

JOURNAL OF AGGRESSIVE CHRISTIANITY

JAC Online

Issue 31, June - July 2004

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Editorial Introduction by Captain Stephen Court

Greetings in Jesus' name, friends. Thanks for your faithfulness in reading the Journal of Aggressive Christianity. Please tell your friends, write letters to the editor of SA periodicals, and promote it on your website and email lists. The contributors JAC deserve a wide reading and thinking.

Issue 31 is thick. A lot of subjects are tackled. A lot of different writers, from a lot of cities and countries, are represented here. I heartily recommend this issue to you.

JAC hopes to help set the agenda of discussion as to the future of The Salvation Army. We're very pleased with May's Declaration by our international leaders (from the New Jersey conference- for the text, see Captains' Blog on armybarmy.com). But there is much more that must be done.

Rambling Revolutionary Rumbblings

One of the issues with which I am wrestling is the question of Unity in Diversity. British Youth Unit Leader Russell Rook quoted that youth culture is the future come early. Many of you will know that the UK territory has sub-branded the youth department in a way similar to the women's ministries (Home League), the mercy ministries (League of Mercy) and old youth clubs (Torchbearers). The new name is Alove. The name isn't very important, as members of successful Home Leagues can attest.

Rook and his excellent crew of die-hards will succeed whether the name is Alove or Home League. But as the UK Territory embarks in this new direction (and as they embrace their new four-fold focus of discipleship, mission, worship, and social action), questions about the desired future, come early as manifest in the neon trappings of Alove, must be asked and answered.

In North America, a grand old denomination has been excommunicated by its own church. Heterodoxy leads to heteropraxy. And compromises of a generation ago in belief have borne the fruit of compromise in action such that the African Bishops rose up and excommunicated the North American arm (American and a small part of Canadian).

Some might say that we're well along in that process in some parts of the world. If this is true, it hasn't appeared on the radar because the compromises have proven so fruitless spiritually that numbers are nearly irrelevant on the international scene. But if substantial numbers of salvationists go down the episcopalian road Issue 151 of JAC might be decrying the necessity of the African TCs standing up to cut off whole arms of The Salvation Army.

The pressure is for us to follow the latest post-modern gurus. The effects will be local commitment, lack of covenant, and great difficulty in piecing together anything more than a federation of The Salvation Army. We mustn't worship at the PoMo altar.

There are two dangerous possibilities.

1. Fragmentation

In the option, The Salvation Army comes to mean a lot of different things to different people. Most aren't helpful.

With fragmentation, Salvationism in Africa will likely look muscular and imperial, while in England it will look tribal and trendy. In America it will be conservative and in Europe, liberal. In Australia it will be confident and in Canada, apologetic. In Korea it will be tirelessly aggressive and in some other places, sadly lazy and faithless. Now, be careful that I am not talking about different tactics, necessary on different fronts. I am talking about fundamental dissimilarities.

Nuanced fissures in doctrine today will grow into massive gouges between continents. If fragmentation means a loose federation of national Salvation Armies, as noted international leader Phil Wall forecasts, then we can throw away our international mission. The fragmentation of The Salvation Army marks the death of our world-winning hope.

2. Disintegration.

In this option, The Salvation Army comes to mean nothing. We become the YMCA. I've heard this argument for years, but have refused to accept it until this year, when I've seen, first hand, compromise on essentials, doctrine and principle.

I know leading lights such as Major Chick Yuill are tired of the essentials debate. And I admit that it hasn't led to agreement. In the last JAC issue, Rowan Castle outlines 8 non-negotiables. And in his new book, *NEW LOVE*, Commissioner Shaw Clifton outlined 8 essentials. Only one overlaps- simplicity. And those of us in the West have to laugh a nervous laugh, because simplicity is one of the things that clearly does NOT represent the western Army.

But with the with the continental drift in The Salvation Army, we must discuss it.

The Solution? Integration.

One dictionary definition of integration is the process of coordinating separate personality elements into a balanced whole.

I've thought and prayed about it. I see one essential, one distinctive- covenant. If you throw out soldiership there is no common bond for salvationists around the world. Mission won't do it. Lots of Christians want to win the world. Bias toward the poor won't do it. There are lots of Christians selling out in the slums of our world. Holiness won't do it. There still are some other Christians around the world who believe it and

experience it. Culturally relevant worship won't be unique to the Army. Social action sure won't be. And neither will discipleship.

Covenant is all that is left. The Articles of War is it. And the left side is footnoted by the Handbook of Doctrine while the right side is footnoted by the Orders and Regulations.

Now, coincidentally, I've written a chapter on this subject in Commissioner Clifton's new book, NEW LOVE. But there is much more to hash out here and this is an early stab. If we're onto it, it is essential that you, the readers and writers and thinkers and leaders begin pumping this as the life-line of The Salvation Army to 2024.

Funky Army?

By Major Richard Munn

Shock Troops In The Ghetto

From her very conception she was different. Born on the grimy streets of London's east end and encircled by Victorian gin houses and other establishments of ill repute her open air preaching, uniform wearing, drum banging, brass playing, flag-waving irreverence infuriated church officialdom and delighted the impoverished masses. She unabashedly discarded sacred ceremonies as ritualistic impediments to new birth in Christ and tirelessly called sinners to the roughly hewn 'mercy seat' instead.

She impiously composed earthy religious lyrics and inserted them onto jaunty music hall tunes, all for singular aim of attracting attention and reaching people spurned by the established church. The assault incorporated both men and women as evangelists, preachers and leaders. In the eyes of many, it was the latter gender that added yet one more ecclesiastical indignity to this ragamuffin battalion of embarrassing enthusiasts.

John Gowans prays, "Why did You make this 'Army-Church', am I allowed to ask? Was it because with incense and the chanting of the Creed You wanted Your own shock troops of a very different breed! And with the more sedate of saints the rougher sort as well, irreverently to shake the living daylights out of Hell!"

Some Things Change – Some Stay The Same

From this inauspicious beginning, The Salvation Army has evolved into a multi-faceted international movement that is well respected for its discipline, pragmatism, frugality and compassion. The movement that once served farthing breakfasts for hungry children on the way to school now builds a state of the art Kroc Centers, replete with theaters and, swimming pools and ice rinks. While the rowdiness of the early decades has tempered, the current cast of characters still evokes bemusement, people not quite appropriate for refined sanctuary or reflective academia.

Today these salvos infiltrate cultures and continents by fusing the simplicity of the gospel with multi-faceted arrays of compassion. The movement balances evangelistic exhilaration with clinical boardroom efficiency; she both strategizes for the future and aches for former glories. She remains remarkably steadfast amidst wholesale uncertainties, almost akin to a Protestant Franciscan order. Edward McKinley insightfully notes, "There are elements in the Army that are out dated, contemporary and timeless, all at once." Despite her idiosyncrasies at her very heart is a sacred mission: To proclaim the love of God and serve others without discrimination. It's a great one-two punch. However, it seems this dogged persistence is being tested once again.

Funky Village

Western culture finds itself standing on the cusp of a new way of thinking and relating. The postmodern paradigm is so fresh that it can only be described in relationship to its predecessor, Modernism. This new 'nihilism with a smile' results

from a unique combination of institutional fragmentation, the decentralization of authority and the impact of technology. It is typified in a generation of young adults, born in the last twenty-five years of the twentieth century, who are weary of impersonal institutional forces and desire authentic relationships. It is summarized in the maxim, 'Whatever!'

For some, this change is so convulsive it evokes images of anarchy and chaos. Nordström and Ridderstråle paint a colorful picture in their book 'Funky Business.'

"The world is a stage. [...] But instead of conventional costume drama, we now have constant, unscripted, improvised theater. The director has left. The original play has been cancelled and the script is missing. The spectators are pouring on to the stage, joining the actors and demanding leading roles. Boundaries are blurring. Every role is vacant. Old rules no longer exist – the goodies and the baddies are the same person. Everything is up for grabs. [...] Who closed down the theater, sacked the director and shredded the script? We are all contributors to the new society developing in front of our eyes. It is horrifying. It is fantastic. It is frightening. It is fun. It is depressing. It is weird. It is the funky village."

The reverberation is sending shock waves through institutions and social structures. This includes our families, our places of work and our houses of worship. Inertly sitting in austere wooden pews back on back, week after week, just doesn't cut it with this generation of image-savvy, high-tech young adults. It doesn't build community.

Rather, Leonard Sweet predicts that the emerging church will need be part coffee bar, part nightclub, part monastery, part Movie Theater, part library and part playground. Sounds remarkably like The Salvation Army to me. In fact it sounds like an attractive Salvation Army for the unconventional and the unconverted.

The Place For People With No Place

The story is told that in Victorian London every Christmas churches assigned clergy onto the streets inviting the poor to Christmas festivities. As the crowds gathered for this annual display of kindness the Anglican representatives would begin by pronouncing, "All of you who are Church of England come with us." Then it was the Methodists: "All who are Methodist, come with us." All the other denominations would announce, "Whoever belongs to us, come with us." Finally, when all the churches had made their various invitations and a large number of people were still standing about William Booth – the founder of The Salvation Army – would shout out to the people, "All of you who belong to no one, come with me."

Fads come and go and trends ebb and flow. Yes, times change, but some needs are timeless. Sanctified pragmatism and hearts overflowing with love will invariably meet fundamental human needs. That combination of old fashioned hard work and ultimate reliance upon God is simply unbeatable. It is a living reminder of the ancient truth that Jesus is the same "yesterday, today and forever" and that "love never fails." It is a powerful force.

A Prayer For The Salvation Army

God Almighty, the very fountain of love, burst out with a cascade of love into this Army! Surprise us and reveal to us the passionate zeal we must have for you.

In succeeding days may we all be increasingly astonished at the level of affection we have for you. Invade us with such intensity that we almost can't bear it. Break through into our midst.

Discard with a swat of your mighty hand any pathetic attempts to thwart this movement of love. Obliterate any presence of evil in our midst. Lead us to a level of ardor that we have not traveled to before.

As we exult in your presence increase our capacity to love. May there be a fervor in our midst that has never been experienced before. Bind us together as one - one with each other, and one with you, for the salvation of the world.

Amen.

Lonely at the Top – The Heresy of Modern Leadership

by Captain Danielle Strickland

When the Trinity created the entire universe together, who's idea was it to make daisies? Who gets credit for the Himalayans? Who gets blamed for spiders and centipedes? Which one of the Trinity decided it wasn't good for man to be alone, and why?

The reason I wonder has to do with the way I lead. They call me a leader. I'm 'in charge' of some folks and responsible for others but most of all if money gets stolen, lost or if anything is damaged . . . I'm your man (*so to speak*). You can hold me responsible.

When the Trinity discussed the plan for 'sin' did Jesus volunteer or was He appointed? Was the Holy Spirit 'brooding' most of the time through the Old Testament – getting prepared for leadership of the early church? Had God the Father had enough when God the Son convinced Him to try one more time – and send Him to do it?

I've read a little on leadership. Stephen Covey, Laurie Beth Jones, John Maxwell, and John Kotter, to name a few. I've learned that leadership takes guts, initiative, creativity, gifting, and longevity. I know all about the top ten principles for success, the seven habits that will make me highly effective and I have deeply pondered what Jesus would do if He were a CEO.

The thing of it is this: The Trinity is causing me to question every fundamental aspect of what I understand leadership to be – and what I believe God requires from me as a leader. I believe the Trinity best represents God's ultimate idea of leadership. It's community. It's communal. It's a 'body.' It's collective. It's a lot less about grasping and achieving, and more about emptying and sharing.

Does the Trinity vote? Does one of them convince another before the meeting to create some power balance and win the majority? Does God the Father have veto power? Is it consultative or authoritative? Is there an eternal meeting agenda? Whose job is it to take minutes?

From creation, to the call of Israel; God's grief over the idea of appointing a King, restoring of access to the Father through Jesus, His advice and rebuke to the disciples lack of understanding, and the empowering of a whole body and group of people to the ends of the earth. Leadership is not just about ruling from a point of love. It's actually love itself. Leadership is not creating community. It happens *from* community. God-style leadership is many things, but this it is not; true biblical leadership is NEVER lonely at the top.

True biblical leadership is never lonely at the top.

The Creator:

Let's start from the very beginning. Genesis 1:26 says, "Then God said, 'Let **us** make man in **our** image, in **our** likeness, and let **them** rule over the fish...'" The key word here is 'us.' "The Hebrew word translated 'God' is *'elohiym*, a plural noun. In verse 26, it is used with a plural verb ('let us make') and a plural suffix ('in our image, in our likeness')." ¹ Clearly the full aspect of the very nature and character of God is

¹ The Hebrew-Greek Key Word Study Bible, Page 3

essentially communal. The Trinity fashioned the world and humanity together. We do know some of the distinctiveness of each member's roles within the Trinity – the Father, the Son and the Spirit. We see them working and described in different ways. But their essence is so knit together that it's difficult often to know when one ends and the other begins. They are like a seamless garment. (Jesus' explanation in John 5:19-23 offers even more details).

The Athanasian Creed is extremely important as one of the earliest detailed statements of the nature of the Trinity and dates from the early fifth century:

So the Father is God, the Son God, and the Holy Spirit God; and yet not three Gods but one God. So the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three Lords but one Lord. For like as we are compelled by Christian truth to acknowledge every Person by Himself to be both God and Lord; so are we forbidden by the catholic religion to say, there be three Gods or three Lords.

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created but begotten. The Holy Spirit is of the Father and the Son, not made nor created nor begotten but proceeding. So there is one Father not three Fathers, one Son not three Sons, and Holy Spirit not three Holy Spirits. And in this Trinity there is nothing before or after, nothing greater or less, but the whole three Persons are coeternal together and coequal.²

The Created:

It's not just the 'us' in the creator's process of Gen. 1:26 that's important but the 'them' in the created. Let me explain. Genesis 1 is a narrative of the creation story. It's a story painted with broad strokes, explaining Humanity's creation. When it is completed another story begins – explaining creation again but with different details. The main detail is the specifics of humanity's creation. Genesis 2:7 explains the process of man's creation, "the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." Here the 'man' is singular not plural as in Gen. 1:26. Then later in Gen. 2:18, "The Lord God said, "It is not good for the man to be alone, I will make a helper suitable for him." Who was God talking to? Perhaps we are listening in to some conversation within the Trinity itself? It's not essential to know but note *when* God says this. God declares it isn't good for man to be alone right after he appoints man the guardian – steward of all creation (Gen. 2:15-17). It's after his role is determined that God also declared it isn't good for him to be alone. From the very start of creation – God intended leadership to be shared, to be born out of community.

Now check this out: God can't find a suitable helper for Adam (Gen. 2:20) so He creates the ultimate community. He takes some of Adam and uses it to make Eve – and together they form MAN. Adam is so excited about this that he bursts into song, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman' for she was taken out of man." (Gen. 2:23). We can't miss this. God has created a

² The Athanasian Creed – The Trinity Website.

shared leadership team that is a seamless garment. Because Eve was taken from Adam himself you can't tell when one begins and the other ends. "For this reason a man will leave his father and mother and be united to his wife, and they will become ONE FLESH." (Gen. 2:24). The word 'suitable helper' in Genesis 2:18 means 'equal tutor' ('ezer *kneged* in Hebrew).³ Obviously Eve's creation was about function not just form. She was created for shared leadership.

Clearly the Trinity, creating life itself from the essence of Community, created a shared leadership team that is modeled after God Himself. Perhaps this more clearly represents them making 'man in their image.' Leadership is not intended to be lonely at the top; indeed leadership itself was formed out of community for community, through community. God's plan is shared leadership from the very beginning.

The re-created:

There isn't time in this article to explore the results of the fall and the ramifications on humanity's leadership. Suffice to say that loneliness was one. Hierarchy was another. God's design and plan for Man's leadership over creation was described in Gen. 2:15, "to take care of it." This Hebrew word is *Samar*; to keep, guard; to preserve, protect, to watch.⁴ Contrast this with the consequences of the fall in the relationship between Adam and Eve. Gen. 3:16 says, "Your desire will be for your husband, and he will *rule* over you." The word *rule* is a Hebrew word, *masal*; to rule, govern, control; dominion.⁵ What a contrasting picture of leadership. One is a shared 'keeping,' a birthing of order from community. Another is domination, power, essentially a new idea in humanity's creation - hierarchy. The unfolding consequences of the fall continued to rip leadership apart from its communal nature to ultimate loneliness. Sin didn't just affect leadership – it infected the essence of community from which leadership sprang. Its very source was soiled. We hear it echo in the anti-thesis of community just one generation later as Cain, after slaying his own brother attempts to justify himself before God saying, "Am I my brother's keeper?" (Gen. 4:9).

Then a re-creation happens. It started with the announcement of a child. Perhaps starting at the bottom of all hierarchical systems to turn true Biblical leadership right side up? Jesus arrives and begins to model true Biblical leadership. After modeling a leadership style like none other, Jesus' prays for his disciples as they are commissioned to take the gospel to the whole earth. Although Jesus has been rebuking his disciples for jostling after position or 'ranking' (Matt. 20:20-28), he has modeled true servant leadership with a towel and basin (John 13) and is now about to embark on the ultimate sacrifice of community (from the Father) for community (that we would be reconciled to God) in order to release community (birth of the church), He prays for the disciples:

"My prayer is... that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they

³ Why Not Women? Loren Cunningham and David Hamilton, pg. 96

⁴ The Hebrew-Greek Key Word Study Bible, p.1558

⁵ *ibid.* p.1974

may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me, and have loved them even as you have loved me” (John 17:20-23).

Whose in charge here?

My husband is famous for saying that he’s all for team leadership as long as he’s in charge! I’m hoping this article may help to challenge everyone who has bought the leadership lessons of life void of the biblical best.

What difference could this make in my leadership? It stops my attempts to lead from isolation and in total autonomy dead in it’s tracks. It informs me that there is more to leadership than control. It actually allows me to take serious the life of Christ – not just in relation to the world but also within the Trinity, as an example to follow. It makes leadership more than a means to an end. It’s not always about the bottom line – it’s not about lines at all actually. It rescues me from self-serving ‘boundaries’ that keep me distant and prideful. It gets me off the hook as the only person who can rescue the world. It validates the feeling deep within me that I wasn’t created to live, work, strive, or even lead alone.

Mostly, it keeps me from being lonely at the top.

Accentuate the Positive **by Commissioner Wesley Harris**

IT SEEMS that what goes around comes around. Even pop songs can get recycled. Recently a hit repeatedly featured on TV was one which was in vogue many years ago. Its punch line ran, 'You've got to accentuate the positive!' and in a way the idea has got to me.

When we get older we may tend to view the present as unfavourable compared with a past seen through rose-coloured spectacles. To guard against this tendency I make a practice of sometimes going for a brisk walk determined that from the time I leave my home until I return to it I will keep up a constant stream of thanks for blessings which are mine. When I first began doing this I thought I might run out of matters for gratitude but that has never happened

The Army has been a large part of my life and sure, there are some things about it which give me cause for concern. Because I love the movement I grieve over anything which might diminish its effectiveness. There is concern about people who want to change everything and those who would change nothing and we have both kinds among us, just as we always have.

We might sometimes repeat the doggerel, 'God bless our Army brave and true and all the crazy things we do' – and then give thanks that we have been saved from ourselves and by the grace of God have managed to keep as good a balance as we have through the years. God has guided his Army for well over a century. Our history is His story and that should encourage us to take a positive view of the future.

Many things about the Army should lift our spirits. For one thing, worldwide we are numerically stronger than ever before. If the tide is going out in some places it is in full flood in others.

We can praise God for fine young people in our ranks. I have just spent three weeks with students of the War College in Vancouver. I have never met more passionate, prayerful and bold Salvationists and have been glad to warm my hands at the fires of their enthusiasm. If in some places we suffer from stale Salvationism those young people exhibit a radical traditionalism which bodes well for the future.

No reason then for doom and gloom. After the Army's traumatic Constitutional Crisis in 1929 Commissioner Samuel Brengle wrote to General Edward Higgins, 'Trust in God and the future generation of Salvationists'. That was a case of accentuating the positive.

While we should beware when all speak well of us we can also be glad that in so many countries the Army enjoys the confidence of the public. That confidence has been earned by many good people who have gone before us. We should never take it for granted but only resolve that we will not betray it in any way.

During fifty six years as an officer I have had opportunity to observe the Army from top to bottom and from length to breadth. I have found it to be basically sound. If it faces dangers today they are mainly from within and by the grace of God we can overcome.

On my desk I keep a plaque with a motto I penned many years ago, 'Think positively, act decisively, live creatively'. I think that is a worthy aim.

Worship – Bring It On!

by Major Charles Roberts

Worship: It is one of the essential functions of the *ecclesia*, a people scattered in work and mission gather for worship, strengthening, refueling, vision casting and teaching.

All of us, when we hear the word “worship” have a myriad of images. We think of our early church experiences, our encounters with God in camp meetings, and maybe, our quiet times at home. For the sake of this brief and continuing discussion, the term worship will refer to congregational worship. As you will see, “congregational worship” does not just refer to those activities that take place in the sanctuary or on Sunday morning. Worship is a lifestyle that permeates all activities and settings.

In congregational worship, we normally expect that God is the prompter, the minister is the actor, and the congregation is the audience. Often, our people, the “walking wounded need time to acclimate to the worship setting, and to “de-role” from all the baggage of the week. Here’s another reality from Soren Kierkegaard: The minister is the prompter, the members of the congregation are the actors, and God is the audience. We worship in the presence of an audience of One. To use Kierkegaard’s illustration, the audience sits in the horse cart as a passenger; the actors sit in the driver’s seat and guide the horses. Actors, in Kierkegaard’s view are *active*, not as if, but there, in the moment, before the audience, bringing an offering of body, soul, and spirit.

We sing our praises to an audience of one. God is the audience. Jesus said, “When you pray, say ‘Father.’” The One who spoke eternity into existence is the One who is listening to our songs, our prayers, our whispers, our longings. Our ambition is to please Him with all of our worship, which is all of our life. Jesus Christ is the fullness of the Father, and we have been given every fullness in Christ. So, in Christ, we resonate with the Father through word, song and deed. So, in worship we expect the order of heaven to be established in our congregations; “thy kingdom come, thy will be done: on earth as it is in heaven.”

Did you know that worship is essentially vibration? Radios can pick up signals that were broadcast 50 years ago; those signals with wavelength and amplitude at a certain frequency are sent and re-sent into the cosmos, never fading, always going on. In the same way, your prayers, cries, songs, sounds from your instruments are going off into the heavenlies as a sweet scent before the Throne. And, God is singing back: “The Lord is mighty to save. He will quiet you with His love and rejoice over you with singing?” (Zeph. 3:17) Line that up with the imagery in John 10, about Jesus calling the sheep by name, and you’ve got something! Do you know how shepherds call sheep? By singing their names!! So, God is not merely an audience, He is co-acting in the heavenly throng! He’s singing back; He is singing your name, which is written on a white stone in Glory!! I don’t know about you, but I like that! As the song goes, “There’s a new name written down in Glory/ And it’s mine / O, yes it’s mine

As the prompter of worship, the role of the minister is similar to that of an usher. We are to be on the leading edge of heaven, boldly taking our people to new places in the realm of the Holy One. One of my favorite worship bands is Casa De Davi (House of David). They lead worship with their backs to the congregation, the group we used to call the audience, as if to say, “Follow me as I follow Christ into the heavenly throne room!”

Our job is to re-create, to co-facilitate, an atmosphere of grace.

I recall an illustration shared by Philip Yancey in “*What’s So Amazing About Grace?*” He is in a coffee shop, speaking to a “working girl” about why she doesn’t go to church. She replies, “Church? Why do I want to go there? I feel bad enough already!” As the prompter of worship, we are to help everyone sense the grace of God: no one has earned it, no one deserves it, but all can receive it. We are to help people reach out to Jesus, who is already reaching out to them, if He could...As His body, we are His hands and feet, and we are to reach out to those who are desperate for Him.

We create an atmosphere of grace by:

- ◆ Capturing milestones
- ◆ Meeting needs
- ◆ Using awe-inspiring worship elements
- ◆ Practicing holy habits

Capturing milestones

“Milestone ministry” is a creative way to share the grace of God in the important moments of a person’s life. Birthdays, anniversaries are certain milestones. Transitions: marriages, deaths, graduations, are others. What of the transition of moving from a family homestead to an assisted living facility? What about empty nesters? When those important transitions are marked with ritual: song, Word, prayer, God mediates grace to people when they need it most. Those moments also serve as community builders and bank accounts for human capital, for when the community is together and sharing the means of grace, this is how one knows that God places the lonely in families. I had recently visited a Salvation Army Corps in Brooklyn, where they celebrated a birthday of a 3-year old girl. The dining room was filled with balloons, festive tablecloths on every table; the guest of honor was running through the hall, screaming and smiling with glee; everybody hugged her or kissed her. When it came time to sing “Happy Birthday”, the Corps Officers got everybody around to pray for her. The Officers prayed for her life, and her destiny.

What a moment!

Meeting needs

So often, in congregational settings, we professionalize the meeting of needs. The church bulletin states, “Anyone with needs, please see the deacon of benevolence...” Or in the case of The Salvation Army, the local ministerium makes their annual donation toward “the transient work,” thereby paying dues, and not making personal contacts with those who face poverty. Acts 2 tells us that the congregation made sure that no one was in need. While Acts 2 is not necessarily normative, the idea of members helping members and others is now a radical idea. Helping those who are

poor is an act of worship. Leviticus 23:22 describes the leaving of the crops' edge for the people to glean in the context of remembering the Sabbath. This is holy work; it is worship. Why should the social worker have all the fun??? *Conspiracy of Kindness-style "hi-grace/low-risk"* activities is a wonderful way to serve people and meet human needs in the context of worship. A car wash, worship? Yep! But here's another scenario: true worship in the heavenlies can in fact bring the manifestation of answers to the earth realm---without a deacon of benevolence. What do you make of that? "Your kingdom come, Lord---on earth as it is in heaven!!"

Use of awe-inspiring worship elements

The elements of worship mediate grace. Song, drama, image, interview, testimony, Word, prayer, preaching all mediate grace. The trend now is to rely on technology to provide the awe for us. Awe is the result of being in the presence of God, not necessarily from being in front of a video screen. However, technology can help in providing an atmosphere for awe: A growing trend in congregational worship is the "video café" idea; different salons are outfitted with a variety of worship music combos: adult contemporary, country gospel, urban/hip-hop, alternative. Then all groups see the identical recorded sermon. Reports state that the watchers laugh at the video preacher's jokes and sit pensively during the emotional sections of the sermon. All café groups report lives committed to Jesus. However, awe is the real work of the Holy Spirit, and the human elements only enhance the chance for awe: use of themes, music, arts, sight, sound, smell, touch. And, as hard as this is for me to say: preaching isn't everything!

Practice of holy habits

All worship activities, regardless of setting or technology should result in the formation and practice of holy habits, which are the beginning of virtue. Virtue, defined as basically "something good that works" is seen in the fruit of the Spirit. John 3:21 in the New American Standard Bible says this about works: "Whoever practices the truth comes into the light, so that his deeds will be manifested as having been wrought in God."

As the congregation assists in the drama recreated in the worship setting, each member, whether in the pew, the open-air, or in the food pantry, is a co-star in the drama, as we "shine like stars" in the presence of a crooked and depraved generation. Not that the goals of worship involve "drama" in the vernacular, but that God is watching our worshipful activity and is ravished with love for us. We are the apple of his eye, his treasured possession. Our work, our worship becomes that "sweet smelling savor" that He loves. In this context, worship is a healing experience, a salve for the wounded soul from the healing community. As a healing experience, worship provides strong and ample opportunities for:

- ◆ Affirmation
- ◆ Validation
- ◆ Exhortation
- ◆ Impartation

We'll talk more of this next time! Bring it on, Lord Jesus!!

It IS our Business!

Holiness and non-partisan politics

(note: this is a chapter from Commissioner Shaw Clifton's new book NEW LOVE)

by Captain Geoff Ryan

“When Christians seek to exclude politics from their thinking they are bound to distort their theologies, for politics is an inescapable aspect of human existence, with direct relevance to the divine/human encounter.” (Philip Wogaman, Christian Perspectives on Politics)

“...I have often been told that The Salvation Army is ‘apolitical’. At best, this means that we do not engage in partisan politics. At worst, it means that we are unwilling to engage prophetically with the world around us or to challenge the unequal distribution of wealth and power in our society. Unless we see the implications of our faith for society at large, we risk becoming, as one author described Wesleyan Methodists, “a religious order of political eunuchs” that teaches obedience to governing authorities, offers no political interference and would never countenance revolution.” (Dani Shaw, Politics and the Gospel, Horizons July/August 2003)

As I watched the documentary a vague uneasiness crept over me. At first it was hard to define but the more I thought about it in subsequent days, the more a gradual understanding grew of what it was that niggled at me, causing me such unease.

The film was a documentary about a relatively well-known revival that took place in 1970 at a Bible college in the United States. Theologically this college is in the same neighborhood as The Salvation Army and in fact, there is a strong relationship between our denomination and this institute. A number of people who later grew to prominence as leaders in The Salvation Army were educated there.

The film chronicles an event that started during a 10 am chapel service in the college's main auditorium on a February morning of that year. There was a visitation of the Holy Spirit that morning and he apparently decided to stay for a while. What was scheduled as a 50-minute chapel service turned into 185 hours of non-stop, days and nights of weeping, repentance, singing, testimonies and prayer. The revival spread and by summer it had hit more than 130 other seminaries, Bible colleges and churches.

The video I watched consisted of a montage of clips and interviews shot at the time of the revival (even back then, it seems, evangelicals had the presence of mind to have a camera on hand) as well as more recent interviews with participants who recounted their reminiscences of what took place and what they believed it meant. Faculty members and students weighed in with their opinions and testimonies. There was a well-modulated soundtrack.

This revival video was being used across our Territory that year. It was shown at a number of the annual officer retreats as well as the Training College where it seemed to have the effect of initiating a small series of minor mini-revivals with an emphasis on personal confession and repentance. It was shown, from what I could gather, in order to demonstrate what the Holy Spirit can really do when he takes over. To show, in fact, what true revival is. It was used in conjunction with teaching on our doctrine and tradition of holiness, namely our second-blessing, view of holiness as championed and codified (possibly apocryphally) by Samuel Logan Brengle.

At the time I viewed the film at retreat I had coincidentally visited that very same college in the United States a year prior. Therefore I watched it with a point of reference in mind, albeit one that was thirty years after the event. Hence the uneasiness, I suppose.

You see when I visited the College, I found everything to be nice and polite, clean and organized. My hosts were courteous and hospitable to a fault and sincerity abounded. The initial “flagging” came when I understood that the student body was about 98% white, overwhelmingly middle to upper-class and culturally - and by conviction – conservative (if not fundamentalist). So why the problem? Surely these students (and faculty) merely reflected the demographic make-up of North American evangelicalism in that particular part of the world. But what I immediately noticed as I watched the revival video was that the crowd on the screen in front were exactly the same people I had rubbed shoulders with the year before. The hair styles and clothing fashions were a bit different, but otherwise it was like a time-warp and this caused me to lean forward, open my ears and focus my eyes and watch and listen very intently to what was being presented to me.

It is difficult to explain but it needs to be explained because for me it strikes at the heart of our present understanding of holiness and, by extension, the issue of faith and politics. In the evangelical/holiness tradition the tension lies smack in the middle between the exaltation and practice of personal piety and the Biblical imperative for social holiness, for a holiness too large and restless to be contained solely in individual human hearts. Revival, or at the very least renewal, has to do with the business of holiness, that is the holiness of God descending and making holy his people. But does it stop there - does this imparted holiness primarily even reside there, content in the diminished role of simply burnishing up the hearts and rebooting the minds of the saints? If ultimately holiness and revival (a kind of cupid and his arrow relationship) confines itself to a privatized paradigm effecting little more than the sorting out of the personal and private sins of the saints, oftimes the pale half-sins of generational Christians who have never really done anything particularly evil, nor anything spectacularly good, either, then how easily satisfied our God must be? Frankly, I believe, that he has bigger fish to fry.

Yet, this is certainly what the “revival video” seemed to be about from what I could gather. It was about former students telling how, prior to the revival, they had been burdened with sins such as lying and pride; former faculty members confessing that

they had been recalcitrant in adequately preparing for classes and thereby guilty of disrespecting the calling God had given them and of a lack of love for their students and a lack of commitment to the task at hand. There were scores of people confessing a cavalier attitude toward worship and prayer and the things of the church. That sort of thing.

Though only an infant at the time that this revival took place, I know enough to realize that at that time in American society, as the turbulent 1960's moved into the 1970's, the old mores, customs and constructs was being challenged, fought and often mortally wounded. Old ways of "doing business" were being trashed by a restless and discontented youth and that this upheaval was being expressed – politically – through primarily two events: the escalating war in Vietnam and the Civil Rights movement, as epitomized by Martin Luther King Jr. who had been shot and killed two years previously.

Contemporaries of these revivalists were getting themselves shot up and shipped home from South-east Asia in body bags. They were taking to the streets to question and protest the fundamental justice of this conflict, within three months the infamous Kent state riot would take place on another campus, resulting in four dead students. Peers of these College kids had marched beyond their fears to fall in step behind a charismatic preacher who led them into the maw of generations of prejudice and dehumanizing hate. Injustice, poverty, class, race, war, oppression and the place of a holy God amidst all this very human mess. Here it was, all the truly vital Biblical themes being played out on the streets and through the recruiting offices of that nation...but no mention of any of this even ghosted across the video screen. No mention of actually anything outside of themselves was recorded by any of the students or faculty...either at the time of the revival or three decades later. And here I was, in the very same institution, in the very same auditorium at a morning chapel service looking around, and seeing something that should not have been. In a country that remains fractured largely along racial lines, it seemed to me that the blacks that followed Martin Luther King have still apparently not made it as far as the auditorium of this Christian Institution. Neither had the poor. Reconciliation and inclusiveness seemed distant and alien concepts.

So, I wondered in my mind (perhaps unfairly and unduly polemically, as I am prone to do) why the Holy Spirit would choose to come and hang out with the Christians in order to give them what, from what I saw and heard, amounted to little more than a seasonal, spiritual tune-up? Why was this revival not the impetus for these students to move beyond the walls of their college chapel and into the fray with their black Christian brothers and sisters? Why was his convicting and purging presence not bivouacked down in the steamy jungles of Vietnam and spiraling out of the megaphones of the protestors as they were fired on by national guardsmen at Kent State? Why did he not bridge these worlds, why did he not bring them together, why confine himself to this auditorium, to the resaving of people already fairly well saved and apparently not much of a mind to move out into the streets?

Did the revival that had such an impact that it became a seminal event in the lives of hundreds of future pastors and preachers to the degree that it was memorialized on film some three decades and employed as tinder to spark significant spiritual experiences for a number of my fellow officers - did it move any of those students or faculty out of that auditorium and into the streets alongside their black brothers and sisters or into the maelstrom of the Vietnam conflict or the corridors of political power in order to confront hate and injustice? Did holiness stream down, imparted from God into their hearts, causing “justice to roll on like a river” in order to engage and change and transform a society with its hands at its own throat? It seems not. Maybe I am judging too hastily and overstating my case. Possibly I am being unfair and overly skeptical. But I think I am on to something and I believe that I was one of the very few - possibly a minority of one - that noticed this disconnect that day.

Is this was really what holiness is about? Is this what revival means? Did not John Wesley, the spiritual father of the Holiness Movement and of The Salvation Army, claim that there is “...no holiness apart from social holiness”?

During his years of active ministry, William Booth evolved from essentially a one-dimensional evangelist, interested in little more than saving souls in a spiritual sense (heavily influenced as he was by American revivalists such as Charles Finney and James Caughey) to an awareness, and then conviction, of the need for a hand-in-hand approach to evangelism and social services, for a holistic salvation (“*No one gets a blessing if they have cold feet and nobody ever got saved while they had a toothache.*”). Further he moved to an eventual social ethic, best exemplified in his “In Darkest England and The Way Out”, to what Dr. Roger Green has termed a “later theology of redemption.” By the time “In Darkest England...” was published in 1890, the sixty-one year old Booth had undergone a definite paradigmatic shift. He had moved beyond social action into social reform and therefore, of necessity, into the political realm. Booth’s cab horse charter, overseas farm colonies, legal aid offices, employment agencies; the Army’s engagement with the poor laws and with the change in legislation regarding the age of consent; the “Lights in Darkest England” match factory which resulted in changes to labor law changes and workers rights legislation. This is all ultimately political stuff. It is about challenging unjust laws, changing legislation and assailing structures that cripple and shorten lives and warp and twist souls.

The infamous “White Slave” scandal is axiomatic. In 1885 Bramwell Booth, then the Army’s Chief of the Staff, in conjunction with W.T. Stead, editor of the Pall Mall Gazette, conspired to purchase a thirteen-year old girl, one of the thousands of girls sold annually in London into prostitution. A series of exposes on the “White Slave Trade” was published in the Pall Mall Gazette and the resulting scandal threatened the very existence of the Salvation Army and of the Gazette. A price was paid by most of the people involved in the plan in including time served in prison. Bramwell, however, did not serve time in jail and the Salvation Army’s prestige soared as a result of this incident, strangely enough. Riding the tremendous amount of publicity generated by the case, the Army presented Parliament with a petition of 393,000 signatures demanding that the age of consent be raised to sixteen. Within two weeks

the government had bowed to the pressure and voted to raise the age of consent. Booth stated in the War Cry: *“We thank God for the success he has given to the first effort of The Salvation Army to improve the laws of the nation.”*

As far as I am concerned, that is playing at politics. Maybe these days we would more accurately describe this as “direct action.” Certainly it moved well beyond the bounds of advocacy or lobbying. Just the same, the end result was an involvement with the political process that resulted in change. It was involvement due to a pressing social injustice, the motivation was to right a wrong. This pattern subsequently has been repeated itself in Army operations in various countries in the world. In 1900 Colonel Henry Bullard and Captain Gumpei Yamamuro forced the Japanese government to sign legislation crippling the slave trade in women prostitutes in the walled city of Yoshiwara in the middle of Tokyo. In 1938, due to the efforts of Ensign Charles Pean, the French authorities closed down the notorious prison colony known as “Devil’s Island”. Many similar stories could be told.

Tony Campolo, the American sociologist and speaker, makes the case that its all well and good to constantly be the good Samaritan, always willing to stop and pick up the wounded, to look after them, get them better and save them. However, after the tenth robbery victim is picked up, maybe it is time to see what can be done about making the road from Jerusalem to Jericho a bit safer. The smart thing, ultimately, is to move from reactionary, band-aid solutions to pro-active preventive strategies that of necessity deal with structural and often legislative injustices. Inevitably there comes the time to engage with the political system that permits, and often facilitates, such wrong. This was the journey that I believe Booth underwent from “pure” evangelist to redemptive theologian.

The holiness doctrine that was being preached in the rented music halls and borrowed stables and tents that was home to our Salvationist forbearers, was understood from the beginning - initially instinctually and then progressively philosophically and theologically - as having import for the whole person and by implication, the whole of society. Whatever spin on the gospel these “corybantic Christians” were putting on matters, it was definitely not an espousal of privatized religion. The early years of The Salvation Army, with their hard and unflinching holiness apologetic, constituted a true revival. It was counter-cultural to the accepted wisdom of western Christianity of that time and place which practiced a privatized and individualistic religion (a notion that would see its full flowering in late, twentieth century evangelicalism). Those early Salvationists would have been in agreement with the views of George Lyons in his lecture “Is Holiness Contagious?” at the Northwest Nazarene College, on April 4, 1995:

“We have conceded to the non-biblical view that there are some areas of life that are not God’s concerns, that there are sacred and secular realms of life. Jesus rejected the notion that any area of life was outside the sovereignty of God. But we have privatized holiness so that Christians have increasingly lost influence in the political,

economic, scientific, and moral spheres of human life. We have relegated holiness to our private inner lives. Wholesome intentions matter more than holy living.”

The Bible is a political book. Christianity is a social faith. The Salvation Army was conceived as an urban, social justice movement. Any expression of spirituality manifested by any people of God that avoids political engagement, that is excessively privatized and inwardly-focused, that operates without an intentional, activism and keen awareness of the essential injustice of the world is a betrayal of Biblical Christianity. For us it is also a betrayal of our Salvationist heritage. Any such expression of holiness is bound to be but a pale shadow of God’s intentions, if not full heresy.

Mainstream evangelicalism is generally content to view charitable acts, social assistance and the fighting of injustices (and by extension engagement with the political realm) as adjuncts to holy living. They are things we *do* rather than core aspects of God’s nature and thus our attempts to conform to him. In conventional belief and practice, the main game is played out between God and us - within our hearts and souls and minds and the benefits that might be passed onto someone else due to our personal journey of faith is at best, a by-product. No more than an incidental thing effected primarily to prove to God our love and devotion. We practice a vertical relationship, when in fact, true holiness is a Trinitarian construct. As Commissioner Phil Needham, states: *“We tend to see the relationship between holiness and community as one-directional...I am convinced that the key to our wholeness as a salvation people is the marriage of holiness and community.”* Needham cites the privatization of holiness as one of the main obstacles to a true understanding of holiness and asserts that sanctification involves the restoration of community (Ephesians 2:13-17; 3:2-6, 4:12-16). If holiness is to be viewed as a personal journey, it is only in so far as it is seen as part of a journey in fellowship with other believers (Ephesians 2:19-22, 1:4-5, 10b). Brengle himself taught that holiness is meaningless without its corporate expression (Ephesians 4:1-6) and General Coutts asserted that holiness can only be realized in and through relationships (Ephesians 4:25-32; 5:21ff). The key, according to Needham, is the integration of holiness and community as found in the doctrine of the Trinity.

Politics are, as Philip Wogaman states, *“...an inescapable aspect of human existence, with direct relevance to the divine/human encounter.”*

The Evangelical Revival that took place in England in the first half of the 1700’s under George Whitefield and John Wesley, has been credited with saving England from the same sort of revolution that France had just undergone. Whether this is really the case will remain a matter of debate and speculation for historians. Indisputable however, is the fact that this revival cut across denominational lines and touched every class of society. It took a stand against slavery and supported Wilberforce in his crusade. Out of the revival sprung numerous agencies promoting Christian, charitable work – antislavery societies, prison reform groups, relief agencies for the poor. Hospitals and schools multiplied. The social, cultural and political impact of the holiness theology that Whitefield and Wesley preached is

inestimable. It did not confine itself to Christian churches and institutions alone and it did not confine itself solely to the private spiritual struggles of individual Christians. It engaged with the toughest issues of the day and transformed a nation. It seems to me that this is the mark of true revival and this must be the legacy that holiness would leave.

Without engagement in the lives of people and the affairs of government that directly affect the life and destinies of people, our holiness will only ever be a distorted theology and a spiritually stagnant pool. The inevitable end of excessive pietism is to end up something like the Amish - rigorously holding onto what we believe to be the ordinances of holiness in order to keep our own selves unspotted and pure and in the meantime moving so far outside the pale of relevancy that we become a historical curiosity at best, an irrelevant oddity at worst. The purity and holiness we are exhorted to seek throughout the pages of Scripture is primarily for the sake of others. It is not for God's benefit – he is complete and self-contained and needs nothing from us; it is not for the church's benefit – the church exists for those outside the church (The Salvation Army more); it is not for our personal benefit – if we seek to save our lives, we will lose them we are told clearly by Jesus. We are to be holy for the sake of an unholy world, for the sake of a lost, hurting, dying world. *“Down these mean streets must come a man who himself is not mean, neither is he tarnished nor afraid”*, wrote the novelist Raymond Chandler. This is as good an argument for the necessity of God's people seeking holiness in, and for the sake of, the world... that I have ever heard.

“We are so used to thinking of spirituality as withdrawal from the world and human affairs that it is hard to think of it as political. Spirituality is personal and private, we assume while politics is public. But such a dichotomy drastically diminishes spirituality construing it as a relationship to God without implications for one's relationship to the surrounding world. The God of Christian faith created the world and is deeply engaged in the affairs of the world. The notion that we can be related to God and not to the world – that we can practice a spirituality that is not political – is in conflict with the Christian understanding of God.” (Glenn Tinder, *Can We Be Good Without God?* Atlantic Monthly, December 1989)

Traditionally The Salvation Army has posited an apolitical stance. This is a nod to expediency more than anything else. In Orders and Regulations for Officers, the section on “Governments, Public Authorities and other Societies” is fairly sparse and rather vague. The essential tenets are a neutrality in matters of party politics (which might mean one thing in benign and politically comatose Canada and quite another in the deadly turmoil of Liberia, for example) and an implicit understanding that the Army enters politics only with regard to matters of social need and the welfare of people. Our non-partisan policy is a good thing. Legally as a charity, we are bound to such a course. Ethically, we realize that no one political party or persuasion has a complete handle on the truth and so for us to throw our lot in with one party over and against another would be limiting and foolish. We would quickly lose our ability to speak prophetically. When, however, this “non-partisan” clause becomes an apolitical

refusal to engage with the issues of the day and the political process that order such issues - then it is bad.

I understand that the decision the Army made to embrace such neutrality was not originally theological motivated, but an organizational and, in point of fact, a political decision. It became practiced policy not fundamentally out of conviction but out of structural and managerial necessity (read as risk management and damage control). I also believe that it was a concession that our Founders felt they needed to make for the sake of the movement's growing internationalism. This was one of the prices to be paid if the Army was truly to circle the globe, as Booth's vision demanded. As more countries came under the yellow, red and blue, the implications of overt political allegiance and engagement in any localized context became increasingly seen as a liability with unacceptable consequences. The stand that the Army might take in one country, could make it worse for Army personnel and operations in another part of the world. I ran into this dilemma numerous times while serving overseas in Russia where we often found ourselves in delicate situations as a foreign organization, usually on the defence against the culturally dominant expression of faith (the Russian Orthodox Church) who wielded tremendous political power in post-perestroika Russia. Like dominoes it so often seemed that any move made anywhere would have a repercussive effect, usually negative, in other places in Russia, not to mention in the surrounding countries of Georgia, Moldova and the Ukraine. The political winds needed to be tested daily.

As with the Salvation Army's position on the sacraments, most of the "policy" decisions that have shaped our modus operandi as a church and mission have eventually required theological justification and rationale and these were generally sought as post facto qualifiers. The motivating impetus for the change of our positions and practices was often mitigating circumstances, operational expediency and "real politic". The question that needs to be asked, therefore, is whether or not the time has come to make a change, both in policy and practice, with regard to our apoliticity? Should The Salvation Army become more politically active at local, national and international levels? Should officers be permitted, for example, to run for political office? Should we employ the cachet that we accumulated over the past 130 plus years of existence and place it on the line, if need be, regardless of consequences, if the cause is right? Will we be the religious Levite on that road to Jericho, the good Samaritan...or something else altogether?

When Jesus shied away from political involvement, the examples usually cited are when Satan's temptation of him on the mountaintop (Matthew 4:8-10), when the jubilant crowd would have made him king (REF.), when Pilate questioned him and he stated in reply that his kingdom was not of this earth (John 18:36). In each case, it was power that Jesus was rejecting, a power that was being falsely offered on the premise that it be misused. *"I've never really been able to understand how anyone can believe in the possibility of compromise in matters of power, which is an absolute passion"*, said Malcolm Muggeridge. And yet power always comes into the dynamic

when we speak of politics. This seems at odds with our Christian sensibilities, yet the power to do good is a necessary tool in a fallen world. If power is going to be wielded (and it *is*) would it not better for it to be wielded by holy people in the service of good? If holiness in its essence is a community affair, a matter concerned with relationships both within the family of God and to the world that God “so loved” (John 3:16) and if the political structure is the primary means whereby order is established and maintained in society, then cannot the absence of God’s people (of Salvationists) in this landscape be construed as a gross sin? Can we afford to remain “non-partisan” in the midst of a war? Can we claim to be a holy people at all?

The Salvation Pistols **by Aaron White**

A friend of mine was recently given tickets to go see a band live in concert. This band, as far as I am aware, does not feature any brass, nor do they exist to promote the gospel or to edify the body of Christ. And they have a name which I seriously doubt has ever before graced the pages of a Salvation Army publication, unless perhaps in the vein of condemnation. My friend is going to see the Sex Pistols.

Shock. Horror. The Sex Pistols. Their name is bad enough, if that's all you know about them. If you are actually familiar with the style and content of their music, there's a good chance you would be even more outraged. You see, my friend is a fine Salvationist in good standing, holds a significant ministry position, is middle-aged, and has children. He is not going to the concert for the purposes of evangelism, nor in an effort to be culturally relevant. He is going because he loves the Sex Pistols. And possibly because he wishes to stave off a mid-life crisis.

Now I'm not terribly interested in examining the moral implications of his attendance at this concert, as I know many would and will be. Feel free to discuss this at your leisure. I am more intrigued by the Sex Pistols themselves, and the extent to which they may exist as a parallel to The Salvation Army. Dodgy territory, to be sure. But let's examine the issue a little.

The Sex Pistols were a shock to the British system. They burst onto the scene in the 1970's as a no-holds-barred punk band. Their first single was banned from the radio, as their lyrics were too incendiary. Nothing was considered sacred. Teens rioted at their concerts. Band member Steve Jones was the first person to use the "f" word on British television. In order to give London a taste of their illicit music they chartered a riverboat and sailed it up and down the Thames River, singing God Save the Queen (their own unique version), for which they were arrested.

So let's see. A shocking group with their genesis in London, turning society on its head, willing to try anything, not considering any man-made thing sacred, conducting wild gatherings, upsetting authorities, and playing loud, crazy music outside in order to get their message heard. Sound familiar? Ok, William Booth never swore on television, but he did say some outrageous things that got people buzzing.

But the buzz soon fizzled for the Sex Pistols. The group combusted internally in 1978. Sid Vicious, the bassist for the group, was arrested for murder, and died of a heroin overdose. The great anarchistic punk revolution stalled in its infancy. The Queen is still alive and on the throne of England, and Anarchy does not reign in the UK. The Sex Pistols have, in a sense, given up. It's over, and it's been over for more than 20 years. But the surviving members have recently reunited and begun touring again. Why?

Well, at least their motivation is entirely out in the open. They named their comeback, “The Filthy Lucre Tour.” They are in it for whatever money they can wring out of a public that remembers their “greatness.” They are living on past glory, and reaping in the benefits from people with long and fond memories of former rebellion.

Now, here is where I must be careful citing parallels. Am I suggesting that The Salvation Army is only in it for the Filthy Lucre? Absolutely not. I honestly don't believe that, though I know some who do. Nor am I suggesting that the mission is over, or that we have internally combusted yet. Furthermore, I don't know of any Salvationist bass player who is up on murder charges. I do know, however, that the great vision that fuelled the Booths and prompted the creation of The Salvation Army has not yet come to fruition. And what I am suggesting is the possibility that we are no longer in it for the revolution. The buzz has most certainly lost a great deal of its fizz.

Now this is not a new word for many people. There are some, I imagine, who would maintain that The Salvation Army is every bit as vibrant and revolutionary as it was when it began, but this unfortunately bears no resemblance to reality, at least not in the Western world. The rest of us are aware that the problems exist, that our form has taken over our function, and that revival of some order is necessary.

But we have to ask the question, “Why do we keep on touring?” Are we really just keeping the machine rolling in order to be another denomination? The Salvation Army could cease to exist, and the faith communities that have developed could probably keep on going, or could be subsumed into other denominations. Theologically and stylistically (minus some obvious trappings) we could fit quite nicely into a number of other congregations. Many of the new Community Church plants are in fact indistinguishable from any other church, for better or for worse. Maybe we should not be striving to be unique, and should simply allow for denominational distinctions to fade away. There is certainly a case to be made for that.

What is our motivation? What drives us to keep on going? For those of you who identify yourselves with The Salvation Army, why do you do it? If you are young, and don't have a decades long connection to the Sally Anne, what is the draw? Do you think there is something there that is worth reviving? Do you believe there is still some of the old shocking power left? Do you think God isn't quite finished with it? What is your hope and vision for what the Army can be?

Now, how about those crazy Sex Pistols? Well, the most recent news has them trying to get to Iraq in order to put on a concert for democracy. More insane stunts? Hard to see a real financial motivation there. Perhaps, just perhaps, they are starting to feel a pull back to their roots. It will look very different to their original days in London, but maybe they will be able to shock the world again. Now, wait a minute. Am I talking about The Salvation Army, or The Sex Pistols? Who knows? Anything is possible.

John Wesley's Evangelistic Passion A Legacy for the Evangelistic Mission of The Salvation Army

by Colonel Earl Robinson

On our Covenant Day, June 17th, 1962, my wife and I knelt at the Mercy Seat in the Toronto training college chapel and signed the officer's covenant which at that time said this: "Called by Almighty God to proclaim the Gospel of our Lord and Saviour Jesus Christ as an Officer of The Salvation Army. I give myself to God, and here and now bind myself to Him in a solemn Covenant. I will love and trust Him supremely so long as I live. I will live to win souls, and I will not allow anything to turn me aside from seeking their salvation as the *first* great purpose of my life."

That declaration has not changed much in the new international text of the officer's covenant authorized by the General and issued by the Chief of the Staff on December 8th, 2000. The part about soul winning is just simplified to read: "I bind myself to him in this solemn covenant...to live to win souls and make their salvation the *first* purpose of my life." In other words, in 1962 and now, the first ministry commitment of a Salvation Army officer is to be an evangelist.

I often think about that commitment and confess to wondering how well I have carried out that call in a lifetime of Salvation Army officership. We get so caught up in the everyday mechanics of what *needs* to be done as officers in The Salvation Army, that we sometimes neglect that which primarily *ought* to be done in the fulfillment of the great commission of our Lord – the call for his followers to make disciples. And that applies not just to Salvation Army officers but to Salvation Army soldiers as well, with each signing a covenant that says: "I will be faithful to the purposes for which God raised up The Salvation Army, sharing the good news of Jesus Christ, endeavouring to win others to Him".

That is one of the legacies that is ours from the Wesleyan tradition upon which The Salvation Army was founded. In one of his letters, John Wesley said that he had only "one point of view – to promote, so far as I am able, vital, practical religion; and by the grace of God to beget, preserve, and increase the life of God in the souls of men."⁶ One of his rules for preachers was this: "You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those that want you most" (with the verb "want" in the eighteenth century carrying the sense of "need" – those who "need" you most).⁷

In a letter to his songwriter brother Charles, John Wesley said: "Your business as well as mine is to save souls. When we took priests' orders [as ordained priests of the Church of England], we undertook to make it our one business. I think every day lost which is not (mainly at least) employed in this thing."⁸ Above everything else, John Wesley was a passionate evangelist.

⁶ A. Skevington Wood, *The Burning Heart, John Wesley: Evangelist* (Minneapolis, Minnesota: Bethany House Publishers, 1978), p. 74.

⁷ *Ibid.*, p. 75.

⁸ *Ibid.*, p. 148.

Proclamation evangelism

It has become common to think of evangelism in three modes: proclamation evangelism, persuasion evangelism, and presence evangelism. Wesley practiced his call to evangelism in each of those modes and showed the importance of linking each one with the other two.

Proclamation evangelism has to do with faithfully proclaiming the gospel in such a way that those who hear that proclamation understand the good news of Christ. Paul is referring to that type of evangelism in 2 Corinthians 4:5 when he says: "For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake." It is preaching and teaching and speaking about the gospel of Jesus Christ and the message of salvation, with the intent that people might respond positively and accept Jesus as Saviour and Lord.

In the context of his day, Wesley considered proclamation or preaching to be the primary means of evangelism. Even before his heart was strangely warmed in his conversion experience at Aldersgate chapel in London, he felt impelled to go as a missionary to Savannah to preach the gospel to the Native Americans. After Aldersgate, his primary passion became that of preaching the gospel of salvation by grace through faith, with its issue in scriptural holiness.

At first his preaching was within the Church of England, and then to the religious societies of the land as he found his message to be unwelcome in the established churches. Ultimately he was led to what was to be the thrust of his witness – the open air, or field preaching. He went through the nation on horseback, on borrowed carriage, walking, and traveling by boat to the Irish Sea or English Channel. He preached in the streets, in the market place, in the fields, in houses, amongst the coal-miners, in the soldiers' barracks, and before angry and belligerent mobs. He would often start his preaching at five in the morning and preach several times throughout the day and into the evening. Whenever and wherever there were people to be gathered to hear the gospel, Wesley would be there.

That is part of our tradition as a Salvation Army – going where the people are to preach the gospel of Christ. It is still an integral part of our mission, although in different forms to that of a hundred years ago in our history.

Some think that the day of the effectiveness of evangelistic preaching is over. The appointment of territorial preaching evangelists is not widespread today throughout the Salvation Army world. Those that remain in such an office generally follow different patterns than formerly held nightly evangelistic rallies with a focus on proclamation. In the fewer instances of field or open-air ministries within the Army, the focus is not so much on preaching as it is on music. Even where we do have two worship services on a Sunday, because we no longer have a distinct difference between what we used to call holiness and salvation meetings, it is not as common to preach solely the message of salvation by grace through faith in any one gathering.

There are good reasons for those changes. However, in making such changes, if we are to be true to our evangelistic mission, we should be careful not to abandon the place of proclamation and preaching evangelism but to determine new ways in which its presentation and setting may still be effective.

An experience at a conference called “Amsterdam 2000” reinforced in my own mind the relevance of preaching as a means of evangelism. My wife and I were responsible for coordinating a delegation of 40 Salvation Army officers to Billy Graham’s call for evangelists to meet in Amsterdam for ten days during the summer of the year 2000. The purpose of the event that drew 10,000 conferees was stated in these terms: “The conference is designed to equip and encourage those directly involved in evangelistic preaching and ministry, just as Billy Graham has been for more than 60 years.”

A highlight for me was the evening that Billy Graham’s son and proclaimed successor of the Billy Graham Evangelistic Association, Franklin Graham, delivered a plenary address. Because of illness, Billy Graham was not able to be at the congress so Franklin filled in for him on a few occasions, fearfully so I am sure. His address that evening though had been planned ahead of time and was focused on “The Evangelist’s Heart of Compassion.”

Franklin is a young man with a compassionate heart, particularly for the poor and the hurting of the world as the Director of “Samaritan’s Purse.” But I doubt that he thinks of himself as ever becoming a dynamic evangelistic preacher like unto his father. In fact, he indicated in his address that the role of evangelist had come to him reluctantly.

John Wesley White was conducting an evangelistic campaign in Saskatoon on the prairies of Canada and asked Franklin to be the preacher on one of the evenings of that crusade. Franklin told him that he couldn’t do that, that he was not an evangelist but rather called to the ghettos of the world where he felt much more comfortable than in an evangelistic crusade as a preacher. But White insisted, and Franklin Graham gave in. He took a lot of time in preparation, and thought he had done as well as he could have done. But there was no apparent response to his message or his appeal.

A few months later, John Wesley White called again and asked him to preach one evening at a crusade he was conducting in Alaska. Franklin reminded White of his past failure and told him that he knew he did not have the gift of evangelism. But with persistent entreaty from White, Franklin gave in again.

This time though he was sure of his own weakness and determined that the message would not be his message but God’s, not his appeal but God’s, and he bathed the evening in prayer. He sensed as he preached that the congregation was responding positively to the gospel. There was not a great response to the appeal, but a few decisions were made. Graham said it was different this time because it was God’s word, not his. God’s appeal, not his. God’s strength, not his.

Whatever new ways there might be to make preaching the gospel more effective for this generation, those foundational principles are surely key for preachers of today, as they were for John Wesley in his day. Before Aldersgate, Wesley was concerned about what *he* could do for God, but after the Aldersgate heart-warming, his focus was not on his own efforts but on what *God* could do for him and through him.

Persuasion evangelism

The second mode of evangelism to which I made earlier reference is persuasion evangelism. There is a term translated “to persuade” in 2 Corinthians 5:11 at the beginning of a passage of scripture on the ministry of reconciliation: “Therefore, knowing the fear of the Lord, we try to persuade others.” Further on in verses 14 to 15 the apostle indicates the subject of that persuasion: “For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died....so that those who live might live no longer for themselves, but for him who died and was raised for them.”

Some evangelicals hold that biblical evangelism is accomplished when the good news is faithfully proclaimed and understood, whether or not people become disciples of Jesus Christ. That was not the way of John Wesley. Skevington Wood said this of Wesley:

“As an evangelist, he knew that his main task was to persuade men. However faithfully the message might be delivered, he realized that it was not enough to leave it there. The appeal had to be pressed home in a personal manner, so that every hearer was left feeling that the protective covering of neutrality and indifference had been stripped off, and that a decisive moment had arrived.”⁹

Wesley preached for a verdict, and the verdict for which he preached was that his hearers might be persuaded to accept Jesus Christ as Saviour and Lord. He never failed to conclude a sermon with an appeal for a response to the offer of Christ, although not often in the more prolonged way followed by The Salvation Army in our evangelistic appeals. His meetings would close with prayer, after which normally the people dispersed quietly. But there were also those occasions when there were outward manifestations of response during the delivery of his sermons as recorded for a meeting at Epworth:

“Several dropped down as dead, and among the rest such a cry was heard of sinners groaning for the righteousness of faith as almost drowned my voice. But many of these soon lifted up their heads with joy, and broke out into thanksgiving, being assured they now had the desire of their soul - the forgiveness of their sins.”¹⁰

Occasionally he would also arrange to meet with those who had been under conviction either after the meeting or the next day. He was open to any means that would ensure that people not only heard and understood his declaration of the grace of God, but also were persuaded to accept that grace in its fullness and be saved by grace through faith.

The Salvation Army was the beneficiary of that emphasis and expanded on it in what Catherine Booth described as “Aggressive Christianity.” In commenting on the persuasion evangelism text of 2 Corinthians 5:11, she said:

“Do not rest content with just putting it before them, giving them gentle invitations, and then leaving them alone....Take the bandage off their eyes which Satan has bound round them; knock and hammer and burn in, with the

⁹ Ibid., p. 157.

¹⁰ Ibid., p. 164.

fire of the Holy Ghost, your words into their poor, hardened, darkened hearts, until they begin to realize they are IN DANGER; that there is something amiss. Go after them.”¹¹

The story is told of an early-day Salvationist who had “button-holed” an unbeliever and had sought to lead that person into the kingdom through aggressive entreaty. The person so spoken to was in tears when she returned to her husband who chided her and asked, “Why didn’t you tell him to mind his own business?” She replied, “But it did seem to be his business – he seemed to have some authority to speak to me in that way!”

Such “button-holing” was distinctive of the prayer meetings of an earlier era and even of my own cadet-days when the grandson of the founder, Commissioner Wycliffe Booth, was our territorial commander. In large meetings, cadets were designated sections of the auditorium for what was then called “fishing,” from the New Testament reference to being “fishers of men” (Matthew 4:19). It was our responsibility during the appeal to go personally to individuals in the congregation and seek to persuade them to make a commitment to Christ and literally lead them to the Mercy Seat as a public declaration of that commitment.

That type of persuasion evangelism is not done often today in Salvation Army gatherings and probably would be considered an invasion of privacy if it were to be done in such an aggressive way in this era. Different approaches are probably more effective today in putting into effect the concept of persuasion evangelism.

It may be done on a one-to-one basis on a personal level as a Christian shares faith with another and talks to a non-Christian relative or friend or workmate about his or her need for the Saviour - what today is sometimes referred to as **person to person evangelism** or **friendship evangelism**.

Another form of persuasion evangelism that is proving effective today is through small group ministries in what is termed **body evangelism**. Body evangelism is rooted in church growth principles with the clear goal of persuading people to become disciples of Christ, actively involved in the fellowship of the church and incorporated into the body of Christ. It is based on the belief that simply recording decisions for Christ is not enough – those decisions must lead to active discipleship within the church, the body of Christ, in order to be regarded as genuine. The key to body evangelism is that disciples are made and are incorporated into the life of the church. The body of Christ is built up.

Albert Outler in his book, *Evangelism in the Wesleyan Spirit*, says:

“The aim of the evangelist is to call people not merely to repentance and conversion, but also to incorporation, to an engrafting into the body of Christ and to a life-long process of nurturing and growth in this sacramental fellowship.”¹²

Body evangelism encourages methods tailor-made to the local situation and involves careful research into the most effective strategies for that situation. In

¹¹ Catherine Booth, *Papers on Aggressive Christianity* (Atlanta, Georgia: The Salvation Army, 1986), p. 11.

¹² Albert Outler, *Evangelism in the Wesleyan Spirit* (Nashville, Tennessee: Tidings, 1971), p. 52.

many parts of the Army world, Alpha courses are providing an avenue for body evangelism. The employment of cell groups or small groups of Christ's people has also contributed to body evangelism growth. Persuasion evangelism effected through bible study and the sharing of the faith in those small groups can eventually lead to incorporation into the larger fellowship of the body of Christ. Although the terms "cell groups" or "small groups" are relatively recent, the concept is part of our heritage through the leadership example of John Wesley in the society, band and class meeting groups he fostered in early Methodism.

Presence evangelism

The third mode of evangelism to which I referred earlier is presence evangelism. This has to do with the church's fostering of social reform and giving a stranger something to eat or to drink or to wear. It has to do with Christians becoming good news as Christ ministers to the world through their serving hearts. As the people of the world find themselves in the presence of those serving hearts, they may be persuaded to seek out what is the motivation of that service and thereby be pointed to Christ.

Inasmuch as it is identified with what is sometimes spoken of as life-style evangelism, presence evangelism is a necessary component to successful evangelistic strategy, the type of presence to which Paul may have been referring in 2 Corinthians 4:11 when he spoke of the life of Christ being revealed through our mortal bodies. Proclamation evangelism and persuasion evangelism and presence evangelism need to work together for the fulfillment of the great commission of our Lord to make disciples of all nations.

Even considered separately from the social reform and social services ministries of The Salvation Army, presence evangelism is at the root of most strategies for evangelism in the Army of today. Salvationists are urged to live the kind of life which will be an effective witness for Christ and to seek to put their Christianity into action by ministering to the needs of others, part of the social holiness heritage that is ours through John Wesley:

"'Holy solitaires' is a phrase no more consistent with the gospel than holy adulterers. The gospel of Christ knows of no religion, but social; no holiness but social holiness. 'Faith working by love' is the length and breadth and depth and height of Christian perfection. 'This commandment have we from Christ, that he who loves God, love his brother also;' and that we manifest our love 'by doing good unto all men; especially to them that are of the household of faith.' And in truth, whosoever loveth his brethren, not in word only, but as Christ loved him, cannot but be 'zealous of good works.' He feels in his soul a burning, restless desire of spending and being spent for them. 'My Father,' will he say, 'worketh hitherto, and I work.' And at all possible opportunities he is, like his Master, 'going about doing good.'" ¹³

Wesley's exhortation is paralleled in a new paragraph that has been inserted into the revised text of the officer's covenant issued by the Chief of the Staff on

¹³ John Wesley, *The Works of John Wesley*, 14 volumes (Peabody, Massachusetts: Hendrickson Publishing House, 1986), 14: 321-322.

December 8, 2000. After the words of binding oneself to God in solemn covenant to win souls, the following commitment has been added:

“to care for the poor, feed the hungry, clothe the naked, love the unlovable, and befriend those who have no friends”.

And that is also part of a similar covenant that every Salvationist is required to make before becoming a member of The Salvation Army:

“I will be faithful to the purposes for which God raised up The Salvation Army, sharing the good news of Jesus Christ, endeavouring to win others to Him, and in His name caring for the needy and the disadvantaged.”

But, having made that part of evangelistic passion clear, we must now come back full circle from presence to persuasion to “proclamation” evangelism. Because no one is good enough just to let his or her life speak for Christ, and because the presence of a Christian in society does not in itself make known the significance of God coming to the flesh in the person of Jesus Christ’s dying on the cross for the sins of mankind, something more than presence is necessary. Something more than persuasion is also necessary if that persuasion is simply a sharing of our own personal experience and does not include clearly presenting the gospel of Christ. That something more is a clear proclamation or verbal announcement of the message of salvation, a message much greater than our own words or presence. Presence, persuasion and proclamation must be combined if we are to become passionate evangelists like unto John Wesley.

The nature of passionate evangelism

Appendix 13 of *Salvation Story*, the Salvationist Handbook of Doctrine, contains one of the most significant evangelical documents of the 20th century, the Lausanne Covenant. That covenant was drafted by the Congress on World Evangelization held in 1974 in Lausanne, Switzerland. It remains to this day as a theological consensus amongst evangelicals on the basis and nature of evangelization.

In article 4 of that covenant on “The Nature of Evangelism”, proclamation and persuasion and presence come together as a definition of what it means to evangelize:

“To evangelize is to spread the Good News that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new

community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.”¹⁴

In keeping with the legacy that is ours through John Wesley, that statement identifies what ought to be the evangelistic mission and passion of The Salvation Army of today as encapsulated by one of our international leaders: “to save souls, to grow saints, and to serve suffering humanity.”¹⁵

¹⁴ The Salvation Army International Headquarters, *Salvation Story: Salvationist Handbook of Doctrine* (London, England: The Salvation Army International Headquarters, 1998), pp. 136-137.

¹⁵ General John Gowans.

Orders & Regulations **Chapter XII, Section 1, Number 2**

by Cory Harrison

“Important as it is to be acquainted with the Army’s rules and regulations, it is still more important to understand and be possessed by the Army spirit.”

It was amazing and still is to watch and see the significance of “911.” I don’t necessarily mean the terrorist attacks on The United States of America although I believe that it marks an important event in history about which I will explain shortly. But what amazes me is how often today’s prophets are still receiving these three numbers from the Lord.

After September 11, 2001, it seems that there was massive revelation given in regards to verses such as Amos 9:11, “After this I will rebuild the tabernacle of David which has fallen” and Psalm 91:1, “He who dwells in the shelter of the Most High will rest in the shadow of the Almighty.”

Even today many people are recognizing these numbers in dreams and in Scripture. But lately I have been drawn to another date: 9/16/2001. Now I tried to do some in Division research and compare Holiness Meeting attendance on September 9, 2001 to September 16, 2001. Although because of the way we report numbers it was difficult to narrow down exact amounts, I believe The Salvation Army Corps experienced what most churches in America experienced...big attendance.

September 16, 2001 was a time that God allowed for The Salvation Army to “reap the harvest.” But as Barna points out, “no more than 6 weeks later church attendance was lower than before September 11th.”

We were given an opportunity to reap the harvest, but for the most part we missed it.

How?

How is it that people were more sensitive, more open, more willing, more hurting, and more seeking than any other time in recent history, so much so that they come to church, and 6 weeks later we have less people attending than before?

Could it be that they came to the Corps seeking people understanding of and possessed by the Army spirit but only found people understanding of and possessed by rules and regulations? Don’t get me wrong I am a rules and regulations kind of guy. I love living my life according to the Law of God because it keeps me safe. I love living according to Orders and Regulations because it leads to holiness in my life. But I am a soldier. I respond to rules and regulations, the harvest does not. They respond to the Army Spirit and everything in our history points to that fact.

By the way, in case you are wondering, the Army Spirit can be labeled and marked by many things but I think that one important aspect of it, if not the most important, is the power of God. First Thessalonians 1:5 says, "The Gospel of the kingdom is not in words but in power."

In the early days of our movement the Army Spirit and the power of God were strong. And even today there are places that this is true. But I believe that we are in danger. We are in the same danger that a lot of other great movements have faced. We are in danger of doing the one carnal sin of any movement can do and that is to stop moving. We have gained a lot of territory and reach a lot of people. We could find ourselves in a situation of protecting the ground we have taken from the enemy rather than doing what got us the ground in the first place...risking.

I believe that God is bringing another 911. Not another terrorist attack but another opportunity for us as The Army to reap the harvest. This time what will they find when they flood our doors? Will they find rules and regulations, religion and legalism, or Spirit and power?

A Devotional Study – Prophetic Evangelism

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

An evangelistic launch into the streets, even into the darkest places of the earth, has begun. Believers are going to be stirred more and more with compassion for the lost and with a deep passion and longing to be thrust into the harvest fields that are white with harvest. Angels of creativity and strategy will be loosed to the church to help with fresh harvesting mandates. The prophetic gift will be a major tool for harvesting during this season. Many believers will be interpreting dreams, prophesying in the market places and on the streets, and engaging in creative prophetic expressions through the arts, music, poetry, and writing. The weight of Kingdom authority expressed through the prophetic gift will increase. Healings and deliverances will be prophesied and as a result, miracles will be loosed. The prophetic gift will be expressed in many places - in schools, in workplaces, market places, door to door, in newspapers, magazines, on the web, through email and on television in greater ways than ever before. Divine appointments are awaiting the people of God! The time is now. Now, the harvest is ripe and ready to be reaped.

B. DEVOTIONAL TEACHING

John 4:29 "Come, see a man who told me all the things that I have done; is this not the Christ?"

This statement came from the Samaritan woman that Jesus met at the well. He had been wearied from traveling and stopped by a well to be refreshed. It was at this well - not a temple, not a synagogue, not a church - but at a well that Jesus began to release prophetic revelation that changed this woman's life forever. Through revelatory insight, He told her things that she knew He would not have knowledge of in the natural. He used this prophetic insight to help her understand the Kingdom. The revelatory word was a springboard to sharing more concerning her call to worship God in spirit and in truth.

The impact of this one prophetic encounter caused her to enter into the revelation that the Messiah Himself was addressing her. As a result, she believed unto salvation. This prophetic encounter not only established faith in her heart for her own

salvation but also motivated her to go and tell others about Him. She left her water pot and went into the city telling the men to encounter the Lord also. She began to penetrate her sphere of influence with the gospel through one prophetic encounter.

The Lord is calling His church to move in prophetic evangelism in the same manner as He did at the well with the Samaritan woman. It is time for believers to move outside the four walls of the church and to engage in Kingdom advancement. Believers will be using the prophetic gift as well as miracles, signs and wonders in order to demonstrate the greatness of Jesus Christ and to impart the revelation of truth.

C. SCRIPTURE MEDITATION

1. Week One: John 4
2. Week Two: 1 Corinthians 14
3. Week Three: 1 Corinthians 13, Mark 16:15-21
4. Week Four: 2 Corinthians 3,4

D. PRAYER DIRECTIVES

1. Pray for the release of prophetic empowerment in your life.
2. Pray for divine appointments with the lost.
3. Pray for creative ideas for expressing the prophetic in evangelism.
4. Pray for boldness in the Holy Spirit.

E. PERSONAL APPLICATION

1. Pray in tongues to build yourself up in faith. This will help prepare you to prophesy.
2. Receive teaching on the prophetic if you have not had any yet.
3. Activate the prophetic whenever you have opportunity. You will get better at prophesying by prophesying. (Be accountable to those in the Body who can validate your prophetic utterances and expressions.)
4. Ask the Lord to fill you with compassion for the lost and step out in faith to bring a blessing to them through a prophetic expression.

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Dr. John

*In response to the appointment of the Rev'd. Canon Dr. Jeffrey John
as the Dean of St. Albans Cathedral*

by Captain Stephen Poxon

Much (too much?) has been said and written about the appointment of the Reverend Canon Dr. Jeffrey John as the Dean of St. Albans Cathedral. The debate, inevitably, has focused largely on Dr. John's homosexuality.

First things first, I would like to offer a personal and public welcome to Dr. John. I realise even as I write that I will probably be disappointing a number of my colleagues in Christian ministry by offering a strong welcome to a professing homosexual, but I'm afraid I make no apology for doing so, for under what circumstances can it ever be wrong to welcome a stranger and a newcomer to an area? Common courtesy demands at least that much of me, and how can I make a valid profession of loving my neighbour if I insist upon their sexuality being the same as mine (I am heterosexual) before I am prepared to make them as welcome as I possibly can? Do I carry out an audit of my new neighbour's sexual preferences before welcoming him or her to the neighbourhood? Of course not, and I refuse to be drawn into such uncharitable behaviour.

Therefore, Dr. John, welcome!

Secondly, I am appalled that there has been such an amount of hostility directed towards Dr. John. As a Christian minister of ten years' experience, I find it depressingly sad that a person who is brave and honest enough to make an open declaration of his homosexuality is treated with suspicion, fear and unkindness. This is all the more disappointing (and hypocritical) when it is cloaked under the veneer of Christianity. (This, I would point out, is the same Christianity that operates from a basis of Jesus' teaching that we should love one another.) Such hostility, I suspect, has more to do with insecurity and self-righteousness than authentic righteous indignation.

Thirdly, it seems to have gone largely un-noticed that Dr. John has chosen to remain celibate for several years now. I respect him for this. Celibacy is not a calling I would easily cherish! To bring one's sexual inclinations under submission (voluntarily) is an act of strength and dignity, and I am wondering why Dr. John remains the target of abuse when he is proving himself (present tense) to be a leader of conviction. I should imagine this conviction is carried with some degree of personal pain and heartache, and I for one have no right to add to that pain by weighing in with my opinion, however pious it might make me feel to do so.

I would like to make it clear that I regard homosexual practice to be sinful, and contrary to Biblical teaching. I am not convinced by the arguments put forward by some practising Christian homosexuals that they are free to indulge their passions without being guilty of contravening God's standards, and I would be very happy to

discuss the matter with anyone who cares to take issue with me, providing they are prepared to refer to the Bible as their yardstick.

Having said that, I am acutely aware of the fact that Jesus himself taught that only he who is without sin is fit to cast the first stone. I am also aware of the fact that Jesus taught that we are not to judge. From the amount of judgement that has (regrettably) been cast in Dr. John's direction, I can only assume that some Christians have decided to conveniently forget what Jesus said about judging other people, or that there are whole churches full of people out there, stones poised, who have led perfectly sinless lives. When did it suddenly become permissible to cast those stones or make those judgements, all the more so when the majority of us know nothing whatsoever of the struggles faced by Christians with undeniable homosexual tendencies?

And finally! Even a cursory reading of the Bible, especially the New Testament, will reveal that the practice of homosexuality is but one of many sins that upset and sadden God. Why, then, do we never hear public calls for Christians who gossip, criticise and malign to be removed from the Church, or prevented from holding office, when the Bible strongly condemns such offences (at least as much as it condemns the practice of homosexuality, if not more so)? Why are we so strident (and thoughtless) in our condemnation of homosexuals when much more common sins such as gluttony, fornication and adultery, for example, are, when carried out by heterosexuals, frequently looked upon in a much more sympathetic and altogether more humane light? Could someone please tell me what makes homosexuals and their sin any more wicked than heterosexuals and theirs? By what token do we condemn the person whose thoughts include fantasies of a homosexual nature, whilst at the same time hardly giving mention to heterosexuals whose thoughts often play host to lust, anger and backbiting, to name but three offences? If we really cannot help throwing stones at Dr. John, let us at least be consistent and avoid the peculiar but all-too-common tendency towards singling out one sin and area of human weakness at the expense of many others. It was said of Jesus that he was full of grace and truth. It would be a shame indeed if truth was concentrated on to such an extent that any element of grace in our dealings with one another was gradually eroded. We might discover that that would upset and sadden God more than we realise.

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24th May 2004

Spiritual Direction for Healthy Salvation Army Officers

By Major Doug Burr

The Salvation Army is a branch of the Christian church widely recognized for its military-style approach to the biblical salvation process. For more than a century, Salvationists have aggressively reached out to the poor and underprivileged bringing hope for a better life through Jesus Christ. The Army's system of leadership is built upon its officers, who serve not only as pastors, but also administrators, fund-raisers and service providers. Because of the officers' dedication, they personify the organization's capstone, holding other pieces in place. Officers are a priceless resource for The Army's mission.

In today's world, wellness and proactive health issues are of increasing importance. The accepted norm holds that for a person to remain healthy and whole, they should be intentional in their efforts. In other words, health is not just something one regains after a bout with illness, health is something to be maintained; it is better to remain healthy in the first place. Therefore, wellness involves dealing with the healthy.

A Salvation Army Officer's work is expansive. More than just a pastor of (often problematic) people, the expectations heaped atop an officer are many, including even janitorial work. The situations they find themselves ministering in are usually difficult and stressful. Yet in this typical setting, officers are rarely given adequate tools to avoid dissatisfaction and failure. The system of Salvation Army operation lends itself to problems. Human nature alone is a major culprit of defeat. Unless we seek a proactive approach, many officers with genuine potential for God and The Army could lose their spiritual health. Officers should be supported, encouraged and given every effort to gain the balance they need to be effective and fulfilled in ministry.

In this paper, I would like to explore proactive spiritual direction as a wellness practice for officers of The Salvation Army. This work should also help Army leaders better understand the unique needs of its officers so that steps can be taken before problems develop and officers with genuine potential for service in The Salvation Army become spiritually ill, losing the power of God in their ministry and personal lives.

I. WHAT IS SPIRITUAL DIRECTION?

Spiritual Direction has anciently played a very important part in pastoral ministry. Yet, over the years, Christian culture has undergone a kind of "Westernization," which has ascribed more importance to the psyche and counseling, than the spirit and active guidance toward spiritual disciplines. In recent years, spiritual direction has begun the process of coming into its own again. In conducting research for this paper, many Internet sites on the subject of spiritual direction were found. Of special note, is that a large number were completely unrelated to Christianity.

Within Christian circles, the question may be asked: "Isn't spiritual direction just another word for pastoral counseling?" They are similar, but spiritual direction is not pastoral counseling. The lines between pastoral counseling and spiritual direction are often blurred. Any relationship is impossible to define within one context of

definition. Nevertheless, there are some distinctions that we should recognize. Alan Jones puts it this way: "The essence of pastoral counseling is in giving direct assistance while spiritual direction concentrates on offering companionship."^[1] Companionship, then, is one major aspect of spiritual direction- intentionally moving through a portion of life together to help one or both parties find a long-term course. Pastoral counseling, on the other hand, is mostly concerned with an immediate problem the "counselee" seeks special help to solve. The standard assumption is that once they solve the particular problem, the counseling relationship ends.

In the same publication, Martin Thornton refines this direction of thinking: "while counseling is concerned with the solution of an immediate problem, or restoration of the status quo, direction offers more positive guidance aimed at the development of creative gifts of the spirit."^[2] From these words we see counseling helps solve a specific problem and bring the person "back to normal." Spiritual direction guides a person, in the development of their spiritual gifts, from "normal" to a better state of understanding and practice.

Spiritual direction also needs to be distinguished from therapy. "We must understand that spiritual direction is not psychotherapy. We do not come as patients seeking a cure for psychic ills. Nor is spiritual direction the same as pastoral counseling. Although the boundaries are not always clear, pastoral counseling tries to help troubled clients; spiritual direction is offered to souls searching for God."^[3] Again, we see spiritual direction concerned with helping a person become better as opposed to helping a person get better.

Spiritual direction is more concerned with dealing in the person's current life as opposed to healing wounds of the past. Barbara Troxell writes: "In therapy people deal a lot more with issues from the past. Certainly some of that comes up in spiritual direction, but the focus is much more on one's present life with God than on analyzing issues in one's past."^[4] To best understand spiritual direction, grasping that it is focused on the healthy and not the sick, is important. Spiritual direction is a wellness practice for the spirit. Martin Thornton is very concerned with making this point clear. He writes: "Spiritual direction is primarily concerned with the maintenance of spiritual health, leading to maturity, while growth may confidently be expected through the grace of God" (Thornton 1212). He also adds: "it is aimed at the strong and healthy rather than the weak and sick- and ultimately it is concerned with the creation, not simply of good healthy Christians but of saints of redemptive power" (Thornton 1210).

Simply put, spiritual direction is a proactive spiritual practice that puts two people together for a particular time period, to sort out the spiritual path of (at least) one of them, through a close personal relationship.

Then what is the role of the Spiritual Director?

II. THE SPIRITUAL DIRECTOR.

The primary role of a spiritual director is to assist a healthy Christian discover God's plan for their life. The word "assist," is chosen carefully. It is not for the director to dictate a plan they have devised or tell the person what they believe is necessary. Rather, the director is to be available as a kind of sounding board while the person sorts out what God wants of them. That's not always the simplest way,

but that is what direction is all about. Eugene Peterson says: "It is easier to tell people what to do than to be with them in a discerning, prayerful companionship as they work it out."^[5]

We can look upon a spiritual director as a spiritual coach- someone who plays a role in training another for better things. "in 1 Cor. 9:24-27 . . . St. Paul likens the spiritual director to the coach in charge of the spiritual athlete. The athletic coach is not quite a teacher, not quite a trainer, certainly not a master or a superior, but one whose job is to develop the natural gifts of the athlete he is coaching, and who in all likelihood is better at the game than he, the coach, is himself" (Thornton 1211).

A spiritual director should not be just anyone. They should be gifted in the ways of this practice by God Himself. Alan Jones is very concerned that this be the case. He writes: "A spiritual director's role . . . is more intuitive. It relies on the gift of discernment, which is the heart of spiritual direction. This gift cannot be taught" (Jones 1215). Further, a spiritual director is "a person of innate gifts, aptitude, learning and experience who becomes involved in the guidance of others regarding prayer and the things of the spirit" (ibid.).

Of course a pastor, friend or person who has evidence of concern and spiritual growth themselves may be considered as a spiritual director (especially for a specific subject such as prayer), but I agree with Mr. Jones. Ultimately the person best fit to fill this responsibility in someone's life, should be one to whom God has given special giftings because "spiritual directors help people discern the activity of God in their lives" (Dodge 28). The spiritual director is one who concerns himself with the spiritual wellness of their charge.

III. THE NEED FOR SPIRITUAL DIRECTION.

Although people have learned vast quantities of information and Western society has grown tremendously, we have not outgrown our need for spiritual guidance. Thomas Oden believes: "The human need for spiritual guidance has not diminished in the modern so-called secularized period, despite much premature speculation to the contrary."^[6] In fact, many people seem to be searching for a deeper spirituality. We can see this in today's increased interest in angels, new age and psychic phenomena. Even television and movies have seen an increase in productions of these kinds.

In the midst of this societal seeking, some Christians have come to believe that their best interest lies in avoiding the opinions of others and finding their way by themselves. Eugene Peterson writes of his tendency to think this way: "'Just Jesus and me' was deeply embedded in my understanding of the mature Christian life. The goal was independence from every human relationship and intimacy with Christ alone" (Peterson, *Angles* 171).

Nevertheless, walking alone is not the way God planned things for people. We were created to be in community with both God and each other. We frequently read in the Bible about the body of Christ and the family of believers. We not only need each other, we were made to need each other. "In Hebrews we read, 'and let us consider how we may spur one another toward love and good deeds' (10:24, NIV). We benefit from spurring one another on . . . God knows that we need guidance.

From time to time we all need help in discerning what to do . . . Sometimes we cannot hear an answer because we are too close to the situation."^[7]

Yet in our journey, sometimes we are encouraged in ways that are not beneficial. "Sometimes church leaders and key laypersons even laud our driven tendencies and exhausting schedules. All this adulation sometimes drives us to do more and to push past limits. As we pile up 'feel-goods,' we can become blinded to our tendency to overfunction."^[8] Robin Greenwood says it best, when she writes: "The logic is unquestionable that those who are on the front lines in ministry should themselves be ministered to."^[9] There must be some way we can avoid these misguided pressures.

Fortunately, spiritual direction offers a valid solution. "Helping a person come to adult faith is the primary task of pastoral counseling, what actually gives pastoral counseling definition as a religious ministry. Helping a person live out adult faith is the primary task of spiritual direction, what actually gives spiritual direction definition as a religious ministry."^[10] Thornton also writes: "A large part of direction is thus concerned with the maintenance of spiritual health, providing the necessary conditions for growth" (Thornton 1210).

One of the most crucial features to grasp about the need for spiritual direction is found in a quotation by Mr. Thornton: "It has been said, with some irony, that the strong and faithful form the most neglected group within any Christian community" (Thornton 1210, emphasis mine). I've heard it expressed in another way by a leader of mine: "It's all too easy to neglect your superstars." This is a frightening realization! Those who are most effective in the spiritual war in which we enlist, are the most likely to receive little or no attention and support. With this knowledge, how can we possibly ignore spiritual direction?

Without an intentional plan for spiritual direction, officers are bound to hit difficult roadblocks and even impassable walls in their ministry. My experience tells me that the squeaky wheels get the grease- those who have recurring problems and cry the loudest about them. If leadership is to be concerned about all its officers, then even the well-working wheels should be given preventive maintenance. If "spiritual direction . . . is largely concerned with the application of the central doctrines of an individual life" (Thornton 1210), then we should be concerned that all officers receive such benefits in their ministries. Now the only question left is, how do we go about providing spiritual direction?

IV. HOW TO PROVIDE SPIRITUAL DIRECTION.

With any "addition" to our responsibilities, it is natural that we immediately raise concerns. An officer's duties are already voluminous! How can we possibly add more to our plate and still get it all done?

Eugene Peterson, himself a pastor, understands this unique outlook and offers the following: "being a spiritual director doesn't mean introducing a new rule or adding another item to our overextended job descriptions but simply rearranging our perspectives: seeing certain acts as eternal and not ephemeral, as essential and not accidental."^[11] Spiritual direction is a duty many of us already find ourselves doing, just unaware of the power it has for others lives. Understanding alone will help us begin to practice spiritual direction more intentionally and look for it in our own lives.

The first step toward being a spiritual director is intentionality. The Enemy is actively fighting against any positive progress we work toward, so in our struggle we must remain determined. Again, Peterson writes: "If being a spiritual director is going to be something more than wistfully procrastinated intention, we must consciously oppose the principalities and powers of the air " (Peterson, Leadership 50-54). So how do we provide spiritual direction?

The spiritual director must then give his full attention to the task at hand with the other person. "Spiritual direction takes place when two people agree to give their full attention to what God is doing in one (or both) of their lives and seek to respond in faith" (Peterson, Angles 150).

Marjorie J. Thompson in her book, *Soul Feast*, offers the following as an outline for a spiritual director: "Spiritual guides have certain responsibilities. The list that follows describes what spiritual directors typically do:

1. A spiritual guide listens to us.
2. A spiritual guide helps us to notice things.
3. A spiritual guide helps us to respond to God with greater freedom.
4. A spiritual guide points us to practical disciplines of spiritual growth.
5. A spiritual guide will love us and pray for us."^[12]

Listed here as a general guide, these are the primary functions of a spiritual director.

CONCLUSION.

While the importance of spiritual direction has waned in the past, recently it has enjoyed an upsurge of interest and practice. People are concerning themselves with wellness, which means they are working harder at keeping themselves healthy in the first place. Not only the physical and emotional aspects of our beings need this attention- we must not neglect our spiritual selves.

The importance of spiritual direction becomes obvious when we look at the pressures around us. God has created mankind to need each other and spiritual direction is one way that need can be expressed and validated. Providing spiritual direction is also a good way to help the strong Christian who is often forgotten in the larger scheme of caring and counseling.

Any caring individual can provide spiritual direction, but working with one who is spiritually gifted in such ministry is preferable. The impact on the life of the one directed can benefit immensely from the experience. The power of God in a life can be renewed through this spirit-enriching relationship.

It is hoped that spiritual direction will continue to expand in practice. Above all, we must remember that God's design is the main focus. "In spiritual direction God is the primary director. The human director is attentive to God and tries to act as a vehicle for God for the other person" (Troxell 441).

Healthy Salvation Army officers require many things if they are to remain healthy and useful to God in their ministry. If spiritual direction is to provide spiritual wellness for officers in The Salvation Army, then the central question that we must always assume should be "How is God present and what is God saying to you" (Dodge 30)?

A spiritual director can rightfully ask that question and keep it on the front burner for the officer's long-term benefit.

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Divided We Stand

By Captain John Van Cleaf

“Be subject to one another in the fear of Christ.” Ephesians 5:21

I have never been more distressed in my officership than I am right now. Even as I write, I know there are those who will summarily dismiss my words because I am a “young” officer. Nevertheless, I beg your indulgence. Please read on...

At the IMC, General Gowans – in the very first meeting – pointed out that the Devil is at work in The Salvation Army employing the proven scheme of divide and rule. If, as the General supposes, Satan can divide us into a conglomeration of federated Salvation Army’s, then he has won. But, if we unite then we are strong in the Lord and cannot be defeated.

The General eloquently pointed out the many things that can divide or unite us. The “have” and “have not” territories can be divided, the traditional and the way-out Salvationists can be divided. Those who raise their hands in worship and those who do not can be divided. And so on, and so on, and so on... However, there are things that do unite us. The mercy seat unites us. Our love of people unites us. Our need for salvation unites us.

On these points I think The Salvation Army world stands united. Our diversity is our strength and we will, as Paul said so long ago, become all things to all people that we might win some.

But, there is an insidious cancer within The Salvation Army that continues to divide us. Recent events in America have catalyzed this cancer toward new and feverish growth, and it continues to spread. It continues to multiply cells of bitterness, judgment, malice, contempt and anger.

What is it? It is assertion. For lack of a better word, this assertion is the antonym of biblical submission. Rather than regarding one another out of reverence to the Lord, assertion disregards the other – preferring my way. It stakes its claim and refuses to recognize the claim of another. It holds fast to the way we see things ought to be, and resists seeing things the way they are.

The war wages between them and us. It is a battle between leadership and servant; between servant and leader. Its battlefield is the sea of policy and procedure, business and management, program and services. Its weapons are sarcasm, seeking forgiveness rather than permission, and condescension. Its casualties are marked by cynicism, disrespect, medical leave and deteriorating health.

We may stand together and sing at officer’s councils, but we curse the song leader under our breath because he didn’t approve our request. We may say an encouraging, yet insincere, word while fuming that that young mother never gets her reports in on time. We hold any level of headquarters in contempt while we formulate what we would do if given the chance. We wonder why they can’t seem to visit their people the way I did when I was a Corps Officer.

Divided we stand.

The field doesn’t trust headquarters and headquarters doesn’t trust the field. The field thinks that headquarters is out-of-touch, and headquarters thinks the field is too involved to be objective. The field thinks headquarters owes it, and headquarters

counts up what the field owes. The field thinks headquarters is dictatorial, and headquarters thinks the field can't handle the load.

In the midst of all these relationships between them and us, between headquarters and field, are people. Men and women, who at one point or another, signed a covenant to make the salvation of lost souls the supreme purpose of their lives. Men and women who agreed, believing God is in control, to take the appointment they were given. Men and women who seek to honor God with their lives through their life service as Salvation Army officers.

Men and women. Not policies and procedures. Men and women. Not programs and services. Men and women. Not reports and statistics. Men and women. Not letters and memos. Not anything less than men and women giving their best to the impossible task of Salvation Army officership. Impossible, that is, apart from God. Impossible apart from living in His Kingdom and in His power. Impossible apart from living according to His Word – both written and living.

Shot bulls-eye at the heart of this division are Paul's words, "Be subject to one another in the fear of Christ."

True, and "they" need to deal with that. Leadership needs to repent. The field needs to take these things more seriously. They need to appreciate the full weight of their decisions. They, they, they...

I don't want to sound flippant, but last time I checked the Bible wasn't written for them – it was written for me.

Not long ago this reality seized me as I wrote in my journal and I was stopped dead in my tracks. I had to look back over the previous pages and see that I wanted my leaders to submit to my way of doing things, and not the other way around. I was forced to realize that I was my responsibility – my attitude, and the spirit in which I did things was what mattered. So what if "they" were angling for their own agenda. So what if they had ulterior motives. I was, and am responsible for my attitude and motives – and this before the Lord. As I looked back over my writing I had to finish that day's journal entry with these words, "It's easy to preach about it. Now I have to do it."

The devil's scheme is age old, and so is the answer. Jesus. Our lives submitted in Jesus – for He is the very source of our breath. Our lives submitted in Jesus – for He is the only source of our fellowship with each other.

For the glory of God and the salvation of souls!