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Editorial Introduction

by Captain Stephen Court

Greetings in Jesus' name. Welcome to JAC # 37. JAC is definitely not looking his age. This edition is replete with education, inspiration, contemplation, and provocation. What else could you want?

Our feature article is LEADERSHIP IN THE SALVATION ARMY: A Case Study in Clericalisation. Those who follow the armybarmy blog have appetites whetted by frequent references to the forthcoming book on which this article is based. Major Harold Hill has done us a great service in his comprehensive research of the historically inevitable decline of Holy Spirit-movements into what I consider an evil clergy/laity split. He identifies the problems and offers a couple of solutions. With the accelerated development of mission in millennium three we're going to have to address the issues he engages very soon. So, read and see a possible future.

We sent out an invitation for people to submit articles on the International Year of Children and Youth. We've got a few submissions to inspire, inform, and reform. The Calling is an Army adaptation of a Roger Fields declaration. That should inspire. The Year of the Learning Child, by Candidate Michael Ramsay, informs us of one educational approach to building up children and reaching them with the Gospel. And Cory Harrison's Repairing The Ruins is a provocative call to reform Christian education within covenant community. You may find it easy to argue with his position but difficult to win.

Jason Pope has researched The Salvation Army during wartime in his piece The SALVATION ARMY: World War For Souls, in which he demonstrates how The Army could keep its spiritual fervour in a difficult season. It offers an example for us to imitate in these days.

In Exegeting A Community, Major Doug Burr outlines for us how to do the groundwork for local warfare. This is a handy primer for those attempting to get a handle on the fronts on which they fight.

Carrying on in a community vein for a bit, Commissioner Wesley Harris has written Communication and Community, providing some wisdom on the indispensable nature of community in modern times. Eric Himes unexpectedly experienced some Holy Spirit-generated community in a Bible study in Germany, and describes it to us in When God Has Plans.

David Barker interviews Major Robert Holley of Mozambique in Modern-Day Salvo Heroes. Phil Wall applies the Biblical concept of Agape to the workplace, and idea we might all emulate. Patricia King provides a Bible Study on the Biblical principle of sowing and reaping. And I wrap it up with an introduction of Catherine and William Booth to our non-salvo friends.

I am grateful to all of the contributors to JAC over the years. The pay is non-existent. I tell them that the readership is 'small but influential'. But you can help change that by sending articles to ten of your friends, by including articles in your corps newsletters, by blogging on topics raised by articles here, by referring to them in your preaching and conversation, and by linking JAC to your site.

We welcome submissions from you. Our next issue feature is REVOLUTION, but we'll run articles on other subjects. Send submissions to info@thewarcollege.com, please.

Thanks. Much grace,
Stephen Court

The Calling by Roger Fields

*I am a Salvation Army Youth Worker.
I minister to the largest mission field in the world.
I minister to children.*

My calling is sure; my challenge is big; my vision is clear; my desire is strong; my influence is eternal; my impact is critical; my values are solid; my faith is tough; my mission is urgent; my purpose is unmistakable; my direction is forward; my heart is genuine; my strength is supernatural; my reward is promised; and my God is real.

In a world of cynicism, I offer hope. In a world of confusion, I offer truth. In a world of immorality, I offer values. In a world of neglect, I offer attention. In a world of abuse, I offer safety. In a world of ridicule, I offer affirmation. In a world of division, I offer reconciliation. In a world of bitterness, I offer forgiveness. In a world of sin, I offer salvation. In a world of heat, I offer God's love.

I refuse to be dismayed, disengaged, disgruntled, discouraged, or distracted. Neither will I look back, stand back, fall back, go back, or sit back. I do not need applause, flattery, adulation, prestige, stature, or veneration. I do not have time for business as usual, mediocre standards, small thinking, outdated methods, normal expectations, average results, ordinary ideas, petty dispute, or low vision. I will not give up, give in, bail out, lie down, turn over, quit or surrender.

I will pray when things look bad. I will pray when things look good. I will move forward when others stand still. I will trust God when obstacles arise. I will work when the task is overwhelming. I will get up when I fall down.

My calling is to reach boys and girls for God. It is too serious to be taken lightly, too urgent to be postponed, too vital to be ignored, too relevant to be overlooked, too significant to be trivialized, too eternal to be fleeting, and too passionate to be quenched.

I know my mission. I know my challenge. I also know my limitations, my weaknesses, my fears, and my problems. And I know my God. Let others get the praise. Let the Corps get the blessing. Let God get the glory.

I am a Salvation Army Youth Worker. I minister to children. This is who I am. This is what I do.

*Roger Fields
(Adapted by US South THQ Youth Department)*

Leadership in The Salvation Army **A Case Study in Clericalisation** by Major Harold Hill

Officers of my vintage were simply commissioned but after 1978 officers were ordained as well. What does that mean? And does it matter? My endeavour to answer these questions led to a four-year research project and some conclusions which I shall attempt to summarise in this article. The answers lie at least in part in the process of institutionalisation which affects all enterprises, including movements of the Spirit, in the course of which roles which begin as simply functional gradually assume significance as status. In this The Salvation Army has recapitulated in microcosm the history of the church as a whole.

While the charismatic founder may be kept honest by a closeness to the *mysterium tremens et fascinans* and a single-minded commitment to a vision, the second and subsequent generations tend to keep a closer eye on the political implications. A Moses could exclaim, "Would that all the Lord's people might prophesy!" A Joshua's instinct is to complain, "Eldad and Medad are also prophesying," and to urge, "Make them stop – they're not authorised."¹ Against that trend, there has also been, especially in the Judeo-Christian tradition, a counter-cultural, prophetic tradition of protest against the institutions of power. Jesus of Nazareth stood in this prophetic tradition. Jesus and the community which grew up after his death appear to have valued equality in contrast to the priestly hierarchies of received religion.² There were evidently varieties of function within the early Christian community, but not of formal status.

Division into Clerical and Lay States

Over the first few centuries, however, as the Church institutionalised and developed structures to order its polity and conserve its message, and as it accommodated to Roman society and to traditional religious expectations, it developed such distinctions, between clerics in orders and laity.³ By early in the second century the early charismatic offices had been superseded and a three-fold structure of one bishop, presiding over a council of presbyters and supported by deacons was becoming common. A second factor in the clericalisation of ministry was the adoption of the "priestly" language, a second-century development which became entrenched with the progressive development of the idea of the Eucharist as sacrifice which only a priest had power to perform. With Augustine (died 430) an "indelible character" was attributed to priesthood. A third factor was the incorporation of church and priesthood into Roman society and the state. From the "Christianising" of the Empire under Theodosius in the fourth century, it eventually

¹ Numbers 11:26-27.

² Matthew 20:25-28, Matthew 23:8-10.

³ Walter Brueggemann, *The Prophetic Imagination*, Minneapolis, Fortress Press, 2nd edn. 2001, p.22) says "it is clear that the militancy and radicalism of the earliest churches was soon compromised" and cites John Gager, (*Kingdom and Community: The Social World of Early Christianity*, Englewood Cliffs NJ, Prentice-Hall, 1975) for the argument that "if they had not changed to embrace culture to some extent, they would have disappeared as a sectarian oddity."

came to be assumed that all people in the state were “Christian”; by the end of the first millennium the boundary between the world and the church was seen as lying at ordination rather than baptism. Even from the third century on it was apparent that all these developments had reduced the “laity” to a passive role. We can call the cumulative process “clericalisation”.

Reaction and Counter-reaction

Many times in the history of the Church when there has been a renewal of mission, some reaction against clericalism has been involved. Usually the movements involved have either been suppressed or have in their turn become clericalised. Monasticism was amongst the earliest such movements, from the mid-second century on. Originally a lay movement, it became clericised with a caste system whereby manual labour was performed by lay monks but clerical roles by priests.

The later middle ages in Europe were a period of huge social and economic change, affecting the church along with everything else. The laity became less willing to accept a passive role and there were many religious revivalist movements, some of which became officially accepted while others were denounced as heretical. Both in officially endorsed orders like the Franciscans and in others eventually excluded like the Waldensians, an initial all-lay ethos was eventually clericalised, with priests or clergy coming to dominate them.

The Reformation movements all involved a degree of rejection of clerical superiority. Luther dismissed “*characters indelebilis* ...” as “mere talk and man-made law.”⁴ However most the reformers remained wedded to the concept of “Christendom”, in which the State and the Church were essentially the same thing and “the clerical office – whether under the name of *ministerium* (the ministry) or *sacerdotium* (the priesthood) – continued in being as something constitutive for the existence of the Church.”⁵ In E. L. Mascall’s words, “what Protestantism did to the religion of Western Europe was simply to substitute a clericalism of the Word for a clericalism of the Sacrament.”⁶ It was the “radical reformation”, the Anabaptists and their sectarian successors, who tried to make a fresh start and return to the polity of the primitive church. “It was not that the Anabaptists had no clergy; it is more accurate to say that they had no laity.”⁷ As marginalised and persecuted, their situation more closely resembled that of the early Christians.

The immediate precursor of The Salvation Army was the Methodist movement of the eighteenth century. John Wesley unwittingly created what was virtually a parallel church though he was a priest of the Church of England, and refused to allow his lay preachers to administer the sacraments or call themselves “Reverend”. After his death the preachers claimed both

⁴ Martin Luther, “An Open Letter to the Christian Nobility of the German Nation”, 1520. *Works of Martin Luther*. Philadelphia, A.J. Holman Coy., 1915.

⁵ Emil Brunner, *The Christian Doctrine of the Church, Faith and the Consummation: Dogmatics*, Vol III. London, Lutterworth, 1962, p.98-99.

⁶ E.L. Mascall, *The Recovery of Unity: A Theological Approach*. London, Longmans, 1958 p.5.

⁷ Larry Martens, “Anabaptist Theology and Congregational Care”. *Direction Journal*, Spring 1992, Vol. 21 No. 1, pp.3-14.

rights and Methodism clericalised. However, both traditions, the “lay” and the “clerical”, persist in Methodism to the present day. Most of the subsequent schisms in the movement – and most of the reunions also – have been concerned with this polarisation.

In retrospect it may be seen that Bryan Wilson’s analysis of the process of clericalisation in Protestant sects applies to the broad history of the church as a whole:

What does appear is that the dissenting movements of Protestantism, which were lay movements, or movements which gave greater place to laymen than the traditional churches had ever conceded, pass, over the course of time, under the control of full-time religious specialists.. Over time, movements which rebel against religious specialization, against clerical privilege and control, gradually come again under the control of a clerical class... Professionalism is a part of the wider social process of secular society, and so even in anti-clerical movements professionals re-emerge. Their real power, when they do re-emerge, however, is in their administrative control and the fact of their full-time involvement, and not in their liturgical functions, although these will be regarded as the activity for which their authority is legitimated.⁸

The history of The Salvation Army is open to analysis in these terms.

Beginning with the Booths

William Booth inherited the ambiguities of Methodism. He left a Church, the Methodist New Connection, but retained his clerical rank. He denied any intention of founding a “sect” or denomination (“I constantly put from me the thought of attempting the formation of such a people”⁹), but ended up doing so. As Ronald Knox remarks of Zinzendorf, “it is an old dream of the enthusiast that he can start a new religion without starting a new denomination.”¹⁰

The chief formative influences on William and Catherine Booth were Methodism and American Revivalism. Wesleyan influence on Booth can be seen in his emulation of Wesley himself and in parallels between the situation, ethos and doctrines of Methodism and Salvationism. It can also be traced in a degree of ambiguity about the nature or importance of ordination, in his conviction of the importance of lay-participation, and paradoxically, in his equally strong conviction of the value of authoritarian rule. Herein lay the tension, still in evidence, between the Army’s commitment to the “priesthood of all believers” and its hierarchical structure. From the American revivalists, such as Charles Finney, James Caughey and Phoebe Palmer, the Booths not only learned about evangelical methods and concluded that there was more freedom in their use outside the control of denominational structures, but also had confirmed their convictions both about the importance of lay-participation and about the value of strong government.

⁸ Bryan Wilson, *Religion in Secular Society*. London, C.A. Watts, 1966, p.136.

⁹ G.S. Railton, *Heathen England*. London, 2nd edn. 1878, p.22.

¹⁰ Ronald Knox, *Enthusiasm*. OUP, Oxford, 1950, p.403.

Booth's engagement with a tent mission in Mile End Waste in July 1865 is reminiscent of the Arab inviting the camel to put his nose into the tent on a cold night – soon the camel wholly occupied the tent. By 1867 a revivalist group drawn from a variety of evangelical backgrounds had been transformed into a proto-sect with its own headquarters, a number of preaching stations, systems for processing converts and for poor relief, a membership document, a first annual financial statement, and paid staff as well as volunteer workers. By 1878, this mission had evolved into a highly centralised organisation, a people with a distinct and common identity, and its own full-time, employed leaders, analogous to clergy (although like Wesley's lay-preachers, Booth's evangelists were forbidden to style themselves "Reverend"¹¹). Under its new name of Salvation Army, the mission was poised to embark on a decade or more of exponential growth. With Divisional and Territorial Commands from 1880 it was possessed of an episcopal hierarchy.

Clerical Roles

The clerical class in the church has come to be associated with specific functions – the administration of the sacraments, pastoring of the flock, the preaching and teaching of the Word and the government of the church. What can we say then about the roles of Booth's Missioners, the Evangelists, later Officers, under these headings?

Sacraments

The monopoly of the sacramental function became the distinctive mark of the emergence of priesthood in Christianity. The Christian Mission and, until 1883, the Salvation Army, practised infant baptism and celebrated the Lord's Supper, and it is apparent that officials of the mission led these rites. The discontinuance of the practice could also have implications for the "clerical" role of officers. Booth's explanation in *The War Cry* simply said that (1) sacraments were not essential for salvation; (2) that if he insisted on having them there would be "grave dissensions" within the Army; (3) that the Army was not a church; and (4) that the question could be left until we shall have more light on the subject. (5) In the meanwhile Salvationists were free to take the sacrament at other churches, and (6) should feed on Jesus continually and ensure they had been baptised with the Holy Ghost. (7) Finally, having warned against dependence upon mere forms, he announced a form of service for the dedication of children.¹² Additional reasons subsequently offered, in addition to the dangers of formalism and contentious Biblical hermeneutic, have included the danger of strong drink to people converted from drunkenness, avoidance of controversial subjects, resistance to women administering the sacraments, the avoidance of anything smacking of a separate priesthood and the value of a distinctive non-sacramental witness.

David Rightmire's study goes behind these presenting arguments and places the Army's early theology in the context of Victorian society, the Wesleyan revival

¹¹ Christian Mission Conference Minutes, 1870.

¹² *The War Cry*, 17 January 1883, p.4, col. 2.

and the nineteenth century holiness movement. He makes the point that by the mid-19th century Wesleyanism had lost touch with its founder's sacramental theology, maintaining the forms but subordinating other means of grace to the Word. The American holiness revival teaching of Caughey, Finney and Phoebe Palmer, already mentioned, also "emphasised a pneumatological ecclesiology that needed little continuity with historical institutions." Rightmire's argument is that once the Booths' "Holiness" or "Second Blessing" theology was fully developed, it provided a spiritualised substitute for sacramental theology.¹³

It is interesting to compare the course of The Salvation Army's relationship with the Church of England with that of its Wesleyan original. Methodism grew out of the established Church and the question was whether it could be contained. Salvationism was an independent entity and would have had to be grafted on to the Anglican stock – a more difficult exercise. With Methodism, the preachers, who had not hitherto been permitted to officiate at the sacraments, assumed this role. Salvation Army evangelists and officers, who had enjoyed this privilege, relinquished it.

The history of the Salvation Army also illustrates the maxim that if the sacraments did not exist it would be necessary to invent them, to adapt Voltaire. Forms and ceremonies have been substituted. The Directory or catechism for children in 1900 set out "The Army's Five Ordinances" as (1) The Dedication of Children, (2) The Mercy Seat,¹⁴ (3) Enrolment under the Army Flag, (4) Commissioning of Officers and (5) Marriage according to Army rules.¹⁵ To these might be added the uniform (surely "an outward and visible sign of an inward and spiritual grace", as well as the nearest the Army comes to a medium for excommunication), and the recent practice of "installing" officers in certain commands.

All of this also indicates that although sacramental observances are usually taken as the initial catalyst for the process of clericalisation in the Church, the Army's clericalisation gathered momentum after their abandonment (apart from the substitute sacraments described above), suggesting that clericalisation is a sociological process independent of a theological base.

Pastoring

Pastoring of the flock was not the original function of the Christian Missioners – they were above all itinerant evangelists. The gradual assimilation of evangelist into pastor in the role of the individual Salvation Army officer has paralleled the gradual metamorphosis of the "para-church" sect into denominational church. That

¹³ R. David Rightmire, *Sacraments and the Salvation Army: Pneumatological Foundations*. Metuchen, NJ, The Scarecrow Press, 1990.

¹⁴ Booth took over from his American revivalist exemplars the practice of the "altar call" when penitents were invited to kneel at the front of the hall. At first a simple form or row of chairs sufficed to kneel at, but despite protestations that the place itself was of no merit, the "Mercy Seat" became sacred furniture. A 1908 article on "The Proper Use and Care of the Penitent Form", described the new style introduced at the recently opened West Green Citadel in London. "The floor surrounding the Mercy Seat is slightly raised and enclosed by heavy red cords, which are easily removed when the form is in use." (*The Field Officer*, September 1908, pp.327-8.)

¹⁵ *The Salvation Army Directory, No II*, London, 1900, p.62.

trend has been accompanied by the gradual loss of the individual and corporate sense of responsibility of the ordinary members or soldiers to exercise the pastoral role. Within the early Salvation Army there was strong emphasis on the “lay”-pastorate, with the appointment of Visitation Sergeants with pastoral responsibility. With pastoral care undertaken by those with a more settled existence, the Evangelists or Missioners, and subsequently the officers, were itinerant. Itinerancy was a tradition inherited from Methodism, with frequent changes of pastorate for clergy, combined with the more limited role of the evangelist. Appointments tended to be for a matter of weeks only or months. Railton wrote that, “we refuse to allow our officers to stay long in one place lest they or the people should sink into the relationship of pastor and flock, and look to their mutual enjoyment and advantage rather than to the salvation of others...”¹⁶

In time, officers became under increasing pressure to exercise a pastoral role in addition to the evangelical one. Bramwell Booth’s 1899 book on officership included a section on “Shepherds and their Flocks”.¹⁷ Whatever Railton’s fear of a pastor-flock relationship developing, it was inevitable; nurturing of new converts would establish expectations for continuing care.

Preaching and Teaching

Clergy have usually assumed the magisterial role, the responsibility for teaching, in the Church. Although the *Orders and Regulations for Officers* prescribed instructing and drilling the troops as a significant officer-role, Booth saw preaching as the definitive clerical task (“one who had nothing else to do but preach”¹⁸) and we have seen that in his movement there was no thought of reserving this task to any special group. The reverse was his intention.

It should be noted however that whatever the theory, the Evangelists and then the Officers became the main speakers and preachers as time went on. A rearguard action against this practice has been fought ever since. In 1928 Bramwell Booth wrote to an officer in charge of a corps he had visited, advising him to, “Rope in your own people in so far as it is at all possible to take part in platform [i.e. preaching] work if the soldiers and locals felt the responsibility of speaking to the people the words of life and truth they would fit themselves for this work. This would relieve you of some of your platform responsibilities, and thus enable you to tackle other work.”¹⁹ But many officers still jealously guard their prerogative in this respect, to the neglect of the gifts of their soldiers.

Government and Leadership

On the fourth point, government, only the full-time, employed evangelists or missioners attended the Council of War in 1878, whereas lay-delegates had attended earlier Conferences. Murdoch avers that this action

¹⁶ G.S. Railton, *Heathen England*, p.144.

¹⁷ W. Bramwell Booth, *Servants of All*. London, 1900, pp.93-9.

¹⁸ George Scott Railton, *General Booth*, London, Hodder & Stoughton, 1912, p.17.

¹⁹ Catherine Bramwell Booth, *Bramwell Booth*. London, Rich & Cowan, 1932, p.492.

disenfranchised the laymen of The Salvation Army and “stripped them of the right to participate” in the organisation’s government.²⁰ At the same time as the Mission metamorphosed into The Salvation Army, it constitutionally reverted to Wesley’s original Methodist model of benevolent dictatorship. The government of the movement was clearly concentrated in the hands of a leading group, though always as a delegated authority derived in the end from the General himself. This remains the case today. The role of an officer is to command, to direct the government of the organisation at a particular level. The post-1877 polity certainly left the way open for the elevation of an “officer class” in the all-lay Army.

In sum, then, of the four clerical roles of officiating at rites, pastoring, preaching and government, it would seem that Christian Missioners became Salvation Army officers with only the fourth of these fields unambiguously as their largely exclusive prerogative. Their other roles were in the process of development – though also in the direction of a clerical monopoly. However, Officers were not yet clergy in any generally recognised sense at this time, any more than the Army itself was regarded as a church.

What the Founders Said

Here we find an essential ambivalence as far as clericalism is concerned – and as far as being a church is concerned. The pragmatic origins of ministry and polity have meant that the Army has championed the concept of the priesthood of all believers and rejected the clerical role, while at the same time it has claimed ministerial status for its officers whenever that has seemed advantageous. Thus it has inherited and carried forward the ecclesiological contradictions of Methodism referred to earlier.

All Lay, All Priests

Like Wesley before him, Booth did not see his Evangelists as clergy. He complained in 1877 that some had resigned because “they rub up against some Baptist or Primitive preachers and get ministerial notions.”²¹ Railton quotes Booth, addressing young officers, as saying,

I have lived, thank God, to witness the separation between layman and cleric become more and more obscured, and to see Jesus Christ’s idea of changing in a moment ignorant fishermen into fishers of men nearer and nearer realization.²²

William Booth wanted to disabuse his officers of the notion that there is any “exclusive order of preachers” or that ministry was

²⁰ Norman Murdoch, *Origins of The Salvation Army*. Knoxville, University of Tennessee Press, 1994, p.91.

²¹ *Christian Mission Magazine*, July 1877, p.172.

²² George Scott Railton, *op.cit.*, p.17.

confined to a particular class of individuals who constitute a sacred order specially raised up and qualified... on the ground of their ancestors having been specially set apart for it, and authorised to communicate the same power to their successors, who are, they again contend, empowered to pass on some special virtues to those who listen to their teaching... I deny the existence of any order exclusively possessing the right to publish the salvation of God... I honour the Order of Preachers; I belong to it myself... but as to his possessing any particular grace because of his having gone through any form of Ordination, or any other ceremonial whatever, I think that idea is a great mistake.

And I want to say here, once and for all, that no such notion is taught in any authorised statement of Salvation Army doctrine or affirmed by any responsible officer in the organisation... the duty in which I glory is no more sacred, and only a few degrees removed in importance, from that of the brother who opens the doors of the Hall in which the preacher holds forth... As Soldiers of Christ, the same duty places us all on one level.²³

Booth clearly rejected any apostolic succession or clerical character as needed to authenticate his officers' functions. Not only were officers not "clergy" but soldiers in effect *were*. In an 1898 address he hoped that soldiers would not shirk their duty "by any talk of not being an officer."

You cannot say you are not ordained. You were ordained when you signed Articles of War, under the blessed Flag. If not, I ordain every man, woman and child here present that has received the new life. I ordain you now. I cannot get at you to lay my hands upon you. I ordain you with the breath of my mouth. I tell you what your true business in the world is, and in the name of the living God I authorise you to go and do it. Go into all the world and preach the gospel to every creature!²⁴

"Ministers Who were Not Ordained"²⁵

At the same time as we have these, and many other, very clear statements that The Salvation Army is an essentially lay movement, we find the growing assumption that officers do enjoy a distinctive and special role – or status. The specialness of the officer role was emphasised on two counts; firstly because of the need to foster and encourage the *esprit de corps* of officers in order to promote the effectiveness of the Army's leadership, and secondly from the desire to secure recognition of the officers within the wider community. Both would inevitably contribute to the process by which function would assume status.

Although not claiming any ordination for their officers, the Booths regarded them as in every way equal to the clergy of other denominations. Sandall reports a statement by William Booth, made in 1894: "The Salvation Army is not inferior in

²³ William Booth in *The Officer*, June 1899, pp.202-3.

²⁴ *The War Cry*, 22 January 1898, p.9, col.3.

²⁵ The phrase is Catherine Bramwell Booth's: *Bramwell Booth*, p.221.

spiritual character to any organization in existence... We are, I consider, equal everyway and everywhere to any other Christian organization on the face of the earth (i) in spiritual authority, (ii) in spiritual intelligence, (iii) in spiritual functions. We hold 'the keys' as truly as any church in existence."²⁶ While these claims were made of the Army as a whole, the exercise of "authority" and the holding of the "keys" could be taken as peculiarly clerical or leadership roles. Booth was in no doubt that the Army would rise or fall on the quality of its leadership. His first *Orders and Regulations*, written particularly for officers leading a growing movement, noted that "The work must, of course, depend mainly upon the officers..."²⁷ Bramwell agreed with this, writing, "Officers ... they are the spinal column of the affair and their tone and spirit is its spinal marrow."²⁸

In a circular to senior commanders, William Booth spoke of the role of officers as akin to a priesthood: "Indeed, the fact is ever before us – like Priest, like People; like Captain, like Corps."²⁹ "More and more as I have wrestled with the [new] regulations this week," he wrote to Bramwell in 1903, "it has been borne in upon me that it is the Officer upon whom all depends. It has always been so. If Moses had not made a priesthood, there would have been no Jewish nation. It was the priesthood of the Levites which kept them *alive*, saved them from their inherent rottenness... and perpetuated the law which made them."³⁰

Such a statement suggests that Booth's own views were changing. Ervine comments that "This was a far different note from any that he had hitherto sounded. Priests had never previously been much esteemed by him who was more ready to admire prophets than priests... The Soldier-Prophet was about to leave his command to a Lawyer-Priest. A younger William Booth would have known that this was dangerous, but Booth was old and solitary and tired, and old men want priests more than they want warriors."³¹ Robertson attributes this change to Booth's anticipation of a possible leadership crisis during the "period of routinisation" by his Supplementary Deed of 1904 (which provided for the deposition of a General adjudged unfit for office and the election of a replacement by a High Council). "Further, he came to the conclusion that the priesthood of all believers, although already effectively dropped in practice, had to be attenuated as an ideal."³²

In an address to Staff Officers, reprinted after his death, William Booth said

The Salvation Army also claims possession of certain authority – authority received from God and man adequate for the work required from it, and equal to that of any other Christian organisation in existence, if not superior to that of many which pass under that name. I claim such authority for myself as an ambassador of Christ, and I claim it also on your behalf. I claim for the Army all the authority necessary for the ruling of its people, their admission to

²⁶ Robert Sandall, *History of The Salvation Army*. London, Nelson 1950. 2, p.126.

²⁷ *Orders and Regulations for The Salvation Army*, London, 1878, p.8.

²⁸ Letter of 24 February 1899, in Catherine Bramwell Booth, *op.cit.*, p.218.

²⁹ William Booth, *Letter to Commissioners and Territorial Commanders*. 1900, p.15.

³⁰ Harold Begbie, *Booth*. II, p.306.

³¹ St. John Ervine, *God's Soldier, General William Booth*. London, Heinemann, 1934. II, pp.777-8.

³² Roland Robertson, "The Salvation Army", in Bryan Wilson, *Patterns of Sectarianism*. London, Heinemann, 1967, p.80.

its ranks or their exclusion from it... When I am asked to state the grounds on which the Army claims authority over the consciences and conduct of men, I reply that we do these things not on the authority of man, or of any outside organisation of men, but by the authority of God Himself.³³

In his memoirs Bramwell Booth echoes similar sentiments.

In this, we humbly but firmly claim that we are in no way inferior, either to the saints who have gone before, or – though remaining separate from them, even as one branch in the vine is separate from another – to the saints of the present. We, no less than they, are called and chosen to sanctification of the Spirit and to the inheritance of eternal life. And our officers are, equally with them, ministers in the church of God, having received diversities of gifts, but the one Spirit – endowed by His grace, assured of His guidance, confirmed by His word, and commissioned by the Holy Ghost to represent Him to the whole world.³⁴

In the First World War Bramwell Booth forbade officers to volunteer for military duty, saying

It seems to me that the consecration of their lives to the things of Christ, which all our officers have made, is inconsistent with their voluntarily drawing the sword in earthly warfare. There can be no doubt that they are as truly ministers of Christ's gospel as were the apostles themselves, and as ministers of God they are covenanted to approve themselves in patience, in affliction... And so I say I cannot approve their taking the sword, or any other carnal weapon.³⁵

These examples, and many like them, would support the view that the Army and its leaders progressively tended to claim a clerical role and status for officers. So, we have seen that The Salvation Army, in attempting to maintain a sectarian equality of believers, resisted the idea that its officers were clergy like other clergy. At the same time, partly because of the autocratic temperament of its founder, it adopted a military, hierarchical structure which served to expedite the process of clericalisation.

The conditions of officers' service would constitute their professional milieu in a way that could not be true of non-officer, volunteer Salvationists. The mystique of the Call to officership, the spiritually intensive nature of officer-formation in training and the sessional group bonding with peers, the extent of personal commitment involved in the Covenant and Undertakings, the ranking system, the distinctive functions and roles of officers and the intensity of the all-absorbing work, together

³³ *The Officer*, September 1915, p.579.

³⁴ W. Bramwell Booth, *Echoes and Memories*. London, Hodder & Stoughton, [1925] 2nd edn. 1977, p.82.

³⁵ *The War Cry*, 19 September 1914, p.7. (Cited by Shaw Clifton, PhD thesis, *The Salvation Army's Actions and Attitudes in War Time 1889-1945*, Kings College, London 1989, p.215.)

with the sense of corporate identity and *esprit de corps*, gave officership a character which could be described as clerical compared with that of the rank and file.

This ambiguity over the status of officers arose in part from the Methodist theological roots, as we have noted, and in part from the fact that traditional ecclesiastical and canonical distinctions were of little interest or relevance. Salvationists were, as far as they were concerned, *sui generis*, needing no external ecclesiastical validation or referencing. Pragmatic decisions beget principles. The Founders set out to do just whatever appeared the most practical thing to do next. Rather than intentionally taking the historic pattern of the church as a model they fought against it as repugnant to their view of the ministerial role of Christians in general. For all that, they could not avoid bringing with them from their church background ways of thinking about how the church should be organised. The irony is that they ended up with a similar model of clergy and laity and an episcopal system of government under different names. It is difficult *in practice*, leaving aside ecclesiastical distinctions of legitimacy and apostolic provenance, to distinguish officership from the clerical status in any other church.

Transitions

Sociologists refer to the period of “routinisation”, during which initially radical sectarian movements gradually accommodate to the world around them, and “denominationalise”. While Robertson considered that The Salvation Army had resisted this process and therefore dubbed it an “established sect”,³⁶ in the longer view it may be seen that the Army in the western world has conformed to type in this respect.

Although it was Donald McGavran’s twentieth century phrase,³⁷ the phenomenon of “redemption and lift”, was remarked upon by John Wesley nearly two hundred years earlier.

The Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence they proportionately increase in pride, in the desire of the flesh, the desire of the eyes, and the pride of life. So although the form of religion remains, the spirit is swiftly vanishing away...³⁸

Salvationists, originally archetypal “working class”, have participated in the general rise in standards of living in western countries, with increased opportunity for education and diversified occupations. The children and grandchildren of those who had experienced the miracle of changing beer into furniture did not necessarily enjoy a vital conversion experience of their own or inherit the same evangelical imperative.

A concomitant of this development was a change in mindset from “mission to maintenance”; from a crusade to change the world to a preoccupation with the interests and needs of existing members. It is not without significance that the

³⁶ Roland Robertson, *op.cit.*, pp.49-105.

³⁷ Donald McGavran, *Understanding Church Growth*. Grand Rapids, Eerdmans, 1970, pp.262-275.

³⁸ Quoted by J.H. Plumb, *England in the Eighteenth Century*. Harmondsworth, Penguin, 1950, p.97.

international statistics for numbers of corps and officers in 2004 were little different from those at the death of Bramwell Booth in 1929.³⁹ (The recent growth in soldiership statistics derives from a new, third world, growth spurt, offset by steep decline in the European homelands.) A diminution of evangelical fervour was also matched by a decline in commitment to sectarian “perfectionism” of the kind represented by the Army’s Wesleyan holiness theology, and the beginnings of a more conscious pluralism of theological outlook.

These changes have also been reflected in a moderation of the Army’s opposition to “the world”: only an embargo on alcohol, tobacco and gambling survives where once wearing a feathers on ladies’ hats, make-up and jewellery, and attending dances, organised sports events or the cinema were equally reprehensible. The Army no longer provides an all-embracing social milieu for many Salvationists, and the movement no longer maintains what Bryan Wilson called “a totalitarian rather than a segmental hold” over its members.⁴⁰ Higher education is no longer regarded with suspicion.

At least in much of the “western world”, this process of routinisation occupied perhaps the first sixty years of the 20th century. As far as the theme of this essay is concerned, the end result of this was that the Army became another “mainline” denomination, in which the officers were regarded, and regarded themselves, as clergy, and the soldiers thought of themselves as laity. Despite a strong and continuing tradition of soldier involvement in “the work”, the officers became the professional religious class. Thomas O’Dea summarised the tendency thus:

there comes into existence a body of men for whom the clerical life offers not simply the “religious” satisfactions of the earlier charismatic period, but also prestige and respectability, power and influence... and satisfactions derived from the use of personal talents in teaching, leadership, etc. Moreover, the *maintenance* of the situation in which these rewards are forthcoming tends to become an element in the motivation of the group.⁴¹

Into the Second Century

Although we have observed a denominationalising tendency in the period reviewed above, the Army’s official rhetoric remained sectarian. The inevitable tectonic tension between these two continental plates moving in opposite directions began to surface as the movement entered its second century in the 1960’s. This again conformed to the usual pattern of such movements in their life-cycle, as indeed had happened with the early Church itself. A period of consolidation and reflection begins. The movement becomes more self-conscious, and begins to clarify and rationalise what it had been doing, as well as adjusting to the fact that it is now operating in a world strangely different from that in which it had taken shape. Roger Green, referring to various late 20th and early 21st century initiatives in Salvationist theological discussion, comments that “these are still tenuous efforts for a

³⁹ 1929: 15,163 corps and 25,427 officers. 2004: 15,339 officers and 25,716.

⁴⁰ Bryan Wilson (Ed.), *op.cit.*, p.24.

⁴¹ T.F. O’Dea, *The Sociology of Religion*. Englewood Cliffs NJ, Prentice-Hall, 1966, p.91.

denomination yet in its primacy. The Army is only now coming into an understanding of what it means to have a corporate theological life."⁴²

The Debate

As far as our theme is concerned the Army entered upon a period of internal debate, expressed for the first time in its history in articles and correspondence, at first in *The Officer* and later in such territorial publications as *The Salvationist* in the UK and *Word and Deed* in USA. We can trace the coming out into the open of the polarities, "lay", and "clerical", between the view that office is simply functional and the belief that office confers a status or character, inherited a century before from Church history through Methodism and inherent in the Army as a sociological and ecclesiastical phenomenon.

The debate took place in two phases. For the first twenty-five years – roughly from 1960 to 1985 – it concerned function and status. In the following twenty years, following the introduction of the "ordination" of officers, this terminology naturally shaped the arguments offered. At the risk of caricaturing the variety of views, we can sample here only a few of the contributions made to the debate.

As representative of the "functional" school we can take the unambiguous statement by Australian Commissioner Hubert Scotney:

The distinction made today between clergy and laity does not exist in the New Testament... The terms layman and laity (in the current usage of those words) are completely out of character in a Salvation Army context... It is foreign to the entire concept of Salvationism to imagine two levels of involvement. Any distinction between officers and soldiers is one of function rather than status.⁴³

Against that we can cite Colonel William Clark (IHQ), who claimed that by

a direct call from God into the ranks of Salvation Army officership, we have been given particular spiritual authority... Whatever our role ... happens to be for the time being... we are primarily spiritual leaders... Our spiritual authority lies not only or chiefly in what we do, but in what we are... Our calling is to be a certain kind of person and not ... to do a certain kind of job... The "ordained" ministry of the Church – to which body we belong by virtue of our calling, response, training and commissioning – is a distinctive ministry within the body of the whole people of God, different from that "general" ministry of the Church which is defined in the New Testament as "the priesthood of all believers".⁴⁴

In 1978 General Arnold Brown announced that the commissioning of officers would in future include use of the word "ordain". This innovation evidently passed largely unremarked until Captain Chick Yuill of Scotland drew attention to it in 1985.

⁴² Roger L. Green, "The Salvation Army and the Evangelical Tradition", *Word and Deed*, May, 2003, p.61.

⁴³ *The Officer*, July 1969, p.452.

⁴⁴ *ibid.*, July 1976, pp.289-90.

May I suggest that we need to re-emphasise the truth that there is no real distinction between officers and soldiers, that the difference is simply of function... If that little word 'ordain' has crept in because of a subconscious desire that other Christians should realise that we are as 'important' as the clergy of other denominations, ... in the end it matters not a jot where we stand in the estimation of any who would compile a league table of ecclesiastical importance.⁴⁵

Cadet Stephen Court of Canada took the same line:

There is no difference between the two functions [officer and soldier], there is no distinctive, and so there are no grounds to justify ordination by this argument. The emphasis on ordination and the professional nature of officership only serves to widen the artificial gap existing between officers and soldiers. Note I use the term "soldier" rather than the insidious term "laity".

He concluded by warning against "the gradual abdication of our characteristic birthright in 'favour' of a mainstream church identity."⁴⁶

Against those, we can quote for example the following vigorous support for ordination from a retired officer, Brigadier Bramwell Darbyshire:

In spite of all the stuff about the priesthood of all believers, ordained and commissioned officers are different from non-officer Salvationists. They are not cleverer, wiser, more loved of God than their fellows, but they are special, set apart for Jesus in a way that involves sacrifice and often great inconvenience to their families... No one is more grateful for the Army's dedicated lay staff than this old warrior; but let's get it right. They may be as much involved as officers, but there is for an officer a sacramental dimension and if we lose sight of this the Army is finished.⁴⁷

Others again used the term "ordained", but on their own terms, as implying only a "functional" role. Major Raymond Caddy of IHQ defended it in these terms:

...one of its meanings is closely tied to the idea of organisation which underlies all military structures... means to categorise, to place in a particular ranking... the specific ranking, then, has something to tell us about function. ...this is the classification of people as ministers of religion... to carry out certain roles. These duties are restricted to people of that rank, otherwise there is no point in separating them from the rest.

⁴⁵ *ibid.*, October 1985, pp.438-40.

⁴⁶ *ibid.*, May 1993, pp.214-5.

⁴⁷ *The Salvationist*, 18 April 1998.

He went on to distinguish two kinds of ordination in the Church, one of all Christians, and the other to the exercise of certain spiritual gifts (see Romans 12, 1st Corinthians 12),

vocations given so that the Church may be governed and served... Particular ministries are recognised and encouraged when the Army commissions or warrants its officers and local officers. However, every Salvationist is ordained to the greater vocation of Christian. There is no higher calling than this.⁴⁸

The debate widened to a general discussion of what roles and functions were appropriate to an officer. These tended to follow the culturally conditioned expectation of clergy in general. Officers were to lead, pastor, preach, teach and disciple, and equip the saints for ministry. Some saw the officer as being assisted in ministry by non-officers; others saw that the officer's role was to assist non-officers in *their* ministry. Some writers addressed officer conditions of service, such as appointability, as the distinctive mark of officership. A few called attention to officers' representative role, as head and focus of their community of faith. Some people, while rejecting any spurious status equivalent to priestly character for officership, felt that an entirely functional description could not justify a separate officer role. They therefore looked for an internal, Salvation Army validation, a combination of the officer's own personal sense of calling and the objective fact that Salvation Army officer ministry was an existing reality

to betaken into account. Major Cecil Waters urged a return to an unabashedly Salvationist argument from simple pragmatism.

We will go on looking for a definition of officership unless and until we recognise that officership exists firstly as a convenience by which we organise the Army and secondly as one function, among many, to which we feel "called of God. [It was] impossible to define a concept of officership which is plainly and clearly distinct from that of soldiership. [He concluded] (a) That it would seem that the Army needs full time workers... Most, but by no means all, these workers are officers. (b) That we believe we may be called to be such workers – and this call may refer to officership (rather than employee or envoy status). (c) That to be so called and so engaged is sufficient to sustain our work, our spirit and our identity. I believe we need look for nothing more special than this."⁴⁹

Official words

Ordination

⁴⁸ *ibid.*, 20 May 1989, p.5.

⁴⁹ *The Officer*, July 1992, p.317.

Of official statements on this matter the first was General Brown's introduction of "ordination" in commissioning. The Chief of Staff's 1978 letter to Territorial Commanders stated:

It is the General's wish that a slight modification should be made to the wording of the Dedication Service during the Commissioning of cadets, in order to emphasise the fact that Salvation Army officers are ordained ministers of Christ and of His Gospel.

After the cadets have made their Affirmation of Faith, the officer conducting the Commissioning should then say: "In accepting these pledges which you each have made, I commission you as officers of The Salvation Army and ordain you as ministers of His Gospel." In countries other than English-speaking, and where the word "ordained" has no exact equivalent, a translation should be used which will give the nearest possible meaning to the English-language expression.⁵⁰

That the decision did not command universal support might be suggested by the fact that it was reviewed in 1988 and 1892, and the rubric was eventually amended by General John Gowans. A 2002 Memo from Chief of Staff John Larsson instructed

The commissioning officer will say to each cadet in turn: "Cadet (name): Accepting your promises and recognising that God has called, ordained and empowered you to be a minister of Christ and of his gospel, I commission you an officer of The Salvation Army."⁵¹

The significant changes here would appear to be that (1) the cadets were to be commissioned individually rather than collectively, and (2) "ordination" was now seen as something already done by God rather than in this ceremony by a representative of the organisation.

Response to the Lima Document

In 1982 the World Council of Churches *Faith and Order Paper 111 on Baptism, Eucharist and Ministry* (Lima⁵²), was circulated amongst churches for comment. The Salvation Army's response was included in *Faith and Order Paper 137* of 1987, and also published by the Army itself as *One Faith, One Church*, in 1990. While the intention had been that churches would look for areas of agreement, the majority ended up by drawing lines around their own particular distinctives and the result pleased no-one. Catholics felt the document was Protestant in emphasis; Protestants felt "left out".

The Army identified with Lima where it could. Its main concern seems to have been to defend its non-sacramental stance, and even in its response on Ministry, it appeared somewhat preoccupied with the sacramental issue.

About the question of how Salvation Army ministry is perceived in relation to traditional Church belief about ordination, it appeared to be less sensitive and

⁵⁰ Letter of 30 May 1978 in IHQ Archives.

⁵¹ IHQ Archives.

⁵² Named for the city in which took place the final conference producing the document.

therefore, missed significant areas of difference. It was vague about the meaning of the language of ordination, which it had recently adopted, and confused the concept of indelible character of orders with the Army's own expectation that officers would commit to life-long ministry. The Army identified with the theology of the "radical reformation" but that it also sought to be included in the fold of "mainstream" ecclesiology by claiming that it was just like everyone else but with different terminology. Or in the case of "ordination", the same terminology.

It concluded that rather than "the highlighting of differences," the Army would prefer to see the churches demonstrating their existing unity in mission and evangelism. It believed that differences in faith and order in the church are issues only to theologians, of lesser concern to lay Christians and of no interest whatever to those outside the church.⁵³

Community in Mission

Their work on the Lima document evidently alerted the Salvation Army's leadership to its lack of a coherent ecclesiology and the difficulties inherent in maintaining a merely reactive mode. The book *Community in Mission, A Salvationist Ecclesiology* was commissioned from an American officer, Major Philip Needham, and published in 1987. Needham's basic premise is that "a Salvationist ecclesiology stands as a reminder to the Church that its mission in the world is primary, and that the life of the Church ought largely to be shaped by a basic commitment to mission."⁵⁴ His ecclesiology deals pre-eminently with the ministry of the Army as a whole, and only *inter alia* with that of the officer corps in particular.

Within the elaboration of this theme, Needham clearly confined the concept of "ordination" to a "functional" role within the movement – and claimed that its significance was best expressed in the word "commissioning", used of both officers and soldiers taking up specific tasks, while "ordination" was commonly used in connection with "ministries that require theological training, specialised skills, pastoral leadership and a full-time vocation..."⁵⁵

The work of the International Doctrine Council

The Doctrine Council, inaugurated in 1931, has been responsible for producing successive editions of the *Handbook of Doctrine*. None of the pre-1969 editions mentioned the doctrine of the Church, a concept without interest to the early Salvation Army, and even from 1969 this was discussed only under Trinitarian doctrine, as a Ministry of the Holy Spirit. No reference was made to a "separated ministry". The 1998 edition, *Salvation Story*, explains that "One very important change since the Eleven Articles were formulated and adopted is the evolution of the Movement from an agency for evangelism to a church, an evangelistic body of believers who worship, fellowship, minister and are in mission together."⁵⁶

⁵³ *Faith and Order Paper 137*, p.256.

⁵⁴ Philip Needham, *Community in Mission*, London, 1987, pp.4-5.

⁵⁵ Philip Needham, *ibid.*, p.65.

⁵⁶ *Salvation Story*, London, 1998, p.100.

With reference to Ministry, a paragraph explains that all Christians are “ministers or servants of the gospel... share in the priestly ministry... In that sense there is no separated ministry.” However the section goes on to say:

Within that common calling, some are called by Christ to be full-time office-holders within the Church. Their calling is affirmed by the gift of the Holy Spirit, the recognition of the Christian community and their commissioning – ordination – for service. Their function is to focus the mission and ministry of the whole Church so that its members are held faithful to their calling.

They serve their fellow ministers as visionaries who point the way to mission, as pastors who minister to the priests when they are hurt or overcome, as enablers who equip others for mission, as spiritual leaders.⁵⁷

Like *Community in Mission*, this does establish clearly the principle that the ministry of particular persons arises out of the ministry of the whole Christian community, and attempts to explain and justify how this happens in practice.

The Council’s most recent work is ***Servants Together***, arising from the 1995 International Council of Leaders’ recommendation that

The roles of officers and soldiers be defined and a theology of “the priesthood of all believers” be developed to encourage greater involvement in ministry (for example, spiritual leadership, leadership in general), worship, service and evangelism.⁵⁸

The book for the first time puts the Army’s ecclesiology in its historical context. It clearly establishes the principle that there is no distinction in status between soldiers and officers, although it then struggles to establish what is unique about the role of the officer. Significantly, and indicative of the Army’s growing pluralism, it does allow that a variety of opinion is held on the subject. As an official response to the debate of the previous forty years, *Servants Together* entrenches the Army’s traditional ambiguity about the nature of its “separated ministry”.

If we were to attempt to sum up the progression to be found through the sequence beginning with the introduction of ordination in 1978 and culminating in the publication of *Servants Together* in 2000, at the risk of over-simplification we might suggest that in the 1970’s the pendulum had swung as far as it could in the direction of a status for officers, and that the subsequent works show a move to correct an imbalance and restore a functional point of view – while retaining the movement’s traditional ambiguity about the question.

Officers who may not be officers

The ambiguity about the status of officers – whether they are clerical or lay – has further implications for Salvationists who have performed “officer” functions without being accorded full officer status. These include not only non-commissioned

⁵⁷ *ibid.*, p.108.

⁵⁸ *Servants Together*, London, 2002, p.127.

and warranted ranks and soldiers, but more surprisingly the women officers, particularly the married women, of the Army.

An officer by any other name...

In every army in the world, it is the non-commissioned officers, the NCOs, who see themselves as the real leaders of the army. The Salvation Army's unpaid, volunteer "local officers", originally the "elders" of the Christian Mission, evolved to become a paid, full-time parallel structure to officership. From 1893, some were appointed as "Envoys", equivalent to Methodist local preachers on a circuit, and from the 1930's these sometimes acted as Corps commanding officers. By the 1940's these voluntary workers were supplemented by full-time paid Envoys who held officer appointments in both corps and social work but without officer training or commission. Finally, by the 1960's some were warranted as "Auxiliary Captains", working under officer conditions but still without officer status, though some later went on to hold substantive rank. The phenomenon of people doing identical work but accorded differing status is fraught with inequities and runs counter to the principle that officership is simply functional.

Although we have referred to the trend for officers to become clergy and soldiers to think of themselves as laity, there has always been a counter-movement, a consistent tradition of soldier initiative and participation in the Army's work. There has always been some tension between the view that soldiers are "cannon-fodder", with lives co-extensive with Army programmes, and the belief that soldiers are the front line of evangelism in the world, engaged in *real* "full-time service", and to be resourced by officers rather than used. The former approach is always a danger in a clericalising context.

In the "Western world" Army, the second half of the twentieth century saw some attempt to accommodate to the more democratic temper of the times with some consultative machinery on both the local level, with Corps Councils, and territorial level, with a variety of "laymen's advisory" groups. It is interesting that General Clarence Wiseman, an initiator of the latter, had second thoughts on theological grounds – "to have segregated groupings is really in violation of the concept of the priesthood of all believers... thereafter Officers came officially on to the [Canadian] ACSAL."⁵⁹

Two weaknesses have dogged all such attempts at spreading the ownership of policy. Firstly, as Peter Price has observed of the Catholic Church: "The consultative structures of the Church are still only 'recommended' and 'advisory'. They do not necessarily facilitate Lay participation in real decision-making. Such participation as well as its authority are dependent on the individual Bishop or Parish Priest, and may be dismantled at will."⁶⁰ Secondly, the default, officer-centred position into which the organisation so readily lapses, attributing omnicompetence to commissioned rank, means that too often business decisions

⁵⁹ Minutes of the 1971 International Council of Leaders, p.54.

⁶⁰ 'Vatican II: End of a Clerical Church?(1)' in *Australian Ejournal of Theology*, http://dlibrary.acu.edu.au/research/theology/ejournal/aet_1Price.htm

are made by commercial amateurs, with a commensurate loss of credibility in the eyes of Salvation Army soldiers.

A growing late twentieth century trend has been the employment of soldiers in ministry roles – as youth workers, pastoral workers and corps leaders, as well as in social work and administrative roles. This has been particularly the case in western countries with declining officer strength and has provoked further debate about the respective roles and status of officers and soldiers. This has paralleled a similar controversy in the Roman Catholic and some other churches.⁶¹ The difference between the Church and The Salvation Army lies in the fact that the Army does not in theory reserve spiritual ministry and leadership roles for a sacerdotal class. The similarity lies in the fact that in practice, because of its hierarchical structure, the Army has tended to behave in the same way as the Church, and change in this area therefore occasions similar tensions.

A Monstrous Regiment of Women⁶²

If a question is whether Salvation Army officers are, or are not, clergy, the question may have even more point in the case of women officers, given that ordination of women was not generally accepted in the 19th century. Equality of the sexes has always been one of the Army's boasts. "In the Army," wrote Florence Booth, "we know no distinction, because of sex, which is calculated to limit either a woman's influence or her authority, or her opportunity to serve, by sacrifice, the Kingdom of God."⁶³

Over many years, Salvationists regarded the struggles of other denominations over this question with a certain smugness, not always justified, and on two grounds. The first was theological, in that Salvation Army commentators did not always understand the difference between involvement, even leadership, in ministry and a claim to Christian "priesthood". The second reason for some modesty on the question is that the Army's practice has not always matched its precepts. In fact, over much of its history the Army appeared to retreat from its early promise of gender equality. Single women officers were disadvantaged in comparison to their male peers; married women found their officership merged with and subordinated to that of their husbands.

The reason for this was probably simply male chauvinism and the increasing conservatism of a movement institutionalising and tending to be on the defensive. It might be suggested that this touches on our clericalising theme as well. Whatever the Army's rhetoric, the men thought of themselves as clergy, and in the world to which the Army was accommodating it was not yet trendy to think of the

⁶¹ See for example, Mary Ann Glendon, "The Hour of the Laity". *First Things*, 127, November 2002, pp.23-29, or John T. Pless, "Vocation: Where Liturgy and Ethics Meet". *Journal of Lutheran Ethics*, Vol.2 No.5, May 13th 2002.

⁶² I cannot claim this seriously inappropriate pun on John Knox as my own; Lt. Colonel Bernard Watson has anticipated me, for a chapter heading in his centenary history of the Army. (*A Hundred Years War*, London, Hodder & Stoughton 1964, p.28.)

⁶³ *The Officer*, August 1914, pp.509-10. (Florence was wife of Bramwell Booth.)

women as clergy as well. While the stand taken by the Booths was ground-breaking in the nineteenth century, they found it difficult to apply the principle of gender equality across the board, quite naturally because they were prisoners of their own times and assumptions. Theological principles are not easily imposed on resistant cultural norms. Andrew Mark Eason's *Women in God's Army* explores and analyses

the cultural and theological foundations upon which the organisation was established. Reflecting views that were similar to those of their male counterparts, most Army women espoused beliefs and accepted roles that were incompatible with a principle of sexual equality. A female officer's moral and spiritual functions in the home, combined with her other domestic tasks, either called into question or placed constraints upon her public ministry... Within the public realm, a married or single female officer was usually confined to responsibilities consistent with the notion of sexual difference. She was encouraged to possess a femininity defined in terms of self-sacrifice, weakness, dependency and emotion. This construction of womanhood allowed women to challenge sinners publicly from the platform or engage in social work, but their overall ministry remained a modest one... Her ideal role was one of service and submission rather than leadership and authority.⁶⁴

The Salvation Army, having in some senses pioneered equality, evidently lost its momentum fairly early in its history, while continuing to believe its own rhetoric. It has only recently begun to address the issues again, firstly as a result of the work of a commission established by General Eva Burrows and its recommendations as implemented by General Paul Rader in the 1990's, and secondly as an outcome of the International Commission on Officership, under General John Gowans.

The International Commission on Officership

General Paul Rader set up an International Commission on Officership, on the recommendation of the 1998 International Conference of Leaders held in Melbourne. Its purpose was "to review all aspects of the concept of officership in the light of the contemporary situation and its challenges, with a view to introducing a greater measure of flexibility" into officer service.⁶⁵

Most of the recommendations deal with "officer conditions". To that extent the commission was a response to the ways in which the original expectations of both the officers and the Army as a whole have drifted out of synch with the changing times and world-view of newer generations. However, the findings of this commission and ensuing changes also bear upon the matters at the heart of this paper – the character of officership, and the question of whether officership is perceived as a functional role or a clerical status.

⁶⁴ Andrew Mark Eason, *Women in God's Army*. Waterloo, Ontario, Wilfred Laurier University Press, 2003, p.152.

⁶⁵ Norman Howe, "The International Commission on Officership, A Report", *The Officer*, August 1999, p.19.

Of the matters traced in this paper, some recommendations had to do with the role of women and the equality of their status with that of men officers in the matter of allowances, women's appointments and the need for gender balance on Boards and Councils. These largely affirmed, furthered and encouraged reforms already in train. Only with local, territorial exploration, and will to progress, will changes be made.

Secondly, some recommendations bore directly on the status-function dichotomy we have observed through the Army's (and the Church's) history. Under this heading we could place those referring to Covenant and Undertakings, open-ended or short-term commissions, diverse models of spiritual leadership and tent-making ministry.

Concerning the status of officership there was an inherent tension between two of the Commission's terms of Reference: to strengthen the ideal of life-time service and to explore the possibilities of short-term service. The first would shore up the "clerical" assumptions behind officership; the second would permit a greater degree of flexibility based on an "all-lay" ethos. General Gowans opted for the former, perpetuating the two-tier model, both tiers performing the same ministry roles but only one with the status of officership, with Lieutenant becoming a warranted rank to replace those of Envoy and Auxiliary Captain. Gowans was unable to commit the Army to a solely "functional" model, and the movement continues to try to have it both ways.

The Commission was not set up to address the issue of clericalisation, so it is not surprising that it did not resolve the tensions between The Salvation Army's theology and its ecclesiology apparent throughout its history. It was intended to suggest solutions to practical, organisational problems arising from the tensions between an institutional structure, its evolving constituents and its ever changing milieu. In particular, it sought to modify those service conditions which were bringing pressure to bear on officers and making it harder to recruit and retain officers in some territories. However, those conditions and tensions are to some extent the result of and inseparable from the process we have described as clericalisation. Pragmatic rejigging of regulations without recognising and adequately taking into account the underlying sociological and ecclesiological processes involved, is dealing with symptoms without addressing causes. Such measures may meet the need of the hour, or of a decade or two, but do not go far enough to help regroup the Army for the battles of the coming century.

Conclusions

The Salvation Army had three options regarding clerical status:

1. There *are* priests/clerics/people in orders in the Church, with a status distinct from that of the laity, but we *do not* have them in The Salvation Army.

This would mean The Salvation Army's acceptance of an "all lay" status for its soldiers and officers and a second class clergy status for its officers, acknowledging itself to be something like an order or an *ecclesiola in ecclesia* rather than a "church"

or “denomination”. For Booth it was not enough that his officers should be regarded as Deacons and Deaconesses, members of an inferior order.

2. There *are* priests/clerics/people in orders in the Church, and we *do* have them as officers in The Salvation Army.

The adoption of “ordination” by Arnold Brown, and the claim that the Army’s commissioning had always been equivalent to ordination, amounted to this position. This seemed to be an attempt to endorse officially what Salvationists had come to accept in practice over many years, without being very clear about what was meant by it. The confusion that has grown up on this issue within The Salvation Army is, as has been suggested, partly a result of ambiguity about church order inherited from Methodism, and partly from a desire to be accepted by other Christian denominations as one of them.

3. There are *no* priests/clerics/orders in the Church, and The Salvation Army does *not* aspire to any. All Christians are “lay”, in the sense that all belong to the people of God, without distinction of status.

Booth in fact made it clear on more than one occasion that this was his theoretical position; his theology required it. However, the Army’s ecclesiology was shaped instead by Booth’s autocratic temperament, the need for organisation, the twin demons of militarism and bureaucracy, the susceptibility of human nature to pride and ambition, along with historically conditioned expectations. All these meant that the leadership function, as always, appropriated to itself a dominant role and assumed a regular status. The difficulty lies in the tension between the Salvation Army’s hierarchical institutional structure and the “Priesthood of all Believers” ethos inherited from its radical Protestant antecedents. In a word, The Salvation Army has “clericalised”.

I suggest that the tendency to clericalisation has had two related adverse effects on the Church, and, on The Salvation Army.

- Firstly, clericalism fosters a spirit incompatible with the “servanthood” Jesus taught and modelled; it is inimical to the kind of community Jesus appeared to call together.
- Secondly, clericalisation by concentrating power and influence in the hands of a minority, disempowers the great majority of members of the Church. It can therefore diminish the Church’s effectiveness in its mission of evangelising and serving the world. It might be possible in fact to argue that the effectiveness of function is in inverse proportion to status claimed.⁶⁶

How might the effect of clericalisation be moderated? We might

⁶⁶ This analysis refers particularly to the Army in the post-Christendom, post-modern, western world. The present growth spurt in the developing world may relate to the fact that less individualistic societies, with a generally stronger culture of belonging and a traditional respect for authority, still relate more easily to the hierarchical, military structure of the Army.

consider this question under three headings, concerning firstly the vocation of the officer as an individual, secondly the role of the officer, and thirdly the relationship of the officer to the organisation.

1. The Officer's Vocation

Over the years the Reformation concept of all believers having a calling has been narrowed to a clerical focus, into which the Army has bought. A newer generation is less willing to accept this. To maintain officer recruitment the Army therefore has a choice of what in the Catholic Church is called the "restorationist agenda", attempting to set the clock back, and emphasising the status of officership, or the alternative is to give full value to the vocation of officership as one ministry option without, by implication, devaluing other callings.

2. The Officer's Roles in the Organisation

The debate referred to already and the book, *Servants Together* show that a variety of attempts to define the officer role over against that of soldiers all came to grief over the basic presupposition, derived from our rejection of any hint of sacerdotalism, that there was nothing done by an officer that could not be done by a soldier. It is necessary to fall back on Cecil Waters' dictum that officership is simply the way in which we choose to organise the Army; it has no sacred dimension in itself. It is about leadership.

Given the military metaphor on which the Army is structured, and the necessity of leadership in any human endeavour, it is necessary to ask how we can ensure leadership without the abuse of power to which a hierarchical system is especially vulnerable. Without structural safeguards, all talk of "servant leadership" too easily becomes an instrument of spiritual abuse; systemic privilege and power must be circumscribed. It is true, however, that servant-leader behaviour flows only from servant-leader attitudes, and attitudes are notoriously unamenable to legislation. They have to be caught as well as taught, by the example of what Paul called "working together", by way of contrast with "ruling over".⁶⁷ Both structural and attitudinal change is required for this to happen.

3. The Officer's Covenant and Undertakings

The Undertakings signed by the officer commit the individual to a number of conditions intended to ensure his or her full availability to the service, equivalent for example to celibacy for the Catholic priesthood. I would argue that the conditions of officer service have helped create status, in so far as they have set officers apart from other Salvationists. We have seen that this was deliberately fostered, along with all the other devices used to create morale and *esprit de corps*. In my view this has now become counterproductive, in that these conditions no longer serve that purpose for people who are already officers and make more difficult the recruitment of their replacements.

The other significance of the Undertakings is that with the officer's explicit renunciation of any legal claim to remuneration or other benefits of employed status, they are the cornerstone of the Army's sharing the "employed by God" status enjoyed by the clergy of most churches. We have seen that this has until now served to safeguard the Army against legal action by its officers. However, it is an anachronism

⁶⁷ 2 Corinthians 1:24

left over from the Theodosian polity of Christendom, and coming under increasing pressure in secular societies.

Rather than trying to hang on to a *soi disant* clerical status which is irrelevant to the needs of the modern world, we could accept that officers are employees, their covenant no different from that of soldiers in the Army's service. At the same time, we could accord officer rank to anyone in a leadership roles normally exercised by an officer. This rationalisation would end the two-tier structure whereby some officers are more equal than others and the anomaly whereby a "mere" soldier can be the leader and focal representative of the Army in a whole community. Rank and status would lose their pseudo-theological rationale.

Leadership is indispensable to the effectiveness of a movement. It is not suggested that structure be abolished; the nature of human affairs is that structures will happen anyway, and their having some continuity, accountability and legitimacy may be necessary to help mitigate the effect of unrestrained personal power. As O'Dea says, "charismatic authority is inherently unstable and... its transformation into institutionalised leadership is necessary for the survival of the group."⁶⁸ But if institutionalisation is inevitable, the prophetic critique, the Reformation's *ecclesia semper reformanda*, is equally necessary. This section of the Conclusion has attempted to propose some small changes in how the vocation of officership is viewed, in how the role of officership is expressed and in the conditions of officer-service, all with a view to moderating the clericalist tendency. Such comparatively minor modifications to Salvationist culture, some structural, some attitudinal, might at least contribute to the process of re-founding, necessary to the future of The Salvation Army.

However, these suggested changes do not amount to any more than "tinkering", while it may be that the challenges facing the Church today are of the same order as the implications of global warming for the environment.

Postlogue

The range of ways in which The Salvation Army in the West is attempting to come to terms with post-modern society could be compared with various contemporary trends in motor car design. At one end of the spectrum there are those manufacturers fashionably "retro" in style, deliberately evoking the design cues of long-past glory days as a market ploy for the present but technologically thoroughly advanced – the recent S-type Jaguar, harking back to the classic Mark II of the 1960's would be a prime example. At the other end of the spectrum is the handful of curious "green" hybrid petrol-electric or hydrogen-powered vehicles, showing that manufacturers are trying to plan ahead for the day the oil runs out. And in between, the majority of the industry continues to make incremental model changes from year to year as fashion dictates in the hope of improving their market share.

Likewise, in the Salvation Army, there are the "retros" who seek to reawaken the radical passion of the 1880's – witness an "Army-barmy" website, a "War College" in Vancouver, an on-line *Journal of Aggressive Christianity*, a fashion for "Roots"

⁶⁸ Thomas O'Dea, *The Sociology of Religion*. p.49

conventions, a growing network of “614” communities. Such activists have been described as “neo-primitive salvationists”⁶⁹

At the other end of the spectrum there is the secret army of those who have gone AWOL, of those who would prefer to disavow the whole military metaphor as inimical to the spirit of the age, for whom every convention is up for grabs and every received truth open to re-negotiation; who believe that the “oil is running out” for the institutional church. They are of that great company from every denomination who have taken their faith with them when they have left the church.⁷⁰ Many are “church-burnt” and are unlikely to return to the ranks under existing conditions. They nevertheless represent enormous potential for some future form of the Church, because they are attempting to work out in practice what it means to be Christian in a secular society without any of the traditional supports or conventions, or are in some cases involved in new, experimental forms of Christian community or ‘emergent church’. Behind the lines is always a dangerous place to do the fighting, and casualties are likely to be high.

And in between, the majority of Salvation Army units try to maintain market share, sometimes by soldiering on and trying to hold the line against change, and sometimes by borrowing whatever seems to be working somewhere else – usually from some fashionable US megachurch, or trying to implement the current gospel of “church growth” or “natural church growth” – or attempting to become a generic “community church”.⁷¹ Despite huge effort and some outstanding successes, they tend in the main to be either just holding their ground or are retreating. The casualties are high here too.

The kind of leadership or officership required by each of these models is likely to differ markedly. For the third of these models the present conception of officership could continue to do duty, still with its tension and ambiguity on the question of status and function. However, retaining such a theological hybrid may continue to give rise to the same kinds of inconsistency and inequity we have observed in the past, and limit the ability of the Army to harness fully the resources of its non-officer personnel. The neo-primitive Salvationists, on the other hand, might just possibly stake out the original conception of a “lay” Salvation Army and, for the time being at least, resist the process of clericalisation. Status is of less significance in the trenches than on the parade ground. The “Underground Army” is unlikely to have officers of any kind, and be less interested in questions of accountability or apostolicity.

In these days of exponential change, when a cultural generation in the West is reckoned at less than seven years, it would be foolish to assume that the present fragmentation and individualism experienced in western life, including religious life, will not swing back towards a desperate search for certainty and authority, for which a restorationist theology, or perhaps neo-primitive Salvationism, might be tailor-

⁶⁹ Shaw Clifton, “What on Earth is Neo-Primitive Salvationism?” The Coutts Memorial Lecture given at the Salvation Army College of Further Education, Sydney NSW, July 2003.

⁷⁰ See Alan Jamieson, *A Churchless Faith*. Wellington, Garside, 2000; Alan Jamieson, *Called Again: In and Beyond the Deserts of Faith*, Wellington, Garside, 2004; or such websites as <http://www.dechurched.com/>.

⁷¹ See for example, John Larsson, *How Your Corps Can Grow*, London 1988, or Tim Beadle and Joel Matthews, *Let the Son Shine Out: Let God’s Church Find its Place in Your Community*. Toronto ONT, 2000.

made. But there is also the possibility that only the underground church will survive the coming storm.

If we recall that almost every revival of Christian religion in the past has involved a reaction against priestly presumption and a renewal of lay power and activity, it may be that the Salvation Army's best hope is to rediscover this aspect of its original genius. This is the age of irregulars, not of parade grounds or set piece battles. Like William Booth, one hundred and forty years ago, it would be necessary for The Salvation Army to admit that it did not know where it was going, but that would not matter. The institutional Church always seems to be bound by the answers to the previous age's questions. It might be better, David Pawson's words, to "find out what the Holy Spirit is doing and join in."⁷²

⁷² David Pawson, freelance British house-church leader, speaking in Queenstown, NZ, 9 January 1986.

When God Has Plans

by Eric Himes

The most important moments in life are often those that are unscripted, unplanned or unexpected. This is not a new or overly profound thought but one I have come to trust as I progress in my Christ journey. Last summer I was asked to lead a Summer Mission Team to Germany and Lithuania. I eagerly agreed knowing that the summer would require flexibility, creativity and a humble heart. Entering a foreign culture is exciting; new experiences are found at every turn. One such turn brought my team to the city of Bielefeld, Germany where we befriended Captain Michael Geymeier.

Michael was truly a Spirit-led man, who rarely followed a schedule, and lived in the spontaneity of God's will. This way of thinking was a strange adjustment from my team's task oriented mindset. Michael often calmed us by saying, "Langsam, langsam" which meant "Slowly, slowly" as we impatiently wanted to move on to the next project. Early one morning Michael took us to a castle that overlooked the city. We climbed slick, steep, cobblestoned streets to visit Bielefeld's most prominent landmark and beheld a sweeping view: The morning fog was still cast over the markets, universities and ancient architecture below, blurring the lush green forest that surrounded the city. "This is where we pray," Michael said in broken English, "we are praying for Bielefeld to know Jesus." Michael was referring to a group of local pastors who reached beyond their denominations and gathered to pray together each week.

Many things are lost in translation when shifting between languages and that's why Captain Michael rarely spoke. When he did speak he simply said things like, "Now we go to home of old people" or "We play the music in the Market" or "You do the pantomime." As we were about to leave the castle Michael surprised us with, "Now we go to Bible study and see Germans and Russians." Not knowing exactly what he meant, we quickly left the castle and traveled to meet the pastors of Bielefeld, who were having their weekly Bible study together at the Corps. On the way, Michael explained that there was a large group of Russian evangelists who led tent meetings in the city for the last few weeks. As they prepared to return home their van broke down, costly and time consuming repairs were required to fix the damage. Because of this unwelcome circumstance they would be attending the same Bible study we were traveling towards.

Though few physical reminders of the Second World War remain, the consequences of that time are ever-present. German flags are scarce; in fact patriotism is all but dead and is treated with distrust. One man I befriended at a Salvation Army hostel, named Hans, took it upon himself to stand in the public square each day, shouting and wearing a sign that read in big bold letters, "ISRAEL, I AM SORRY." His great grandfather was a Nazi and the guilt of his lineage had so warped him that he could no longer function in society. People like Hans will never find peace, even though they are generations removed from past atrocities and shame, without first finding reconciliation.

When we arrived at the Bible Study, Michael asked me to lead the group in worship. With little preparation I frantically chose a few choruses while greeting the pastors who were beginning to arrive. Though feeling nervous and unfocused I took note of the diversity in the room: I watched as energetic, tattooed youth pastors greeted wise, time-honored senior pastors. I saw a fellowship of Believers. As they settled in the upper room of the Corps, I began to sing and play guitar. So often I have been guilty of worshiping God without actually expecting to encounter Him; this was no exception. Immediately, however, I felt the Holy Spirit move and fill the wood and glass of the Corps' cramped oblong room. (Though I am unable to fully describe the physical presence of the Holy Spirit I would say that it feels much like a small ocean funneling through your veins.) After the praise and worship ended I wept as I heard—not music—but prayer in German, English and Russian.

Hours passed and as testimony, prayer and bible study spontaneously erupted before us I became firmly convinced that true reconciliation is not possible through politics, economics, or war but only through Jesus Christ. We joined hands and prayed a united benediction as we said the Lord's Prayer, each in our native tongue. The meeting concluded with an "AMEN!" and Tea and cookies. Amazed at what had just happened I was struck by God's sovereignty. He had brought Americans far away from their homes, had delayed a group of Russian evangelists and had prepared a group of faithful Germans. As our friends dispersed, we were left with Captain Michael who looked at us warmly and smiled, "We have our little schedules but God has plans."

Exegeting a Community

by Major Doug Burr

To understand what is going on in any community, one must begin a procedure of looking critically at that community. Too often the church comes into a neighborhood deciding what is best for them and then embarking on a project to fix things. This is usually done with very little study or deep understanding of what factors have made the community what it is. We often come to the conclusion that we have all the answers, without even looking for specific problems!

Herein is a process that can be used in any community to understand what is really going on and open our eyes to see the true picture.

A. Study the Present

To some extent, this is what any church or social change group does as it enters a community. However, I believe this is a more important step than just going through the neighborhood with a survey sheet, developed with a conclusion already in mind or with the purpose of proving your particular ministry is necessary. There is much more to it than that. Here are two things to consider:

1. Observation

Observation entails getting an accurate image of what the community currently is. While many ways are available to observe what is going on in a community, these three important components must be included.

a. **Walk Around.** This is a good place to start. Get a map, get familiar with it, then spend time (lots of it!) walking around your community. One cannot get to know a community from a distance or even driving through it. We must get our information first-hand and in person. An authenticity comes with actually being there that we cannot glean from any other source. Take notice of anything that catches your attention and take notes.

b. **Look for Opposites.** Look for things happening that are opposites of Godly characteristics and desires. If Satan is in control, one of the things he does is direct a community (or person, for that matter) away from God's purpose and desires for that community to the opposite. Often it is obvious, when we are looking for it. For instance, if we find much brokenness and hurt in a community, perhaps God's design is for it to be a place of healing.

This is based on the concept that God has a redemptive gift(s) for every city. Like spiritual gifts for individuals, redemptive gifts reveal God's plan and purpose for a city. [1] Knowing God's specific design for a city is important in directing our prayers to be in line with God's will and eventually accomplishing his purposes.

c. Prayer-walk. While some praying can be done when walking around, I recommend prayer-walking be done as a separate step. Prayer-walking is defined as "praying on site, with insight" [2] and we need to have good information about the area before we begin to pray seriously. Prayer-walking allows God to speak to us about specifics relating to places or people and can even develop into a vital evangelistic effort.

Still, these things alone are not enough to fully learn what is going on in a community. Once we familiarize ourselves with the physical area, we then need to dig deeper in other ways.

2. Research

This step is where we put some of our walking experience to work combining it with what we can get from other resources and people.

a. Talk to People. You're not the only one who has learned something about your community. Talk to others about their insights. Glean from their experience and knowledge. Include people who have any kind of connection with your community. The more varied the people we talk with, the wider the useful information we will gather. One should keep a notebook of contacts and conversations.

b. Listen. While talking with people, really listen to what they have to say. Keep your "ear to the ground" and pick up as much information as possible from as many sources as can be found. We may deem much of what we hear gossip or useless, but we can weed it out later.

c. Read Current Area Papers and Publications. Finally, get your hands on all the community newsletters, social action group publications, political brochures and newspapers available. These are loaded with a wide variety of information that will possibly prove invaluable to your research.

Now that we've armed ourselves with all the current information we can possibly find relating to the community, it's time to begin looking at what has gone on before.

B. Study the History

Since we will probably need to address corporate sin and corporate sin develops in the past, we must look back to discover the things that have happened that caused the current situation of our community. There are at least three ways to do this.

1. Formal, Written History

Go to the library. Look over the selection of books about the history of your community. I am sure there will be many. Perhaps you can find a local historical society that can provide help also. As you read, remember that history is always colored by the author and his purpose for writing. Therefore you may need to read between the lines. I find it rare that you will find references to instances of social injustice or mistreatment of immigrants. Of course, you will find the large events that

made the headlines, but smaller incidents were usually kept quiet. These things will be harder to find and yet they can be the very things that should be addressed.

2. Informal, Oral History

Now we move back to talking with people. Look for people who have been around for a long time. The elderly often have many great stories and are only too willing to share them with anyone! What a great way to incorporate friendly visitation with their need to share the past. Let them know how beneficial their input will be for your project.

Their information will be invaluable. They will remember the things that didn't get printed in the books and papers. Their stories will often fill the gaps that developed in your historical reading.

3. Revelation by the Holy Spirit

With all your research, you will still not be able to find everything. Quite possibly you will not even be able to find the very things which need addressing the most. The advantage of the Christian, is that you have the resource of the Holy Spirit to guide and direct you to very specific information that you cannot conceivably find anywhere else.

Spend time in prayer alone and in groups asking God to show you what He wants you to know. Always taking the time to listen carefully for His leading. Look for confirmation from others so that you don't end up chasing your own imaginations.

In one community, we received much special information from the Holy Spirit. In interdenominational prayer groups we placed these findings before the group for discernment before we acted on them. Nevertheless, always wait for God's timing and leading before stepping out in any action.

C. Spiritual Mapping

You have already begun collecting data and information about what is (and has been) physically happening in your community. This should continue, but on a different front-- the spiritual dimension.

What is Spiritual Mapping? George Otis, Jr. defines spiritual mapping this way:

"The discipline of diagnosing the obstacles to revival in a given community. Through fervent prayer and diligent research, practitioners are able to measure the landscape of the spiritual dimension and discern moral gateways between it and the material world." [3]

Since this just an overview on spiritual mapping, I will keep this section brief. I have listed some reference books in the bibliography which will give further information if and when God sends you in this direction.

1. Discerning What God is Doing

The assumption in spiritual mapping, is that we "go around looking for the evil the devil is doing" in a community. While this is partially true, the first step is to "go around looking for the good God is doing" in a community. All spiritual warfare must begin with God's design and plan.

Unfortunately, many churches in any given community are woefully unaware of what God is doing outside their own doors and inward-looking self-interests. While God's work in any particular church is important, it is only a small piece of His work in the greater community. There needs to be a connection to the larger body of Christ in a community. God's plan is bigger than any single church. His plan always includes His entire body. This problem has grown so large in the church today that it usually develops into a generational sin of the church against the community.

The solution takes the form of united meetings of various kind. Prayer meetings, praise meetings, worship meetings, dinner meetings-- any way to get the larger body of Christ to share in the greater picture. In these ways, individual churches can stop "navel-gazing" and focus on God's greater plan. Focusing on the forest instead of the trees makes for a totally different kind of picture.

Connectivity and unity in the church bring about the reality of God's purpose and plan for a community. Christians begin to truly discern what good God is doing in a community.

But, whether we like it or not, the other half of this process, is in fact:

2. Discerning What Satan is Doing

Spiritual mapping (or spiritual warfare, for that matter) is not about glorifying the devil's work. Ignoring Satan is usually just what he wants! The Scriptures tell us to be wise and discerning of the enemy's tactics against us. How can we fight in any battle if we are unaware of what the enemy is doing or planning?

Looking at information already gathered, you can begin putting together the puzzle of the devil's work in your community. You will find that current situations are direct results of past activities and events. You will also find that Satan works hard to direct the entire area to the very opposite of what God wants. Evil does not just happen. The master of evil has planned and orchestrated much of it. He has lots of patience and is willing to wait long periods (even over generations) to see his desires accomplished.

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Footnotes

[1] For further information on redemptive gifts, read: C. Peter Wagner, *Breaking Strongholds in Your City*, (Ventura, CA: Regal Books, 1993), p. 56.

[2] Steve Hawthorne and Graham Kendrick, *Prayer-walking: Praying on Site with Insight*, (Orlando, FL: Creation House, 1993).

[3] George Otis, Jr., *Informed Intercession*, (Ventura, CA: Renew Books, 1999), p. 256.

Community and Communication

by Commissioner Wesley Harris

MODERN means of communication are becoming ever more remarkable. At one time many people would have had little contact with folk outside their village or district. Now hundreds of folk seek to communicate with us every day by means of radio or television.

Mobile phones are ubiquitous. Faxes and e mails are part of every-day life. It is not unknown for colleagues in adjacent offices to communicate principally by electronic means which may be useful in order to keep a record of information but hardly as a substitute for personal contact.

The Reader's Digest reported that a trimaran had capsized in the Atlantic Ocean. The crew of a British man and two Americans managed to send out a radio call for help which was picked up by a Russian navigation satellite 620 miles out in space and relayed to an Air Force base in Illinois. A computerised print-out indicated the position of the stranded sailors to within 10 nautical miles and a rescue was soon mounted.

That is a dramatic illustration of the untold value of the technology now available but most people could cite every-day instances of marvels of modern communication in their own experience.

But is access to other people increasing a sense of community? In some ways it is. The fact that I can lift my phone in Australia and talk to my daughter driving her car in the United Kingdom is a big plus as far as I am concerned!

But in an age when the miracles of communication are astounding many still long for more community. With the remote control 'clicker' we can be in touch with events historic or forgettable on the other side of the world. Marvellous! But if our heart is breaking we may long for more than a T-V tube. We may need the presence and empathy of a good friend or the warm embrace of a family member.

Despite the advances of science there are signs of a breakdown of community. When population was less mobile the extended family unit provided immense support. So the troubled teen-ager could always go and 'get it off his chest' to Uncle George in the next street. There may not have been much 'professional counselling' but there was solid human support which was often all that was needed.

Ageism is another factor which can lead to loss of community. Even in churches there can be polarization and a kind of apartheid based upon age. That is sad because different age-groups need each other more than they may realise. Then there is the widening gap between rich and poor in many countries. That can lead to the politics of envy and a lack of concern for those less fortunate.

Racism is a sad factor of life in some places but when there is an openness to people from different backgrounds there can be immense enrichment for all concerned.

No race or nation has a monopoly of wisdom or insight. All the colours of the rainbow are constituents of the light which is badly needed in the world of today.

Technical advances in communication are remarkable but it is even more important to build community. That may take sustained effort and cost us some of our prejudices but in the end life may depend upon it. Technical wizardry without common humanity may not get us far after all.

the SALVATION army: World War for Souls!

by Jason Pope

William Booth, founder and General of The Salvation Army from 1878 to 1912, claimed that The Salvation Army is made up of “a people who know what they want and are determined to have it (1893, 103). He wrote this in 1893. By the time of World War I, some twenty-one years later, many of the other churches that formed the world council of churches, had become quite unsure of what they wanted. The sight of Christian men killing one another on a battlefield had discouraged them from believing that personal salvation would ever redeem this lost world. They turned to what has been called the social gospel.

Writing about this “new theology”, Adjutant Arthur Reynolds claimed The Salvation Army had not turned to this “new theology” but had, according to the title of his article been, “Faithful to the Old Truths.” Reynolds claimed the world was unsettled by the social gospel, atonement was seldom a sermon topic and miracles were dismissed. Though unrefined, his thoughts were clearly communicated, when he said, “the doctrine of everlasting punishment was pooh-poohed.” Then he spoke of General William Booth’s voice during the midst of this turmoil. “The General spoke of heaven for the righteous and hell for the wicked! He boldly declared his belief in salvation from the guilt and power of sin through the atoning blood of Christ, and affirmed that the vilest could be saved (1915).” It was this belief in the salvation of souls, which not only sustained the army’s evangelical fervor throughout this test of theology, but also blossomed into a world vision, or spiritual world war in Salvationist terms, that was more energized by the competition of a physical world war, than destroyed.

Where did this single-mindedness come from? Did other Salvationists have the same evangelistic fervor as the General? In a book entitled, “The Seven Spirits: or What I Teach My Officers” William Booth encourages officers to learn from other warriors both inside and outside the Salvation Army who were effective in winning souls to Christ. He goes on to relate this advice to his own life and to say unashamedly that from his youth he sought out and studied men who had a reputation for winning souls (reprinted 1985). In an article in 1893 entitled, “A Small Revolution: An Episode in My History” Booth writes about one such encounter with a man who had this type of reputation. He was still a Methodist preacher at the time. He was working in a pastorate and was thoroughly enjoyed by his congregation. Still, something seemed to be missing in his ministry. He heard that an evangelist was coming to town, which he knew to have a great reputation for winning souls. He determined within himself to study the evangelist’s every move. He watched the way the evangelist walked in the room. He watched how the evangelist drank his water. He wanted to know the secret of the evangelist’s power. By the end of the night Booth had found what he was looking for. The evangelist knew what he wanted and was determined to have it. The desire—souls! The young Booth went back to his room that night and prayed relentlessly for a single-hearted desire for souls. This was granted and his ministry was revolutionized (1893, 65-69).

Albert Orsborn, who would become General of The Salvation Army in 1946, was just beginning his days in the Army at the beginning of the twentieth century. His father, who had been an officer, warned him before he went in to officership that he would struggle to keep his evangelical fervor and be a part of the army since the army demands so much more out of officers socially (1958, 1980, 31). However, by 1913, Albert was an Adjutant and the winner of a contest for the officer magazine. The subject of the contest was “The Cultivation of Passion for Souls.” In his article Adjutant Orsborn seems to show that his father’s warning stayed clearly with him, he states plainly, “Oh to be a failure! Oh, to miss the very thing that had called me from my desk. To be an Army officer—but not a soul winner (1913)!” Adjutant Orsborn was not the only Salvationist to think of soul winning as success. The 1925 yearbook states that without the atoning power of Christ there is no success as far as The Salvation Army is concerned (The Salvation Army Year Book 1925, 13). Much in the same way William Booth had sought for the gift of a soul winner’s heart, Albert Orsborn did as well. He described this experience thus:

I felt the thrill of the Spirit of fire, fire! Fire in my bones. Fire in my flesh. Fire, in my raptured vision of the fountain filled with blood. Fire burning my shame into a broken heart, consecrated for service! Fire, burning in anger against sin and in pity for the sinner. Mind on fire; heart on fire; ambition on fire; This was a gift indeed! Yes, it was the road of the disciplinary obedience, culminating in the great vision of a personal and a universal atonement, that gave me a passion for souls. (1913)

In the same month of the contest, Commissioner Thomas Mckie, waxed eloquently when he wrote:

If possessed by the passion for souls, we shall be preeminently men and women of one thing. It will not be enough to say of us that we are earnest, uncompromising, thorough-going or wholehearted. We must see one thing, care for one thing, live for one thing, be swallowed up in one thing and that one thing will be—souls. (1913)

Reprinted in the 1930 year book was a paper by William Booth entitled, “Twenty-One Years Salvation Army.” In it he says plainly, “...one simple purpose, and that, the immediate salvation of the masses, and the entire devotion of those thus saved to the work of saving their fellows (reprinted 1930).” Of this Adjutant Mclelland says that the first attribute of an ideal corps is that it must have an “insatiable passion for souls (1915).

So how did an organization with such a social thrust stay focused on this “one thing?” When William Booth published “The Darkest England and The Way Out” in 1890 one of his top leaders and the first Commissioner, George Scott Railton was opposed to the ideas in the book being a part of The Salvation Army. The book opened the door officially for the army to be involved with social work and Railton publicly feared that it would turn the movement into a philanthropic organization (Albert Orsborn 1958, 1980, 91). But in examining the articles of the “social officers”

of the time we find that they agreed that salvation was the supreme work of all. This is why we see, in the same year that “Darkest England and the Way Out” was published, a report of Salvationists attending a trade union meeting. At this meeting the Salvationist preached the gospel and many were converted (The War Cry 1890). In 1925 the Salvation Army year book states that “first and last the Army seeks to spread the religion of Jesus Christ” even while it carries on many social operations (The Salvation Army Year Book 1925, 13). In carrying out the Darkest England scheme, farms were created to help socially develop those who were struggling. After listing out seven pure physical reasons for the farms at Essex, an anonymous writer claims that the most important work being done at the farms is the spiritual effort being made (The Salvation Army Year Book 1916, 70). A major part of the army’s social work dealt with alcoholism. Major Wallace Wenchell specialized in this area. He wrote an article in which he listed out the various ways to help mend these broken lives. He said these men were broken in three areas: will, hope and heart. The only way to cure these areas, in his estimation was through Jesus Christ (1915).

With this single focus the movement began to grow. “As the movement grew” William Booth observed, “we came to accept our mission, to preach the gospel to every creature (1930).” And so it was that the Army gained a world vision. This world vision would serve it well when WWI with its destruction of lives and dreams would wreak havoc on the earth. And as printed in The Officer magazine in March of 1915, The Salvation Army would listen to Colossians 1:23 and “Be not moved away from the hope of the Gospel, which ye have heard.” This verse was illustrated by describing GF Watts’s painting representing hope, in which a lady sits on a globe and plays a harp. The harp that she plays has many broken strings. One string, alone, is left, and that string the lady plays. This little article when taken in context of the world war says it all about the army’s vision at the time. It had been appointed to play the string of hope, taking the gospel to every soul (The Officer 1915, 210).

For this reason the army had begun a world war. This was a spiritual world war. It was begun years before with William Booth’s Generalship. He called for the army to look to the fields of France, Germany, Austria, Russia, Greece, Turkey, Spain, Africa, Asia, Persia and China (1890). Just a few short years later in 1893, Booth’s daughter, Commissioner Emma Booth-Tucker, began the new army leadership magazine, “The Officer.” She called for the army to go to Armenia, Persia, China, Japan, Greece, Palestine, Syria, Central and Northern Africa (1893, 46-47).

In its first edition, she claimed, “We as army officers..are the servants, the apostles, the saviours, by and through Jesus, *of the whole world* [italics hers]. To every nation, to every land, to every sinner are we sent.” She went on to say that having this attitude would create a freshness of passion and ideas in officers. She said it would do three things for the officers. It would keep them consecrated to the Lord. It would give them assistance with the problems that they currently faced. And thirdly, it would give officers a deeper love for sinners.

She described the officer who had world vision thus:

..Nor does the bigness of the world discourage him. He learns the secrets of God concerning the people. His communion is unbroken. And because God loves, and Jesus died, and still pleads for sinners his soul is filled with hope and faith: and while serving those nearest him he daily serves all, and thus he lives and works and dies for THE WIDE WORLD[capitalization hers]. (1893, 5-6)

In the second edition of the magazine she went on to say:

Now far too little is known about these foreign fields, and it is for this reason that OUR RESPONSIBILITY [her capitalization] regarding them does not weigh more heavily upon our hearts. But it is to be feared that unless we go and go quickly God will find others more willing and swift-footed than ourselves to carry His messages; and thus the crowns now proffered to us may be given to worthier ones to wear. (1893, 46-47)

The army embodied Commissioner Booth-Tucker's clarion call, "Wherever on earth, there is a soul, there, in measure, must beat the heart of The Salvation Army (1893, 5)." From the year 1878 to the year 1912, when William Booth died, the army had gone from being in England to being in 58 countries and colonies. By 1930 the year Bramwell Booth, William's son, left office, the army had spread to 82 countries (The Salvation Army Year Book 1930, 55).

It was truly a world war for souls and in 1914 it came in direct conflict with World War One. The contrast between the two wars was as distinct as Jesus was from Nero. World War One which served to dishearten so many churches served to embolden the mission of the Salvation Army. In July 1915, JH Jowett wrote an article in the officer entitled, "Recruits Wanted." Listen to his voice, "Today carnal strength is stalking with deadly stride through the world, and the church of God must do something so splendid and so heroic as will outshine the glamour of material war." He goes on to encourage the army to match the evil war with holy war (1915). George Scott Railton uses the analogy of the physical war to encourage Salvationists to participate in the spiritual war. He paints the picture of the men standing at a distance from one another and firing cannon volleys at one another. He talks about how relaxed they are in the process. He says they become a little more intense as they stand closer together and fire their rifles at each other. But most intense is the hand-to-hand combat. In this combat no one is idle. This is the kind of service that he calls for Salvationists. There shouldn't be one pew sitter. Everyone should be active (1915). The General at this time was Bramwell Booth. He called for a two-month soul siege throughout Britain. He called for all efforts to be made to win as many souls as possible even at the expense of death (1915).

And the call to go to the ends of the earth increased. Lt. Colonel William S. Measures said in 1915 that work among non-Christian peoples was more talked about than it had ever been talked about before. He evidenced this by talking of a high placed leader in the army a few years before who had said in a prideful way that there wasn't a need for ministry further than England. Lt. Colonel Measures said it in a way that at that point in 1915 it would have been unheard of for someone in high

leadership not to be fully on board with ministry to the ends of the earth (1915). As an anonymous writer wrote, “Before God’s goodness could wholly bless us, we had to have the vision of its cost, to see the cross at the heart of the world (The Officer 1915, 622-623).”

The first article in the Year Book in 1916 by General Bramwell Booth made this plea on behalf of non-Christian peoples:

miseries endured by many of them—miseries which the spread of the gospel would largely remove—are terrible enough: and the more I come to know of them the more astounding it seems to me, that so little, comparatively has been done to save the people from them. But it is less these aspects of the question that appeal to me, and more the realization that these unnumbered multitudes are WITHOUT CHRIST [caps his] which has pressed upon my heart and mind to the point of becoming a great burden, and at times a great agony (1916).

Perhaps this agony was greater because Bramwell’s father William had felt that The Salvation Army was uniquely prepared for ministry to people in non-Christian lands. William found that at the beginning of this movement The Salvation Army was not accepted among the churches in England. This was highly discouraging to Booth. As an outcast to the established churches The Salvation Army found a way to establish itself among the common people. This gave the ministers of The Salvation Army an understanding of the hearts and minds of the people who would never have dreamed of going to a church. He saw this training, dealing with non-churched individuals in Christian lands, as being ideal for those who were preparing to go to lands full of non-churched individuals. He found doors open to the army in India, Asia and Africa. He found open doors to Hindu, Parsee, Sikh, Buddhist, Jewish and Mohamedan communities (1913, 52-53).

For this reason General Bramwell Booth kept opening up new work even while the other war raged around him. The army opened work in China, India, Japan, Russia and the Dutch East Indies (1916). A leper colony was opened in Sumatra (The Year Book 1916, 11). Commissioner Emma Booth-Tucker made a passionate and well thought out plea for women to go to serve in India (1915,).

And the results were souls. In Zululand, an officer tells the story of a man singing “Igazi li’ ka Jesu” (Oh, the blood of Jesus). The officer reports that just a few years before the man had been a different kind of warrior singing about a different kind of blood (1915). By 1925 there were reports on the mission field of West Africa of native officers and soldiers that were, “.in no sense behind their western comrades in the essential qualities of Salvationism—in daring effort and persistent love for the souls of the people. The author goes on to report, “Still many adults have boldly renounced their heathen practices and been led to the saviour at the Army drum-head or penitent-form. Some of these latter include followers of Mohomet (The Year Book 1925, 21).”

Ideas sprung to life on how to better mobilize this massive army for reaching the world for Christ. In a letter written by William Booth upon leaving the United States for the last time in 1907:

I have been impressed with the great improvement in the devotion, spirituality, and Blood-and-Fire character of the forces already in existence. I have also been most pleasantly gratified by a conviction of the possibility of raising a force in the United States that shall not only be equal to the demand made upon it by the conditions of the country, but of supplying me with powerful reinforcements of men and money for the mighty task of bringing the whole world to the feet of Jesus. (William Booth 1913, 104)

During 1915 there was a four-month dialogue between Major Madsen, Colonel Nurani and Major Jivi Bai concerning how to best mobilize home corps. It was determined during this process that missionary leagues should be established in every corps with members who are interested in missions. It was hoped that there would be a direct link established between the home corps and a missionary on the field. The writers believed this could give children and others more of a chance to support financially and prayerfully the missionary on the field. In the long run the hope was that this would also provide more missionaries for the field who were better prepared for the task they were to undertake (NL Madsen 1915) (Colonel Nurani 1915) (Jivi Bai 1915).

Souls, Souls, Souls were the reason the army never gave up its evangelical fervor throughout World War One. The army matched the ugliness of world war one with the beauty of God's hope for the world. Listen to how they told it in some of their songs:

O boundless salvation! Deep ocean of love,
O fullness of mercy, Christ brought from above,
The whole world redeeming, so rich and so free,
Now flowing for all men come roll over me. (William Booth 1987, 82)

.....
I see the sins and sorrows of those who sit in darkness
I see in lands far distant, the hungry and oppressed
But behold on a hill, Calvary! Calvary! (Evangeline Booth 1987, 231)

.....
And still there are fields where the laborers are few
And still there are souls without bread
And still eyes that weep where the darkness is deep
And still straying sheep to be led (Albert Orsborn 1987, 146)

.....
O Lord, Lead us forth everywhere
Till each sin-burdened soul knows thy rest
Till thy name and thy nature share
And with Peace all the nations are blessed (George Scott Railton 1987, 195)

Since the intent of the world war was to win souls in every nation some further research should be done as to what has become of this mission. From 1930 to the year 2000 the army showed only small gains in number of officers, corps and outposts and local officers. From 1930 to 1980 the army had only increased the number of countries that it was in by one country. One statistic that showed continued growth was languages in which salvation is preached. However in 1980 this area showed a drastic decline down from 136 in 1960 to 112. Also sometime before 1980 the statistic title changed to “languages used in Salvation Army work.” The number of social institutions had grown at about the same rate as officers, corps and outposts and local officers until 1980. But from 1980 until 2000 social institutions went from around 3,000 to over 10,000. Also beginning in 1980 till 2000 the number of countries the army worked in grew from 83 to 107. The “languages used in Salvation Army Work” went from 112 to 173 (The Salvation Army Year Book 1930, 1960, 2000). This brings up several questions. Did the army make advances in the world war beginning in 1980? Did the army continue its single passion for souls or turn more towards the social gospel? Did the army lose the “crowns proffered to us” between the years 1930-1980 as Emma Booth-Tucker warned?

These questions will have to wait for another paper. This paper answers one question, how did the army survive World War One, with its evangelical fervor intact? It survived because everything that the army was in that day is found in the vision that God gave William Booth for winning souls. It survived because that desire was contagious among its leadership. It survived because souls have no color of skin, no intricacies of culture and no differences in language. Souls are the one common ground between the peoples of the whole world. Souls uniquely possess the capacity of being redeemed. Yes, the army survived because it was a SALVATION army.

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A Devotional Study – Sowing and Reaping

by Patricia King

STUDY INCLUDES:

- A. Prophetic Encouragement
- B. Devotional Teaching
- C. Weekly Scripture Meditation
- D. Resource Corner

A. PROPHETIC ENCOURAGEMENT

I had a vision of two fields. One was empty. The ground was hard, untilled, and without seed. The other field was full and flourishing with an abundant harvest. The difference between the two was that one had been prepared and seed was sown in it while the other field had no preparation or seed sown in it. The interpretation is simple: If you want a harvest season, you must have a sowing season.

B. DEVOTIONAL TEACHING

This month is often the time when folks plant their gardens so they can have a summer and fall harvest in the months following. If you do not prepare and plant in this season, there will be no harvest in the next.

Sowing and reaping is a law.

The Bible has much to say about sowing and reaping. It is a sure law...as sure as the law of gravity. If you sow, you will surely reap. In the measure that you sow, you will reap. You will reap according to what you sow.

I am convinced that if a believer were to live by this one glorious Kingdom law alone, they would live an abundant and full life. Right back in Genesis, the Lord made a covenant with man. In Genesis 8:22, the Lord said: "While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease."

This is an absolutely sure word. It will work for all the people all the time because the Lord does not lie. If He said it, He will make it good. As long as the earth remains there will always be a seedtime and a corresponding harvest.

Paul said that "God is not mocked; for whatever a man sows, that will he also reap." (Galatians 6:7) He also said that in the measure that we sow, we will reap. If you sow only a little seed, you will reap a little. If you sow much, you will reap much. (See 2 Corinthians 9:6)

What do you want to reap?

What would you like to reap in your life? Would you like joy? Friends? Financial abundance? Anointing? Peace in relationships? Health and strength? Increased revelation of the truth? Souls for the Kingdom? Take some time today to write out the

things that you would like to reap. Then invite the Holy Spirit to show you how you can sow seeds into those areas.

For example, if you would like to have more friends, then sow friendship into people's lives. If you would like more revelation of the Word, then share the revelation you have already received. Ask the Lord for creative ideas on how to do that. If you would like to increase in prophetic anointing, then go forth and prophesy with the measure that you have. Sow the prophetic anointing abundantly and you will reap it abundantly. This is the same with finances, joy, relationships, and every other thing that pertains to life.

What if you don't have seed to sow?

Some might be thinking, "I don't have anything to sow." Good News: the Lord even took care of that! He said through His Word that He will provide the seed for you. (See 2 Corinthians 9:10) In fact, He even promises to multiply the seed that you sow. Now remember, seed is seed. Don't eat your seed or you won't have bread to eat.

The ground you sow in is important!

Jesus taught in Mark 4 that we need to be careful where we sow. Some ground is hard, some is full of weeds and thistles. But, He mentions the good ground that will yield some 30, some 60, and some 100 fold. When I go out to share the gospel, I ask the Holy Spirit to lead me to where the good ground is. There are some individuals who are ready to receive the Word of grace and truth and others who are not. If I plant a seed in good soil (a heart that is hungry and desperate), that seed will give the Lord a good return. Imagine if you planted one gospel seed in one person's life and that person received the Lord. That person then in turn begins to follow Jesus with all his their heart and leads many others to Christ (Maybe like Todd Bentley who has led hundreds of thousands of people to Jesus). Now that is 100-fold return!!!

In order to get that kind of harvest, we need to sow the seed. If we sow lots of seed we will reap an enormous harvest. Why not plant lots of good kingdom seeds today? It's the season!

C. SCRIPTURE MEDITATION

1. Week One: Genesis, 8:22; Galatians 6:6-9
2. 2 Corinthians 9:6-15; John 10:10
3. Week Three: Mark 4
4. Week Four: John 3:16; Matthew 7:7-12; Ecclesiastes 11:1,2

D. RESOURCE CORNER

SCHOOLS: Plan on attending a school with Patricia this year: Go online to www.extremeprophetic.com to find the schedule of schools and events for 2005.

And Remember

God loves you with an everlasting love!

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Modern Day Salvo Heroes

by David Barker

Major Robert Holley is an inspirational man! He graciously showed me some of the work of the Army in Mozambique in June 2004. As I watched him interact with his officers and soldiers, I admired his Father's heart and the way that he cares for his command. He and his wife Jean have faithfully served the Lord in Portuguese-speaking Mozambique and prior to that in Brazil for many years and he retires at the end of this year. As we drove around, we talked, amongst many topics, about OWSOMS giving. (OWSOMS is where Salvationists give one week's salary on missionary service.) I hope that by the time you have reached the end of this interview, you will be equally impressed to give to the evangelical work of the Salvation Army along with the social community work; certainly that is Major Holley's desire as he shares the story of modern day Salvo Heroes.David Barker

I'm Robert Holley, the Regional Commander of the Salvation Army here in Mozambique. We have been here since 1996, and we have seen many things happen here in that time. The Salvation Army started in Mozambique in 1916. Miners left Mozambique to work in South African mines, and bought the Army flag back across the border here. In 1923, the International Headquarters recognised the work. Mozambique was a Portuguese colony, and it was only at the end of colonial rule that the Army was able to gain official government recognition. During this time, there were one or two Mozambicans trained as officers, however they were never able to take up appointments here in administrative work, although the evangelical work continued to flourish. Due to the political environment, Salvation Army soldiers would bring out their uniforms and wear them in secret on Sundays, and then bury them in a tin can in the garden for the rest of the week until the next Sunday.

Today, we are registered, we are able to own properties and we are able to wear our uniforms in the street. We now have thirty-one active officers trained over three sessions. We have two officers training to become training college principals. The command has 45 corps and as many outposts up and down the country. We have 2,500 soldiers, and over 2,000 junior soldiers. The social work has been a little different to most established Army territories, as we are working through projects rather than institutionalised work. (See the article on Mozambique Salvo Community Projects by Tony Auld.) We also have three schools, with another three schools coming on line soon, with a focus on learning the national language of Portuguese. There are at least 48 language dialects in Mozambique based on 7 distinct language groups, so it is critical for young children to learn Portuguese to gain an education.

Mozambique would fit into the land mass of New South Wales, although it is a long way from the south to the north, especially over the roads we have to travel. Thinking of some of those roads that we have travelled, I want to tell you about a little incident that happened some eighteen months ago.

We had ten cadets come into training college in March of 2002; ten young people really anxious to serve the Lord. This was a session that was well bonded and worked well together. They were driving on their way to a campaign in a town called Tete in one of the northern provinces, with two and a half days travel in front of them. On their second day, there was an accident, a rather nasty accident.

As I look at the photos and look at the van that was involved, I am reminded of the people who are still suffering... The van was swiped by a large truck, veered off the road and rolled several times. The driver had both of his legs broken, although there was no X-Ray machine at the hospital. In fact, eighteen months later he is still not able to wear shoes. (He did put them on for his Commissioning, and he suffered...). One of the cadets was left in a coma.

A third cadet, Luis, was promoted to glory. His memory is still very vivid in our minds; his dedication, and his love for the Lord. I think about all he and his wife, Luisa, and two kids went through in order to get to college in the first place. He was a fisherman. However, he couldn't do his job and raise his levels of schooling to reach the entrance level required for training college, so he loaned out his fishing nets and went to night school. (*There are three shifts of primary school education per day to enable the population to catch up for the schooling lost during twenty years of civil war.*) He would come home, walking a long way because he could not afford the bus, sometimes at eleven o'clock at night, and find that there was no food in the house when he got home. And yet the Lord took him, even after all the sacrifices he made to get to college, right in his first year of training.

This accident happened in a central province of Mozambique at a place near a town called Vanculus. This was a town we already had on our list for a campaign in the year following. As we went into that town, we were aware in our spirits that we were meant to be in that town, but not yet.

Strangely enough, some of the cadets said to me "Major, we are going to come back here to Vanculus and do that campaign, aren't we?" "Yes, we will" I replied. Well, the campaign at Tete that year was cancelled. Really, for the rest of that year the college went into slow motion as cadets recovered in hospital, classes were cancelled, and we just bided the year out with cadets recuperating. It was a period where it was hard to work out what to do next.

The cadets, however, were saying to us "We must go back to Tete. We must finish the work we have to do." Even the cadet that went into the coma, one of the first things he said when he came out of the coma was "We are going to go back to Tete, aren't we Major? We're going to finish the campaign?" "Yes, we're going back," I assured. Well, in May of the next year, seven months later, we did get to Tete, and we did do a campaign, and the enthusiasm of the cadets was something marvellous!

By the way, Luis's wife, Luisa, did not go on the first campaign to Tete as she was six weeks short of giving birth to their third child. She soon had a beautiful boy, little

LuLu (Luis Junior) named in honour of his father. LuLu now is really part of the extended family among the college and the new Captains. He is a lovely little fellow, growing up, and he has a smile on him that could win you over at any time!

Well, it so happens that in the following year, we went back to do a campaign in Vilaculus, 250 kilometers further north of the last corps in Inhambe, meaning that there was nobody close-by to prepare a campaign for that type of work. So we sent up two cadets to do the preparatory work to start a new corps. They went up, did their work, and came back, saying “Major, we can’t find a house to rent at a reasonable price. We have found two blocks of land which we could purchase. Would you like to come up and have a look?” We chose the dearer of the two, but it was a lovely block of land right at the entrance of the township. But it was a vacant block of land; how do we run a campaign?

Very quickly we put up a bamboo building with an iron roof, and sand for a floor. We put a curtain down the middle, and with straw mats on the ground, the men cadet’s slept on one side and the women slept on the other. And then they would push all their things down to one end in the morning, and hold the meetings right there!

Also with the campaign there were two candidates, and they were assigned the role to maintain the corps for two months while the cadets completed their training and could be assigned to the appointment in January. It just so happened that when I spoke to one of the cadets by phone in late December, they were not just ‘holding’ the new corps plant, they were taking advances with even more people coming and more people being won for the Lord!

When the candidates finished their training and the new Captains were assigned to this new corps, they started working very well. They were still sleeping on mats on a sand floor. We did try to do something to improve their sleeping conditions, however, when they found a snake under one of their sleeping mats, and the Captains wife was bitten by a scorpion on her foot and could not put her shoe on for a little while! So we put down a concrete slab on part of the building so they could be a little more protected. By the way, they are still living in these uncomfortable conditions and still joyfully serving the Lord.

Within a month of their starting, I was talking to the new Captain on the phone asking about progress. He said “I’ve got two outposts started. We are getting many people to our meetings, up around one hundred.” I said “Ah that’s good. And when are you enrolling your first soldiers?” “Oh, in April” he replied. “Wonderful! I want to be there” So in April, I went up and enrolled TWENTY FIVE new soldiers, new converts, new lovers of the Lord, active in their corps work and helping in the outposts! All this in just a few months. Well, last I talked to the new Captain, he was considering adding another two more outposts as well. I haven’t spoken to him for a week, perhaps he has already done that by now!

Luisa, the cadets widow, is now a Captain and is running a corps in Matola, one other corps, and an outpost, and she is working well. In reflection, the death of Luis, a promising young cadet, affected us all greatly.

But there is something I would say about it. The Lord does show His hand in what he does. And in so many things that happened, knowing that the accident would happen, the Lord knows everything. He doesn't change things, He lets them happen. But He puts things in place as well. There were many different ways in which the Lord worked in our midst at that time. For example, my wife and I were close by when the accident happened, and able to be there with them in two hours instead of a day and half. We were able care for them quickly. The Lord put the pieces in place. So we're trusting the Lord, and we're glad to know Him.

We are thrilled to see how the Lord is living in her life and the life of her three young boys.

So, when you think of the mission work going on in Mozambique and Africa, don't just think of the people who leave Australia, or Canada or the US to come here. Think also of the missionaries in their own country, people who are anxious to win souls for the Lord, and there are people here who are doing that. The Army is growing as a result, and the Lord is being praised, and we give to Him all the glory!

Please consider giving to the evangelical work of The Salvation Army in Mozambique

Engaging the Ecumenical Booths **(a note to our non-Salvo friends)** by Captain Stephen Court

Introduction

Catherine and William Booth spawned the biggest revival to that date in history. The decade of 1878-1888 in England experience unprecedented growth of the Church. For example, in one year, 1887, The Salvation Army in England started 776 corps (mission stations)- we're talking about 15 every week! William Booth is credited with more conversions than anyone who had lived on planet earth up to that point (we're talking about Wesley, Finney, Edwards, Spurgeon, etc.).

My Introduction

As a Salvation Army officer, in this arena crammed with 7,000 other keen conference delegates, my chest swelled as the speaker took direction from a 'prophet of yesteryear', General William Booth. This was not a special officers conclave. This was not a Salvation Army congress. This was not the first time I had met the ecumenical Booths, Catherine and William.

I met a couple of Booths that some of you outside of the Army already know. Together they founded The Salvation Army in 1865 in the east end of London, England.

The Booths published a volume of some of his prophetic encounters, called VISIONS. An amazing document. M. G. Taylor entitled her biography, BOOTH: PROPHET AND GENERAL. In the Army, we loosely call the Booths prophetic, because they took on the existing powers of the day, challenging for justice in superficially prude, but essentially lewd England, providing a way out of a dark, dark society. But to actually hear them seriously called prophets, like Agabus or Hosea? I had to go ecumenical before I heard that.

I sheepishly report that the first time I encountered any of those visions was in a tract distributed by Last Days Ministries (Keith Green). The pamphlet and accompanying song expressed the vision of these great hearts in a way I'd not experienced.

So, I met Catherine and William Booth, prophets. I had read a whole article in Rick Joyner's magazine (Morning Star Journal) devoted to one of William Booth's prophecies. He predicted the chief dangers of the 20th century church: Politics without God, Heaven with hell, Forgiveness without repentance, Salvation without regeneration, Religion without the Holy Spirit, and Christianity without Christ. I was familiar with it. I considered it good prose or weighty speech, but never prophecy. Someone outside the ranks had to explain to me what he meant. Someone like you had to explain to me that this great woman and man of God were connected in such a way that they regularly communicated God's heart to people.

But I'd learned the Booths were not just prophets. I had listened to tapes and read books which referred to their wisdom on intercessory prayer. Many of us in The Salvation Army have heard the story about two pioneer officers out knocking themselves out on a new front, trying every tactic they could think of, but making no headway. In response to their cries to IHQ for help, William Booth, in his customarily terse telegram style instructed, 'Try tears.' A classic line I've often quoted - but Booth the Intercessor? Booth, the man who knew that the solution to a dry spell was to shave a callous heart and let compassion bleed from the wound? The Booths, it turns out, were instructors to intercessors outside of the Army more than within.

Then I was introduced to Catherine and William Booth the spiritual warriors and city-winners. Learning what I could from best sellers such as John Dawson on these aspects of Christianity, I found that they, too, referred to Catherine and William Booth, this time in their role in spiritual warfare and city-winning. It turns out that they see the Booths as identifying the evil territorial spirits of their day, prostitution and alcoholism, targeting them, and attacking them. This confrontation in the heavenly realms released multitudes from bondage to these slaveries, and freed them to respond to the Gospel. Who would have thought?

Sure the Booths told their officers, when they were dispatched to a city that they were to 'christianise everyone in it.' Granted, one of their best song-writing soldiers, William Pearson, wrote, 'We'll tear hell's throne to pieces and win the world for Jesus!' But who really thought that the Booths' Army was supposed to confront the powers of evil on a grand scale and win whole districts for Jesus? Who, within the Army, saw them as apostolic? It took some of you.

Then I met the Evangelist Booths. I knew he was a reputed revivalist and she a convicting preacher, but it took me research outside of the Army to discover that he preached 60,000 sermons and traveled 5 million miles to do it. It took scanning old newspapers of the day to recognize that Catherine was a fiery preacher without equal in her day. It took reading of church historians for me to realize that William saw more converts than anyone to that date in history! I learned that at one point there were more people attending Salvation Army meetings in London England than all of the other churches combined! They were evangelists.

Then I met the missionary Booths. I learned, outside the Army, that they spread the Army into 58 countries, preaching the Gospel in 38 languages, serving amongst the poorest people in the world. One historian included the Booths's Salvation Army as one of the greatest missionary movements in history.

I've always felt that those of us serving with The Salvation Army underrate Catherine and William Booth, as highly as most of us respect them. For years, I've joked that in my youth I thought William Booth discovered the Bible; now I only think he rediscovered it! After all, raised up by God to storm into the face of fashion, tradition, and sin, mobilizing an army from similar raw material as David did in his days of hiding, on a scale David never dreamt of matching, and challenging and overturning

a status quo no one should have been so enamoured with - the Booths really were the forceful, passionate, grand great hearts that we revere. But the ecumenical Booths are more than that. The ecumenical Booths are both prophetic and prophetic visionary, preacher and a pray-er, and apostolic warriors in spiritual warfare and city-winning.

Here is a couple, probably more closely associated with a denomination than any of the other great leaders in history. And yet, their legacy belongs not solely to the soldiers of The Salvation Army, but to all of us who choose not just to read about the ecumenical Booths, but to engage them, and in so doing, embrace the qualities that made them world-changers. Maybe, in such engagement, their spiritual authority and spiritual stature and spiritual victories may be ours as well.

So what, comrade salvos? A little holy jealousy is in order here. How dare our brothers and sisters outside the ranks benefit from the Booths more than we do!

Ah, but there is a solution. We can adopt their modus operandi, Primitive Salvationism. PS is mission-focused, charismatic-flavoured heroism. The Booths had a one-track mind, winning the world, with a bias for the poorest lost. They were 'charismatic' before anyone had heard of Asuza Street. And they grew heroes, hundreds of thousands who threw their lives away for Jesus. This is OUR heritage. Mine this vein. Re-dig this well. Flow in this River. Take the plunge into mission-focused, charismatic-flavoured heroism.

Love is All by Phil Wall

I recently sat amongst a group of directors at an off-site talking about what it was that set their company apart. "We love our people and we love our clients". The response was a mixture of affirmation, amusement and probably a degree of cynicism deep down in some of the corporate souls present.

No doubt some reading this would have a similar response. "What a load of soft, woolly, vacuous, tree-hugging, HR psycho-babble clap trap!", may be amongst the responses heard. However I'd like to suggest that it may not be just the limits of our compassion that would illicit such a response but also the limits of our language.

I work with a Greek Cypriot, who informed me today of the limited scope of the English language when it comes to the topic of love. We may recoil at the above statement because it is such a loaded term that carries so much baggage and weight. For the Greeks, there was no such challenge.

They have 'Agape' love - that reserved for describing deep, sacrificial love for loved ones, dear friends, comrades, often within faith communities. It provides the root word for the English word 'charity' and 'cherish' - a truly giving love. Then there is 'Philia', this is the bond of love between friends. It encompasses commitment, common purpose, shared values and a willingness/desire to serve one another.

For the family there is 'Storge', a love really only expressed between parents and children and other close relatives. Finally there is 'Eros', most commonly understood in terms of sexual attraction.

It is unlikely that 'Storge' would be deemed appropriate for the corporate space, and the less we say about 'Eros', the less likely we are to be sued! However, as we consider the context of many of our working environments, both 'Agape' and 'Philia' would not just be deemed appropriate but also highly desirable.

Anyone who has held a substantial leadership position will know that the extent to which leaders 'go to the wire' for their people, sacrificing time, energy, effort and even reputation, is a mirror of the level of commitment they can draw from their people. I heard a story of a manager who made a bad strategic error in the delivery of her targets. They were made in good faith but it was obvious the failure was down to the wrong choices she had made. In some trepidation she informed her line manager, who had asked for an update to put before the executive team the following day. He listened, coached her through the lessons learnt, then dismissed her with a challenge to try and make up the numbers next time round. She waited for the phone call, the moment of discipline that she felt would be meted out from above after the board meeting. Yet it never came.

In the coming weeks the story eventually leaked that the line manager had taken full responsibility for the mistake, he had not mentioned the error of his direct report and, it was rumoured, would take a hit on his bonus because of it. Now that is Agape and Philia at work, at work! To say that the woman who avoided the consequences of her mistake was committed to this leader is an understatement. Her commitment to making up those numbers was unrelenting.

We are informed by the occupational psychologists of the world that on average workers use around 50-60% of their effort and capacity to fulfil their role. That means that there is still 40-50% 'discretionary effort' available for the task.

There are many factors involved as to whether or not such effort is brought into the work place. It wouldn't be outrageous to suggest that the quality of 'love' they encounter may be key. It is not difficult to work hard when you know you are 'cherished'.

Phil Wall

Repairing the Ruins
Thoughts on an approach to a distinctively Christian education
OR
Should Christian kids leave the public schools?
by Cory Harrison

(PLEASE NOTE THAT THIS ARTICLE IS A REFLECTION OF THE USA AND IS NOT INTENDED TO FOCUS ON OTHER NATIONS ALTHOUGH THE INFORMATION MAY BE APPLICABLE)

I advise no one to place their children where the Scriptures do not reign paramount. Every institution in which men are not increasingly occupied with the Word of God must become corrupt...I am much afraid that schools will prove to be the great gates of hell unless they diligently labor in exploring the Holy Scriptures, engraving them in the hearts of the youth.

--Martin Luther

That I, whose experience of teaching is extremely limited, should presume to discuss education is a matter, surely, that calls for no apology...Bishops air their opinions about economics; biologists, about metaphysics; inorganic chemists, about theology; the most irrelevant people are appointed to highly technical ministries; and plain, blunt men write to the papers to say that Epstein and Picasso do not know how to draw...There is also one excellent reason why the veriest amateur may feel entitled to have an opinion about education. For if we are not all professional teachers, we have all, at some time or another, been taught. Even if we learnt nothing--perhaps in particular if we learnt nothing--our contribution to the discussion may have a potential value.

--Dorothy Sayers

What are you willing to give up so that your children can go up?

--Dr. John C. Maxwell

The school system that ignores God teaches its pupils to ignore God; and this is not neutrality. It is the worst form of antagonism, for it judges God to be unimportant and irrelevant in human affairs. This is atheism.

--Gordon H. Clark

Cursed be all learning that is contrary to the cross of Christ.

--Rev. Johnathan Dickenson

There is little hope for children who are educated wickedly. If the dye has been in the wool, it is hard to get it out of the cloth.

--Jeremiah Burroughs

HERE ARE THE QUESTIONS THAT VERY FEW PEOPLE ARE ASKING:

God calls every Christian parent and leader to raise their children for Him, loving Him with all their heart, soul, mind, and strength. But does this divine calling

require a distinctively Christian education? Should Salvationist parents and Officers send their kids to public schools as "salt" and "light" or should they take their kids out of public schools to form or support local distinctively Christian schools or home schools dedicated to holding forth Christ as Lord of all? Because our kids belong to God, are we called to surround them with a biblical worldview from the time they get up to the time they go down, including the hours from 8:30am to 2:30pm?

HERE ARE THE SOLUTIONS THAT VERY FEW PEOPLE ARE SUGGESTING:

Through this article, I am attempting to make and defend one main statement:

It very well COULD (please note my use of the word 'could' and not the word 'is') be a sin for Christian parents to send their children to public or government schools.

Through this article, I am attempting to provide a solution to what I view as the greatest problem for the future of The Salvation Army: The education of our children. Although I will spend a lot of time focusing on the problem with sending our children to government schools, I will also spend some time on providing what I think is a valid solution and alternative.

ON EDUCATION: SHOULD I JUST KEEP MY MOUTH SHUT?

I am reminded of a story in the book *Proverbial Leadership* by Wesley Harris and Stephen Court of the German Pastor Martin Neimoller, who, in reflection of his time in concentration camps and prior to said:

"In Germany they came first for the communist, and I didn't speak up because I wasn't a communist. Then they came for the Jews and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists and I didn't speak up because I wasn't a trade unionist. Then they came for me and by that time no one was left to speak up."

I find myself feeling much like Dorothy Sayers, the Oxford University author, convinced that my lack of education is no reason for silence on the subject. The fact that I, whose experience in recognized, accredited education doesn't go much further than a high school diploma, should attempt to write an essay on the mistakes of modern education, does not warrant an apology. In fact, it may very well purify and strengthen the argument that I am presenting.

It was Edmund Burke who said, "The only thing necessary for the triumph of evil is for good men to do nothing."

Under the guides of attempting to be a "good man," I will no longer stay silent or do nothing. There is a serious situation that is facing The Army today and in the future. The problem is the issue of the public education of our children and youth.

FROM THE WORD: THE RIGHT DESIRE...THE WRONG...SOLUTION

The final verses of Acts chapter 7 and the first 4 verses of chapter 8 give us the account of the miraculous martyrs' death of Stephen. This one event sets off a chain reaction that catapults Christianity in ways that we still can not fully measure. Part of this reaction is the scattering of Christians throughout the land. Although dispersed, and in Saul's opinion, weakened, the disciples of Jesus continue to take the Gospel of the Kingdom "wherever they went."

Chapter 8 verse 5 picks up with Philip in a city called Samaria where he is performing many signs, wonders, healings and exorcisms. It also brings him in front of the local magician who is considered "a great man" in the city. With the power of God, Philip brings not only signs and wonders, but the Gospel of the Kingdom to the city and specifically to Simon the Magician. Many believed the message and were saved, most notably, this magician named Simon. We are even told that Simon "stayed very close to Philip."

This sets the stage for a very interesting scene. Here is Acts 8:14-21:

14 When the apostles who were still in Jerusalem heard that the people of Samaria had accepted the word of God, they sent Peter and John to them. 15 When Peter and John arrived, they prayed that the Samaritan believers might receive the Holy Spirit. 16 These people had been baptized in the name of the Lord Jesus, but the Holy Spirit had not yet come upon any of them. 17 Then, when the two apostles began laying their hands on the people, they received the Holy Spirit. 18 Simon saw that the Spirit was given to people when the apostles laid their hands on them. So he offered the apostles money, 19 saying, "Give me also this power so that anyone on whom I lay my hands will receive the Holy Spirit." 20 Peter said to him, "You and your money should both be destroyed, because you thought you could buy God's gift with money. 21 You cannot share with us in this work since your heart is not right before God.

I am amazed at how often the waters of good intentions become muddied by the dirt of flawed understandings. We are presented with the story of a man who, as far as we can read, is following the apostles around, seeing that many who have been baptized have not received the Holy Ghost, and desires to give them the Holy Spirit by the laying on of hands.

We see that Peter and possibly John become offended at Simon's offer to help by paying a little money (of which today is a widely accepted practice... just think about it) to receive the power. Peter tells Simon that because of this offer, because his heart is not right, he deserves to die. Wow.

A desire to do what was clearly of the heart of God, a flawed understanding of how to achieve it, and the result was a need for repentance.

From what we read of Simon, He doesn't ever seek repentance, only safety from the discipline that he is told is due him. The portion ends with this; Simon answered, "Both of you pray for me to the Lord so the things you have said will not happen to me."

I believe that we, in The Army, are in a similar state. Our intentions in sending our children to the public school are generally good. We have a desire to do the right thing by raising our children in a godly way. The problem comes when we use flawed understanding and wrong methods to achieve the results.

I know that the people in The Salvation Army can be impassioned and inspired to stand up for what they feel is right. A few years ago, we faced a strong opposition to a changed national policy. Now whether the opposition was right or wrong, whether the people in The Army were in full understanding of how this change would help people or not, I won't tackle in this article. What it showed me was that if we find something we deem as detrimental to the future of The Army, we stand up and fight against it. Why is this not true with the issue of education? In one day, through passionate resistance, we reversed a nation policy. It is time that we start standing up for the education of our children this way.

WHAT SAY THE FOUNDER?

In his book, *Training of Children: How to Make the Children Into Saints and Soldiers of Jesus Christ*, William Booth answers a series of questions. The first in regards to education was this: Is the subject of education intimately connected with the right training of children? His answer:

"Yes. Education has very much to do with the formation of a holy and useful character. It is to be feared that in their attempts to get what they call "a good education" for their children, numbers of parents undo all the good accomplished by home instruction and example. Their purpose with regard to the children is all that could be desired. They pray and labour during the early years of childhood to make their darlings good and Christ-like. They shield them, so far as they have opportunity from the temptations of the world, and then, in the inordinate estimate they have formed of the importance and value of a superior education, they place them in circumstances where almost, if not quite, **all they have done for the moral and spiritual benefit of the children in the years gone by is for ever undone.**"

We are still in danger of this very thing today. We spend on an average of six hours a day with our children, hopefully educating them in the ways of God. Then we send them off for eight hours a day to have most of what we have taught them contradicted by a system of education that is almost always in complete opposition with the Bible. How many of you would send your six, seven, or eight year old off to fight in Iraq? None! Why? Because we realize that training, age, and maturity are important to battle. Yet daily, many of us send our children to the mental and

spiritual and even physical battleground. They are under-aged, under-trained, and under-equipped.

So Booth was asked this: What are parents to do? The children must be educated; surely you do not advocate that they should be allowed to grow up in ignorance? What was His response?

“Most certainly not. On the contrary, we think it of very great importance that the children should be educated, and only advise that you should go about the instruction of their minds in such a way as not to endanger the Salvation of their souls. In all educational effort, keep constantly before you the end you have in view, that is, to make your children Saints and Soldiers of Christ. This will help you continually.

Whether you have one or twenty children, measure all the subjects and methods of instruction that are proposed for them by this rule. With regard to every proposition, ask, **‘Will this learning help my children to love God more, and to serve their generation better?’** If it seems likely to do so, to qualify them more effectually for saving souls, fighting the devil, mastering sin, and following Jesus Christ, secure it for them, if possible. If it be otherwise—as you value the souls of your children, and desire to have the approbation of Jehovah in the Great Judgment Day—do nothing of the kind, whatever this seeming sacrifice may involve either for you or them.”

If we are to be faithful to the Founders question, and more importantly, if we are to be faithful to Philippians 4:8: “Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things,” we have to begin to question our current system of education. What is true and noble and right and pure about the theory of evolution, pragmatism, neutrality, absence of absolutes, and a distorted look at history? How can we be truly thinking on these things while sending our children off to think on the opposite?

The Founder also said the following, “An Army without training, without drill, would be simply a loose, helpless mob, a source of weakness and danger, impossible to hold together, though every one of them may have hearts full of zeal for God and love to man; so we must train them and that to the uttermost.”

MY SUGGESTION: IN DEFENSE OF A DISTINCTLY CHRISTIAN EDUCATION

Deuteronomy 6 makes quite clear what the parents’ role is in educating their children. While I am given the responsibility to care for my children, nothing I do is more important than bringing them up in the things of God. I have been given enormous opportunities by God through The Salvation Army. I moved from state to state and even spent time in other countries, but as a parent I will only have one

opportunity to raise my children. It has been said wisdom lives in the cliché that no one ever says on his death bed, “I should have spent more time at the office.”

Colossians 1:18 says, “...So in all things Jesus has first place” (NCV). This is the pillar of a distinctively Christian education, Christ’s preeminence! If we are to live out of a completely genuine biblical worldview, we have to establish Scripture and Christ preeminence every step of the way.

Many modern Christian Schools take the approach of using the same fundamental curriculum, supposedly Christianized, and do the same as the public schools. The difference is that they add prayer, bible, and maybe a chapel class once a week. We call this Christian education. We are taught creation is right and evolution is wrong, we are told that separation of Church and State is a myth, and thoughts and challenges to anything opposite is rarely accepted.

In the governmental public school arena, we are given “neutral subjects,” and parents are supposed to provide the flavoring at home. When the underlying reality is that there is no such thing as neutrality. What we are discovering is that the neutral oatmeal that is being fed to our students by the public schools is being laced with the Cocaine of Rank Deception. And the sad reality is that we have set our children up to be dry sponges, soaking up the lies.

If Jesus is not first, if He is not Lord of all then $2+2$ does not equal 4. If He did not die for the sins of all, then A and $-A$ cannot be told apart. When we look at educating our children, we have to presuppose the truth of Christianity. A Christian school is not just a system that labels itself as such, or even one where all the attendees are Christians. A Christian school is one where the schooling itself presents Christ preeminence.

If “the fear of the Lord” is the beginning of ALL knowledge, then how can we send our children to institutions, expecting them to gain knowledge, where there is no fear of the Lord?

We have the option to think and educate our children like unbelievers or to think and educate them like believers. Christian teachers know that not a single “fact” can really be known and therefore really be taught unless it is placed under the revelation of God. The laws of gravity and arithmetic can not be known apart from Christ.

We have a responsibility to raise our children in a 2 Corinthians 10:5 way; “We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.” J. Gresham Machen said it this way, “The Christian cannot be satisfied so long as any human activity is either opposed to Christianity or out of all connection with Christianity. Christianity must pervade not merely all nations, but also all of human thought.”

There are a number of issues that we will fight when it comes to government schools. Think of all we Christians do about drugs and guns. What about Outcome-Based Education? What about the removal of the Ten Commandments? Should we teach right from wrong? You can put on top of these debates that teaching sexual abstinence is a breach of separation between church and state, the removal of prayer, and the celebration of Halloween.

When we see these issues going on in the schools, we Christians respond in a number of different ways. They all seem to involve reforming government schools in some way. We write letters to the editor of newspaper, we seek the floor at the next school-board meeting, or even take a position on the PTA. Although these seem like valid things to do, they all miss the point that “reforming” the public school will never solve their fundamental problem: they are based on institutional agnosticism, if not outright hatred to Christianity.

Once again, as Christians, we face one of two choices: either educate our children with Christ or educate them against Him. No other alternative exists. Which do you choose?

How long have we been satisfied sending our kids off to places of education that are opposed to Christianity? And how do we consider ourselves faithful to Ephesians 6:4, “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.”

Without going into a deep study of the language used by Paul in this writing, I do want to point out one specific word. The word translated ‘training’ in Greek is, ‘paideia.’ Strong’s gives us this breakdown: “the whole *training and education of children* (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) It also includes the training and care of the body.

Douglas Wilson writes about paideia, “The word paideia was as central to the thinking of the Greeks as the idea of the proletariat is to a Marxist, or cash to a televangelist. It was not a take-it-or-leave-it word like whatever the original Greek word for shoelaces was. So the word paideia goes far beyond the scope and sequence of what we call formal education. In the ancient world, the paideia was all-encompassing and involved nothing less than the enculturation of the future citizen.”

Do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

Surly would agree that we have a responsibility to *TRAIN* our children to think on things that are true, noble, right, pure, lovely, admirable, excellent, and praiseworthy. How is this accomplished in sending them to the “training schools”

where God has been told not to show up? Is there truth, nobility, righteousness, purity, loveliness, ‘admirability’, or excellence apart from God?

Jesus taught us that He would not accept neutrality. Matthew 12:30 in the Message reads, "This is war, and there is no neutral ground. If you're not on my side, you're the enemy; if you're not helping, you're making things worse." Either we are about teaching the things of the Father to our children or not. THERE IS NO NEUTRALITY.

The parental and pastoral responsibility is laid out in Deuteronomy 11, “Place these words on your hearts. Get them deep inside you. Tie them on your hands and foreheads as a reminder. *Teach them to your children.* Talk about them wherever you are, sitting at home or walking in the street; talk about them from the time you get up in the morning until you fall into bed at night. Inscribe them on the doorpost and gates of your cities so that you'll live a long time, and your children with you, on the soil that God promised to give your ancestors for as long as there is a sky over the Earth. That's right. If you diligently keep this commandment that I command you to obey—love God, your God, do what He tells you, stick close to Him—God on His part will drive out all these nations that stand in your way. Yes, he'll drive out nations much bigger and stronger than you.” (Deut. 11:18-23, The Message)

For parents, loving God and Christian education for their children are inseparable. And I am afraid that what we are doing is teaching our children that it is possible to separate God from certain aspects of life. We are not teaching this in word but in deed. We do this in the first through eighth grades and then ask ourselves why our children begin to fall away during High School. Why do they wear their uniforms on Sundays, attend the youth group and Corps Cadet class, and go to Divisional events all while testing the muddy waters of drinking, drugs, and sex? They have learned to do this because they have been taught the lie that life can exist and happen daily without God. We have allowed this teaching and thus we are responsible.

COVENANT COMMUNITY, OR HOW DO WE WORK TOGETHER ON THIS?

We are busy here preaching covenant and community. It would be an injustice not to include education in that process. The education and raising of our children should take place in context of community, just as we “swear in” our soldiers in front of a community of people and not in private. Education should be done in the presence of other believers who, together with God, witness and keep accountable that covenant of parent and child. This means that within certain limits how your child is doing is the business of others as well as your own. They have the responsibility to pray for you and your children, and, when appropriate, to say something to you about how your kids are doing.

This point here is where we as parents get so offended. We are ticked off when there is any kind of criticism, expressed or implied, when it comes to our children. If your child comes over to my house for a birthday party and is a complete “terror,” I tell you and you say, “He obviously wasn’t being properly supervised.” We begin to get defensive about our children rather than accepting responsibility for their actions.

We must resist as sin defensiveness against criticism coming from the covenant community.

The need for a distinctly Christian education and covenant community is of utmost importance. Why?

FIVE REASONS THAT WE NEED TO GIVE OUR CHILDREN A DISTINCTLY CHRISTIAN EDUCATION:

1. Governmental schools claim neutrality in education. This is impossible in any endeavor, much less education. So if they are not really giving our children neutrality, do you think that they are giving them God?
2. Schools claim to be built on the quicksand of pragmatism (the belief that truth works), they cannot really “work” because they deny the “Truth.”
3. The Bible requires us to educate our children from a Biblical worldview from the time they get up to the time they go to sleep.
4. God calls us to train our children to love Him not only with our heart, soul, and strength, but also our mind.
5. There is no such thing as a free lunch. For too long Christian parents have believed that public education is free, when the “legal tender” paid is indeed tender—our very children.

SELLING OUT

Tragically, The Salvation Army is entangled in a disastrous reasoning where we share assumptions and ideals of our unbelieving neighbors. On any given day between August and June you can find a Salvationist family, a Muslim family, an agnostic family, an atheist family, and a Buddhist family, all hurry along to get their children on the same yellow bus to be shuttled off to learn about the world God made, or evolved, or whatever opinion works for you.

I am afraid that for too long we have been naïve about the ways that education is being utilized in the lives of our children. Joseph Stalin said, “Education is a weapon whose effects depend upon who holds it in his hands and at whom it is aimed.”

Douglas Wilson in his book *Excused Absence* writes, “Under our current circumstances, naiveté is disobedience and dangerous. Christian parents who seek to educate their children in governmental school systems allow their

children to be instructed according to the tenets of another religion. The problem is even worse because the very existence of a governmental school system depends upon an ongoing willingness of Christian parents to surrender their children. The secular state has made “free” education available, and all we need to do is turn our children over to it to be taught that God is irrelevant to all of life’s pursuits. They learn that every subject of study can be competently addressed (or so the claim goes) without any reference to Him.” For some reason, Christian parents and The Salvation Army for the most part go along with this reasoning.

A free education need not be a Christian education. To put it another way, when we sold out our kids, we got a good price for them... free!

OBJECTIONS OVERRULED

In *Excused Absence*, Douglas Wilson includes a chapter on the common reasons that Christian parents continue to leave their children in governmental schools. In bold you will find a few of the objections he lists.

Why shouldn’t I let my children attend the public school? I went through the public school system, and I turned out all right. The short answer to this objection is that the parents who make this assertion didn’t turn out all right. The fact the fact that we think our experience in public education validates our children’s is based on the wisdom of man not God. The fact is that we need to look at the Bible for answers not to our own lives. Our lives should not be the standard by which we raise our children. The scary thing is, it’s the public education that taught them to think this way. Second Corinthians 10:12 warns us that those who are “measuring themselves by themselves, and comparing themselves among themselves, are not wise.” God is the standard and has revealed His standard in the Bible.

Christian schools are expensive. We cannot afford the tuition. Here is a true statement and a sign pointing to the biggest failure of the church. Christian schools are too expensive. If you agree that providing a Christian Education is a moral obligation, then somehow we must bare the cost of the obligation. Food is expensive, yet no one argues whether we should feed our children. It is a given that we are morally required to feed our children.

I am saying this as a parent that is sympathetic. My wife and I at times have not been able to “afford” Christian education. But knowing its importance, we gave up the foods we liked for ramen and peanut butter for months at a time just to be able to cover the cost of education.

God’s word promises that He will “supply all your needs according to His riches in glory by Christ Jesus” (Phil. 4:19). The other option is home schooling, an inexpensive alternative for parents who want to obey the Word of God for the sake of their children.

My kids have had an unbelieving piano teacher and have had unbelieving Little League coaches, so what's the difference between that and attending government schools? The difference between these situations is the difference between an hour a week, accompanied by a parent, and seven hours a day, unaccompanied by a parent. The point I am trying to make is not that unbelievers have cooties but that we are responsible for how and what our children learn.

My children are mine. No one should tell me how to raise them or what kind of education is best for them. The answer here is twofold. First, our children are ours only in the sense that we have been entrusted with them. The second response is related to the first. We are a covenanted people. When we dedicate or enroll one of our children, we do it as an Army family. It is not interference for one Soldier to suggest to another that they might want to raise their children in a godly way.

THE NEED FOR A DISTINCTLY CHRISTIAN EDUCATION: A SUMMARY OR WHERE IN THE WORLD DO WE GO FROM HERE?

One thing that most will agree on is that the standards of education in this country are in horrible shape. Never have we had so many resources spent on so many students with so little results. Not only is education in a bad way, it appears to be caught in a downward cycle. The cycle must be broken; we must make room for the Christian worldview in educating our children.

I hope that we have established Biblically the importance of a distinctly Christian education for our children. Now the question is, "where do we go from here? What is the solution? How do we fix the problem?"

I don't want to just brush over those questions with broad and sweeping answers but for the sake of length we will. Here are a couple of things we could or should do.

First, we need to make every sacrifice necessary to remove our children from the public schools and place them into Christian schools. This needs to be done for our own children and the children in our Corps that we have been given spiritual authority over. This might mean that the \$2000 a month we pay in electricity bills at our Corps now gets shut off. "What are you saying Cory? We can't have church in the dark." It might need to happen so that you can send 10 of your children to grow up in an environment where Christ is preeminent. So we change our meetings time to days when the sun is out. We make the necessary sacrifices for our children.

Second, we could divert some funds from other programs. We spend a whole lot of money on Christian Education and Character Education in my territory alone. How much better could it be if we diverted those funds to Christian educations? We could have much less of a battle with the world philosophies that our children are

facing and thus increase our battle for character. Let's just try it somewhere and see what happens.

Thirdly, let's relax the home-schooling regulations a bit more. I know that they have been in recent years by intentionally sending the officers to poor school district neighborhoods. Not total leeway but just a little more to test the waters of how it would work.

The current national policy here in the USA is that you can get special permission in special circumstances to home-school. I believe that in one territory you have to sign a form agreeing not to home-school.

This is an amazing shift. From the book *Darkness Visible*: "Masonry has been outlawed by The Salvation Army. The late General Booth addressed a letter to every officer with these clauses:-- 'No language of mine could be too strong in condemning any Officer's affiliation with any Society which shuts Him outside its Temples; and which in its religious ceremonies gives neither Him nor His name any place...As for the future, The Army's views upon this matter will be made know to all who wish to become Officers, and acceptance of these views will be necessary before Candidates can be received for training, and further from this time it will be contrary to our regulations for any Officers to join such a Society."

A hundred years ago you had to sign a form stating that you would not be a part of a secret society. Today we have to sign a form saying we will not provide our children with the best education possible. I know it doesn't say that across the board but the fact is there.

It is time to commission a study on the effects of Christian education versus public education in our Army children. We need to tackle this as we would sin in the church or in our own family. There is no separation between them. Rousas J. Rushdoony said the following:

"There is not a square inch of ground in heaven or on earth or under the earth in which there is peace between Christ or satan...If you say that you are 'not involved' you are involved in satan's side. If you say you are involved in the struggle...in the area of the family and in the church, but not in the school, you are deceiving yourself."

The time to stir up the enemies stronghold on education is now. The time has come. The time to sacrifice and fight and take ground and raise up godly men and women. The concept here doesn't end with a distinctly Christian approach. It also requires a distinctly classical approach, a mediaeval scheme of education if you will. But that is for next time.

**Please send responses and thoughts to
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Year of the Learning Child

by Candidate Michael Ramsay

The Salvation Army has always helped people with their physical as well as spiritual needs. This year is the year of children and youth in The Salvation Army; and education is one of the most significant areas of need these days. We can meet this need and in the process make ourselves ever ready and useful to God for His eternal purposes.

The current sociological thought at the universities across Canada and Europe points to knowledge as the most important commodity of the future. Canada has fallen behind much of the world and we are desperately trying to catch up. Parents and teachers are noticing the decline and are turning to tutoring more and more, so that their students can "catch-up, keep-up and get ahead". The strongest scholars in a class, too, are now turning to tutors to receive the challenge and extra work that the classroom does not provide. Tutoring is a wonderful industry: it grows each year as more students achieve a great feeling of success through academic accomplishment and admitting "I can do it!"

Education is the wave of the present as well as the future. The world is changing quickly. The need to be able to 'keep up' in order to 'get ahead' is more apparent everyday. More and more parents are home schooling, paying for private instruction, and enrolling their children in remedial and enrichment classes. Tutoring is no longer exclusive to the struggling student. The Renew Network's 3 R Tutoring* instructs students who are at the top, middle, or bottom of their respective classes.

Education, be it in the form of remediation or enrichment, can only grow as an industry. In Canada, more people are losing faith in public education each day, and this can also only help to encourage the development of a good, solid environment for private education.

A number of stats reflecting specific needs are listed below.

Statistics from the Ministry of Education's Annual Report (1998-1999):

- 19 per cent of grade four students did not meet expectations.
- 16 per cent of Grade 7 students did not meet expectations.
- 17 per cent of Grade 10 students did not meet expectations.
- Students' proficiency has dropped.
- In Writing, 13 percent of Grade 4 students did not meet expectations. Aboriginal students scored particularly low.
- In numeracy
- 13 per cent of Grade 4 did not meet expectations.
- 28 per cent of Grade 7 students did not meet expectations.
- 24 per cent of Grade 10 students did not meet expectations.

- In general, the proportion of all Grade 8 students who do not continue and complete their secondary school education by receiving a Dogwood Diploma was as high as 25 per cent in 1998/99.

The following data was compiled from the B.C. Ministry of Education's Annual Report (1997/1998):

- Student performance on the provincial examinations is not improving but getting worse. Only 63% of boys (73% of girls) took and passed English 12 in 1997 -1998.
- Students from other educational systems with English as a second language score consistently higher on Eng. 12 Provincial Exams (Chinese as a first language, 81%; Korean, 76% Punjabi, 68%) than students who have been educated in BC their entire lives.
- The difference is even more pronounced in mathematics: 24% of English-speaking students born in Canada passed grade 12 math; Chinese, 63%; Korean, 60%, Punjabi, 30%, Tagalog, 27%.
- Grade four and seventh graders average marks are dropping.
- Over 20% of grade 10 students do not meet the minimum expected level of performance.
- Less than 50% of students feel that the government is helping them with their problem-solving skills.

Statistics from B.C. School District 61's 1997/1998 Annual Report:

- SD 61's students performed below Provincial average in both reading and writing.
- Greater Victoria scored below the provincial average in Biology, Mandarin, Communications, Japanese, and significantly below average in Technical Communications (12% less on average).
- Almost 1/3rd of the teaching staff are dissatisfied with the senior English programme.
- Sixty-five percent of staff are dissatisfied with the public Mathematics programme.

Statistics from 'How are we doing 2003-2004?' (Oct. 27, 2004)

- The percentage of aboriginal students enrolled in English 12 was only 41 per cent in 2002/03.
- In 2002/03, the high school completion rate for aboriginal students was only 46 per cent - up four per cent from the year before and nine per cent since 1998/99.
- In 2003/04, the percentage of grade 7 aboriginal students meeting or exceeding expectations in numeracy on the FSA was only 63 per cent.

Statistics from the BC Government Annual Report 2001 -2002:

- In our advanced education system, British Columbia remains approximately 20 per cent below the national average in degree achievement per capita.

- Cuts to the number of training positions in nursing and medical technology schools created a serious shortage of nurses and medical technologists.
- From 1993 to 2000, the number of nursing school graduates plummeted by 27 per cent.

One element that we can highlight is that the need for educational support transcends social and economic and status lines. There is a genuine need for educational support.

Education is, arguably, one of the most important needs of children that is still not being fully met. There is however, one need that is more important; namely - Salvation.

We are the SALVATION army. We were raised up to be used by God to serve and to save. We are called to help to meet people's needs both now and forever. Education is a wonderful way to do this.

We have been invited into the public Schools. We have been invited into people's homes. We have been privileged to be there when they've invited Jesus into their lives. We are not allowed to mention God in the public schools here - so we don't. What we do, is invite the children and youth (and their parents) to our learning centres. What we do, is we accept invitations to instruct them in their homes. What we do, is tell them and their families about Jesus. God has really blessed this ministry.

In a world that is dying, the main need is salvation. God can help us with all of our difficulties here and prepare us for an eternity with him. For those of us who are saved, it is our responsibility to reach out to save as many others as possible. One wonderful way we have to do this, is through meeting one of the fastest growing needs today: a good solid education.

** The Salvation Army's Renew Network runs out of Vancouver, BC.
www.renewnetwork.net*