

JOURNAL OF AGGRESSIVE CHRISTIANITY

JAC Online

Issue 41, February 2006 – March 2006

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Editorial Introduction by Captain Stephen Court

Greetings in Jesus' name.

Welcome to issue 41. This is a powerful collection of writing guaranteed to spur you on to love and good deeds. So feel free telling ten friends to join in the experience.

Captain Danielle Strickland sets the tone of this issue with a RANT on the married women officer ghetto. Hold on to your hats for this wild ride and then give it a little thought (and, you bosses reading, some response, please).

Captain Matt Clifton blesses us with REVOLUTIONARY PRAYER, a powerful, Biblical exhortation on repentance, prayer, and fasting for revolution. Read this article. I expect eternity will be changed as we faithfully respond to it.

Major Gregory Morgan's Great Aunt Sally humorously nudges us to the mirror and then shocks the comfort out of us. His suggestions toward a more intentionally missional future are worth exploring and implementing.

Jason Pope presents his research on Intentionally Including Illegal Immigrants through Incarnational Ministry in an article representing his heart and current mission that offers useful models and support for the war on your front.

More meat coming right at you with Major Janet Munn tackling The Disciplines. Read it with the intention to apply the lessons learned.

Then we change gears a bit and throw some simple exhortation at you as: Jason Collier declares what it takes to be Part of the Revolution; and, Xander Coleman reminisces about the 1979 Year of the Laymen; and, Cadet Michael Ramsay reminds us that Friends Don't Let The Friends Go To Hell; and, Captain Amy Reardon looks back, Not Long Ago, about how we have over-compromised with the world (important consideration as we look to shape the things to come).

Lieutenant Rowan Castle thinks Salvationists Are Crazy! See for yourself!

Commissioner Harris finishes his delightful series on Salvation Souvenirs with a Little Soldier (that carries on a discussion from the armybarmy blog on children in warfare) and a clock (well worth the punch line read).

There is a short holiness article called That Holy Thing and Patricia King takes The Greatest Aim.

Our parent site, armybarmy.com, has just finished renovations that have included the insertion of a search engine on this site that allows you to search all the back issues. This is an amazing resource that will simplify your research.

Let's not hog this resource. Recommend your favourite articles to friends, blog about them, print them for your cell groups and corps. Let's spread the instruction to further our world-winning mission.

God bless The Salvation Army.

Stay close to Jesus. Keep fighting as warriors. Much grace. I remain,

*Yours in the struggle for the devil's jugular,
Stephen Court
armybarmy.com/blog.html*

The married women's ghetto RANT

by Captain Danielle Strickland

So here's the rub. There were many married women officers at the high council and not one of them was nominated. Do we think that out of all the women officers represented at the high council that only single women have the gift of leadership? Are married women less capable, less inspiring, less able? Most would insist, with some trepidation, that no married women possess the experience necessary for the Generalship. The rough part is this: they would be right. This problem is what might be called "the women's ghetto of The Salvation Army".

When Martin Luther King Jr. was trying to stand up for the rights of the urban poor in the northern part of the United States, he ran into a movement of young black ghettoized youth that had assembled themselves into an organization known as the Black Panthers. They were a group of militant young people, so jaded and cynical that they scoffed at King's non-violent protest methods. They wanted something done about the injustice they endured – they wanted it done now.

The injustice they experienced was somehow more humiliating than the black man in the south because it was in the land of 'freedom'. In other words they technically could be free but found themselves still trapped and bound by circumstances and stuck in a ghetto. Even though they could hear about the freedom and see the freedom and even sometimes taste the freedom, they couldn't live it. This infuriated them.

Married women officers are unlike the slaves in the south. They are more like the black ghettoized youth in the north. They are told they are free, and, indeed, they are free in many respects. They are free to learn, to grow, and to lead on a basic level (especially as Corps Officers), BUT they cannot have the freedom to truly lead in the full potential or capacity they offer in the current system of The Army because of the women's ghetto. By women's ghetto I mean that part of the system of The Salvation Army that allows men to exercise leadership within the formal system while deploying their wives into corresponding positions over other women in a weird parallel universe. The end goal in this corporate structure is to be married to a Commissioner – and ultimately be the wife of the General. It has no bearing on the election of a General whether or not his wife is even good at her job – as the position is not functional but positional. By that I mean it is not a merited position and is not considered an appointment providing leadership experience to become General (in fact, the wife of the General is the only Commissioner not allowed to attend high council!). Sure, a married women might one day aspire to be married to a man that can take her to higher positions on the totem pole of the women's ghetto. It may be a nice place for her – but it does not matter if she is qualified, able, or even gifted for the appointment. Indeed, all the women ghetto positions in the world cannot offer a reasonable opportunity for women to learn, cultivate, or prove leadership qualities enough to get out of the ghetto.

I am, of course, on dangerous ground. To even speak about these things so plainly will cause some leaders to consider me a whiner; will permit unsympathetic male officers to

disdain me as a femi-nazi; and might persuade women who have bought into the ghetto and find comfort in it to treat me as a threat. But I think it's time we, at least, spoke plainly.

Consider my life. I am a Corps Officer, celebrated in our system as a front-line, leadership position. I am free to teach, preach, lead, and learn. I can sort out all my leadership skills alongside my husband and we can 'share the load' and work it out together. This is the most extreme freedom I will ever experience in my officership. This is, in actuality, the promise realized... but it's all downhill from here for me. It is true that the organization chants in response to this rant, "see, look at the front line... look at the trenches – Corps Officers are married women. They are leaders. They are free."

Here enters the illusion that eventually gives birth to the anger. Every successful Corps Officer has proved his/her leadership abilities on the 'ground' and is thus considered able to offer leadership to larger areas of command. The problem is that the leadership at a Corps level is only credited to the male officer. "Oh, that can't be!" you lament. "That's not true – surely a shared leadership command would be credited to team leadership not just the male." But alas, it is true. Women leaders – even after proving themselves in front-line appointments as a fully functioning, fully able, fully contributing Corps officers – active in the leading of the Corps Council, PR in the community, structure, and systems of the Corps, leadership training, preaching and teaching and training – are sent to the women's ghetto and their corresponding husbands are given a job that is directly related to their 'success' as a leader on the Corps level.

Then you never hear from married women leaders again – unless you head to a women's retreat! It seems we can't match our walk with our talk.

The cause of this current system of imprisoning effective women leaders for generations is unknown. Booth was known to promote married women according to their giftedness, not their married-ness... call him crazy! But even Booth ran into problems from the mainstream-informed officers in his ranks: In 1888, addressing a meeting in Exeter Hall, William Booth said, "We have a problem. When two officers marry, by some strange mistake in our organization, the woman doesn't count."

From what I can piece together it has been a subtle yet increasing theological and systemic shift that has managed to render a huge section of The Army's leaders unusable and at best very limited to the larger war front. The Army has hamstrung itself, fighting a war against a well-armed enemy with an arm and a leg tied behind its back.

Now, there are officers who believe that 'headship' is a scriptural principle and as a direct result keep married women in submissive positions as leaders. Married women officers themselves often have been taught and continue to believe this lie. When I have challenged it I realize that not only does The Army perpetuate it by its current system but has probably even established it by previous practice.

I don't have time to dissect the necessary principles on women in leadership here. Suffice to say, Catherine Booth did it a hundred and thirty years ago in a little book entitled *Female Ministry* (which no recently commissioned officer, male or female, seems to have read), and recently Loren Cunningham (founder and president of YWAM) along with David Hamilton (Biblical scholar) offers a great overview of the new world winning strategy called *Why Not Women?* Good question.

I've met many capable married women officers – and an alarming amount of them are on anti-depressants. I've got a hunch they wouldn't be if they weren't so angry about their apparent freedom lost in a slave-like reality. The Apostle Paul offers that health in the body is in part due to letting people use their gifts. If someone has the gift of leadership, Paul suggests a good, godly idea – let them lead (Romans 12). I think he's on to something.

I've recently seen a movie that reminds me of the situation. It was called *Jarhead*. I don't recommend the movie but it may offer us some advice. It was about some soldiers trained, equipped, and sent to the front to fight in a war. The problem was that they were never deployed. The government that sent them wouldn't give them permission to engage the enemy (they were caught up in political talks) and so the soldiers sat on the ground. Trained, equipped, and stuck. Not able to engage the enemy, not able to shoot, or fight, or even die. So they started doing other things. Trying to keep in shape, wasting time on the decorations in their bunkers, learning to cook in different ways, and getting angry at each other. It was a picture of soldiers stuck. And every married women officer-leader lives the same reality. So we busy ourselves on the ground.... Taking courses, watching our weight, picking on each other, over-organizing every women's event and project... all the while simply trying to create some meaningful existence for ourselves, convincing ourselves that it isn't our fault that we can't lead, but having no way to prove it.

Now I've had this conversation enough times with enough people to tell you the responses. **Why do you need to lead on a positional level...are you hungry for power?** This is a stupid response. It suggests that every leader wanting to stretch her ability to lead is hungry for power. It is an argument already lost by the practice of many godly men who long to lead well and lead bigger to mobilize forces and take more ground for God. Stop insulting us by considering any godly ambition for women leadership to be a 'Jezebel' type of control thing. It's embarrassing.

How about this one: **the women's ministry department is a valid leadership area.** Yeah. Good one. It's so valid that even the top dogs in the ghetto can't qualify to lead The Army, and any single women General can add the job description or World President of Women's Organizations to her responsibility as international leader of The Salvation Army. Nice.

Here's another: The Army's great strength is in '**team leadership**'. Married couples should work together and the women shouldn't need a position to be able to lead with her husband. Yeah, this one really works, except when it comes to any administrative

position – where there is only one head, and except when it comes to an organizational culture that dismisses women from the boardroom and power positions. It's such a nice offer to let us women 'influence' the final decision made by men anyway. No signing authority, no positional authority, and no real authority means no authority. Let's be honest.

Don't get me started on **headship**. Anyone who still holds to this view needs to check their own head and read the Bible again. Here's a hint: look deeper. Not only that, but our movement has already established Army theology – (even if it remains unimplemented), so if you believe in headship limiting women leaders – join another movement.

It has the potential to wreck marriages. Nice marriage. There is nothing like a union that insists on one of the members stuffing her gifts and abilities down inside of her for fear of her partner looking smaller in light of them. This behaviour insults the purpose of marriage, and makes men look bad. Grow up and get a healthy ego. Stop needing your women to be smaller than you to feel good about yourselves. Actually, to take a more pastoral note: get some counselling.

I've heard there were some attempts to make some married women officers department heads and one couple was called in to see if they would accept. This is insulting. I've never heard of a couple being called in to see if it was okay to offer promotions to men. Never. Ever. The marriage is never considered, and often is compromised when it comes to promotions. Think about it. The Commissioner calls me up and says, "we've been thinking about promoting your husband but were concerned about how that would affect your marriage. Would it be okay with you?" Yeah, that'll happen. But when it has potential to work the other way – we ask first and then call it off! What happened to equality... what happened to the greater work of the war trumping our personal preference? Come on.

Women don't want to lead. Yeah, sure. That's a good one. The women's ministry department in Canada has the most success at getting converts and then building disciples by making soldiers. This means that even from the ghetto women are leading and leading well. Perhaps the shrinking programme departments around the western world should take note. There might just be a married women who could grow a whole programme department... imagine!

While I'm on this one... does it matter if a male officer doesn't want to lead? Don't sign up. Kick women out who don't pull their weight. Don't use lame women leaders as an excuse to paint us all with the same brush. It's pathetic. Honestly I've known some male officers who lack the muster to work hard... doesn't seem to make a difference on the ones who do... hmmm.

Here's the best one of them all. **In many cultures and situations this is not culturally acceptable.** I can't help but chuckle as I imagine Catherine Booth in Victorian England scandalizing the country and even herself as she spoke the scriptures publicly for the

first time. It was as counter-England in her century as you could find. Now go with me to America as 16 year-old Eliza Shirley leads the charge or how 'bout The Marechale opening the Army as a young WOMAN in France. And on and on I could go *ad nauseum*. We have never been a culturally relevant movement... we've been the very opposite. We were a threat to the established church culture, we were a circus to the thinking class, and we were a sign and a wonder for the average person on the scene. When did we start thinking cultural sensitivity was our calling? If there is an evil part of culture – let's do everything we can to offend it. I suggest that subjecting women to unequal treatment and opportunity is an evil to be challenged, not a relevancy to be followed. Let's go buy ourselves some courage and return to the war ready to actually fight!

How do we change it? With so many women convinced of bad theology and bad practice, how do we turn the tide now?

Here are a few ideas:

Teach good theology. Make every officer read *Why Not Women?* by Loren Cunningham to start. Not just the women – but all officers. We must teach on this subject. If we don't give proper theology our officers will get it somewhere else. Most likely it will be the Baptists and most mainline Evangelicals teaching them WRONG theology on women. THIS IS IMPORTANT. What we think affects what we do. So this is not just a method problem but a thinking one.

Make changes FAST. We can't wait. When my husband thinks of his potential and future he grins. When I think of it I grimace. It's killing my dreaming potential for my place in The Army and the call God has on my life. Really. It sucks. Change it fast. Give many married women, whether they want to or not, leadership positions. Give them a chance to succeed and give them a chance to fail. Just give them a chance.

Use separate appointments/or separate tracking early. Follow the gifts and skills of officers. Do something easy to make this happen. Please don't make another committee to discuss it. Just have married couples give a report of how they divide up the command and what their gifts are. It's not rocket science. Get to know your leaders. Do you know how many times a leader has responded to husband on a letter I wrote him? It's insulting. I don't even have the same last name. They just aren't listening.

Dismantle the women's ghetto. Put the women's department where it belongs, in Program. Give officers appointments that match their giftedness, and/or capabilities.

Dismiss officers who don't work. Get on it. They are a drag on our system, our culture and our potential. It doesn't matter their gender. Incompetence should be rewarded with a new job (just not with us).

Make it a must. Imbalance cannot be corrected without a counterweight. Create a reasonable minimum requirement of married women department heads in each territory. Do this for a minimum of five years to correct the initial imbalance. Whole countries do

this in the workforce to create an equal setting from which the ‘best man for the job’ becomes more than a literal description of what’s happening. We should be leading the world – transforming the culture, and this will only happen by intention.

Invite good married women officers to **actually speak at non-women events**. I know a few if you need some suggestions.

Most of all, and above all let’s stop making excuses. **Let’s stop pretending**. Let’s be honest, real, and practical about what to do. I know I sound passionate, but it is our whole future we are talking about here. Do I think God can’t use me outside of structure and system, promotions and process? Of course not! He just can’t use me as General of The Salvation Army. Oh, and any kind of department head leadership possibilities, oh, and anything that might insult my husband’s ego, oh and...

Let’s start partnering with God in His great design for The Salvation Army... let’s really allow our workforce to grow in big proportions overnight and engage the enemy in a fight he hasn’t had to bear or to lose for a hundred years now. We did have him scared... now we have him sleeping... but I think if we started marching, full strength we could wake him with a fright. And he just might meet his end at last. Read Psalm 68:11 for details.

Special Note:

My frankness in this article is born out of frustration. It is intended to stimulate thinking and present an honest look at a potentially bleak future for married women in the Army of today. I don’t think I’m expressing anything new or anything unsaid by already existing virtual policy... I’m just putting it in words and expressing it out of my own perspective. My experience is in the Canadian Territory – I’m aware that not all territories have the same bias and that some are much better and others much worse. I’m also reminded daily that I have been given a great gift in any opportunity to serve and lead in this great movement. For that, I’m grateful.

I also know there are many great women officers who do lead in the women’s ministries departments around the world with great effectiveness. This is not meant to insult you. It’s meant to honour your giftedness with the potential to use it fully. I’m grateful for all married women officers who have served from any area they have been given with whole-hearted devotion. You inspire me.

Revolutionary Prayer

by Captain Matt Clifton

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That fiery little book 'Revolution' dropped onto my doormat recently and burned a hole in it. It fanned the flames of God in me, because it struck such a pure resonance with the aching and longings in my spirit. And I am not alone. I am seeing in life after life a new dissatisfaction with the way things are. A divine impulse to finally reject, and be liberated from, the worldly methods that we almost cannot help falling back on. A reckless, single-eyed determination to take hold of a promise like Haggai 2:9 – '*The glory of this present house will be greater than the glory of the former house,*' says the Lord Almighty – and pull it into the present, igniting faith for a work of God eclipsing even that which gave birth to The Salvation Army. It brings steel to my soul to see one after another around the globe determined to be neither satisfied nor silenced. If I am talking about you, then this short essay is for you, and may it reinforce your zeal.

The introduction to 'Revolution' rightly asks: where is the desperate longing for prayer? I want to pick up on the spirit of that question, and amplify it with some reflection on what kind of prayer will usher in the revolution of God that more and more among us are seeking with all our hearts. I want to note in passing that I believe in a threefold key to revolution: repentance, prayer and fasting. Lay aside secondary issues like methods, style and adaptation to culture until these three are given priority. The Salvation Army in the Western world is evidently in exile, and God has clearly taught us His conditions for restoration in the writings of the Old Testament prophets. Our problem is that we prefer our own wisdom and try everything else! Practices like wearing sackcloth and ashes and the tearing of robes have passed away, but repentance, prayer and fasting are consistent from the Old Covenant to the New Covenant and may not be ignored.

This essay, then, gives particular attention to prayer as one of the three biblical non-negotiables for revolution. If you are stirred to pray like a revolutionary, you have several role models in the Bible. The intercessors I always return to are Nehemiah and Daniel, and I want to use the revolutionary prayer in Daniel 9 as the foundation here. Soak in the spirit of that prayer – let it search you and shape you. It is not just a matter of understanding – it is vital that such a prayer grips your heart.

At the beginning of this prayer, Daniel records for us the spirit in which he entered into the presence of the Holy. If the whole prayer is our foundation, let these words be the cornerstone:

So I set my face towards the Lord God, praying and crying out...

(Daniel 9:3)

I am going to reflect on three aspects of revolutionary prayer, taking a line from the songbook as my springboard each time. But there in Daniel's words you have the essence of revolutionary prayer. All that follows proceeds from this.

When we reach the end of our hoarded resources (SASB 579)

ASPECT ONE: *Our helplessness and his grace*

There's something about absolute helplessness that reaches deep into the compassionate heart of God. Daniel tells us that he *'prayed and cried out.'* You find John Knox in the gardens of the Kirk in Edinburgh, crying out in agony: *"God, give me Scotland or I die!"* Evan Roberts hidden up on the hills of South Wales groaning before the Almighty: *"Bend the church and save the people!"* Missionaries in the Congo driven to despair, ready to return home, until in their lowest hour Acts 2 is re-enacted in their last meeting. Countless people have found divine hands of grace lifting them when they've reached rock bottom. One of the last century's most passionate preachers on intercession, Leonard Ravenhill, often said that God does not answer prayer – he answers *desperate* prayer.

Helplessness is the outcome of crushed pride. Self-dependency, self-justification and self-seeking have finally been broken. Daniel's prays from such a spirit. I think particularly of the allusion to slavery in Egypt:

O Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. (9:15 NIV)

The picture is of a people bound in chains, unable to rescue themselves. Such circumstances elicit desperate cries for help. God hears from heaven and pours grace on the undeserving.

I am touched by the helplessness of these words from Isaiah:

*Yet, O Lord, you are our Father.
We are the clay, you are the potter;
we are all the work of your hand. (Isaiah 64:8 NIV)*

Such a prayer makes the sovereignty of God a full reality, instead of a mere belief in the background. The words *you are our Father* remind us that whatever the sin, Father-child kinship cannot be severed. What grace! Furthermore, these are our words to God, not his to ours. The heart must say and mean these things, and God loves to hear.

How many more decades of crushing decline will it take to get it into our proud heads that we are helpless? If we are going to get serious about seeking revolution, we are going to have to shape our whole mission according to the reality of our utter helplessness. That means a lot less frantic treadmill running and more prayer and attention to purity - much, much more. But I fear that what Ravenhill once wrote of the church is surely true of us:

We have many organisers, but few agonisers; many players and payers, few pray-ers; many singers, few clingers; lots of pastors, few wrestlers; many fears, few tears; much fashion, little passion; many interferers, few intercessors; many writers, but few fighters.¹

We are going to have to get a grip on our priorities, and start to take Scriptures such as these deeply to heart:

This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the Lord Almighty. (Zechariah 4:6 NIV)

All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord's, and he will give all of you into our hands. (1 Samuel 17:47 NIV)

*Give us aid against the enemy,
for the help of man is worthless. (Psalm 108:12 NIV)*

Shatter my own design, shaping a plan divine (SASB 605)

ASPECT TWO: *Our humility and his honour*

Pride is insidious and deep-rooted. If we want revolution, we are going to have to lie on the operating table of God, letting him take a scalpel to the tumour. The trouble is that a revived Salvation Army is in our self-interest. How do we pray for it with pure, unselfish motives? Let's begin with Daniel:

For your sake, O Lord, look with favour on your desolate sanctuary. Give ear, O God, and hear; open your eyes and see the desolation of the city that bears your Name. (Daniel 9:17-18 NIV)

For whose sake? For his sake! However stubborn self-interest is, resolve to constantly seek his glory. Note the passion for God's Name - Daniel could bear it no longer that the Name was defiled and dishonoured in pagan Babylon. The principle is reinforced in Psalm 115:

*Not to us, O Lord, not to us
but to your name be the glory,
because of your love and faithfulness. (Psalm 115:1 NIV)*

This is an emphatic renunciation of self-interest. But given how deep-rooted pride is, what can we do practically to eliminate impure motives? The counsel of Arthur Wallis helped me with this question, and a passage is well worth quoting in full:

Among those who seek God for revival, there may be few who are, from the outset, wholly free from the admixture of selfish motives in their petitions. This need not deter or

discourage if this condition of prevailing prayer is kept constantly in view. When we are aware of being moved by anything less than a desire for the supreme glory of God, let us avail ourselves of the cleansing blood by confession, and look to God in faith that he may by the Spirit bring “every thought into captivity to the obedience of Christ” (2 Corinthians 10:5). God uses the very activities and heart exercises of prayer to effect this.²

That cry will bring thee down, my needy soul to fill (SASB 586)

ASPECT THREE: *Our heart-cry and his compassion*

There is a way of praying that can only be described as *intense*. To grasp it, think firstly of normal, conversational prayer with God. How much emotion is involved? Think now of the early church *earnestly praying* for Peter in prison (Acts 12:5). Much was at stake and they felt deeply for their leader. Imagine the emotion involved.

Now think finally of Jesus in Gethsemane:

And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. (Luke 22:44 NIV)

As far as you can, imagine the emotion. There is no greater example of intense prayer. *Soul agony* describes this way of prayer – surely the true experience of one who knows the fellowship of sharing in Jesus’ sufferings (Philippians 3:10).

Such prayer comes from desperate helplessness. Daniel’s prayer reaches a passionate climax - a heart cry of desperation:

O Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name. (9:19)

How many of us feel the need of the hour so deeply that such a passion grips us? How many of us love to honour the Name of Jesus so much that we can’t bear it that the people of his Name are widely thought of merely as a quaint and quirky charity? But many will feel that such prayer is simply not for them. It’s a matter of personality. I understand this, but on the other hand, none of us are emotional zombies. We all know what it is to feel grief and delight. And such prayer is not worked up. God places the burden on hearts ready for him, and this is where repentance comes in. I believe that if there were to be a widespread breaking up of unploughed ground (Hosea 10:12), we would find many a passionate intercessor raised up in the most unexpected places.

Rev. David Wilkerson is famous for his outreach to teenage gang members in New York. It all began with a decision in 1958 to replace watching television with late evenings of prayer. One evening while praying, he opened a copy of *Life* magazine. As he puts it, *‘a moment later I was looking at a pen drawing of seven boys, and tears were streaming down my face.’³* Such is the spirit in which a renewing work of God is born.

I was profoundly affected by a sermon preached by Wilkerson entitled 'A Call to Anguish'⁴. Wilkerson leads us to the heart of Nehemiah's anguish for Jerusalem (Nehemiah 1), the anguish vital to ministry, without which all our strategies and methods become largely meaningless and futile. Times Square Church in Manhattan, founded by Wilkerson, was itself born of anguish. In the sermon, he describes walking the streets of New York and breaking down in floods of tears. He touched the pain and anguish of God for a community, and a glorious work was born. How many of us know what this means?

Bramwell Booth quotes his Chief Officer in his definitive work on officership, 'Servants of All':

"Do not separate us," said a Field Captain of many year's service to me when I proposed to her to promote her Lieutenant to the charge of a Corps.

"But why?" I asked.

"Well, Commissioner," was the reply, 'the Lieutenant has been such a great blessing to me and to the Corps I have commanded since I had her with me, through her tender love for sinners. It is not merely on the platform I see it, but in our own room. In fact, I often cannot get her to bed. She will stay up to pray. Sometimes when I insist on her going to rest I awake later to find her praying and weeping at the bedside, asking the Lord to save the sinners and backsliders. And even then, when I get her to rest, I often find in the morning that her pillow was wet with the tears which would come! And her spirit has spread to others besides myself."⁵

How many will enter into a place of anguish such as this? It is worth making a devotional study of the place of tears in the life of prayer. Look up words like 'tears', 'weep' and 'cry' in a concordance. You will find that the theme is rich and significant in the spiritual life. A couple of examples will suffice here. Joel's call to desperate prayer has a particular resonance for officers. I picture myself between the lost, broken world and the mercy seat:

*Let the priests, who minister before the Lord,
weep between the temple porch and the altar.
Let them say, "Spare your people, O Lord.
Do not make your inheritance an object of scorn,
a byword among the nations.
Why should they say among the peoples,
'Where is their God?'" (Joel 2:17 NIV)*

The words have such application to our day. An Army which once forced my homeland to face up to its sin is now 'a byword' when it comes to the prophetic and the gospel. This ought to induce anguish in us all.

Leonard Ravenhill frequently commented that he met many who were interested in revival, but very few who carried a burden for it. I recall him teach on Hannah's anguish in 1 Samuel 1. Her experience is also worth meditating on here:

She was deeply distressed, and she cried bitterly as she prayed to the Lord.
(1 Samuel 1:10 GNB)

"I am desperate, and I have been praying, pouring out my troubles to the Lord."
(1:15)

So it was that she became pregnant and gave birth to a son. She named him Samuel, and explained, "I asked the Lord for him." (1:20)

There is a way of prayer characterised by distress and desperation, epitomised by Hannah. Are we not desperately barren in our mission? Are we not humiliated, as Hannah was? Who will pray desperate prayers? Who will seek a baptism of anguish? Who will seek the Lord's favour as Hannah did: conception, gestation and the giving birth to true revolution? I have recently watched by Lynne, my wife, go through the physical and emotional ordeal of giving birth to our son, Elijah John. In pregnancy there is sickness and pain; there is a change of priorities and preferences. There is a risk of miscarrying. It is the same when a man or woman of prayer is pregnant with vision for God. When the vision is born, there is glory and joy!

Have you ever wondered why Salvationists have sung *Send the fire!* hundreds and thousands of times while the altar remains as wet and cold as ever? It is because the suffering of Christ gave birth to Pentecost. Every time we plead for another outpouring, few of us even hear his response: *"Can you drink the cup I am going to drink?"* (Matthew 20:22). Fewer still are willing to undergo the baptism of anguish that necessarily precedes the revolution we are seeking.

Paul knew anguish of spirit when he wrote to the Galatians:

My dear children, for whom I am again in the pains of childbirth until Christ is formed in you. (Galatians 4:19 NIV)

A recollection from the Lewis revival of 1949 will demonstrate the reality of the experience:

"Oh yes, revival is wonderful – for some people. But for us – there were a number of us, women, who weren't in the meetings. We didn't have time to be in the meetings; we were in the place of prayer. The breath of the Spirit would come, and it was like women being in childbirth. We would fill up and fill up and fill up with the breath of God, and we would be in agony, and suddenly there would be a soul born into the kingdom, and there would be relief as the new soul was born. Then the weight would come again, and we would fill up again and again, and others would be born into the kingdom."⁸

Intense, anguished prayer is energised by remembering. When a glorious past is vivid in the memory, a yearning is created to see new glory in the present. Feel such yearning in Isaiah's cry:

*Oh, that you would rend the heavens and come down,
that the mountains would tremble before you!
As when fire sets twigs to blaze
and causes water to boil,
come down and make your name known to your enemies
and cause the nations to quake before you!
For when you did awesome things that we did not expect,
you came down, and the mountains trembled before you.
(Isaiah 64:1-3 NIV)*

Such intense prayer arises from a profound dissatisfaction with the way things are. Such prayer is dangerous, because perseverance is called for if the answer is delayed, and perseverance is hard. A proverb explains why:

*Hope deferred makes the heart sick,
but a longing fulfilled is a tree of life. (Proverbs 13:12 NIV)*

Maintaining a full-bodied vision over a long period for all that God can do is far from easy. It leaves a person vulnerable to discouragement and despondency - sickness of heart. Some of us in Forestdale, the corps in the UK that I lead together with my wife, know this from personal experience. We have been learning to balance dissatisfaction with what God hasn't given us yet with celebration of what he has given us. If my Territory was to gain a spirit of intense dissatisfaction, there remain many signs of hope to sustain us in our heart-cries.

Even so, for the truly dissatisfied, the sheer quality of perseverance is indispensable. God has graced us with the example of Habakkuk:

*I will wait patiently for the day of calamity
to come on the nation invading us.
Though the fig tree does not bud
and there are no grapes on the vines,
though the olive crop fails
and the fields produce no food,
though there are no sheep in the pen
and no cattle in the stalls,
yet I will rejoice in the Lord,
will be joyful in God my Saviour.*

*The Sovereign Lord is my strength;
he makes my feet like the feet of a deer,
he enables me to go on to the heights. (Habakkuk 3:16-19 NIV)*

I will, I will, I will! There is an iron determination about this man. I think he knew that despondency can lay siege to a person. A mental fight to survive was on. He made a fierce decision of the will, cast himself on God, then went out and danced upon despair.

If we were to follow through God's biblical conditions for restoration and revolution, we cannot then predict how long we would have to wait for new glory. None of us can schedule an outpouring of the Holy Spirit. Who knows how God wants to prepare us, shape us and teach us? Unless a Jeremiah appears in our midst with a word about the timing of restoration, the day and hour will remain unknown. Habakkuk's battle resolve could become indispensable to us.

In conclusion

As I look back on the themes of these three sections, there is a vital pre-requisite for revolutionary prayer that I feel needs highlighting in conclusion. That is the need to see clearly the contrast between our present reality and all that God is willing to do in power. One of the great barriers to revolution is the failure to see how wide the gap really is. Expectation for a move of God is low, caused by decades of decline. This combines with a natural refusal to acknowledge the abject condition of our movement, because to do so is depressing and humiliating.

I can only urge you from my own experience to insist on this contrast. I maintain it in my own spirit by frequently reading from the Acts of the Apostles, and by much reading about the great revivals of church history. This contrast was essential to the revolutionary prayers of the Old Testament, and it will be essential if you are to gain an intense spirit of anguished prayer.

Sovereign God, I ask you to impregnate the reader of this essay with a gut-wrenching inner desperation for as much of Your glory as can be physically withstood, in their lives, in their place, at this time, saving, sanctifying, healing and delivering left, right and centre – Mount Carmel and Pentecost rolled up into one devastating cosmic blast of divinity! Maranatha! Amen!

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Great Aunt Sally

by Major Gregory Morgan

Sometimes, when I seek a visual illustration of what The Salvation Army has become, my mind turns to the image of a remarkable, eccentric Great Aunt. She's wonderful, she would do anything for anyone – but she's a bit outdated and unusual. We all love her, and the world would be far more dreary and inhospitable without her, but there's no way we want to be like her!

The Salvation Army in Australia occupies an unprecedented position in terms of public acceptance and popularity for a Christian church, indeed for any organisation. Public surveys reveal that 96 per cent of Australians are favourably inclined toward it. But alongside this is the stark reality that the church aspects of our Movement have been in decline for many years. Attendance and membership figures are dropping. Everyone loves us, but fewer and fewer want to join us.

There are many reasons for the Army's decline over several decades but a key current issue is the rise of postmodern thought and the need for a new missional Church. What are the implications for the Army?

Australian Salvationist John Cleary has written: 'The Salvation Army's practice and worship, as expressed over the past half-century, could be seen to represent all the worst aspects of the "modern": imperialist, triumphalist, monocultural, inflexible and conformist. It could well stand condemned as a textbook case of an organisation doomed to irrelevance in the early 21st century, widow to a dead 19th century spirit.' One of the key issues the Army faces is the fact that its militaristic structure, colonial-like world view and hierarchical bureaucracy served us well in the 19th and early 20th century but possibly condemn and doom us for the future.

In *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World*, Robert Webber writes: 'We now live in a transitional time in which the modern world view of the Enlightenment is crumbling and a new world view is beginning to take shape. Some leaders will insist on preserving the Christian faith in its modern form; others will rush headlong into the sweeping changes that accommodate Christianity to postmodern forms; and a third group will carefully and cautiously seek to interface historic Christian truths into the dawning of a new era.'

Commentators observe a pattern of modernist tendencies that the Church has internalised: attendance at church service equals faithfulness; size counts; one size fits all; join the club. At least three of these have been key to the Army.

Firstly, faithfulness and commitment have been measured in terms of attendance at two services on a Sunday and activities during the week. We have become centred on attendance at the corps building as the expression of Church.

Secondly, standardisation – one size fits all – has been common. A catch cry of the Army has been that you can go to an Army meeting anywhere in the world and the worship will be familiar and you will feel at home. Our sub-culture has evolved over many years to such a degree that we are distinct and at times distant from the community around us. We want people to join the club, be like us and spend their time and commitment sustaining what we have.

Thirdly, the easiest mistake The Salvation Army can make is to hold religiously to a modernist worldview and ecclesiology. We must interface historic Christian truth but if we desire to survive as a distinct expression of Church we must seek to interface historic Salvationist essence with the dawning of a new era. Worldview and structure are expendable. Modernist tendencies can be rethought. But the classical essence of what The Salvation Army is must be reclaimed and lived in a postmodern environment.

Let's consider the emerging missional Church and look for connections with the Army's original essence.

The emerging missional Church appears as a response to postmodern thinking but also as a result of the changing place of the Church within western society. The Church, and in many respects The Salvation Army, functions from a Christendom model of ministry in a post-christendom world.

Since the 4th century the Christian Church in the west has occupied a place central to society – one of prestige, power and influence. But society has moved on and the Church now exists on the margins, sometimes actively shunned but often seen as largely irrelevant.

The difficulty is that the Church still thinks it lives at the centre of society. Michael Frost and Alan Hirsch write, in *The Shaping Of Things To Come: Mission And Imagination For The Emerging Church*: 'The heart of the problem is that we have been planting churches that are (smaller) carbon copies of the already beleaguered, failing Christendom-style church ... An emerging missional Church on the other hand has abandoned the old Christendom assumptions and understands its role as an underground movement, subversive, celebratory, passionate, and communal. Mission is not merely an activity of the Church. It is the very heartbeat and work of God ... The missional Church, then, is a sent Church. It is a going Church, a movement of God through his people, sent to bring healing to a broken world.'

The same writers articulate three modes for the emerging missional Church: incarnational, leaving its own culture and religious world to infiltrate and transform society; messianic spirituality, no longer dualistic but a spirituality of engagement with culture and the world; and apostolic leadership, an entrepreneurial creative mode of leadership rather than the existing hierarchical models of Church leadership and governance.

In many ways a consideration of these three modes may help The Salvation Army reconnect with its original essence and embrace the postmodern world of mission. The Army is thoroughly rooted historically in the modern world but many aspects of our original essence have potential to connect with postmodern individuals and can be explored through the three modes.

On a surface level The Salvation Army has become highly attractational in its focus, as opposed to incarnational in its mission. We have become programme- and building-centred. Our corps operate from buildings which they expect the community to come to, and are surprised at the limited effectiveness of this method. Our social welfare expression has become large, professional and programme-based. But this is a far cry from the early essence of The Salvation Army, which passionately believed in, and practised, incarnational mission.

Pioneer officers such as Booth-Tucker knew the necessity of incarnational mission, and the impact of the Army in India was largely due to the way in which early officers took on the local lifestyle. The early social work of The Salvation Army was often a localised response to obvious community need. Salvationists practised incarnation, living with and aiding the people around them. The Salvation Army set about transforming society from within rather than following an external attractational model that expected people to come to us. However, over time we have adopted the dominant attractational model of Christendom.

Derek Linsell writes, in *Thank God For The Salvos*: 'To communicate the message today, Salvationists must be developing relationships with the unchurched. Ministry in a post-modern society is no longer about the development of programmes but living out the lifestyle so that people can see the relevance of the Salvationist's belief. This is a major concern for the Movement because the Army is a sub-culture in itself. In reality, few Salvationists have close or intimate friends outside the Movement that they can build quality relationships with.'

Salvationists need to rediscover the call to incarnational mission, which is a key mode for the emerging missional Church.

The concept of messianic spirituality as a mode for the emerging missional church requires some explanation. Frost and Hirsch offer a helpful definition: 'We use it to describe the Church's spirituality and activity. It is messianic in that it acts in the same way Jesus acts, it is essentially structured around the person of Jesus, and our actions in some way extend the messianic Kingdom.'

The origins of The Salvation Army are firmly Wesleyan and sit strongly in the holiness movement within 19th century evangelicalism. Central to the Army's faith and practice is the conviction that people are able, through the Holy Spirit, to be transformed and grow in their likeness to Christ. Coupled with this, the Army at its inception carried a strong belief that this transformation must extend throughout society – bringing about the Kingdom of God in the here and now.

As Cleary recounts: 'Booth declared the Army was about "the reformation of human nature in every form". The first requirement was "to change the man when it is his character and conduct which constitute the reasons for his failure in the battle of life". The second was: "a change [in] the circumstances of the individual when they are the cause of the critical condition and beyond his control".'

The passing of generations and a growth in internal Church focus have distracted The Salvation Army from these passionate spiritual convictions. A rediscovery of practical holiness and commitment to Kingdom transformation are key for the Army to embrace the possibilities of emerging missional Church.

The third mode of the emerging missional Church, apostolic leadership, also has strong correlations to the early days of our Movement, but on a surface consideration our departure from this mode appears more problematic to address today. Linsell notes that, upon its arrival in Australia in 1880, The Salvation Army 'was cheeky, daring and creative. The Salvation Army in 1997 is a bureaucracy, made up of conservatives.'

One hundred and twenty five years of mission in Australia necessarily required consolidation, and this was delivered well through the strong control of the militaristic structure. However, daring and innovation do not sit well in a bureaucracy and the apostolic style leadership which resulted in the missionary explosion of The Salvation Army during its first 20 years has been squashed or pushed to the margins of the Movement.

Catherine Booth said: 'The Army's success has been built upon the great fundamental principle of adaptation.' This fundamental principle must be rediscovered for the Army to continue meaningful mission in the post-christendom era. Phil Needham, in *Community In Mission: A Salvationist Ecclesiology*, reminds the Army of the importance of adaptability in structure, saying that when rituals lose their power to challenge people to respond to God they must be abandoned, along with programmes which once held life but have become stale. 'The Church,' he says, 'is a people who are free to abandon structures that no longer hold promise for helping them to move decisively toward the future. When a decision-making process is so cumbersome as to create missionary inertia and so ingrown as to create self-serving goals, it should be abandoned. When the processes and procedures of ecclesiastical government block forward movement, they should be abandoned.'

In embracing the apostolic mode of the emerging missional Church, the Army needs to harness God-inspired boldness to abandon those processes and structures which cripple and inhibit an incarnational and messianic lifestyle.

Most challenging for a Movement modelled on military lines is the need to move from a 'hierarchical mentality to a networking mindset'. In an age marked by rapid change, distrust of bureaucracy and a web-like approach to leadership (as demonstrated by the Internet), flat relational networks appear to offer the best model for creative and

innovative mission. This type of change will be costly and difficult, but ultimately necessary. The world is changing at a rapid pace and a new form of leadership and ecclesiastical structure is required to engage with this postmodern reality.

Let's consider what the postmodern Salvation Army might look like.

In the United Kingdom we encounter ALOVE, 'a new sub-brand of The Salvation Army for young people and young adults ... It expresses the heart and passion of The Salvation Army for a new generation.' ALOVE is part of the UK Territory's response to the disturbing decline in the number of young people attending Salvation Army activities over the past 50 years. In establishing a sub-brand and promoting a 'new expression of Church', ALOVE recognises that young people 'don't always identify ... with the military metaphor, which is often seen as old-fashioned and Victorian. ALOVE is a commitment to building on the essence of The Salvation Army and expressing it in 21st century youth culture.'

Evidence of the web-like networking of the emerging missional Church within The Salvation Army can be found in the 614 phenomena: a series of church communities which began in inner-city Toronto (Canada) in the late 1990s, later appearing also in inner-city Vancouver (Canada), Melbourne (Australia) and Manchester (United Kingdom) and continuing to evolve and appear in new locations.

Melbourne 614 engages in meaningful ministry to the most underprivileged people of the inner-city while developing a relevant expression of Church that is a mix of young and marginalised people. Currently a special 'Order:614' is being established for young people who are 'a group of passionate Christians who, for one year, will live and work together and be abandoned to the cause of winning the City of Melbourne for God ... and fight for the lost, the last and the least of our city'.

Also, in outer north-eastern Melbourne you will currently find the first official Salvation Army house church for the Australia Southern Territory, which seeks to be a new form of Salvation Army church, connecting in meaningful mission with its local community. This house church does not hope to become a 'real' Salvation Army corps but to 'coexist peacefully alongside the existing Army, and yet add to and bring benefit to the existing Army'.

The group's perceived future is different to what would have happened in the past, when it would have 'graduated' into a corps with a building and employed staff. Instead, those involved see a developing network of Salvation Army house churches engaged in incarnational mission in their local communities.

So, what of that eccentric Great Aunt we all love but don't want to be like? Do we care for her into old age and then bury her, along with the values and essence of a Movement that has radically impacted millions of lives across the world over 125 years? Or do we dare allow her essence to live on in a post-modern Salvation Army that has rediscovered itself?

Intentionally including illegal immigrants through Incarnational Ministry

by Jason Pope

Revolutionary Mission

Living in the United States of America, I grew up hearing stories about the American Revolution. We take pride in the way we stood up to the unjust taxation policies of the British Government. We took pride in the way we created a society that would allow us to worship God freely and not be forced into worshipping under a state governed church. On July 4, our independence day, we celebrate the words of the Declaration of Independence that all men were created equal and thus were entitled to life, liberty and the pursuit of happiness. We paint that statement with broad strokes of limited colors. We apply it of course applies to those of European heritage but not quite as much to those of African heritage and maybe not at all to those “illegal immigrants” who have crossed the border from Mexico.

Although the majority of those “illegal immigrants” or even as they are derogatively called sometimes, “illegal aliens” are peaceful, we fail to see that they have only broken the same law that the original settlers overturned for the sake of providing a better life for their families. As Commissioner Philip Needham says in the December edition of *Officer South*, the church, realizing this, should remember the woman caught in adultery and resist the urge to pick up a stone.

Perhaps “illegal alien” is the right term for them. They have been alienated from that which we claim that all men are eligible for, namely life, liberty and the pursuit of happiness. This injustice is deepened because they have no voice in the power structures that govern them. Their role in society and possibility of being sent back home limits their visibility and access to local established churches. They will not step inside a church building where someone may report them back to the government. Thus they are alienated once again from the established Christian churches in America. And since the majority of The Salvation Army’s spiritual ministry is conducted within a corps building, The Salvation Army isn’t in the best position to offer the hope of Christ in these situations.

Perhaps we should remember that we were once alienated from God and strangers but by the blood of Jesus we have been brought near to Him. How could Salvationist allow for a total population of people to be alienated from Christ simply because we haven’t thought about how to create ministries that allow for anonymity and intimacy at the same time?

The place where I live...Atlanta and Immigration Policies

Perhaps when the leaders of our nation touch the poverty of those living in Mexico they will have a better perspective and more compassion for those who are crossing the border. If more of our leaders, both government and army, were able to take short term

mission trips to Mexico, I believe they would have a different perspective on how we address the illegal Mexican population in our cities.

It is important to note that no country in the world has been able to stop illegal immigration all together. Aquiles Martinez, an associate professor of religion at Reinhardt college, says this is because, "The causes [of immigration] are varied, and complex...Poverty, violence and the lack of possibilities" for jobs are some of the reasons. He states that some would estimate that there are up to 11 million illegal immigrants in the country. Churches cannot simply throw up their hands and wait for the government to remove all immigrants from our country. It will not happen. Since immigrants will be here, churches must make deliberate plans to minister to these populations.

In an Atlanta Journal article it is said there are close to 700 apartment complexes in the Buford Highway area that house close to 20 percent of the immigrant population in this city. Tim Cummins, director of Whirlwind Missions facilitates members of various churches getting involved in these communities by arranging short term trips, recruiting ESL teachers and starting after school programs. A leader of one short term trip, Randy Rainwater had this to say, "It was the best mission trip I've ever been on and we didn't go anywhere...the world is coming to us."

The problem is that in America there is a large amount of fear regarding immigration because of the war on terror and the events of 911. The time has come for us to realize that Mexican immigration and terrorist immigration are totally separate categories. Mexican immigrants are family focused communities who have challenges and need the help of the church.

For instance *Elizabeth* is an immigrant mother living in an apartment complex on Buford Highway. In an interview she states her concerns are for her four children. She came from a city in Mexico. She described life there as very difficult. She said she was a school teacher when she was there but work was very hard to find. She came to America to find a better life. However, she talks about her new situation in America as lacking something she had in Mexico. In the community she came from in Mexico, the people all shared with one another and helped each other make it. The people in the community in America struggle with trusting one another. She fears her kids getting caught up in some of the social issues in her neighborhood, which include gangs, drugs, prostitution and teenage pregnancy.

Each of these issues has deep personal and spiritual implications. A recent Atlanta Journal constitution picked up on the topic of teenage pregnancy. In Mexico, being a mother is a sign of adulthood. Mothers play a very important role in Mexican society. In some areas of Mexico which were undeveloped, the Mexican government actually gave incentives to Mexicans to have children in order to populate the country. For these reasons and more many of these immigrant teenagers were used to a pattern of women having babies when they were only sixteen or seventeen. Now, however having a baby at this age is detrimental to becoming engaged in the society. Some of

the girls will actually become pregnant so they can feel better about themselves. This makes them vulnerable to gang members and guys who are not interested in committing to family life. Doesn't this sound like the perfect context for The Salvation Army's ministry?

The Salvation Army

The international mission statement for The Salvation Army is to preach the gospel of Jesus Christ and meet human needs without discrimination. This means we should love and minister to the illegal immigrant as well as to the American citizen. The mission statement of the Southern Territory of the Salvation Army is "To love inclusively, serve helpfully and disciple effectively in the communities where we live."

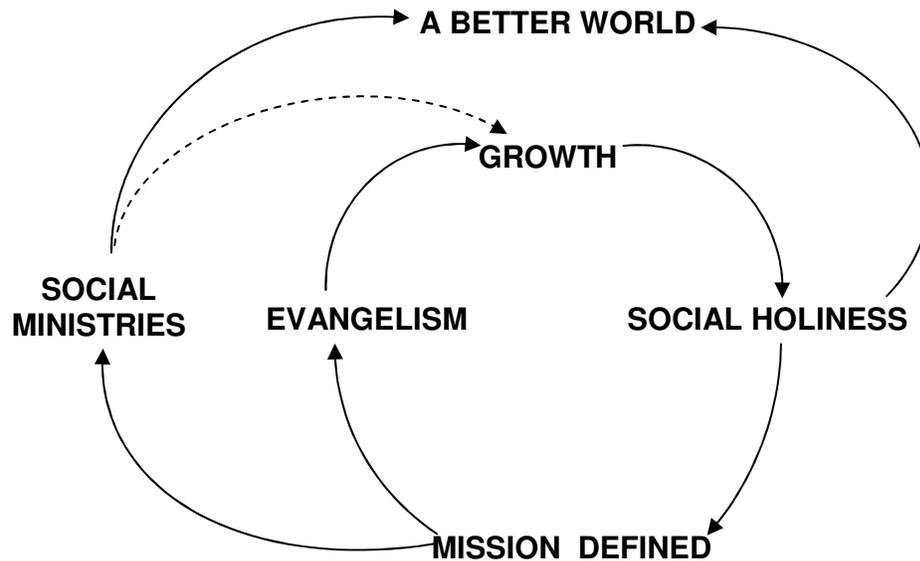
In *Officer South*, Needham attempts to clarify what is meant by "love inclusively." In it Needham writes, "We are a permanent mission to the marginalized." "For us, it is a matter of obeying a God who simply will not allow us to draw lines of exclusion with respect to any particular class or race of people...the inclusive love of a God who longs for all His human creation to be reconciled to Him and one another in Christ."

Commissioner Paul Du Plessis, who is responsible for the World Evangelization department, echoes Commissioner Needham's thoughts through an email he sent me when he says, "...A culture of love, expressive of the presence of God, must permeate our thinking. That love is translated into a non-negotiable commitment to all people, but especially the marginalized and socially excluded, creating an environment of inclusion where they may experience the fullness of all God intends for us."

Needham traces The Salvation Army's calling to minister to immigrants as far back as the Old Testament. He points out the similarities between Israel rejecting its call to minister to the whole world and turning in on itself to protect its own culture. He finds this pattern happening over and over again throughout the history of Israel as well as the church. He says, "[Israel] mistakes election for selection and forgets they are set apart by God for a mission: to be a beacon of hope and holiness in the world." The whole history of the church could be defined as the church forgetting its calling to the world and then being reformed to get back outside its own culture in light of God's purposes in the world. It seems to be a call for all who are part of the Southern Territory (and the Christian church) to be on their guard not to turn in on themselves but to remember they were made to be witnesses to the world and yes, even illegal immigrants.

Below is a copy of a model of ministry used by Commissioner Paul du Plessis which would fit equally well with a building based or community based ministry:

OUR THREE-FOLD MISSION



ILLUSTRATING THE RESULTS OF MISSION

Begin at the section titled “Mission Defined.” For my immediate context the mission is to bring the love of Christ into the Buford Highway community. This results in two actions represented by the arrows leaving the left side of the term “Mission Defined.” The one action is “Social Ministries” and the other “Evangelism.” “Social Ministries” results in a change in the social status of those helped. “Evangelism” results in a change of individuals spiritual lives. These both combine to result in a better world. You will see that “Evangelism” leads to “Growth” and then to “Social Holiness” and finally back to “Mission Defined.” It ends back at “Mission Defined” because those ministered to become part of the ministry team.

Tim Cummins says the people in these communities are more likely to listen to the church when the church comes to them than if the church tries to get them to the church building. This type of ministry can be defined as a pre-Christendom approach as the following chart used by Commissioner Paul du Plessis shows:

Evolution of the Church		
Category	Pre-Christendom	Christendom
Vantage	Margins	Centre
Attraction	Freedom	Access
Power	Spiritual	Institutional
Sanctions	Voluntary	Compulsory
Inculturation	Pilgrim	Indigenising
Jesus	Victor, Lord, Healer	God of 'perfect' Christians
Worship	Equipping	Dramatic
Mission	Central	Maintenance

After Kreider – IBMR 29.2

The Vision

This pre-Christendom, taking the church to the people approach, is what is needed in communities with illegal immigrants. This church will not be based on a building. Rather small groups will infiltrate the apartment communities on Buford Highway to provide a voice for the voiceless, a living witness of Christ and the hope of better community and a better world. We must avoid the temptation of only pursuing the form of ministry that “has always been done” and look first to answer the question of defining the ministry. The ministry in the case of illegal immigrants is to discretely bring the unalienable to those who have been alienated from it. It is to participate with Christ in communities where Christ is incarnated outside the corps building.

The Disciplines

by Major Janet Munn

When you hear the word “discipline” what comes to mind? Punishment? Self-denial? Difficulty? Usually the word conjures up negative feelings of discomfort. One definition of “discipline” is: to instruct, train, correct.

The word *disciple* occurs some 269 times in the New Testament with almost all the references found in the Gospels and Acts. “Disciple” means “a learner”. It implies that the person not only accepts the views of the teacher, but that he/she is also in practice an adherent (*Practical Word Studies in the New Testament*).

*For physical **training/discipline** is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. 1 Timothy 4:8*

“The disciple is to discipline him/herself in godliness as much as an Olympic athlete exercises his/her body. How much energy, effort, time, and dedication do Olympic athletes put into their training? Their sport is their life—unequivocally so. So it is with the disciple: godliness is to be our life. All of our energy, effort, time, and dedication are to be given over to godliness” (Dallas Willard, *The Spirit of the Disciplines*).

WHAT WOULD JESUS DO?

We could say of Lance Armstrong, five-time winner of the Tour De France, “His life is cycling. His life is disciplined preparation for the Tour De France.” When people think of you, do they conclude that your life is Jesus Christ? Is your life all about the disciplines leading to Christlikeness? Lance Armstrong could not simply hop on his bicycle on the day of a race and expect to win. First he must have consistently and intentionally invested in athletic disciplines. As Christ-followers, we cannot expect to do simply do what Jesus did. First we must consistently and intentionally invest in the spiritual disciplines in which Jesus participated. The spiritual disciplines are a key part to the ability of believers to live like Christ in the world.

NO EXCUSES!

As we consider intentional participation in the spiritual disciplines, here are some foundational truths about God, His purposes in our lives and His provision for a victorious Christian life: 2 Timothy 1:7 reminds us that God has not given us a spirit of fear, but of power, of love and **self-discipline**. We have within us, by the Holy Spirit, the power to discipline ourselves. Peter writes, “His divine power has given us *everything we need* for life and godliness through our knowledge of him who called us by his own glory and goodness (2 Peter 1:3). His power is within us providing us with more than enough for disciplined living. And in Philippians 1:6, “Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.” God is powerfully at work **with** and **in us** to complete the image of Christ in His Church.

We are not alone in the disciplined life! God Himself is working with us by His indwelling Spirit, and He assures us this is true by His Word of promise.

PRODIGAL PURIFIED

Consider the prodigal son, Luke 15. It took only a few hours to get the prodigal out of the far country, but undoubtedly it took many years to get the far country out of the prodigal. “He was instantly forgiven and justified, declared to be not guilty and given the tokens of acceptance: the ring, the robe and the reception. But almost certainly there were habitual thoughts to conquer, attacks of guilt for wasting the inheritance and the lingering censure of his brother” (*The Complete Book of Everyday Christianity*).

This is where spiritual disciplines are essential. They may be defined as life patterns that direct us to God and disciple us more fully into the likeness of Jesus Christ.

E. Stanley Jones observes in *Conversion*, “You cannot achieve salvation by disciplines—it is the gift of God. But you cannot retain it without disciplines”.

THE DISCIPLINED JOURNEY

In *The Spirit of the Disciplines*, Dallas Willard offers a helpful way to survey these practices by considering spiritual growth as a journey with three movements: first, the journey upward (to know and love God better), including the disciplines of solitude: planned availability, thanksgiving: waging war on discontentment, confession: being honest with God, and Bible meditation: crawling through Scripture.

The second movement in the journey is the journey inward (to know and love ourselves better), to include the disciplines of journal keeping and walking through life with Jesus (healing of memories).

Finally, the third movement is the journey outward (to know and love others better). This movement involves the disciplines of intercession, forgiveness, hospitality, social action and spiritual gifts. The order is significant.

Richard Foster divides the disciplines into two categories: disciplines of abstinence (to counteract tendencies to sins of commission) and the disciplines of engagement (to counteract tendencies to sins of omission).

The disciplines of abstinence include solitude, silence, fasting, frugality, chastity, secrecy and sacrifice. However, these disciplines do not lead to balance in the spiritual life. One struggling disciple held the following conversation with the Lord, “Well Lord, so far so good. I haven’t said anything hurtful or unkind yet today. No conflicts with family members or co-workers. I haven’t lost my temper, had a lustful thought or jealous feeling. But it really is time to get out of bed and start getting ready for work!”

It is not enough to lie in bed and live “holy” lives. We have to get out of bed, and engage the world, interact with people in a holy way, in a way that matters. Thus, the disciplines of engagement are vital. These include study, worship, celebration, service, prayer, fellowship, confession, and submission.

YOUR FATHER LOVES YOU

What is the Father saying to your heart regarding your life as a disciple? Hebrews reminds us that the Lord disciplines those He loves. He loves you dearly and calls you to a life of discipline . . . and victory. Ask your Father how He would have you grow in the practice of spiritual disciplines. Disciplines are not the means of sanctification—that is God’s work—but rather are ways of making ourselves available to God in spiritual growth. May it be said of you, “Her life is Jesus Christ. His life is all about disciplines toward Christlikeness.”

Foster, Richard. *Celebration of Discipline* (San Francisco: Harper & Row, 1978).

Willard, Dallas. *The Spirit of the Disciplines: Understanding How God Changes Lives* (New York: Harper & Row, 1988);

A Part of the Revolution

by Jason Collier

I want to raise up a new generation, a new type of fighting force, one fit to fight against the pre-defined standards of today's world, the ideals of the devil, the sins in yourself, and the indifference in the Church. Fighting against such a power can't be called a fistfight, or even a battle. This is all-out war...

A Revolution

What exactly is a revolution? Webster's dictionary defines it as "a sudden, radical, or complete change." I personally believe that a revolution can't be simply one of these things, (which is what I gather from the large book sitting on my shelf) it has to be sudden, radical, and complete.

Imagine that you're living with someone for a long period of time. This someone could be family, a friend, a spouse, a pet, whatever. Now imagine that you came home one day and they had cut off all of their hair.

They'd have your sudden attention wouldn't they?

Now, I'm not saying for you to go cut off all your hair, but now look at it this way...

You've been living the same way for your entire life. You may have a problem with lying, cheating, illicit sex, drugs, anything (I know. I know. Not pretty). Then you realize how much of a mess your life has been and ask God to take your sin, your way of life, away. You've suddenly changed; suddenly, radically, completely, and people will notice.

The Church in general, and The Salvation Army specifically, also needs a sudden, radical, and complete change. Now hear me out before you decide to kick me out of the ranks. I have no problem with anything the Army does currently... except for the gross amounts of not caring (apathy, for those of you improving your vernacular).

We need to care about the people that are not in the church. These people are all destined for the same place, Hell. However, since we all were destined to the same fate at one time and now have been saved, we can help Christ save them. Many people will be saved if we would just go after them, and not with a bad attitude, but because we really want to see them saved.

I will fight in this revolution. I will help lead an army that is ultimately led by our Lord, Jesus Christ. I will not stand down, though I be wounded. I will bring others to fight alongside me. I will fight this good fight, and if necessary, die fighting. I will be...

A part of the Revolution.

Laity

by Xander Coleman

1979 was the official Salvation Army Year of the Layman. Which is interesting, because we don't believe in the concept of laity. We acknowledge the priesthood of all believers, which means every Christian man or woman or boy or girl has a call to administer God to the world.

When I was in Melfort, Saskatchewan I found a pamphlet from the 1979 Year of the Layman, written by Lieutenant E. Palmer. It likens the Army to a hockey team - the coach can be the best coach in the world but if he doesn't have a committed and hard-working team he will never win the Grey Cup.

It's a good analogy

I liken the Army to an army. An officer could be a tactical genius, a great leader and an awesome fighter but all that won't help him very much if he doesn't have a hearty, committed and disciplined group of soldiers under his command.

Soldier, you are not a parishioner. You're not a congregation member. You are a SOLDIER with a war to fight. Your officers are in place to lead and command you!

Commissioner Samuel Logan Brengle describes an ideal SA outfit of soldiers thus:
If their officer could not feed them, they were able to find their own soul-food from the Bible. If nobody blessed them, they rose in their splendid spiritual manhood and womanhood and blessed others, even those sent to lead them. 'I will guarantee,' said their divisional commander, 'that I can send the worst kind of backslidden officer to the corps at W., and in three months the soldiers will have prayed for him and helped him and loved him and gotten him so blessed that he will be on fire for God and souls.

Jesus, may we be true soldiers of the cross.

Friends don't let Friends go to Hell

by Cadet Michael Ramsay

Part 1: Aggressive Christianity vs. Friendship Evangelism

"Most of the people that I have heard extol the virtues of Friendship evangelism practice no evangelism at all".

I was speaking with Peter Unya today, a good friend of mine that I haven't heard from in awhile. He was telling me that "a friendship evangelist is neither [a friend nor an evangelist]" and that they "may be Christians but they certainly aren't Salvationists". Pete is a smart guy. I think he made some good points in our discussion. Let me try to communicate what he was saying in Mike language.

His argument was that the people he had come across in his life who were opposed to open evangelism often claimed that they preferred 'friendship evangelism'. I believe that he was in a discussion with a 'friendship evangelist' before we talked today and that set him off with the wonderfully passionate quotes that opened this article.

The argument in favour of friendship evangelism goes like this: you make a friend. They see that you are happy being a Christian. They ask you how to be a Christian and you take them to Church. The problem is that the friendship evangelist is not out there intentionally seeking to serve God by extending the Kingdom. She hopes to fulfil the great commission by having the world come to her.

Don't misunderstand me, or my friend Pete for that matter, no Christian can be opposed to someone who wants to lead all of their friends to Christ. The problem is that the term 'friendship evangelist' seems to be a euphemism for someone who doesn't care if anyone other than their friends go to hell or not - and their friends are usually already 'Christian'.

Hell is real. I believe in it just like I believe in Jesus. Hell is the most horrible thing there is. It is more than separation from God; It is more than your worst fears; It is worse than Guantanamo or Abu Garib; It is Hell! Jesus can save you from hell. Jesus can save your friends from hell. Jesus can save everyone from hell. All an evangelist has to do is introduce people to Jesus! We should all be evangelists.

If you believe in Hell and you believe in Jesus, then you will want to save everyone from Hell - not just your friends! If you saw a shipwreck and everyone was dying, would you only save your friends! If all you had to do was point them to the life raft (Jesus) and everyone could be saved if they swam there, would you only tell your friends? Would you let everyone else drown? What kind of a person would that make you? "In the best case scenario, that is what a friendship evangelist is... someone who, seeing that everyone is dying, only even tries to save his friends... and then only if he is sure that he won't risk his personal feelings and friendships in the process...what kind of a friend is

that?" (Pete Unya). What kind of a Christian is that? What kind of a person is that? People are dying and Jesus can save them.

Can you imagine if William Booth was a mere 'friendship evangelist'? Can you imagine Wesley was only a 'friendship evangelist'? Or Paul? Or Jesus? ...Would any of us be here now?

I spend my Sunday evenings walking around the streets here in 20 below weather offering prayer, food, shelter, help and the love of God in the name of Jesus to any who need it. I don't hide my light under a bushel and you know what? There are people in the Kingdom of Heaven tonight because of it. I am not ashamed of the gospel.

There is a parable of the sheep and the goats - both claim God - only the sheep make it into heaven. If Christ's great commission to us was to tell everyone that he is the life raft out there and we don't do it, are we sheep?

So that is what I was thinking after my discussion with my good friend Peter. If I am wrong, or have been led astray by Pete, and 'friendship evangelism' is alive, well, and effectively winning the world for Jesus, please let me know.

But as for me I will continue to be the best friend possible, by being an evangelist, to everyone the Lord sends in my path.

Praise God! Hallelujah!

Friends don't let Friends go to Hell Part 2: Bullhorn Man

We watched a short film here a while ago whose central character was a seemingly friendless, middle-aged, pudgy, balding fellow with a bullhorn. He would print out tracts and yell to people through his bullhorn to accept Jesus. A slightly younger narrator was sitting on a bench telling the Christian audience what was wrong with this. This was a powerful anti-evangelism film. The implicit statement was that it is not worth it to be a fool for the Kingdom of God. Of course, this is wrong but was there another point?

Bullhorn Man was a Lone Ranger; one other point might be that evangelism works best within the context of authentic Christian community. When we are used by God to snatch people from the flames of hell, it is good to be able to have a safe place to send them so they don't fall right back in as soon as we turn our heads. Christian support and teaching is very important. That being said, the lone evangelist can form that discipling relationship, himself, with the people he meets.

Bullhorn Man was annoying. One point could be that we have to be smart when we are evangelising. This is true. I am not saying that there is never a time for the bullhorn but maybe there are better methods. I ask God to lead people to me who He would like to meet when I walk the streets. I pay close attention to the prompting of the Holy Spirit with regards to who to approach. Much of the time I can let others open the

conversation. There are a lot of drug dealers, panhandlers, prostitutes and other members of the underground economy here and they have no problem approaching people with their product. When they do, I respectfully decline and offer them God.

At one point here when I declined the drugs and offered prayer instead, I was invited into a hot-boxed bus-shelter full of teenagers and was asked if I would 'rap' a prayer. They took off their hats at the prompting of one of their number and I rapped out the only rap prayer I think that I have ever offered. When I left, we had all had a positive encounter with God. I have been honoured by praying with people on the street, been blessed when they prayed for me, and privileged to be there when the tears of repentance flowed and they accepted Jesus. Many times they opened the conversation by asking for money or trying to sell me something. We don't need a bullhorn, we just need to listen to Jesus and take the opportunities He gives us. If that was the point of the movie it is a good one.

Bullhorn man didn't seem to have any friends. We need to be friendly. We need to be friends. We need to all be friendship evangelists. Maybe there is a level of gifting involved in following Jesus out into the streets. We do all come in contact with people though and as we meet people we can tell them about Jesus. I compare it to being married. I don't need to talk to someone very long before my wife and kids come into the conversation because they are such an important part of my life. Jesus is the same. He has been my closest companion forever so, reflexively, He comes into a conversation early on and often in a friendship.

So to all of you who, in His gifting, step out of your comfort zone and, following God, march the streets to win the world for Jesus, praise the Lord! And for all of you who just have your eyes and ears open in your daily life ready to tell your friends, new and old, about Jesus, praise the Lord!

I just caution us all however not to let an opportunity go to waste. A friend of mine told me once of how, at work, he felt the prompting to tell a friend about Jesus. He didn't. That night his friend died...be a friend, tell someone about Jesus.

Friends don't let friends go to Hell.

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Not Long Ago

by Captain Amy Reardon

Not long ago, I was teaching a junior soldier preparation class. I feel strongly that children who are believers need to see themselves as active combatants in the war against sin and oppression, so I consider it a special honor to try to guide young hearts and minds. I took the opportunity to open up discussion about the urgency to share our faith.

In this small class was an extremely bright ten-year-old. She had thorough answers and thoughtful questions. But when the topic of evangelism came up, she threw me for a loop. "Of course," she said casually, "we only talk about Jesus with other people who believe in him. We wouldn't want to offend people who have different beliefs - like Muslims, or something."

At that moment I realized how thoroughly anti-Christian dogma had penetrated our society. It broke my heart to see such an astute and sincere little girl operating under the idea that she didn't have the right to share the gospel. In truth, she has more than a right – she has a responsibility.

If one looks around, one will quickly see that this girl's misconception is prevalent amongst Christian adults. I can hardly blame a little girl for it, but I would wish to call to task mature adult Christians who buckle to politically correct pressure. There are Army programs that shy away from proclaiming Christ because they may lose public funding. There are Army officers who won't give the gospel to influential members of the community because they don't want to lose their support. What have we become?

I think of Stephen, the first to give his life for the gospel. I think of Peter and John who, though their safety was at risk, declared: "for we cannot keep from speaking about what we have seen and heard." (Acts 4:20) There's something ironic in the modern attitude: we all believe that we would give our lives for Christ if faced with the prospect of martyrdom, yet we won't put our corps budget on the line. We won't put our programs on the line. We're like the proverbial frog in the water. The frog would leap from a pot of boiling water, but if you put him in tepid water and just gradually turn up the heat, he'll sit there until he's boiled. Sharing the gospel hasn't been outlawed. If it were, we'd know what to do. We'd thumb our noses at the law and obey the higher command (that of Christ). But here we sit, in the water, as the temperature is gradually increased. It is less and less acceptable to share the gospel. We tell ourselves that we don't want to turn anyone off by our aggressiveness, so we say nothing. I wonder how quickly the day will come when Christian worship actually becomes illegal in North America. If that day arrives, to what extent will we have been responsible?

In the meantime, I can name at least two neighbors of mine who would go to hell if they were to die today. I want to deliver the gospel sensitively. I want to be timely about it. But I will not be silent. One of these neighbors is Jewish. I will not stop talking to her about Jesus simply because she doesn't already believe he is the Messiah.

I refuse to be afraid. Not just about losing my life - but about losing money, losing face, losing favor with people. Offering my body as a living sacrifice is my reasonable service. And I think that means more than being prepared to die. It means being prepared to live in the face of adversity.

Let's live as long as the Lord allows. But let's live faithfully. He has left us here to be his spokespersons. Will we then be silent?

Salvationists are Crazy!

by Lieutenant Rowan Castle

We're crazy about Jesus!

You must experience the overwhelming, irresistible Love of Jesus! If you don't experience it on a daily basis then find a place right now and wait for the joy of Jesus' presence, words and love.

He always shows up! The question is will you? We put ourselves on a collision course with the love of Jesus everyday because, firstly, once you're hooked you can't help it, secondly, you gotta get it so you can give it...

We're crazy about Jesus exclusively!

I am monogamous! There are many pleasures in this world that would compete for, or interfere with, my Love for Jesus but I am no flirt. There is no compromise in my life. I do not fraternise with that which would want to steal or corrupt my love for Jesus.

We're crazy about people!

People must know this love! Whether through introducing people to Jesus or through our own actions, people must know the Love of Jesus! We will tell people, all people about the Love of Jesus at every opportunity! We will find the places where people are neglected and forgotten and play show and tell with the love of Jesus.

Salvationists are crazy!

We will suffer all kinds of inconvenience to make sure that all can know the love of Jesus, all places, all people, everyone, everywhere! We are so crazy about this that we have made it an all-consuming obsession. Our whole lives are built around this act of show and tell! 24-7 there is no other plan! It may look crazy here but heaven looks down and can't believe there are few so sensible.

We will love people, forgive people, accept people, adopt people, make people a part of our family, feed and clothe people, waste time with people, pray with people and have them pray for us, go out of our way for people, search for people, get to know people and make people feel like we've been best friends forever with nothing but the genuine love of Jesus. We will love people especially when we find them unlovely!

So I renounce;

My nuclear, middle class family fantasy,

My life is not an episode of "Family ties"; my home will be more like a hotel where people can share life together.

My abhorrent waste of time, money and resources,

I will use all I got to make this happen. My time must be spent with Jesus and amongst those he loves. I will not waste valuable seconds corrupting my heart and mind with TV. I will deny myself things, which only hurt me, so that I can spend my money showing

people the love of Jesus. I will empty my wardrobe so that people can have clothes. I cease to be a consumer and I become a producer.

My inhuman busyness,

I will cease to live my life as part of an economic machine and start to live my as a citizen of the Kingdom - having time for God and man.

My need to be successful, beautiful and powerful – as determined by media.

I reject what it is to be celebrated on earth and I become a celebrity in heaven. Every day I will live knowing that my worth is found in, bearing the image of God, having the highest price of Jesus paid for me, and being designed by God for great things.

The worldly slumber in which I have slept while people suffer without the Love given me,

I will not switch off, I will not adjust, I not disassociate myself from hurt and horror, I will not make people invisible, and I will not change the channel when confronted by suffering. I will live my life aware that I must stay sensitive to suffering because that is where my love is needed.

Comfort, convenience, security and wealth for the sake of the love of Jesus!

Souvenirs of Salvationism 3

by Commissioner Wesley Harris

EARLY day Salvationists were encouraged to purchase various household items that would testify to their Salvationism. For example, I have teaspoons with handles in the form of the Founder. Photographs of Army leaders adorned the walls of many homes, including that of my boyhood, and looking through old copies of Army periodicals I see advertisements for quilts and even toilet covers emblazoned with the Army crest!

In *The War Cry* for 5th August, 1905 was an advertisement for various Salvation Army clocks all at ten shillings and sixpence. I have such a clock which every hour on the hour plays a tune, in turn, the choruses, *Grace there is my every debt to pay and Trusting thee ever*.

My clock once belonged to Major Mary Anderson OF, a legend in her lifetime on account of her work as a court officer in Melbourne and one after whom the Army's well known Women's Refuge and Half Way Houses in Melbourne are named.

I took the clock to a meeting in a large Salvation Army Corps to use as an illustration and it brought the congregation some merriment and me just a little embarrassment. From one of its cogs it has a couple of teeth missing - not surprising for a centenarian! – and because of that when I wanted it to play in the meeting it was stubbornly silent and later, at a critical point in my sermon, it chimed forth inopportunistically – providing at least one feature of my presentation which has not been forgotten!



Some years ago *The War Cry* carried a story concerning a similar clock. It concerned a young man called Arthur who played in a young peoples band and then in a well-known senior band. Unfortunately he became discouraged and left the Army. In time he joined an 'outside' band, ceased to be a practising Christian and struck up a friendship which was less than helpful.

One evening he was at his companion's home drinking and playing cards when suddenly he heard the sound of an Army tune. It was a timely sound in more ways than one as the melody of 'Grace there is my every debt to pay' filled the room. The associated words written by Herbert Booth may not have been known to the owner of the clock but they went straight to Arthur's heart and he repeated them as he listened to the tinkling sound of the clock.

*Grace there is my every debt to pay
Blood to wash my every sin away,
Power to keep me spotless day by day,
For me, for me.*

His friend explained that the old clock had been passed on to him by his mother who was a Salvationist and, according to the *War Cry* report, the music of the clock led to Arthur returning to his place in the corps and once again donning his uniform. No doubt that was the very kind of effect early day Salvationists hoped for when they produced the clock

Souvenirs of Salvationism 4

by Commissioner Wesley Harris

IN 1880 children at Blyth in the north of England had a problem. The crowds anxious to get into Salvation Army meetings were so great that there was no room for boys and girls. When one small girl complained to Captain John Roberts he decided to hold a special meeting for children on the following Friday night.

It was the beginning of a great enterprise which quickly spread. Sunday schools were not new; they had been started in England a hundred years earlier by newspaper owner Robert Raikes. But what happened at the Army was different.

Instead of adults doing all the talking youngsters were encouraged to participate and were organised into young people's corps. Children were called 'little soldiers'. Some seem to have been known as sergeants or captains. They held their own open-air meetings and were fired with enthusiasm to win other children for Jesus.

A distracted editor of The War Cry couldn't find space for all the reports sent in by the young enthusiasts and so the Founder decided that there would be a new paper called The Little Soldier and John Roberts would be the editor.



Among my souvenirs are two early issues one of them being only the third, dated 10th September, 1881, price one half penny. An intriguing feature of the papers is that the reports were written by children.

For example, Mary aged six wrote – with some help, perhaps – 'I enjoy the meetings very much and mean, by God helping me, to be faithful for Jesus' sake'.

A 'veteran' of fourteen-and-a-half signed herself 'Happy Annie' and wrote,

'We are rising up at Sunderland. Praise God we have got a drum and fife band here, and mean (to present) Sunderland at Jesus' feet. We had a grand meeting here on Tuesday and six souls in the fountain. Glory be to God.'

From Lisburn 'Lieut. Ellen' reported, 'Hallelujah! The little soldiers of this corps are not dead yet but more like living for Jesus. On Wednesday we had our Little Soldiers Meeting; over sixty children present and some were able to testify... We met on Saturday at six o'clock. We had with us from Belfast the little Musical Mystery who spoke and sang for Jesus and the Little Wonder who played her timbrel and sang...'

'Captain Annie' aged twelve wrote from Seaham Harbour to report that the little soldiers in ranks four deep had marched around the streets singing, Little soldiers of the Cross, fight for your Lord'.

To modern eyes the papers may seem quaint but they reveal part of the genius of our genesis – involvement. Even young people were mobilised and fired with enthusiasm for the great cause of winning others for Jesus.

There is still need to do something similar albeit using the idioms of today. On a voluntary basis I have been giving religious education in a state school in Australia for more than ten years. That has been a privilege. But in the process I have made the sad discovery that more than 95% of the children do not attend a church which may or may not be very different from the situation in the United Kingdom.

We might learn from the past that the best ones to evangelise children may be their peers.

That Holy Thing by Captain Stephen Court

Back in the day we dabbled with that holy thing. In the 90s hundreds of teens would gather at SoulBusting events in which we tried to expose them to profound holiness preaching by older salvo leaders still floating around. So, loud bands set the stage for guys like Commissioner Arthur Pitcher. And I gave Pitcher the subject 'That Holy Thing' to preach.

This man was crowding 80 but he rose to the occasion. He dropped a Luke 1:35 bomb on this rabid crowd, and in King James, at that:

*And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **that holy thing** which shall be born of thee shall be called the Son of God.*

Do you get it? That holy thing is all about Jesus.

But the angel Gabriel explained the process here. Holy Spirit comes on you. He overshadows you. And there is fruit (that's our Jesus- 'that holy thing').

You Knew All Along?

Too easy.

You know the story, don't you? Mary, teenaged virgin fiancée, gets a surprise visit from an archangel who twice asserts that she is highly favoured. God likes her a lot! So, we're guessing that Holy Spirit feels comfortable 'overshadowing' people that He likes a lot. We suspect that He likes those who like Him...

The language here is pretty sanitized. I mean, it's like when Catherine Booth complains,

*Many more of God's people might have (this experience)... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are not willing to **know** Him in a Scriptural sense; they are not willing to be given up and consumed by God.*

Now, Catherine sounds conventional until you realize she's using a little King James lingo when she grumbles that we aren't willing to know God in a Scriptural sense. You may remember the Old Testament observation, "Adam **knew** Eve, his wife, and she conceived" (Genesis 4:1 AV).

Get it, now? Adam 'knew' Eve, and she got pregnant. And Holy Spirit 'overshadowed' Mary, and she got pregnant. And Catherine exhorts us to get wrapped up in His arms, to 'know' Him, and get pregnant.

Scandalous.

That holy thing is a scandalous issue.

Too many Christians, people like you, meander aimlessly through a sinfully boring existence, because they aren't up to some supernatural intimacy. Or, if they do engage in it,

- there are spiritual condoms involved (it's all about your pleasure; you don't want to produce any fruit or exchange any fluids!),

or

- masturbation (get yourself all worked up for your own pleasure. Again, no fruit),

or

- it's all *homospiritality* (only Christians involved. In this instance, *heterospiritality* is just as bad - all independents [those who don't yet depend on Jesus]. So it is best to be BI when we're talking spiritality here). Or, as John Wesley said so much more eloquently, "The Gospel of Christ knows... no holiness but social holiness."

Take off the condom. Embrace your Partner. Go BI.

There will be fruit. That holy thing will be conceived in your life. And that will infect a lot of other people's lives.

Not Your Grandmother's Holiness.

I hope you're convinced by now that this is not your grandmother's holiness we're pitching here. This is not a bunch of impositions and limitations. You can go to movies. You can dance. All of that. And we're convinced, that holy thing is ridiculously contagious once you catch it yourself. We're exhorting you to embrace the outrageous.

We started this thing off in the 90s at SoulBusting, dabbling with that holy thing. The tragedy is that we just dabbled. There were some good times, warm fuzzies, scores of people bawling at mercy seats. But the fruit was puny. There was not enough condom-free 'knowing' God to transform this decade. But now it is your turn for a kick at the can. Don't dabble. Plunge.

A Devotional Study – The Greatest Aim

by Patricia King

STUDY INCLUDES:

- A. Prophetic Insight
- B. Devotional Teaching

A. PROPHETIC INSIGHT

A Year to be Filled with Love

The Lord is calling you to be filled to overflowing with the power of His love. If you will seek Him daily over the next twelve months for the release of His love in your life, you will be transformed. The power of His love in you will become so strong that everywhere you go, His favor and blessings will come upon you and overtake you. These blessings will then be released through you to others. The more you receive of His love, the more you will give out and the more you give out, the more you will receive. As you pursue His love every day by making it your greatest aim, you will know its power and this power will astound you! It will unlock healing, provision, miracles, supernatural experiences, wisdom, hidden mysteries, and multiplied grace. Every area of your life will come under blessing as you pursue Love.

You will actually feel its tangible presence in your midst

As you daily soak and meditate on His love, you and those around you will feel its tangible presence. It will be so strong, some will break down and cry. Your enemies will want to be your friends. The more you exude love, the more you will find people asking you things like, "What is so different about you? Why do I feel so good around you? What makes you like this?" In many cases, you won't even say anything and people will just feel it. You will find them looking at you in wonderment and they will be wondering, "What is this tangible power?"

This love will clothe you, deliver you, and bless you

This love will clothe you in humility. It will deliver you from self-consciousness, fear and pride. This love will make you so soft in your dealings with others and yet it will cause you to be stronger in character than you have ever been before. This love will bring you into great peace and will fill you with compassion beyond anything you could imagine. This love will unlock a generosity in you that, when it is released, will cause blessing to come back upon you in unimaginable measure. You will even think at times, "I can't take any more blessings. I am overcome! How could I possibly receive any more?"

This love will heal and strengthen marriages and families

The power of this love will heal and strengthen your marriages and families and make your home a haven of bliss. Your households will be like heaven on earth. The invasion of His love into your homes will result in the prodigals coming home and unsaved family members seeing the light. They will run towards God's love in you. They will feel accepted, forgiven, affirmed and celebrated by you. They will want to be close. If you commit to being filled with the love of God, past hurts will be healed and some broken

relationships that looked like they were irreparable shall be completely restored. The testimonies will then build faith in those who hear and they will say, "If God can do that, then there is hope for me, too."

This love will invade the church

This love will invade Church congregations like a whirlwind if you will pursue it. Relationships will be healed and the strife, division, and contention that once destroyed will now be demolished. The world will see the love of Jesus through the church and will be drawn to the safety they find within the house. A new move of the Holy Spirit will be unleashed if you will daily pursue His love over the next twelve months. It will be a move of great power, for those who are perfected in love can be trusted with power.

Love is a high voltage current

The Body of Christ will experience the power of His love breaking through like water being released through a dam if His love is the greatest aim. The current of it will be that of the highest voltage. Nothing will be able to stand in the way of its power. Compassion will escalate to such proportions that floods of finance and provision will be released to the poor of the world like never before.

Many will "go"

Individuals who are filled with this love will be literally willing to lay down everything in order to go to the remotest parts of the world to share this love with the poor, the suffering, and the broken. This love will so transform you that you will not desire anything for yourself, but you will live to serve and give to the needs of others. The power of selfishness will be broken. The power of fear will be broken. The first and second commandments will be fulfilled in your life. You will love the Lord your God with all your heart, with all your mind, with all your strength and you will love your neighbor as yourself.

Love will be tested

Your love will be tested, but you will pass every test. When offence comes to tempt you, you will overcome. When bitterness attempts to fill your emotions, you will rise up above it. When judgment and criticism knocks at the door of your heart you will refuse to open it. You will choose patience in order to deal with individuals who might test you. You will choose kindness to deal with your enemies and those who oppose you. You will not listen to gossip and you will always believe the best of others. You will be perfected in love as you overcome all the obstacles because this is your greatest aim.

The Love Mentor

The Holy Spirit is your Mentor . He will teach you how to love. He will be at your side every day to show you how to love. He will inspire you with creative ways to minister God's love. He will visit you with tangible visitations. Angels will be sent to minister love to you so that you will minister His love more effectively. All of heaven will cheer you on when you choose to make love your greatest aim.

Nothing can contain this love

This love is pure. This love will put relationships in right order. This love will not cross lines that would feed lustful passions. This love is holy. This love will heal the homosexual community. This love will visit prisons, brothels, drug houses, inner city streets, as well as government institutions, schools, hospitals and the market place. Nothing can contain the flood of God's love that is coming if the church believes for it.

You will see the miraculous

Wherever the presence of love is found, you will see the miraculous. The sick will be healed, the demonized will be set free, the poor will be cared for and miracles, signs and wonders will be present. As you pursue this unconditional, all-powerful force of love, you will experience open heavens. You will experience a revelation of the cross. You will know the fullness of the power of Christ, for He is love. If you make love your greatest aim, the gifts of the Spirit will increase in your life, and especially the prophetic will mature in you.

Entire communities will be touched

If love becomes the greatest aim of the church, entire communities will be touched by it. It will be like an epidemic. You will read about this "love movement" in the newspapers, in magazines, and you will hear testimonies on the media. Once the fire of His love is lit, it will be unstoppable. It will spread like a wild fire that blazes through a forest.

Make it your aim

Make it your goal to know His love and to be the most loving person on the face of the earth. Make it your aim to be known above all things for your love. Make it your focus to manifest the presence of love everywhere you go. His love is the greatest power. He is love and you have been made in His image. This is what you were created for. You are a container for His love.

You will be just like your Father in heaven

If you pursue His love everyday over the next twelve months and if you make love your greatest aim, passing the tests of opposition that come your way, you will see holy transformation in every area of your life. You will establish a beachhead for ongoing victories. You will establish a foundation of blessing and grace that cannot be shaken. You will set your life on a godly course that will produce eternal fruit. You will experience answers to prayer within the twelve months that you might have thought were impossible. Even unspoken desires will be given to you if you pursue love. The more you love others, the more you will be loved by others. The more you bless the more you will be blessed. Your life will be like heaven on earth. You will be just like your Father in heaven, if you pursue love and make it your greatest aim.

B. DEVOTIONAL TEACHING

In 1 Corinthians 14:1 (Living Bible), the scripture says, Let love be your greatest aim . In the New American Standard, it says, Pursue love . This indicates that we are to aggressively go after love as a target in life. Love is the greatest power in the entire universe and this force of love is what every soul longs for. Imagine what it would be like if every Christian was filled with the power of God's love and walked in the freshness of

that everyday. What type of atmosphere would permeate church services if every Christian was committed to love? Could this love transform our homes and families? What would the world think if God's people walked in love all the time?

Spend some time this week meditating on God's love and read through some of the following scriptures, then go love!!!

1 Corinthians 13
1 Corinthians 14:1
Galatians 5:13-23
The book of 1 John
John 3:16

And Remember

God loves you with an everlasting love!

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