⁵ Cornford, J., "Is Baptist Place a Baptist Place?", *The Victorian Baptist Witness*, November 1999.

¹⁶ Wodak, A. (2002) *Modernising Australia's Drug Policy*, UNSW Press, NSW.

deal.¹⁷ Advocacy on behalf of injecting drug users took place in a number of significant ways.

Throughout 1999 – 2000, people coming to lunches began to speak to the residents about being hassled by the police when they were using the laneway. It became evident that police were targeting the laneway because they knew many people used there, and they were being aggressive towards users. Initially residents responded to this by being confrontational towards the police – going down to the laneway and ‘hanging around’, checking with users that they were alright. This was a way of protecting users and making sure they were being treated with dignity and respect. Police found this highly threatening. The residents didn’t want to ‘jack the police off’, and so they changed their tactics – when they saw police were hassling users, they would start doing work around the laneway – moving bins etc, and generally being present. This evolved into inviting the police into Credo and letting them know what was going on there. An agreement was formed with the police that while lunches were going on, the police would not ‘police’ the space – this would be done by the residents/community.

An ‘advocacy book’ was developed to start recoding people’s experiences with the police. Residents and workers developed a laneway chart recording the presence of police – whether or not they were uniformed, the time, the number present – and the number of people overdosing in the laneway – the time, sex and age.

A further and broader response has been to obtain permission from police to speak at police inductions/briefing sessions at the Flinders Lane Station. This involved informing police of what the Urban Mission Unit did, discussing different aspects of different drugs with them, and informing them of the consequences of being aggressive towards people who were high on drugs. Eventually, other services such as foot patrol, YSAS, and Streetworks became involved with this.

A crucial form of advocacy took place when a reporter from the Age deliberately misrepresented themselves to drug users, resulting in a major pictorial piece on a group of people who use heroin and sleep in inner city squats.¹⁸ This not only distorted the realities of the user’s lives, and fed into uninformed stereotypes of junkies and prostitutes, but also threatened the safety of the people involved. It was another example of the exploitation of the powerless. In response, Urban Seed wrote: a private letter to the Age, and a letter to the editor, and took further action against the reporter, after speaking with the people involved. This raises interesting ideas around empowerment, and not speaking as ‘the expert’ on behalf of people, and thus denying them a voice. This has been something urban Seed has been conscious of trying to do – trying not to speak on behalf of users, but to speak as people working with them, who have been informed by listening to them.

¹⁷ *Ife op. cit.*, p248

¹⁸ *The Age*, 11/10/99

Participation in the Police and Service Provider's Committee, and the Police and Community Consultative Committee (PCCC) was a further response by the residential community. The PCCC deals with issues of policing and safety in the CBD, and was initially dominated by business owners and traders who took a very hard line on drug users. Part of the engagement by Urban Seed was to be present on the committee and present a different side of the story – "humanizing" the discourse around injecting drug users.¹⁹ This also involves consciousness raising, which is central to community development. This involves: linking the personal and the political (also a key part of feminist theory), establishing a dialogical relationship, sharing experiences of oppression, and opening up possibilities for action.²⁰

The location in Baptist Place, and the fact that more than 50% of people who attend lunch have drug or alcohol problems, has given Urban Seed an excellent opportunity to provide information on substance use, effects and treatment options. Both Melbourne Sexual Health, and The Living Room have occupied space in the church's buildings (at the request of Urban Seed) to provide education and health care to those in need of it.

Urban Seed also runs education activities for secondary schools, community and business groups. One such activity is the Urban Issues City Walk, which raises issues around addiction and marginalisation in the city.

Further responses have also involved: submissions to the City of Melbourne Drugs Action Plan, submissions about Safe Injecting Facilities, articles written to 'The Baptist Witness' about what Urban Seed does, and journals published by Urban Seed.

Urban Seed have been particularly good at networking with crucial groups. In part, this may be to do with the high-profile nature of Tim Costello, however, it has served Urban Seed well. Networking is a crucial skill needed by community workers, and means "establishing relationships with a variety of people, and being able to use them to effect change"²¹. Some examples of this have been discussed previously. However, two further examples are useful. Urban Seed were conscious of the importance of developing good relationships with the neighbours, and informing them of what was going on. Thus they developed "Wine and Cheese Nights" which give people from hotels, restaurants, George's etc, a chance to mingle and to hear about what is going on at Urban Seed, to be informed, so that suspicion and hostility do not evolve. The second example is inviting corporations, such as the Macquarie Bank to become involved in what Urban Seed are doing, such as helping with lunches. This is not only useful for Urban Seed, but provides a constructive way for corporates to be involved in the community.

¹⁹ Interview with Chris Lacey (education team) and Jonathan Cornford, 15/4/03

²⁰ *Ibid* op. cit., p126

²¹ *ibid* p250

Discourses – how it’s defined and discussed...

Within the Credo/Urban Seed community, workers intentionally try to recognize people as *people*; people’s names are used. There is never any discussion referring to people as clients or target groups or service users.

There are a few key discourses around the issue of drug use, used by the Urban Seed community. One of these is around harm minimization and its language and ethos. Further discourses follow:

- Inclusion and exclusion – this is picked up in ideas around the use of public space in the CBD. Urban Seed recognizes that demographics with the CBD are elite, where the majority of occupants of city spaces are dedicated to commercially based, private sector interests. The reality is that there are few truly public spaces, where people genuinely feel warmth, shelter, and social acceptance, without having to spend money.²² Credo is a place where people are genuinely made to feel welcome.
- ‘Who’s the addict?’ questions are asked to highlight the contrast between public addictions and private ones, for instance, spending money on expensive clothes or on heroin.
- A philosophy of interruption underpins work done at Urban Seed (illustrated by the story of Jairus’s daughter in the gospel of Mark), where interruptions by people are viewed as important and valid to the work people are doing.
- Hospitality is a key element of work at Urban Seed, and is about making people feel welcome and at home.
- Safety – drug use, common responsibility, violence, policing – is something often discussed. This draws on a further principle of community development – peace and non-violence – which is actively promoted in Urban Seed. It means that processes must seek to affirm rather than attack, include rather than exclude, work beside rather than work against, and to mediate rather than confront²³.
- Presence is a word often ‘thrown around’ at Urban Seed, and involves such things as: being in the building, being around, inviting people up for coffee, a pace of life in contrast to the pace and transactional nature of the city
- ‘Non transactional time’ is another interesting phrase often used. This plays on the customer/consumer nature of the CBD, and seeks to provide something directly opposite to this, where people are valued for who they are and are given time and space to be with others.
- ‘Creating a space’ refers to quality of relationships, and a sense of warmth, where people can be.²⁴

Theoretical Perspectives

Both structural theory, which emphasizes humanism, egalitarianism and community, seeks to challenge oppression, and to change social systems and not people, and

²² Urban Mission Unit “Submission to the City of Melbourne Drugs Action Plan”, July 2002.

²³ *Ife op. cit.*, p223

²⁴ Interview, Marcus Curnow, 22/4/03

emphasizes the need for action and feminist theory, which emphasizes power inequalities, the importance of personal growth and change, the need to find cooperative ways of working, and that the 'personal is political'²⁵ have been crucial theories implicit in the work done by Urban Seed and their response to drug use in the laneway.

One of the hard questions asked by Urban Seed has been: why is this all happening in the first place? It challenges us to think about community fragmentation, isolation, and alienation. This also links Urban Seed's approach with structural theory.

Community work is about both a set of values and a set of techniques. The values involve justice, respect, democracy, love, empowering and getting 'a better deal' for people. The techniques involve establishing relationships, understanding how people view the world, and finding ways to assist people to help themselves.

Sustainability in this work is very important. Pieter Keldon, a worker at Urban Seed has said that a lot of what their work is about is long-term and slow and humble, and that you often don't see big results at all.

Many of the techniques and skills utilized by Urban Seed have already been discussed. I'm not sure whether Urban Seed have consciously tried to integrate theory into their response; however, their response has involved key theoretical elements, such as advocacy, participation, and inclusion.

Ife²⁶ has written that community workers need to have a sense of passion, vision and hope. He also writes that it is through one's sense of belonging in a community that one develops a sense of personal worth and the capacity to lead a more enriched and fulfilling life. From what I have observed, the people involved with Urban Seed are sustained by passion, vision, and hope. They are also helping people to have a sense of belonging in their community, and this is extraordinarily life giving.

²⁵ Twelvetrees, A., (1982) "Community Work", Macmillan, London. p9

²⁶ Ife, op. cit., p288

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Breaking the “That and Better will do” Curse by Major Doug Burr

History reports that our founder William Booth, once retorted: "That and better will do!" He was speaking to some people who were a bit proud of recent accomplishments. Since Booth was a person driven to win the world for Jesus and gifted in leading others to rally around this substantial goal, one can easily see how this quote could not only deal with the immediate pride, but also press his soldiers onward even more determined to attain his God-given vision.

Unfortunately we have caused this admonition to become a curse. What was meant to encourage and rouse our Army to higher ground, came to be experienced as "nothing is quite good enough." We must always be pushing, driving, doing more and more because Jesus just won't be happy with us unless we're overextended. "Do, do, do!" has become our battle cry and we strive to create more and better programs that will surely bring the people in to hear our message. Are we doomed to never accomplish anything that pleases our Lord?

Salvationists have come to believe that the more programs we have in our arsenal, the more people will come to us. Therefore we are in a continual search for that "silver bullet" program that will stop sinners in their tracks and make them run through our doors to accept Christ. Our practice has become like a Kevin Costner movie: "Build the program and they will come!" Maybe this is getting the cart before the horse.

What many church plants are doing today rails against this ingrained Salvationist notion: get the people in first and then let them direct any new programs they feel they need. Even harder for us to understand, they actually let these new people develop and lead the new programs! We think officers or local officers should lead everything! If mission matter most and the mission is to win the world (people), then our objective should be to develop relationships with people. Today people are actively seeking meaningful relationships and are going out of their way to find them. Churches that are taking advantage of this modern truth are growing.

In his day, William Booth went to the places where the people were to find them. That makes sense. Yet we expect people will come to us, because we have all these delightful little programs they need so much. They should be beating down our doors!

It seems to me that God is more concerned with who we are than in what we do. Don't get me wrong- I'm not advocating doing nothing- but our doing should actually flow out of our being. Our emphasis should be on who we are and on who our community neighbors are. In getting to know them, we become a part of their lives. When we have developed relationships with these people, they are prone to listening to our opinions and views about life, church and even God. These are the people who will come with us to church and become a part of our fellowship. As more of

them gather, they'll begin to find common interests and eventually suggest that such-and-such a program would be great for some of them. Because of their interest and connections, one of them will probably be the one God wants to lead the new program as well!

I think developing relationships and friendships with people is the thing we should be doing. That kind of activity doesn't show up in our statistics for now, but ultimately those relationships will blossom and numbers will grow. From there, programs will develop and our corps will begin affecting our communities and ultimately our world as our founder wanted.

Battle Lines - The Art of Attending Meetings

by Commissioner Wesley Harris

SOME of us have been attending Army meetings for years but how good are we at it? Making the most of meetings is something of an art and takes practice. It is not just up to the leader to dispense blessing but for us to take full advantage of what is on offer and make our own contribution to the 'atmosphere' of worship and fellowship.

Our first concern should be to honour and worship God. To realise that he is present is awesome. Then we should pray fervently that others will be blessed and particularly that people will be saved. A meeting is not merely a playground but a battleground when eternal destinies may be at stake. If the Holy Spirit is active so is Satan and we need to be sure about whose side we are on.

Paradoxically, what we do before and after the meeting may also be critical. For some lonely soul it may not be the sermon but our handshake and kindly greeting which will be the main means of grace, While some may be officially designated as 'welcome sergeants' we don't need a commission signed by the divisional commander before we can give a smile and show genuine warmth!

Very often meetings live up to expectations. If we attend *expecting* something good to happen the likelihood is that it will. Some sit in the seat of the scornful with a 'bless me if you can' look on their faces. Their ears are cocked for an off note in the band piece or some untunefulness from the songsters. And if the preacher doesn't 'grab them' in the first couple of minutes they simply 'switch off' and then wonder why the reception is poor. Others go to the meeting believing for the best and more often than not receive the blessing they need and then share it with others.

To be especially beneficial meeting attendance should be *regular* (see Hebrews 10.25). It would be small use going to the doctor for a prescription and then not persevering with the medicine on a regular basis. To gather regularly for worship is something we owe to God and it is something we owe to our comrades who may be discouraged if our seat is empty. It is also something we owe to ourselves in order to maintain spiritual health . Seven days without meeting for worship could make one weak!

Being up late socialising (or watching the late night movie on the telly) on Saturday night may make getting up and getting a blessing on Sunday morning that much more difficult. A good night's rest may help to ensure that we get a blessing on Sunday. Seriously, we should want to be in *the best possible condition physically as well as spiritually* for a vital encounter with Almighty God.

In meetings we need to be *ready to take things personally*. When the preacher gives it out hot and strong it is all too easy to rub our hands together, metaphorically speaking, and think that this is just the strong medicine that Brother So-and-so or

Sister Somebody-else needs when, given half a chance, the Holy Spirit would apply the message to our own hearts.

Most of us come up to a Sunday with business or domestic matters weighing on our minds. During the meeting we should try to put them on the back burner, relax in mind and body and open our hearts to the awesome reality of God's presence. If we do that then it is likely that our problems will shrink and we will be able to see them for what they are - manageable

When we attend meetings it is important to *clear from our minds any ill-will* toward anybody. Hugh Redwood said, "Don't nurse a grievance, teach it to walk!" If we find some people hard to take we should put them at the top of our prayer list. That will be good for them and us.

We should know that the presence and attitude of people in a congregation can make or break a meeting which is why even if the same words or music are used in different places the effect can be quite different. Ask any meeting leader about that! A sermon is not just solo performance; the quality of the listening may be as critical as the manner of speaking. Worship is not merely a slot when a particular kind of music is employed. It should pervade the whole gathering and include the whole congregation. And at the end the most important thing is not whether we are pleased with what has happened but how God feels about it!

Devotional Study – The Power of a Devotional Prayer Life

by Patricia King

STUDY INCLUDES:

- A. Prophetic Encouragement
- B. Devotional Teaching
- C. Weekly Scripture Meditation
- D. Prayer Directives
- E. Personal Application
- F. Resource Corner

A. PROPHETIC ENCOURAGEMENT

Why do you allow things to distract you from your focus on Me? I am your strength and your source. There are many things going through your mind right now. You have many things to remember and many things to do. I am the One who can bring your thoughts to peace and I can bring your schedule into order. One hour with Me in simple devotion and focus will bring you into rest, peace and grace. Life will become easier for you when you draw aside and spend time with Me. I am waiting to refresh you and reveal glorious mysteries of My Kingdom. Won't you come? Your friend, Jesus.

B. DEVOTIONAL TEACHING

Prayer is communication with God. There are many kinds of prayer: supplications, requests, intercession, prophetic prayer, warfare prayer, so many kinds. Devotional prayer is a specific type of prayer. It is very relational and is simply being yourself in His presence. When I engage in devotional prayer, I like to find myself a comfortable and quiet place and then begin to focus on Jesus inviting the Holy Spirit to come and lead me. Ruth Heflin used to say, Praise Him until the spirit of worship comes, worship Him until the glory comes and then, stand in the glory. This is a good outline for devotional prayer. Simply begin to focus on His greatness, praising Him for all that He is and all that He has done. Before long, you will find yourself going into a deeper and more intimate level of worship. You will begin to adore Him so deeply, releasing your heart to Him, and then...the glory of His presence. Soak in His glory and allow Him to share His heart with you. Keep a journal handy and pray for the things He puts on your heart, recording your insights and prayers. Allow the Holy Spirit to lead you to a scripture that you can meditate on and pray over your life...and then...drink of His bounty, His beauty, His loveliness. Ah, what sweet devotion.

C. SCRIPTURE MEDITATION

1. Week One: Luke 10:38-42
2. Week Two: Psalm 1
3. Week Three: Psalm 27
4. Week Four: Isaiah 40:28-31

D. PRAYER DIRECTIVES

1. Pray for a fresh and increased relationship with the Holy Spirit.
2. Pray for a heart of true adoration and worship to rise up within you.
3. Pray against all distractions in your life that rob you of your devotion to Him.
4. Pray for an increased revelation of Christ in your life.

E. PERSONAL APPLICATION

1. Make a list of any distractions in your life and pray through each one inviting the Lord to deliver you from them.
2. Set a regular time each day for prayer and find a quiet and comfortable place to be with the Lord.
3. Make a list of all the attributes of the Lord and begin to confess them and praise Him for all that He is and all that He does.
4. Write the Lord a letter that shares your deepest love and affection towards Him. Read it out loud to Him and then wait for Him to speak to your heart. Write down the things that you believe He is saying and then soak in His love.

F. RESOURCE CORNER.

For a fuller teaching on prayer and having an intimate relationship with the Lord, the following resource might be helpful:

- a. Full Course on Prayer – F.I.R.E. series with accompanying manual – Patricia King.
- b. Soaking CD – Soaking in the Secret Place with Todd Bentley
- c. Worship CD – Raging Beauty with Joanne McFatter

SCHOOLS: The Glory School, Prophetic Bootcamp, and School of Extreme Prophetic.

And Remember - God loves you with an everlasting love!

PATRICIA KING'S DEVOTIONAL CORNER

Patricia's monthly devotional and Bible Studies are absolutely free. We will mail them to you before the first of every month. Please forward this to your friends and church members. They can subscribe by simply clicking here (link to mail sign up page http://www.extremeprophetic.com/mailing_list.html).

Go online to www.extremeprophetic.com or www.crownproductions.com

Manifestation
by Drew Forster

Acts 2

Manifestation. **Revelation.** Inspiration: Inflammation and agitation in
 2-3 4 4 1-4
 combination. Multilingual communication. **No need** for translation—
 1-4 4 8
 a very **interesting situation.** Interpretation? Inebriation. |
 Jimmy Stewart *It's a Wonderful Life* 13
 Without **hesitation** or **preparation**, Peter starts relating an
 9 9 9
 explanation of the **good vibrations sound sensation.**
 9, 16-21 The Beach Boys 2, 4, 6-8
Mediation of a **proclamation** to the **Jewish nation**—
 22-36 9-10
Parthians, Medes and Elamites—and maybe some Haitians—
 9-10 ok, this is just a joke, forgive me.
Recapitulation: Messiah validation, criminal implication and
 22-36 23
 not a little **exhortation** toward reconciliation. Characterization
 36-39 36-39 40
 of a wicked **generation.** Confirmation of Christ's
 40 33-36
exaltation. Be patient. **Realization** brings heart penetration
 33-36 long chapter! 37 37
 on the part of the **nation**, which leads to consternation,
 9-10 37
motivation, desperation. The **invitation** leads the
 37 37 38
 congregation to **restoration and salvation** out of this wicked
 38-41 40
 generation. A new population integration **beyond all**
 40 41-42 41
expectation. Elation and **celebration!**
 41 42-47

*Manifestation' was a rap Drew Forster did at the start of a preach.
The numbers are the verse references*

Drew Forster

Devotional Study – Prophecy by Patricia King

STUDY INCLUDES:

- A. Prophetic Encouragement
- B. Devotional Teaching
- C. Weekly Scripture Meditation
- D. Prayer Directives
- E. Personal Application
- F. Resource Corner

A. PROPHETIC ENCOURAGEMENT

The enemy has come in to devour the masses with false messages, prophetic words, and lying signs and wonders, says the Lord. Therefore, I am going to raise up My standard against him. I will raise up a prophetic people who will represent the true and the living God. They will be as a sharp two edged sword -- a sword oiled in My unconditional love and sharpened with accuracy. The message of My uncompromised, unconditional, love will become so strong through this prophetic company that many who know Me not at this hour will bow their knee to My name and My gospel. I will send My people to the highways and the byways. They shall go outside the walls of the church to the lost and the dying. The prophetic will become so powerfully released through My people that healings will be decreed and even as the decree is going forth, healings shall manifest. The prophetic gift shall grow in accuracy in the hearts of my people and a variety of prophetic expressions shall be served to the unsaved. Many will stand in amazement as I use My people in the coming days to bring in a great harvest. The prophetic will launch displays of My power and My power will bring in a harvest of souls.

B. DEVOTIONAL TEACHING

The prophetic gift is a powerful gift of the Spirit that is available to every born-again Christian. Paul said in 1 Corinthians 14:1 that we were to desire earnestly the spiritual gifts but especially that we would prophesy. The prophetic gift brings encouragement, edification and comfort to people and represents the heart of Jesus (Revelation 19:10 "The testimony of Jesus is the spirit of prophecy.") Many people these days are looking for a word of encouragement from a power that is greater than themselves. As a result, they are turning to prophetic expressions that are rooted in a wrong source and they are becoming very confused. It is time for the people of God to rise up with true prophetic expressions. Let's take the gift to the hungry – there are multitudes in the valley of Decision! The Holy Spirit lives within us and we are well able to hear His voice. The more we submit ourselves to His voice, the more accurately we will hear. Let's rise up in this hour and be a voice piece for God. Let's be used to bring words of encouragement and destiny to those who are waiting for us.

C. SCRIPTURE MEDITATION

1. Week One: Acts 2:17-21
2. Week Two: 1 Corinthians 14:1-7
3. Week Three: Ezekiel 37:1-10
4. Week Four: 1 Corinthians 13

D. PRAYER DIRECTIVES

1. Pray for a fresh outpouring of the Holy Spirit upon your life and in the life of your family and friends.
2. Pray for increased accuracy in the prophetic in the Body of Christ.
3. Pray for an increase of prophetic utterance, dreams, visions and revelations in the Body of Christ.
4. Pray for a release of the true prophetic to the harvest fields.

E. PERSONAL APPLICATION

1. Pray a prayer of sanctification (set apartness) of your life, mind, imagination, and speech. Invite the Lord to fill these areas and use them to receive and deliver prophetic revelation.
2. Pray in tongues to build yourself up in your most holy faith. This, along with daily Bible reading will prepare you for moving in prophetic unction and authority.
3. Read the books of the prophets in the Bible. This allows your mind/thoughts to be submitted to prophetic anointing.
4. Meditate on the prophetic visions of the prophets in the scripture. Try to picture the scenes of the vision within your imagination. This will season your “seer” senses.
5. Ask the Lord specific questions and then wait for the answer. Journal what you believe He told you. Confirm it through scriptures and His nature and character.
6. Ask the Lord to show you how you can bring a word of encouragement to an individual and then obey His leading.

F. RESOURCE CORNER.

I highly recommend thorough teaching if you want to grow in the prophetic. I would also love to invite you to one of our Prophetic Bootcamps or Schools of Extreme Prophetic. The following are some suggestions of resource that will help equip you. Order the following on line or call 1-250-765-5188:

- a. Prophetic Bootcamp – a full course on “prophecy made simple” with Patricia King, Stacey Campbell, Larry Randolph and Graham Cooke.
- b. Eyes that See – a booklet by Patricia King on how to sanctify, cleanse and release your spiritual vision.
- c. Extreme Prophetic – a course on prophetic evangelism taught by Patricia King, Stacey Campbell and Larry Randolph.
- d. Hearing the Voice of God – a single tape that teaches the many ways you can hear from God.

SCHOOLS: The Glory School, Prophetic Bootcamp, and School of Extreme Prophetic.

And Remember - God loves you with an everlasting love!

Go online to www.extremeprophetic.com or www.crownproductions.com
Patricia's monthly devotional and Bible Studies are absolutely free. We will email them to you before the first of every month. Please forward this to your friends and church members. They can subscribe by simply clicking [here](#).
PATRICIA KING - Extreme Prophetic Television
patricia@extremeprophetic.com
www.extremeprophetic.com

Temptation – Linked to Suffering

By Captain Stephen Poxon

(An appendage to “Suffering – a personal perspective”)

There is no doubt that temptation accompanies suffering. That is, at least, my own personal experience. Not temptation as we usually recognise it, in its more blatant forms (i.e. the temptation to covet a neighbour’s wife, or to steal some money), but temptation that is every bit as quietly seductive as its less bashful counterparts.

The form of temptation that accompanies suffering, I have found, creeps in under the dangerously deceptive guise of reason and logic. That is to say, if a person is suffering, and if that person has cried out to God for help, to no (apparent) avail, then that person is highly susceptible to the temptation to lose or question faith in God, or, even worse, to “curse God and die” (Job 2:9).

In this context, the writer of Ecclesiastes is proved correct when he states that “there is no new thing under the sun” (Ecclesiastes 1:9), because the modern sufferer is prone to exactly the same style of temptation as that which befell Adam and Eve in Eden.

Our first parents were tempted to think that they knew better than God (Genesis 3), and so it is with today’s sufferer, who can easily begin to wonder if God has lost control. Thoughts which veer towards losing faith, or cursing God (under extreme duress, it should be noted) are bedfellows of thoughts which doubt God’s authority. In other words, such thoughts wear the mask of the aforementioned reason and logic, but are actually engineered to bring about loss of faith. By the same token, they are engineered to persuade the sufferer to replace faith in God with faith in man. Echoes of Genesis 3 ring loud and clear! The temptation towards disobedience (for which read rebellion) might be ancient, but is definitely active, nonetheless!

One small crumb of comfort to be drawn from this is that Satan’s tactics are as old as he is, thus indicating a lack of inventiveness on his part! How important it is, though, that we are alert to them, old as they are. Not for nothing does Paul urge us to be aware of Satan’s devices, and not ignorant (2 Corinthians 2:11).

The temptation to question God’s ways, God’s goodness and authority, or even His presence or existence, is understandable, and one with which I have very great personal sympathy. Having said that, it is still wrong to allow that temptation to hold sway, however great the suffering. Ultimately, it constitutes the sin of unbelief, which in Hebrews 3:12, we are warned to avoid. If Satan can start to persuade us that God isn’t good after all, then he is doing his job well. William Backus writes, in his book, ‘The Hidden Rift with God’, “Once you look at the cross, you can’t look at anything

else, no matter how horrid it appears, and infer that God's intention is to do us harm. The truth is that God is good".

That is not to say that we are never to question God. To impose such an impossible discipline would be ridiculous, and would make no allowance for ordinary (God-given) humanity. The act of questioning God is not the issue; it is the way in which we question Him that counts. *Do we question Him as part of an honest search, or does our questioning constitute challenge and rebellion?*

However great the suffering, we still retain a choice regarding temptation. Victor Frankl, who spent three years in different Nazi concentration camps and whose own suffering was appalling, writes in his book, 'Man's search for meaning', "...in the final analysis, it became clear that the sort of person the prisoner became was the result of an inner decision, and not the result of camp influences alone. Fundamentally therefore, any man can, even under such circumstances, decide what shall become of him...spiritual freedom cannot be taken away".

Martin Luther puts it rather more comically, and yet makes the same important point. When he was questioned by a young man who was beset by various temptations as to how he might resist them, Luther replied, "You can't stop the birds flying to and fro in the air, but you can certainly stop them nesting in your hair"!

It would appear then, that part of the secret in resisting temptation when suffering is to recognise both its source (the father of lies – John 8:44) and his evil intention. Doing so makes temptation somewhat less attractive than it can appear otherwise.

Jesus is our prime example in this. When He was sorely tempted in the wilderness, during a period of extreme vulnerability (see Matthew 4), He did not reason with seductive thoughts, nor indeed with the tempter, but continued to place all His trust in His Heavenly Father by addressing the tempter with authority and clarity of thought. Jesus' remarkable strength under pressure lay in a) knowing whom to address in temptation's hour, and b) knowing what to refer to (i.e. the Scriptures, as opposed to his own wearied intelligence). How cleverly the devil tried to appeal to Jesus' reason and logic (there we go again) – and how impressively and victoriously our Saviour refused to be side-tracked. Would that Adam and Eve had demonstrated similar spiritual awareness!

Victor Frankl also writes, "The way a man accepts his fate and all the suffering it entails, the way in which he takes up his cross, gives him ample opportunity – even under the most difficult circumstances – to add a deeper meaning to his life".

It would appear then, that temptation is inevitable, but that our succumbing to it is most definitely not. We have a cruel foe, who takes delight in kicking people when they are down and whose nature it is to strike when we are weak and vulnerable. However, we can take heart from Corrie ten Boom's comment; "The devil is strong, but Jesus is stronger".

To paraphrase Charles Wesley, we must remain alert enough to fly directly to Jesus' bosom when temptation lurks. In our own strength, we are without hope. In realising and admitting that reality, we take the first step towards overcoming a determined but limited enemy. In flinging ourselves onto the grace and mercy of God, we avail ourselves of His resources – God, whom in the words of the old Salvation Army song; “never did a battle lose”.

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WHERE'S YOUR BAG LUNCH?

By Captain Stephen Court

Finally the tables are starting to turn. Talkin' 'bout a revolution. Tracy Chapman

It was a sunny, breezy day, the kind you look forward to when you have a day off. There was expectation in the household, like the excited anticipation of a circus excursion. Only, this day, the boy was headed to the park for what promised to be as big as a circus, and cheaper. As her lad dug around his toys to extract a pair of sandals, his mother packed him some food. And then, with a blessing, she sent him off for a day of pleasure and surprises, with only a bag lunch.

You may have heard of this lad. We don't know his name. But we know his heart. He is the boy who, after wandering among a massive crowd and listening to an engrossing speaker and working up a phenomenal appetite over the morning, gave his bag lunch to Jesus. And the rest is history.

The Kingdom Key to the end-time harvest is the Hero Army. The Kingdom Key for the seven deadly sins, this generation's "Out of Darkest England Plan", is the Hero Army in microcosm.

The poor we will always have with us (Mark 14:7). There is a place for hitting the seven deadly sins at a prophetic justice level- signing petitions, writing governments, taking it to the United Nations. Eventually the Hammer of God's justice will drop on these issues and on the oppressors. But in the meantime, we must hit it at the ground level- the micro-level. Where's your bag lunch?

Like the young lad whose bag lunch was multiplied to God's glory and the blessing of the masses (Luke 6:9ff), our offering, however humble, if real, and if really given up to God, can be used to glorify Him and to bless the masses.

Changing the face of the earth is tough to digest. Seeing the hearts of its people transformed is beyond the faith of most people. If world conquest is too overwhelming, God's purposes are not accomplished. So the Hero Army's micro-paradigm for end-time harvest is bite-size.

Details.

It's not like I have the exclusive recipe. But Acts 1:8 offers a framework: Jerusalem, Judea, Samaria, and the ends of the earth.

In your Jerusalem, your family, your Corps, respond intentionally. Establish a godly pattern in your lives and the lives of your children. Live with integrity. Use an affinity credit card, if you use a credit card. Recycle. Participate in fair trade and fair practice commerce. Protect your kids from becoming children at risk. Kid-proof your

church. Make sure there are no pedophiles teaching your Sunday School or driving the bus. Have your youth group mentor a handful of high school dropouts. Call social services and ask how a church in town might help out. Adopt or sponsor a child. Start a breakfast club for hungry children. Fill gift boxes for needy children. Find single moms and help them shopping, child minding, or with small maintenance jobs.

But that is merely Jerusalem. Get outside of Jerusalem, both mentally and physically. Get to Samaria and the ends of the earth.

But here is a laundry list of items that should help you get outside of Jerusalem:

- Let Jesus transform your heart.

Press in to Jesus. Surrender all. Commit everything to Him. Sign up as a disciple. Let the Holy Spirit crucify your natural inclination to sin, invade you, and pervade you. Determine to let Jesus' values be your values, and His focus on seeking and saving the lost be your focus.

When He becomes the Master of your life, everything will change. When you become a full-fledged citizen in the kingdom of God, then the Kingdom priorities will become your priorities. You will live a pure, simple life, bereft of much of society's luxurious, materialistic trappings. You will start to look, and think, and smell, and feel like Jesus.

- Get a small group of like-minded individuals

It could easily be your discipling group or your small home group, if they are up for it. It could as effectively be several people from different congregations. The key is that they share your vision to help change the world by bringing their bag lunches to the table.

The counsel of the saints can literally multiply your impact. If one can chase a thousand, two can chase ten thousand (Deuteronomy 32:30).

- Pray

I don't throw this in as the politically correct inclusion. It really means the difference between a great idea and God's plan, between sanctified intelligence and prophetic obedience. Following a neat idea, or a respected leader's example, or a particularly gripping commercial can be good. But the good is often the enemy of the best, God's best for us. Find His heart for you.

I believe that God has a plan for your life. It is best to get into His plan A. Pray for clarity as to how you fit into a Biblical, radical response to the screaming need, and the authoritative direction from God's Word.

- Get a Burden

Among other things, prayer will give you a burden. Search for someone or some place that weighs on your heart; that gets inside you. For Phil Wall, it came when he and his wife Wendy tried in vain to adopt a South African AIDS orphan named Zodwa. Phil is a persistent character, and instead of letting this failure dissuade him, he decided, "If we can't adopt this one AIDS orphan, we'll adopt them all." Thus, HopeHIV was born.²⁷

This is not to say that yours will be as expansive- that is not the point. But perseverance will lead you to, and lead you to relieve a custom-made burden.

- Find an Organization

Again, like Phil Wall, you could invent your own. But most of us will look for an existing organization that can mediate our efforts to change the face of a part of the earth. The benefits of this route are legion: an effective organization will have experience working in the culture, connections with authorities, relationship with authentic national leadership, credibility, and expertise.

There are myriads of such organizations active in most parts of the world. Viva Network connects 17,000 such groups, any of which might be the right connect for you. If there is one working where your burden is, then usually it is easier not to re-invent the wheel.

Our bias is two-fold: A) towards those organizations through which all or nearly all of invested funds get to the destination; and B) towards those organizations that invest in people. See the appendix for details of five of them.

- Get a passport

This is basic, even pedantic. But get it. Then you are mobile. You can get onsite and investigate. You're able to leave for your mission destination on a short-term mission. You have made a small action that puts legs on your prayers and burden. It is a small, symbolic act that says that you are committing.

²⁷ see appendix for details.

Of course, you wouldn't want something as neat as a passport to stay empty, or get dusty. You can unwrap it for an exotic, non-tourist destination that will threaten to turn your heart inside-out.

- Raise some funds

Once this thing captures your imagination it will not let go. It caught up with apostolic evangelists George Whitefield and John Wesley a couple of hundred years ago. They were prodigious preachers, in the peak of their energies, delivering several sermons a day over their lengthy active ministries. Their journals indicate their habit of taking up an offering for the poor after each sermon. In fact, Benjamin Franklin tells the story about going to hear George Whitefield preach. Whitefield was so persuasive friends warned Franklin to empty his pockets before going to the meeting. Franklin forgot. As Whitefield began to preach Franklin thought he would give him all the copper coins he had with him. But soon into the sermon he changed his mind and determined to give him all the silver he had, and finally decided to give Whitefield everything he had. That's not all. The appeal came for the poor and Franklin's companion asked the person next to them if he could borrow money to give it to Whitefield!²⁸

In 1737 Whitefield was only 22 year old. His Journal informs us that he was preaching about nine times a week.²⁹ In one season that year, he records offerings of nearly 1,300 pounds.³⁰ This is equivalent to more than \$200,000 usd today.

Here are some snapshots of the month of October, 1740:

October 3- Whitefield preached at Portsmouth and took an offering for orphans amounting to 97 pounds (about \$16,985 usd today);

Later that day he preached in Hampstead and took an offering for orphans amounting to 41 pounds (about \$7,178 usd today);

October 4- Whitefield preached at Newbury and took an offering for orphans amounting to 80 pounds (about \$14,008 usd today)

Later that day he preached in Ipswich and took an offering for orphans amounting to 79 pounds (about \$13,832 usd today);

October 5- Whitefield preached at Salem and took an offering for orphans amounting to 72 pounds (about \$12,607 usd today);

October 6- Whitefield preached at Marblehead and an offering for orphans totaled 70 pounds (about \$12,255 usd today);

October 9- Whitefield preached at Maulden and took an offering for orphans amounting to 200 pounds (about \$35,010 usd today);

October 10- Whitefield preached at Charleston and took an offering for orphans amounting to 156 pounds (about \$27,302 usd today);

²⁸ <http://religionworld.org/dd/archiv10/3401.htm>.

²⁹ George Whitefield, GEORGE WHITEFIELD'S JOURNALS. 1989. p88.

³⁰ George Whitefield, GEORGE WHITEFIELD'S JOURNALS. 1989. p92.

Later that day he preached again and took an offering for orphans amounting to 51 pounds (about \$8,924 usd today);

October 11- Whitefield preached at Cambridge and took an offering for orphans amounting to 100 pounds (about \$17,505 usd today);

October 13- Whitefield preached at Concord and took an offering for orphans amounting to 45 pounds (about \$7,873 usd today).³¹

How's that for a fortnight? While preaching the Gospel in different towns daily, George Whitefield took offerings for orphans totaling \$173,478 usd.³² These evangelists were devoted to the poor.

We can't all take up collections. But there are more ways to raise funds than you can shake a stick at. You can use some of your own funds. Not to camp out on Phil Wall, but he has a novel idea that carries the ethos of our micro-paradigm. His leadership and personal development company, SIGNIFY, is based on this. Phil gives \$10 (or L10) to each person at a conference or seminar with a challenge: multiply the funds and return it to HopeHIV. All the funds go to South African orphans with AIDS.

“Aspirational Without Being Dauntingly Unreasonable”

Of course, charity begins at home. And what we mean here is, get off your wallet. Even the fashion magazine ELLE notes the Old Testament standard of tithing, giving 10% of your income, before recommending 5%, plus five hours/week of our time, as being, “aspirational without being dauntingly unreasonable.”³³

But go beyond charity and move into enterprise. Make some money. If you are in business, why not dedicate a set portion of your profits to the Kingdom? R. A. LeTourneau, the earth-moving innovator of a couple of generations ago, determined early on to give 90% of his company and personal profit to the Kingdom of God. Not only did he make an enormous impact on the world through that money, but God blessed him and his business such that he died a multimillionaire. Get off your wallet!

- Get started.

Go for it. Get it on. Make a relationship. Let the heart that God is transforming in you begin to change the face of the earth.

Look, God instructs us how to fast in a way He likes it:

³¹ George Whitefield, GEORGE WHITEFIELD'S JOURNALS. 1989, October 1740 notes.

³² Economic History Resources Website. <http://www.eh.net/hmit/ppowerbp/>. <http://www.xe.com/ucc/convert.cgi>. Visited January 28, 2004.

³³ “Charity 101,” ELLE. January, 2002. Currently, only 70% of Americans give to charity, and their average giving is 2% of gross annual salary- same source. Christians, we need to get off our wallets!).

Free those who are wrongly imprisoned and... stop oppressing those who work for you. Treat them fairly... Share your food with the hungry... and welcome poor wanderers into your homes. Give clothes to those who need them (Isaiah 58:6,7).

Six injunctions. The first three deal with justice and the second three with mercy.

Fight for justice. This sounds small, but write to your government representatives. Call them. Visit them. Explain to them about some of the injustice you've learned about in these pages. Point them to resources that will furnish more information. Support them in the courageous action required to free the wrongly imprisoned, to stop oppressing slaves and other workers, and to treat them fairly.

How about the mercy injunctions? You can address each one of them in one fell swoop. Start an orphanage. How about it?

You see, we live in a global village. You don't have to fly one of them over to welcome her into your home and feed her and clothe her. You can go there. You can open a home there. You can provide the means to generate food and clothing. You can obey the mercy injunction of God, the charter of The Salvation Army (Isaiah 58), and the *modus operandi* of every generation of the Hero Army, by starting children's homes for the invisible people where they are.

Rescue a dozen AIDS orphans from abandonment and despair. Enable them to grow up in the friendship and fear of the Lord. Transform their lives. A children's home isn't outrageous. Even if you can't afford it yourself, you probably know a few people with whom you can team up to do it.

Bag Lunches To Shepherd's Rods

No one starts big. William Booth saw that men were sleeping under a bridge and determined to 'Do Something!' God took that bag lunch and blessed the masses. In fact, God grew that bag lunch into a shepherd's rod that was raised against Pharaoh. Booth wielded a rod against governments telling them to let God's people go, by enacting protective legislation in several issues and jurisdictions.

God desires to grow some bag lunches, maybe yours, into shepherd's rods that can be raised against the oppressor to bring freedom to the more fragile on our globe.

Where's your bag lunch?

Pick it up and take it right into the next chapter where we'll outfit you for a hero's uniform of character to fight in the End-Time Hero Army.

You're Going Too Fast!

by General William Booth

They say we go too fast! This accusation comes from all directions. Our enemies do not like our speed and our friends are afraid of it. What do they mean? If they had complained that we did not go fast enough, I could understand them. If our enemies had argued that after all we say about the evils of sin, the terrors of the Judgment Day, and the damnation of hell, we do not believe in these things ourselves, I could understand that, and feel humbled under their indictment.

If our friends came together and said, "Why don't you increase the speed? Look at the dying millions at home and abroad. You have evidently got a wonderful way of reaching the masses. You have accomplished what no other organization has. You can adapt yourselves to all peoples and countries and climates. Why don't you push on faster? Why don't you train more cadets-send out more officers-hunt up more criminals, drunkards and fallen women? Go faster; get up more steam!" Now, this seems to me would be the natural way of talking for both foes and friends. But no! The cry is not "Go faster" but "You go too fast!" What do they mean?

Speed is a good thing, and, if combined with safety, the faster the better. It is reckoned good in traveling. I don't know of any train that goes fast enough for me. Time is so precious that unless it can be spent in sleeping or working, every minute of it is begrudged. My feeling whenever I am in a train is, "Now, engine driver, do your best, and fly away!"

Speed is reckoned a good thing in money-making. Who would complain if we were an Investment Company developing a profitable gold mine? The same people who complain of our speed in spreading salvation and saving men would all want to buy shares, become our partners or buy us out.

If we were a killing army, no one would complain of our going too fast on the line of victory, slaughtering Arabs, or Afghans, or Zulus, or anybody else who did not live on our side of the sea. If we killed plenty of them, burnt plenty of houses, took plenty of spoil, we should fascinate the world again as Napoleon did with the speed of his successes. Painters and poets and newspapermen would fill the whole earth with our fame.

But because God has given us a little success in saving men and women from endless damnation, and extending the Kingdom of Jesus Christ, there is a great outcry-especially from those who every morning pray "Thy Kingdom come!" -that we are going too fast; they say we are ambitious and seeking great things.

Can we go too fast, my comrades in saving souls? I will not attempt to answer that question. No soldier in the Salvation Army would ask such a question. It is an insult to the Bible-to the teachers of Christianity. I refuse to reply to it.

If anyone still wants a reply, let him ask the lost souls in Hell whose brothers and sisters are following them there. Let him go and ask the blood-washed throng in Heaven, whose eyes are wide open at last to the value of salvation. Let him anticipate the Judgment Day, and in spirit stand before the Throne and propose, if he dares, the question to God Almighty. I think from Hell, Heaven and the Great White Throne, the answer would come back; "More speed! Go faster!" If it should entail the stopping of legislature, pleasure, business, and all the employments and occupations of time, push forwards! Hurry onwards! Save the world!

Some warn us, "but there is danger with great speed". Perhaps there is, but that is not certain; and even if so, I refuse to abate the speed to avoid the risk. If this thing is worth doing, let us do it with all our might. They say, "but if you go on at this pace a smash will come". Well, perhaps it will. Perhaps God will let the devil and those who help him smash The Salvation Army. They smashed Jesus Christ. There were slanders and riots and injuries terminating with the Crucifixion. Then a great number looked on and said, "I told you so!" If they smash The Salvation Army, there will also be a great number looking on and telling them to do it, and saying the same thing. However, there are no evident signs of this terrible danger. For twenty years we have gone on paying our debts, breaking up and taking possession of new ground, and holding it when occupied; and, thank God! We are more closely bound together-more wrapped up in the spirit of sympathy and unity today than ever we were before.

Is our speed really too great after all? Is not all this talk a delusion? Speed is a relative thing, and the accuracy of the estimate depends upon the standard you measure it by. The coach is a rapid vehicle compared with the old carrier's cart, but it is very slow when put alongside a royal express train. What do our objectors measure us by? Anyhow, I object to be measured by the standard of the carrier's cart.

Does salvation travel as fast as sin? See how wickedness spreads. Talk about a prairie fire - it devours everything before it. Does Salvation keep pace with our ever-growing population? Make the calculation in your most favored Christian cities, and you will find we are terribly behind in the race. Do we keep pace with the devils in energy and untiring labor? Do we go as fast as death? Oh, say no more! We'll close our ears to this cold, unfeeling, stony-hearted utterance of unbelief.

LET US GO FASTER! We must increase the speed if we are to keep pace with the yearnings of the Almighty Heart of Love that would have all men to be saved. We must go faster if we are to have a hand in the fulfillment of the prophecies. Read the sixtieth chapter of Isaiah, and think of the speed that must be reached before all that comes true. We must go faster if we would wipe out the reproach and taunts of the mocking infidels who are ever asking for living proof of God's existence. We must increase our pace before our own prayers are answered, our own expectations realized, our own relations converted, and our own consistency proved.

My comrades, the General issues the command to every country, and to every division, and to every corps, and to every soldier-to advance. **The pace of the past is to be no standard for the future.** We must go faster. Obstacles, difficulties, and enemies shall be swept before us, and the mouths of those who condemn us shall be forever stopped before the Lord.

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