

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## **Editorial Introduction**

by Captain Stephen Court

Greetings in Jesus' name, friends. Welcome to Journal of Aggressive Christianity's 42nd issue. Happy seventh birthday to JAC! Wow. 42 issues with about 500 articles by nearly 200 contributors, all for the glory of God (you can explore JAC through the years at the bottom of the JAC contents page).

We're leading with Major JoAnn Shade's 'Godly Ambition' (Shade is in Ohio, USA), a spiritual sequel of sorts as it is to last issue's controversial 'Rant' by Captain Strickland, in which Shade honestly considers future leadership and ambition to give it in The Army.

Both unsettling and funny, it threatens to take the international waves of discontent stirred by the Rant to the next level (we're hoping that it goes to cabinet level, where it would be nice to see 30-40 married women appointed globally by year's end, as a start of an honest response to the sentiment expressed here and felt nearly everywhere).

Captain Grant Sandercock-Brown of Sydney, Australia, asks 'Who Are We?' and then proposes an excellent answer. It is an excellent follow-up to Godly Ambition. Please read this article. It leads smoothly into the following article, "Are We A Metaphor?"

War College warrior Anthony Castle of the Holy Session (an Aussie training in Canada) tears into the military metaphor debate currently raging in the blogosphere with an intriguingly new perspective guaranteed to shake your mind and maybe even rattle your prejudices (if you have any against the military metaphor).

Captain Charles Roberts of New York, USA make the argument that the more our congregations look like the subway, the more our celebrations will look like heaven.

Captain Amy Reardon of Washington, USA, considers one plank of Bertrand Russell's critique of Christianity and suggests that an embrace of good old holiness teaching will solve the problem and help save the world.

Major Doug Burr of Maine, USA, teaches through spiritual experience 'Knowing God's Voice' in a manner sure to both inform and equip. This is a very useful article for those hungry in this area.

Cadet Tim Watson of Australia analyses The Army from a mission-ready standpoint, and suggests that we too often 'outsource mission'. He also identifies mission-centred, mission-focussed, and mission-controlled corps. This is a helpful article for those involved in leading a local corps.

Erin Wikle's 'Revolution in the Walls' (Wikle is in California, USA) follows Cadet Watson's article smoothly, offering a personal perspective on what he has addressed theoretically.

Commissioner Wesley Harris of Australia digs into his Salvo treasure chest yet again with parts five and six in his tasty series, Souvenirs of Salvationism. This issue is about a cup and a songbook.

Enjoy.

John Cleary of Australia (wow, we're an Aussie-heavy journal, aren't we?) delivers the heavy of the 42nd issue of JAC. 'Salvationist Worship: A Historical Perspective' will bring everyone up to speed on our roots and our development through the decades. It should be read by everyone who has ever weighed in with two-cents worth in the sadly named 'worship wars'.

Andrew Bale's article, STILLBORN OR STILL GLORIOUS holds The Army up and analyzes it in the light of Commissioner Samuel Logan Brengle's prophecy. Bale breaks it down into four components:

- \* Soup and soap but little salvation
- \* Music for the mind and not the masses
- \* Rotarians instead of radicals
- \* Empty training colleges

It is tough medicine. But if you take it first, it might make the rest of the issue more palatable.

Finally, there has been quite a stir in a few territories over Primitive Salvationism. So I take a stab at debunking Eight Myths of Primitive Salvationism in hopes of bringing clarity to the discussion and winning converts to the philosophy.

We've always liked to say that we have a small but influential readership. That's you! Thanks for your patronage. But we'd like to change it, the former descriptor, anyway. We'd like to continue to grow in readership and influence (we're psyched to see one of our early articles by my co-founding editor leaned on in a recently published, theological book). So, please feel pressured to spread the good news of this current issue and literally scores of previous issues, all available on this site, for free (and when you're finished that, dig into our armybarmy blog, on the top menu bar, updated frequently, and going back a few years).

*This is all aimed at winning the world for Jesus. May it encourage you toward that end. God help us.*

## Godly Ambition

by Major JoAnn Shade

Godly ambition. Is there such a thing? Or is that an oxymoron? If ambition is a “strong desire for fame, power, etc.” as Webster suggests, then that doesn’t appear to be a godly desire. However, if it is the second definition, “the thing so desired,” and that “thing” is compassionate, servant leadership, can it be appropriate for a Christian leader to desire that? And if it does exist, does it exist for married women who share a ministry with their husbands. What might it look like if it does?

The only specific mention of ambition in my Bible’s concordance is that of selfish ambition (Gal. 5:20, James 3:14).

So does godly ambition exist? Consider these texts:

- Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward (Col. 3:23)
- Let us run with perseverance the race marked out for us (He. 12:1)
- Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus (Phil 3:12-14)
- Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. (Rom. 12:11)

Apart from these texts, the lesson is clear in the two parables found in Matthew 25. It begins with the parable of the ten virgins, in which the women are cautioned to keep their lamps trimmed, prepared at all times to respond to the coming of the bridegroom. The second parable, that of the talents, speaks sharply to the one who buries what he has been given, rather than using it faithfully.

Catherine Booth had something to say about ambition. Writing to William in the early days of his preaching experience, she tells him:

*As the beloved of my soul I tell you that I see ambition to be your chief mental besetment, not a besetment if rightly directed and sanctified . . . This, dearest, is in my opinion full consecration to God; this is being like Christ . . . it is a soul spending itself simply for this one end, which God will honour, and which He always has honoured since He first spoke to man. (Bramwell-Booth 1970, 106)*

About twenty-five years ago, my divisional commander brought me a book back from his sojourn at the International College for Officers in London. Written on the flyleaf of Catherine Bramwell Booth’s biography of Catherine Booth were these words: “JoAnn, to my favorite candidate for General: may her life inspire you.” Now, I must admit, I’m not too keen on getting that job, for one, because I don’t like to fly. But maybe I have what

it takes to be a divisional commander, or the Chief Secretary in France (je parle francais, oui?)

There's only one problem with that kind of thought, and it's not that I'm female. Well, actually that is part of the problem, but the real issue is that I'm a married female. When I chose to enter the covenantal relationship of marriage at age twenty, I slammed the door on any ambition I may have held for positional Salvation Army leadership. Recently, there has been an election of a new Salvation Army general. As a few friends and I noted in our discussions and e-mails surrounding the choosing, there were five candidates nominated for general, four male and one female. The majority of those doing the voting were women, and at least 80% of those women were married. Yet no married woman candidate? The fact is, to my knowledge there has never been a married woman candidate for general, and there has never been a married woman territorial commander. I can only name a handful of married women divisional commanders. It just doesn't happen. Danielle Strickland writes painfully of the reality: "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" (Strickland 2006, 5).

Some may read her words and cringe, for we don't want to hear those kinds of words from a married woman officer's lips. Somehow, it's almost embarrassing to admit to that kind of "ambition." But wait. It's not about the power and prestige of the position, but for me, it's about being able to have influence as to the direction of this ministry that I have served for more than half my life. I've paid my dues in the trenches, including inner city Philadelphia and Cleveland, learning a great deal in the process, but those dues aren't the right color currency, because they're held in a purse.

Now, do I want to be a divisional commander? A fair question, except that's not the way the Army works. We don't choose our assignments (now that's another whole essay waiting to be written). However, if I had my ministry assignment of choice, it would be to combine writing and spiritual direction, run a retreat center, or serve as a slum sister in North Philadelphia (although my current family obligations would make that last one difficult at the present time). But would I be interested in helping to set the direction of a division, shepherding and motivating officers, and tackling the problems that a DC faces? Yes, I would.

Of course, the next question would be, am I qualified? With twenty-six years of corps officership on my career sheet, probably not in the current method of selecting divisional commanders. Certainly I don't have the in-depth business experience that comes from moving up through the chairs, but good leaders, as retired General John Gowans recognizes, use his strategy: "I got clever at recognizing the gifts of the people around me and persuading them to get busy" (Gowans 2005, 11). Certainly, if Gaither's assumption is correct, that "leadership for the future is about our need for transparent, transformational leaders who know how to follow" (Gaither 2005, 9), then I am ready to apply.

Now, to conclude this essay, I am going to speak particularly to Salvation Army married women officers. Anyone else can listen who wants to, but these words are to my sisters. What do we, as dedicated women, servants of Jesus, do with the godly ambition the Lord has placed within us?

1. we can decorate the married women's ghetto (see Strickland's Married Women's Ghetto Rant for an explanation of that image, [www.armybarmy.com](http://www.armybarmy.com))
2. we can maneuver and manipulate our husbands into positions of leadership, and therefore have wifely influence on their decisions
3. we can satisfy our ambition vicariously through our husband's achievements
4. we can take Mrs. General Higgin's advice: "It is not for us to judge as to the relative importance of the work we do for Him, whether this or than. Our care should be to do those things that are nearest at hand, and to do all that we can, 'heartily, as to the Lord, and not unto men'" (Higgins 1931, 269).
5. we can find additional ministry opportunities outside the lines of the denomination
6. we can defect in place, remaining but on our own terms
7. we can kill off our husbands (see the movie Chicago)
8. we can individually request appointments that are more appropriate for our abilities, creatively suggesting alternatives to the more traditional roles
9. we can work for change
10. we can operate as a cockroach (cockroaches can get in anywhere)
11. we can leave
12. we can strike, protest, and chain ourselves to the fence outside national headquarters
13. we can take Prozac
14. we can encourage and/or pressure our husbands to work toward change

In the end, whether male or female, we need to come to grips with the tension between selfish and godly ambition. Very seldom are our motives totally pure, and it is only by being in community with other believers that we can see the distinction:

*We have one another in common. Rather than each of us playing a single role with our individual functions, in koinonia we participate in the ministries of one another. You are present in what I do, and I in what you do. I am part of your ministry, and you are part of mine, because we are both part of Christ. I am accountable for your well-being, as you are for mine. In mutuality, we share one another's burdens, delight in one another's successes, and offer ourselves fully in service to one another. We call one another to greater fullness. It is not you against me, instead of me, under me, or over me. It is you in service to me, and I to you, both of us thereby expressing our service to Christ. (Schnase 1993, 101)*

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## **Who are We?**

by Captain Grant Sandercock-Brown

When I played rugby for Blakehurst, in the dressing room prior to the game we would get in a huddle, fiercely gripping each other jerseys, glaring in each others eyes. We would start noisily running on the spot as a designated leader with passion and aggression would yell out 'who are we'? To which we would respond (perceptively enough) 'Blakehurst'. This exercise would be repeated twice and it was customary to make the final answer the loudest and the most convincing. Then it was game on. I must confess to always enjoying the sound of metal football studs on concrete, consequently I enjoyed the running on the spot bit (where my lack of speed was never an issue). I must also confess that I was a bit embarrassed by the whole group intensity thing and that my 'Blakehursts' were often inadequate in volume and vigour. Nevertheless, our fiery leader posed an interesting and eternal question, 'who are we? And if ever there was time for Salvationists to (metaphorically) grip each others jerseys, look each other in the eyes and ask that question it is now. I mean, who are we? Or perhaps, 'how should we answer that question', 'is it possible to answer that question' or even better, 'who' exactly should answer that question? It's not a new one of course. The 'who are we' question has been posed many times with corresponding answers about 'non-negotiables' and 'distinctives' and 'core values'(I've offered a few responses myself). But I have a growing conviction that there is a fatal flaw in all such discussions.

As I see it, it is not that we can't define our non-negotiables in that somehow they are there and we just haven't been able to articulate them, to name precisely who we are. The problem is that we can't define our non-negotiables because no-one has the authority to do so. It is true that John Gowans came closest with his excellent mantra of Save Souls etc ... but as a cadet in college when it was first said, I can assure you that people immediately interpreted his statement any way they wanted. We needed him to be there for another ten years to explain what he really meant.

It seems to me that the only way for us to identify our non-negotiables as a sustaining idea for a world-wide international missional movement is to find a visionary, dynamic and prophetic woman or man of God and make them general for at least twenty years. That is, we need to give someone the authority and the time to define (or re-define) who we are.

People sometimes say 'thank goodness the days of the franchised Army are over, we need freedom to be what we need to be in each place'. Fine. But understand that the reason there was a franchised Army (i.e. we looked and sounded remarkably similar all over the world) was not in the first instance because there was heavily authoritarian centralised control but because there was a prophetic idea (non-negotiable) called the Salvation Army and thousands of people committed themselves to it and thousands more got saved because of it.

If I was to ask the question, 'who are we?' I suspect I would get a whole raft of answers with different emphases, different theologies, the product of a 100 different visions and

life experiences. Who will choose amongst them? Who will decide and once decided have the authority to say ‘this is the way ahead, follow me as I follow the Master’? No-one. A three year General can’t. A Territorial Commander no longer can. What chance does a Corps Officer have?

So what am I saying? In the context of a thoroughly scriptural and Wesleyan world view and a mission to take the gospel to the “whosoever”, particularly the poor, find the next John Gowans (or William or Catherine or George Scott Railton) and make them general. Within that context it probably doesn’t matter what their non-negotiables are, it just matters that they have some. Give them the job for twenty years. Some who disagree with this General may leave, that’s OK. We cannot accommodate and live out everyone’s ideas but we do need to live out God’s idea for us. We need one overarching and sustaining idea about who we are and what we need to be doing and a leader who can define it, proclaim it and make it happen.

In the West we are on the slippery slope of incipient congregationalism and that is very dangerous. We must stop uncritically reading Willow Creek et al! Not because it is bad but because it is not us! How can an international missional movement possibly buy into an idea that ‘the local church is the hope of the world’? (Strictly speaking by the way, Jesus is the hope of the world, not a church). Non-sacramentalism will not kill us, contemporary worship styles will not kill us, not using the song book will not kill us, but lack of commitment to a sustaining centralised vision (of which congregationalism is a symptom) will ensure the demise of the Army as we know it. In the first chapter of Acts Jesus tells his disciples that they will be his witnesses throughout the world, not his healthy congregation builders (Jesus never says go out and grow healthy churches or anything remotely like it). And in the great commission in Matthew, Jesus’ paradigm is ‘go and tell’, not ‘settle down and invite’. It is OK to be us! We just need someone to articulate what ‘us’ should mean. We are not a denomination growing mega-churches we are an international mega-mission and somehow we need to state what that means clearly and believe in it wholeheartedly.

As the Salvation Army we are in partnership with God to save the world he loves so much, particularly the marginalised. Of course Booth said it much more pithily, “go for souls and go for the worst”. It’s actually a very big idea. An international missional movement needs a non-negotiable big idea, a sustaining vision. And we need a leader to state it with authority, passion and commitment in a way that will speak to our times and with the time to bring the idea to life. After all, if I’m ever in a pre-match huddle with the General and she fixes me with a steely glare and asks ‘who are we’, I want to know the answer!

Debating our identity is interesting. Unfortunately, giving someone the authority to articulate a big idea that will sustain us as us in the 21st century may prove impossible

## Are We a Metaphor?

by Anthony Castle

### A dangerous assumption

In recent discussion and debate a vital question, or common assumption, about The Salvation Army's identity has arisen. Basically, is TSA's militant metaphor contradictory and irrelevant to the gospel and the culture in which we minister? In my view, the crux of this issue is not the relevance or alleged irrelevance of a militant identity, but the assumption that it's metaphorical. I concede that the term 'metaphor' has been employed in the past to explain TSA's militant modus operandi, though I suspect for lack a better word. You see when one assumes that TSA is a metaphor one perceives its identity, cause and methods as figurative, immaterial, and like any descriptive device, open to alteration. If we are a metaphorical army in a metaphorical war, then we are not really an army and this is not a war.

The assumption is based upon the notion that militancy is but one of many images presented in scripture to give simple description to our faith and practice. After all, it is not as if militancy is the only descriptive image offered in scripture. What of 'reaping the harvest' or 'running the race'? Scripture utilizes agricultural and athletic themes frequently, usually alongside the militant image, and you don't see any other denominations getting excited and transforming into the Harvesters of Deliverance with uniform overalls and pitchforks. No Athletes of Redemption either, equipped with vestment shorts and relay baton. So why do we take the militant image so seriously?

### The sword of the Word - Eph 6:17, Heb 4:12

We take it seriously because scripture does. The militant image appears often in the epistles, frequently terming Christians as "soldiers" (Php 2:25, 2 Tim 2:3-4, Phm 1:2) engaged in a "struggle" (Heb 12:4, Eph 6:12), a "fight" (1 Tim 1:18, 2 Tim 4:7) or a "war" (2 Cor 10:4, 1 Pe 2:11). We are given divine armor (Eph 6) and weaponry (2 Cor 6:7, 10:4) to combat the strongholds of Satan, whose title translates to "enemy". There are also a number of linguistic references in scripture regarding militancy, for example 'paganus', the term for those not who aren't Christian, was originally used when describing one unengaged in military service.<sup>1</sup> The designation of Jesus as 'kurios' was actually an authoritarian title for a military commander.<sup>2</sup> Scripture employs a detailed militant rhetoric that easily supercedes any alternative image in frequency, depth and spiritual application.

Ultimately, the militant imagery in scripture refers to the unseen reality of spiritual warfare and its apocalyptic conclusion. The spiritual realms are plagued with wars that steer the fate of creation (Dan 10:13, Eph 6:12, Rev 12:7), until Jesus returns to "make war", covered in blood wielding a sword (Rev 19).

### Literary vs Literal

So militant imagery applies literally to the metaphysical, but what about our physical action? Isn't the militant view of our ministry still just a metaphor? I don't think so. When we feed a hungry person, the experience of hunger is actually overcome and defeated.

When we lead someone to Jesus, they have actually switched sides in a violent, cosmic struggle. We are literal protagonists involved in a literal conflict. We can express ourselves metaphorically in relation to language, but not in behavior. We cannot **be** or **do** a metaphor.

If, for argument's sake, TSA must function as a literary mechanism, it may be better suited to metonymy. A metonymy is a figure of speech where the name of something is substituted with one of its attributes or associations, for example, referring to a Christian and their faith as a soldier in a war.

However, metonymy is just another grammatical term, and though it may be useful in theological theory, it will fail when applied to our practice. Ultimately, this splitting linguistic headache has to do with our culture's preoccupation with categorization and definition. It is a reaction symptomatic of the postmodern mentality. If something appears anachronistic or idealistic, we feel compelled to employ our most effective tool of subversion to devalue it... a definition.

### **Manifest Mystery/Sacramental life**

The problem is that these categories just don't contain the TSA. We can't function as either metaphor or metonymy, so could it be that we actually transcend both? When something eludes definition, it is either meaningless, or alternatively, a mystery. To avoid becoming yet another meaningless institution, we might need to advance into the 3rd millennium claiming the transcendent nature of our identity, not rejecting it. Avoiding attempts to fit into inappropriate categories and just function as a living, breathing, manifestation of mystery.

This works on the most basic level. Tell your neighbor that you're an official member of a conservative, protestant Church denomination/charity organization and they'll have turned their back on you and walked off before you've even finished the sentence. Tell them you're a covenanted warrior fighting to banish social and spiritual evils from the world and they'll at least pay attention.

Mystery never functions in technical categories. Am I washed by the blood of the lamb? Technically no, my body remains untouched by the physical blood of any particular type of farm animal, infant or otherwise. However, the sacrificial death of Jesus Christ has a cleansing and restorative effect on my person and life. It is not a truth that we would ever deny.

### **Context of culture or a context of compassion**

The question of metaphor never entered into the theology of our spiritual ancestors. William Booth put it quite simply,

*"God led us to make an Army. We called it an Army. And seeing it was an Army to deliver mankind from sin and the power of the Devil, we called it an Army of deliverance. A Salvation Army."<sup>8</sup>*

As far as William Booth was concerned, there were “killing armies”, then there was The Salvation Army. We weren’t the fake army, the others were.

Then again, maybe the question never arose. After all, the original Salvationists were probably too busy leading tens of thousands to Jesus, effecting legislation to liberate women and children from prostitution and industrial exploitation as well as leading an expression of the Church that spread dynamic spiritual and social reform across the planet. Why would they bother questioning what they were?

The weary postmodern suspicion that would have us mistake the sacramental reality of spiritual warfare for an anachronistic image will pass, especially in the context of mission. What does the homeless junkie overdosing in an alleyway have to say about our detailed and obtuse theological identity? What about the prostituted women on my street who’ll be beaten by their pimps tonight? The 44 children that have starved to death in the time that it took for you to read this article? We are not a metaphor to them. We would do well to discard the literary categories and claim the literal reality. Make no mistake. This is war.

**Footnotes**

1- Major Phil Needham, *Community in Mission: A Salvationist Ecclesiology*, (The Campfield Press, Atlanta, 1987), p.126.

2- Major Phil Needham, *Community in Mission: A Salvationist Ecclesiology*, (The Campfield Press, Atlanta, 1987), p.126.

3- General Eva Burrows (Rtd), quote from the introduction of the lecture *The Identification Marks of The Salvation Army as part of the Christian Church*.

## Looking Like the Subway, Looking Like Heaven

by Captain Charles Roberts

Some amazing facts to consider when organizing a multiracial church—the church in America does not believe it can be done:

A recent book, called *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race (2003)*, the sequel to *Divided by Faith: Evangelicals and the Problem of Race in America (2000)* lists some facts from the US Census 2000 that may alarm you.

The numbers of people of color, as a percentage of the population of the US have more than doubled since 1960 (31%)

The accelerated rate of non-European growth is going to continue. Between 1980 and 2000 the African American population grew by nearly 30%, Native Americans grew by 75%, Latinos by 142%, and Asians by 142%.

And race still matters in America. Quoting from De Young, et al about the significance of race: “It shapes where people live and whom they live with, where people send their children to school, with whom they can most easily become friends, their likelihood of having access to wealth and health, whom they marry, how they think about themselves, and their cultural tastes.” “Race also shapes how people value others, how much they trust others, provides quick stereotypes by which to classify people, and shapes fears of crime. As Cornel West succinctly put it, ‘Race matters.’”

Race, in America, has been a determining factor in how one worships. Race, as well as generational culture, are factors at the heart of the so-called “worship wars” that the American church has been since the 1970’s.

Here are some startling facts. De Young, et al suggest that race segregates congregations. “If we define a racially mixed congregation as one in which no one racial group is 80 percent or more of the congregation, just 7.5% of the over 300,000 religious congregations are racially mixed. For Christian congregations, which form more than 90 of the total religious congregations in the United States, the percentage drops to 5.5%”

Jesus made many radicalized statements, but this one is at the top. Jesus, quoting Isaiah 56:7, declared that “Is it not written, ‘My house shall be a house of prayer for all the nations?’” Mark points to the last four words of that statement as the impetus for the religious leaders to kill Jesus (Mark 11:18)

Moving quickly to the second chapter of Acts, we see the 120 emerging from the upper room, filled with the Holy Spirit, proclaiming the wonders of God in every known language in the region. “Jews from every nation under heaven living in Jerusalem,” gathered for the Passover, were drawn and inquisitive about the unusual occurrence. The language of the house of prayer for all nations was the reversal of the curse of

Babel, in which diversity of languages divided people; this multilingual multicultural language united the nations. (Acts 2:5) On the day of Pentecost, the Jerusalem congregation grew to 3,000 multicultural, multiethnic Jews (2:41). Several thousand more were added in the days that followed (2:41; 5:14; 6:7)

Moving to the mid-30's we see another eruption in the multiethnic church. Antioch, the third largest city in the Roman Empire, with a population of nearly half a million people, had a wide cultural mix including Syrians, Romans, Arabs, Persians, Armenians, Parthians, Cappadocians, and Jews. All were urban dwellers, but diverse in language and culture, custom and practice. Ethnic tensions in the late 30's- early 40's led to the torching of synagogues. Greek-speaking Jewish Christians came to this city following the persecution of Jerusalem in the mid-30's; these Christians began to preach to Jews (Acts 11:19) and the Cyreaeans and Cypriots among them were preaching to Greeks (11:20). Thus the Antioch church was born.

Features of the Antioch church:

Diverse leadership team: Paul and Barnabas were steeped in Greek culture, and spoke Aramaic and Greek. Manaen grew up in the household of Herod Antipas as a step brother. Lucius of Cyrene came from North Africa, and Niger was a black African.

Inclusive table fellowship: Jews and Gentiles kept their particularity except when it violated the social practices of Jesus.

Scholar Rodney Stark has said, "Christianity offered a new basis for social solidarity."

Intentional cross-training: Each group surrendered certain cultural practices that necessitated separation. Virgilio Elizondo states that Christians, "could not be classified according ...to the categories of either the pagans or the Jews...They were bound with a new intimacy and mutual concern that went beyond normal, acceptable behavior within the empire."

Antioch is the place where the followers of Jesus were first called Christians. If we hold on to his teaching, then we are his disciples. Then we shall know the truth, and the truth will set us free. (John 8:32)

My people are destroyed because of lack of knowledge. (Hosea 4:6)

Without a vision, the people perish. (Proverbs 29:18)

If we are Christians, and our houses of prayer are for all the nations, then all the nations should reside there. If the church does not look like the subway, we have a job of serious magnitude before us.

A multicultural church is designed by God, empowered by the Spirit to bless the nations, and draw the nations to the knowledge of Jesus Christ: "that they may be one as I and the Father are one. May they be brought to complete unity..."

Stephen A. Rhodes, in *The Church in a Multicultural World* reminds us that “multicultural congregations are a foretaste of this heavenly hospitality. “So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God.”

GK. Chesterton has said that the church needs a return to festival. Let the party begin: festival, carnival, celebration.

We’ve got to get together in order to celebrate. It’s time ...time to make a change, we are the people, and we can do it ...it is time to party like we are way past 1999, and Jesus is coming and bringing his house party, and real soon. So it is high time that the church starts looking like heaven!

## Social Holiness

by Captain Amy Reardon

In 1930 philosopher Bertrand Russell, critic of religion and especially Christianity, wrote an essay called *Has Religion Made Useful Contributions to Civilization?* This essay is now a chapter in the collection of his work titled *Why I Am Not a Christian*. Among his many intriguing arguments is this one: “The natural impulse of the vigorous person of decent character is to attempt to do good, but if he is deprived of all political power and of all opportunity to influence events, he will be deflected from his natural course and will decide that the important thing is good.” Early Christians had no political power, so they turned their energies inward. It became their focus to live holy lives, with, “a conception of personal holiness as something quite independent of beneficent action... Social virtue came therefore to be excluded from Christian ethics.”

Those of us who embrace the doctrine of holiness might argue that what Russell described was not holiness, but piety. True, inner virtue is part of holiness, but it is not the whole picture. At least, not as the 19th century pioneers of the Holiness movement would have defined it.

In the Spring 2004 issue of Christian History & Biography magazine, William Kostlevy wrote:

“For some critics, the term ‘holiness movement’ has conjured images of navel-gazing holy rollers too interested in getting a spiritual thrill or (at most) saving souls to care about alleviating social distress. This caricature is simply not accurate. The movement’s most enduring legacy is a nationwide network of missions to the socially and economically disadvantaged – primarily in inner-city neighborhoods.”

(Though this particular issue of the magazine is dedicated to the great holiness preacher/teacher/writer/activist Phoebe Palmer, the editors simply couldn’t stop themselves from sprinkling it with stories about the Booths -whose doctrine was heavily influenced by Palmer - and The Salvation Army.)

Real holiness *insists* upon what Russell called “social virtue”. If one follows holiness doctrine through, one will draw this conclusion. For if it makes sense that Christ can cleanse a believer from all sin not just in the next life, but in *this* life, then it makes sense that Christ wishes to make his Kingdom come – on earth (in this life), as it is in heaven. Just as he wants to purge each heart of its evil, he wants to purge society of collective evil and injustice. The Christian who truly believes in holiness believes in bringing about social justice and works toward that end. As Kostlevy wrote, “Holiness leaders... taught that sanctification does not stop in the individual heart, but must overflow into ‘social holiness’.”

The Hebrew word for holiness (qodesh) actually means separateness – that is to say, separated from this world and consecrated to God. We often use the word “righteousness” hand-in-hand with the word holiness, or even as a synonym for it.

Interestingly, the Hebrew word that English Bibles translates as “righteousness” – *tsedeq* – is inextricably linked with the concept of justice. We have come to think of righteousness as virtuous personal conduct, but it is so much more. Those who are righteous, as it is biblically defined, are those who seek justice. They are the people who demonstrate social holiness.

But what about Russell’s criticism? Did he concoct such a view out of thin air? Though he was an atheist, it must be noted that Russell’s writings were even-handed. His observation that Christians were impotent within society must have been the result of intentional observation. To some extent, he must have been looking in the wrong places. Christian missions were in full swing and impacting their environs within Russell’s lifetime. Already The Salvation Army had lifted its first generation of degenerates from the streets and turned many into decent citizens. But perhaps there weren’t enough Christians on the streets. Perhaps their light was still only a flickering candle in a vast darkness.

With the passing of time, that flickering candle was in danger of being extinguished. For most of the second half of the twentieth century evangelical churches taught parishioners to concentrate on their “personal relationship with Jesus Christ”. That relationship was, and is, crucial. But it was stressed so strongly that Christians began to forget their place as God’s agents in this world. In this century, I believe we are adding a larger vision to our previous scope. We are recognizing that God expects our relationship with him to be radiated outward. He expects Christians to change this planet. It’s really a return to what the late 19th century holiness leaders already taught and practiced. It is the synchronization of holiness with righteousness.

I admit to being a little intimidated at the thought of actually changing society. But there is something thrilling about it, too. Imagine not only seeing souls saved. Imagine not just paying the electric bill of a family that has come upon hard times. Imagine a complete redemption – changing our world. Christ is capable of it, and with his empowerment, we can live righteous lives that actually assist in bringing about justice.

## Knowing God's Voice

by Major Doug Burr

Because of certain recent events, I find myself again wondering why so many people miss the moving of the Holy Spirit. It absolutely staggers me when this happens- more so, because we say we are a holiness movement. You would think people who especially concern themselves with the Holy Spirit would be more attuned to what he is doing at any given moment. Unfortunately this is not the case and I find myself agonizing over these times when God moves in our midst, but we are woefully ignorant of his presence and miss out entirely on what He has for us.

I've been seeking God on this issue a lot lately and that means He will eventually lead me to a better understanding of it all. I believe this, because I believe the scripture that tells us ask (and keep asking) and it will be given; seek (and keep seeking) and you will find; knock (and keep knocking) and the door will be opened (Matthew 7:7). Here's what I have so far:

Knowing when the Holy Spirit is moving is basically an issue of hearing/discerning God's voice. If He moves and you know it, you are discerning God's voice. If He moves and you miss it, you are not discerning God's voice (for now, let's sidestep the possibility that you hear His voice and choose to ignore it- that's another whole can of worms!).

This is such an important issue for me, because to "know God's voice" is one of my life goals. Whatever happens in my life, I don't ever want to miss God! When He moves, I want to be right there with Him! Therefore when we miss God and I have no control over it (I'm not leading the service or I don't have the authority to interrupt), I am crushed. I believe never wanting to miss God should also be a legitimate desire for every Christian. After all, if God is trying to tell us something or do something specific in our midst and we miss it, should that not break our hearts?

When God is near He often manifests Himself for our benefit ("manifest" means a clear, obvious appearance, perhaps even in a physical way). This "larger than life" sense in us that informs us God is near can be quite powerful. I have rarely seen people ignorant of God in His most powerful manifestations. Haven't we all been in (what we call) "special" meetings when and all of a sudden- perhaps after a powerful testimony, song, dance, message, etc, everyone seems to be struck with God's presence? Perhaps the altar is lined with people seeking, perhaps many are crying, perhaps there is a huge silence that no one dares to break. These are what I call "God's two by four moments!" In other words, He breaks out His Holy two by four plank and wallops us upside the head! We can't miss Him then! We often speak of this sensation as a "heaviness in the air" or "in our hearts."

A few years ago, I was teaching a Bible study on God's presence. I was trying to get this very point across when all of a sudden - **wham!** God was there! I stopped and tried to breathe, but I was worried that any small movement might spoil the sensation (yes-

sensation. Despite what some think, our emotions and senses really do play a vital role in our experiencing God\*). I looked around the circle and everyone's eyes were as wide as dinner plates! Then I realized this was the best possible illustration I could have asked for, so we talked about what God was doing and had everyone take note of what this specifically felt like and what was happening. Our time was running late, but no one wanted to break the peace and well-being with which God was covering us in those few precious moments. Then slowly, He began to withdraw the manifestation. Soon we were all "back to normal," but God had taught us something very important that we would not soon forget. In fact, we sought this experience as often as God would allow it, because actively seeking God and the knowledge of His presence is vital to our relationship with Him. If God is moving and/or speaking we can be sure it is with a purpose! That's why we listen- to know what to do and follow His lead.

But what if God sometimes chooses to move with less obvious power? Doesn't it make sense that there would be times when God is moving, but not everyone present "gets" it? Or to put it another way, when only some people sense His moving, while others are oblivious? I believe these are times when only those who are actively seeking His presence actually discern His moving. Maybe someone is preoccupied with keeping the meeting flowing smoothly or their upcoming participation. I have sometimes found myself almost missing God just because I was more intent on my part than on what He was wanting to do. This is how many people miss God- they are simply not paying attention to Him at that moment; other things are preeminent in their minds and hearts. We would expect this to be the case with people who have not yet become Christian, but it should never be the case with those who have given their lives to Jesus.

There are those who believe we must focus on Jesus all the time and not give the Holy Spirit the attention. Is it important to discern between God's voice, Jesus' voice and the Holy Spirit's voice? I'm not sure you can do that! Aren't they all one-in-the-same? Remember, they are The Trinity. If you focus on one, you are focusing on them all. The Holy Spirit is a part of the Trinity and as such deserves our worship just like God and Jesus. Certainly the Holy Spirit points us toward Jesus, but that does not exclude His participation in the personhood of God.

Back to my original premise: Knowing when the Holy Spirit is moving is basically an issue of hearing/discerning God's voice. Everything I am talking about here hinges on believing God speaks today. If you are a Cessationist and believe God stopped speaking directly to His people after the original 12 apostles died and only speaks today through the Bible, you are going to have to come up with some scripture to back up this erroneous belief. "Good luck" (it's not in there, by the way)!

Here are my suggestions to help us not miss God when he moves in our meetings today:

- 1) Believe God speaks today through any means he chooses, including His Word, other people (especially kids), writings (blogs), sermons, testimonies, dreams, visions, music,

nature, prophets, tongues, words of knowledge, coincidence (God-incidence!) and direct messages to our hearts. Sometimes He even speaks in an audible voice! {gasp!}

2) Learn to discern God's voice. As His sheep, we can learn to know His voice (John 10:4). This is Jesus' promise to us. It comes with time in His presence, practice listening and seeking the confirmation of others about what you are hearing (if you're the only one hearing the truth in something, you can be sure it's not God speaking).

3) Expect God to manifest Himself in your midst. Watch for Him; He will show up!

4) Obey. When you finally do start rightly discerning God's presence (voice) and what He wants you to do at that particular moment . . . do it! Disobedience is the fastest way to anyplace Jesus isn't.

I will continue to wrestle with the issue of missing God as long as I witness it happening. I pray each of you reading this will learn to discern God's voice and obey Him. Never let His voice fall on deaf ears.

May all who have ears hear what the Spirit is saying to the church.

**\* Footnote:**

*We in The Salvation Army have roots in the teachings of John Wesley, who taught what some have termed "The Wesleyan Quadrilateral." His teachings are based around his belief that there are four sides to our understanding the things of God- The Bible, Reason, Experience and the Tradition of the Church. Unfortunately, some have chosen to ignore three of the four sides and often insert the Tradition of The Salvation Army (or their own denomination), which makes for a very two-dimensional theology. Certainly, the Bible is the most prominent of these sides, but it does not stand alone nor should it. We can no more ignore our feelings (experience) than we can ignore scriptures we don't like. If we forget the Tradition of the Church and insert our own denominational traditions as a basis to understand spiritual matters, we will always fall short of the truth God intended for His people. It takes all four sides to get a proper balanced view of God and His Kingdom. We cannot ignore any side and still expect to come to God's truth.*

## Mission: Top Priority for the Church

by Cadet Tim Watson

I see mission as the continuation of Jesus' ministry by Jesus' followers. Jesus announced the arrival of God's Kingdom both by his words and his compassionate deeds. True Christian mission is also holistic, bringing together evangelism and acts of service. God's mission should be the highest priority of God's church. The word mission comes from the Latin *missio*, 'to send'. Mission can certainly be seen throughout the Bible as God reveals his heart for mission. However, defining Christian mission takes time because the word mission doesn't appear anywhere in the Bible. Michael Raiter explains that the two words meaning 'to send' in the New Testament are *pempein* and *apostellein*. Raiter asserts that these words "refer to the ministry of verbal proclamation of the gospel to the end that mature churches are planted and established."<sup>1</sup>

I disagree with this view that mission is limited to the 'verbal proclamation of the gospel'. I believe our understanding of mission should be a holistic one that includes both word and deed. Samuel Escobar points out that the mission of Jesus and the first church were certainly holistic. The Grand Rapids Report of the Lausanne movement states, "As good news of love in Christ, the gospel demands both to be preached and to be lived."<sup>2</sup>

Catherine Booth reminds us that our mission to share the gospel is of utmost importance:

*Are there not teeming thousands round about you who never heard His name, and who care nothing for Him, who live every day trampling His law under their feet? For Christ's sake, send somebody after them.*<sup>3</sup>

Mission should be the "dominant and controlling passion of the Church"<sup>4</sup> declares Commissioner Phil Needham. "The Church exists primarily for the sake of its mission in the world."<sup>5</sup> If this is true then corps need to intentionally focus on mission. All resources and every aspect of a Corps' life should contribute to mission. Mission-driven Corps will invest considerable time and money in serving and saving the people of their community instead of just meeting the needs of people within the Corps.<sup>6</sup> General William Booth defined a Salvation Army corps as "a Band of people united together to attack and Christianize an entire town or neighbourhood."<sup>7</sup> Since God still calls Salvationists (and all Christians) to mission, this should remain the priority of every corps. However the Army is now more insular and passive. Instead of being seen as the leader of a fighting force, General John Larsson notes that the corps officer is increasingly regarded as the shepherd of the sheep.

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<sup>1</sup> Raiter, 'Sent for this Purpose', 123.

<sup>2</sup> Samuel Escobar, *A Time for Mission*, Leicester: Inter-Varsity Press, 2003, 152.

<sup>3</sup> Catherine Booth, *Aggressive Christianity*, London: The Salvation Army IHQ, 1891, 59.

<sup>4</sup> Philip Needham, *Community in Mission*, Atlanta: Salvation Army Supplies, 1987: 55.

<sup>5</sup> Needham, *Community in Mission*, 52.

<sup>6</sup> I'm disturbed that a Corps I soldiered at spent 1% of its budget on evangelism & resources!

<sup>7</sup> William Booth, *Salvation Soldierly*, Oakville, Canada: The Salvation Army Triumph Press, 1980: 62. (First published 1889).

*The one whose task it is to keep the sheep happy, to make them lie down in pastures green and lead them the quiet waters by. This picture of the church is unscriptural, un-Army and impossible if growth is the aim.*<sup>8</sup>

Corps that are intentional about mission train their soldiers and converts and mobilize them into mission. Small groups or mission teams are a useful way of doing this. One advantage of small groups is their adaptability. Small groups can take part in evangelism or service tasks that address the needs of a specific part of the community and use the gifts or interests of group members. Participants in such groups can also keep each other accountable and active in mission. I believe the most inspiring and effective training for mission is 'hands on' training where people observe and take part in mission.<sup>9</sup>

Corps that make mission a top priority will be willing to change in order to better engage with their community and meet their needs. Commissioner Needham writes, "An inflexible and immobile Church is no Church at all; it is a religious relic."<sup>10</sup> Sadly The Salvation Army (at least in the western world) appears more like a cultural artefact than a world-changing force.<sup>11</sup> In our fast changing society we need to rediscover the adaptability that characterised the early Army. As our co-founder Catherine Booth wrote, "Adapt your measures to your circumstances and to the necessities of the times in which you live."<sup>12</sup>

In the last four years a creative mission of The Salvation Army has developed in Reservoir. Reservoir is a northern suburb of Melbourne which is a lower socio-economic area identified as having high needs. Known as Shop 16, its activities include homework groups, social work in local schools, discipleship groups and weekly worship.<sup>13</sup> Craig Campbell observes that;

*Shop 16 has sought consistently to be responsive in the neighbourhoods, rather than imposing pre-formulated solutions based on imported perceptions of local concerns.*<sup>14</sup>

Shop 16 has developed programs to address needs identified by the local community instead of importing programs from a different environment. Shop 16 staff describe their mission as, "to create a belonging community that focuses on transforming lives through Jesus Christ."<sup>15</sup> These Salvationists certainly embrace incarnational mission as they share their life and faith while serving and journeying with the children and families of Reservoir.

<sup>8</sup> John Larsson, *How Your Corps Can Grow: The Salvation Army and Church Growth*, London: The Salvation Army International Headquarters, 1988, 109.

<sup>9</sup> Gen. Booth wrote, "you must train and teach and develop—and establish your army in actual service... they must learn as they fight & fight while they learn." Booth, *Salvation Soldierly*, 32.

<sup>10</sup> Needham, *Community in Mission*, 55

<sup>11</sup> Camsey, *Slightly Off Centre!* 30.

<sup>12</sup> Booth, *Aggressive Christianity*, 57.

<sup>13</sup> Craig Campbell, *Emerging Images of Salvationist Mission: "For the Glory of God and the Benefit of Your Generation."* Melbourne: Melbourne College of Divinity Thesis, 2004, 105

<sup>14</sup> Campbell, *Salvationist Mission*, 105

<sup>15</sup> Campbell, *Salvationist Mission*, 118

When corps practice incarnational mission they are following the example of Jesus by taking the good news to the people. The preaching and compassionate acts of Jesus extended far beyond the synagogues. Jesus ministered to people in the streets, at the lakeside, on hillsides, and at raucous parties.<sup>16</sup> In my experience the aim of most corps is to attract people to programs at the corps building, especially Sunday meetings.<sup>17</sup> Yet I believe this attractational attitude ought to be replaced with more incarnational approaches. Catherine Booth pointed out that intentionally engaging with the unchurched is essential to effective mission:

*Christianity must come to them embodied in men and women, who are not ashamed to "eat with publicans and sinners"; they must see it looking through their eyes, and speaking in loving accents through their tongues, sympathising with their sorrows, bearing their burdens...*<sup>18</sup>

The early Salvation Army "passionately believed in, and practiced, incarnational mission."<sup>19</sup> Salvationists related to the poor and working class on their level. They went to the people, lived amongst them, spoke their language, sang their tunes and met their needs. Needham explains the Army has preserved its distinctive culture yet lost this incarnational approach.

*As we began to substitute the celebration and preservation of our Salvationist culture for our engagement with people in the streets, we became less a mission and more a club... Even our social services became more building oriented: 'You come to us, meet our conditions and we'll help you. We don't do the streets anymore.'*<sup>20</sup>

The integration of evangelism and social action is vital to the Salvationist concept of mission. In *Boundless Salvation* John Cleary points out that for the early Salvation Army, salvation from poverty (Temporal Salvation) and spiritual transformation were both "critical to the full expression of the gospel."<sup>21</sup> Cleary argues that the Army needs to recover this integrated, comprehensive understanding of mission. William Booth said The Salvation Army is like a bird:

*With one wing it preaches the gospel of Jesus Christ. With the other wing it meets human needs in his name without discrimination. He said unless both wings are in operation, The Salvation Army bird will not fly.*<sup>22</sup>

"Social work and corps work seem to be moving apart at a frightening rate," notes Craig Campbell, "with social program growing rapidly" while corps are declining in size.<sup>23</sup> Over the past decade The Australia Southern Territory has increased its social services by

<sup>16</sup> Philip Needham, "Membership" in *Journal of Aggressive Christianity*, Issue 35: 12.

<sup>17</sup> Most of the seven corps that I've soldiered in rarely took part in any outreaches outside the citadel walls, apart from carolling at Christmas.

<sup>18</sup> Catherine Booth, *Practical Religion*, London: The Salvation Army IHQ, 1890, 93.

<sup>19</sup> Gregory Morgan, "Great Aunt Sally?" in *The Officer*, March/April 2005: 16.

<sup>20</sup> Needham, "Membership" 12.

<sup>21</sup> Cleary, *Boundless Salvation*, 75.

<sup>22</sup> Quoted by General Larsson in 'The State of the International Salvation Army' speech at International HQ, 20/5/05.

[http://www1.salvationarmy.org/ihq/www\\_sa.nsf/vw-dynamic-arrays/A89BD861C7B941AD802570120047ED0F?openDocument](http://www1.salvationarmy.org/ihq/www_sa.nsf/vw-dynamic-arrays/A89BD861C7B941AD802570120047ED0F?openDocument) accessed 19/06/05.

<sup>23</sup> Campbell, *Salvationist Mission*, 54. See Appendix for more details.

300%! Yet the Territory's number of Senior Soldier and corps attendance fell by 14% & 7% respectively between 1996 and 2001.<sup>24</sup>

Tom Sine makes some suggestions that I feel are very relevant for The Salvation Army. Tom Sine warns the church has become apathetic towards people in need "outside its doors."<sup>25</sup> Sine suggests the church re-examine its "reliance on large-scale institutional or professional solutions to human needs."<sup>26</sup>

*For years many of us have been able to get away with paying others - Pastors, social workers, urban youth workers - to do our caring for us.*<sup>27</sup>

Sine calls for the church to move its focus from institutional social services towards incarnational ministry through "a revolution of lay activism in the compassionate mission of Christ in the world".<sup>28</sup> Sine challenges lay Christians to "become integral members of communities of need – as an incarnational witness."<sup>29</sup>

Have we Salvationists 'outsourced' our mission of caring for people to large numbers of – mostly non-Christian – employees? General Shaw Clifton argued that in future, all Salvation Army employees working directly with the public should be saved. "If you are not saved, how can you properly function as a partner in mission from within an evangelical Christian denomination?"<sup>30</sup> *Servants Together* asserts that Christian mission requires more than charitable giving.

*We must put our hearts and souls into it, feeding the hunger of individuals for fellowship and compassion as well as meeting their physical needs.*<sup>31</sup>

In summary, Christian mission is sharing the good news of Jesus through words and deeds. Just as God sent Jesus, all followers of Jesus are sent to live out God's mission in our world. Corps must make mission their top priority if they are to be faithful to God and the reason God raised up The Salvation Army. Mission centred corps adapt their methods to suit their situation. Mission controlled corps should move from attractional to more incarnational approaches. Mission focussed corps take an integrated approach to mission. Corps could learn from the approach of Shop 16, which is a great example of innovative, incarnational and integrated Salvationist Mission.

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<sup>24</sup> The Salvation Army, *Annual Report 2003/2004*, Australia Southern Territory, 2005

<sup>25</sup> Tom Sine, *The Mustard Seed Conspiracy*, Waco: Word Books, 1981, 184.

<sup>26</sup> Sine, *Mustard Seed Conspiracy*, 190.

<sup>27</sup> Sine, *Mustard Seed Conspiracy*, 191.

<sup>28</sup> Sine, *Mustard Seed Conspiracy*, 191.

<sup>29</sup> Sine, *Mustard Seed Conspiracy*, 190.

<sup>30</sup> Shaw Clifton, *Who are these Salvationists?* Alexandria, Virginia: Crest Books, 1999, 152.

<sup>31</sup> The Salvation Army, *Servants Together*, London: The Salvation Army IHQ, 2002, 31.

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## Revolution in the Walls

by Erin L. Wikle

A few years ago I took a class in college that shattered every bible study paradigm I ever had. And it's still shattering them. I'm serious; by the end of the course, the pages of my bible were wrinkled, covered with notes only I comprehend, and stained with yellow and pink highlighter. Someone had shown me what was hidden beneath these ancient words and I wanted to dig further.

The clincher? Only a few chapters into the Book of Acts and I had already learned more about the nature of *authentic church community* than twenty-two years in "real church" had shown me.

In fact, by the time I shut my bible, the Book of Romans screaming, "*Me next, me next!*" I came to a startling realization: It seemed this alleged (idea of) revolution that's been so heavily marketed all over current Christendom didn't start with a cool logo reminiscent of Che Guevara or during a hyped up Youth Councils the year before. Rather, this Revolution began when the dust of the earth lifted as men like Paul and Silas traveled by foot from town to town in pursuit of ears that were eager to hear this message: *Jesus Christ is the Messiah. This was a revolution that laid its foundation in the early church, some two thousand years ago.*

You see, the Greeks and Jews had it *down*. Everyone knew that prior to Pentecost, these two groups really wanted little to do with each other. In fact, all throughout the remainder of the New Testament we hear more about the little quarrels that took place. Circumcised, uncircumcised. Clean, unclean. Meat or Gardenburger. You get what I mean. The Mosaic Law that had been established years before was *still* the center of all piety and righteousness. Then Jesus came and shook things up a bit. No longer was it about *doing*, but about *believing* and *being*.

1) Believe that Christ redeemed both male and female, Jew and Greek with the same blood and same intention.

2) Be His. Always. Follow Him. Always.

So what's happened? The same stuff our predecessors fought about easily parallels the crap we as "Christians" find ourselves meddling with today. You've got plenty to say about the girl sitting in the back pew, tattooed, pierced, and wearing fish-net hose with her mini-skirt, but when it comes to sharing the Gospel with your closest friends at school, forget it. You say it's so *hard*, and that there are too many areas in your life where Satan has a stronghold. Then loosen free and quit giving him so much credit. Might I venture to suggest that this Revolution's greatest enemy isn't Satan himself to begin with? Rather, our adversary is the ongoing crisis of what has become of the church. There hasn't been revolution within the walls.

Quit griping about "that guy" in Songsters who's only there to impress the girl you happen to be after. Stop slandering your youth leader because he'd rather put it to you straight then let you live in sin. Quit trying to over-commit yourself to your Corps so you can bulk up your extra-curricular résumé when you can't even commit yourself to Christ for the sake of your relationship with him. If I were a preacher, I would get pretty peeved at my congregation every week if I knew they were filling the pews only to walk away with ears that were never hearing, hands that were never doing, feet that were never moving, and mouths that were only speaking ill-words towards one another. When the Grecian Jews started bad-mouthing the Hebraic Jews because their widows weren't getting fed, the church didn't fall apart (Acts 6). The disciples quickly recognized the problem, went looking for more spirit-abiding leaders, saw that the Word was never neglected, and the widows were fed. Got an issue with someone in you church? Get some guts and talk to them. Revolution *must* begin within the walls before we take it to the streets.

Here's the timeline. Revolution began when Christ's hands were nailed to the cross as a ransom for your life. Revolution continued when the earth shook and our risen Savior showed himself to his disciples. Revolution remained when sons and daughters prophesied and young men had visions and their numbers grew by the thousands daily (Joel 2:28/Acts 2:17-19). Revolution traveled throughout Jerusalem, Judea, Samaria, and to the ends of the earth when Christ's followers abandoned all they had to see share the salvation story.

You want to start a Holy War? You ready to *bring it* to your community and preach the Good News? You lookin' to get all stirred up in the Spirit, hands up, bumpin' a little Kirk Franklin in your car? That's great. Do it in the walls. That's where this mighty revolution is begging to begin.

I echo Gospel artist, Kirk Franklin on this one: *I'm sick and tired of the church talkin' religion, but yet we talk about each other. Make a decision.*

Go on. Be revolutionary... from the inside, out.

*Acts 2:42-47*

Erin L. Wikle  
Hispanic Ministry Coordinator  
San Diego Citadel

## Souvenirs of Salvationism 5

by Commissioner Wesley Harris

AMONG some souvenirs in the china cabinet in my home is a small bust of the Founder which has the civic insignia of the city of Edinburgh on the top of his cap. I can only assume that some canny Scot with an eye to business thought that the addition of some local interest would enhance the sales!

William Booth is also featured in a Salvation Army cup with his face depicted in the bottom – down among the dregs, one might say! Apparently a suggestion was that instead of looking for a tall dark stranger among the tea leaves one could see the face of the dear General.



A thimble is another item bearing the face of the Founder who for his faithful followers personified the Army and all for which it stood.

An item which I especially treasure is a small china vase. I guess it would have little commercial value but I think it significant because it belonged to Richard Slater, the 'father of Salvation Army music'.

In the early Army music-making was largely a matter of 'blow and believe' and the results must have been unbelievable! Then providentially, Slater came on the scene. He was an accomplished musician who had played first violin in the Royal Albert Hall Amateur Orchestral Society under notable conductors such as Sir Arthur Sullivan.

He was converted at Regent Hall in 1882 having previously been much impressed in a meeting where a servant girl had said that before she got saved she swept around mats while afterwards she swept under them as well. Ever on the lookout for new talent the Founder appointed Slater to the new music department where he served for thirty years until his retirement in 1913. With his technical expertise he helped to make Army 'music' more musical (!) and provided a sound basis upon which successors could build.

In retirement he lived in a little house at Westgate on Sea, Kent and a Salvationist who lived in the same road passed to me the vase from his home when I was the corps officer at nearby Margate.

After ten years in retirement there was an emergency at headquarters and Brigadier Slater was recalled to his old position in charge of the Music Editorial Department and, uniquely for a retired officer, was promoted to the rank of Lieut.-Colonel. He was also appointed a member of the Order of the Founder for his invaluable service to the Army's ministry of music.

According to the official *History of The Salvation Army*, in addition to his music editorial work Richard Slater personally wrote the words of 127 songs, the music of 166 and the words and music of 294 – plus a large number of instrumental works.

The spirit of this modest man of God was well expressed in his chorus,

*I have not much to give thee, Lord  
For that great love which made thee mine:  
I have not much to give thee, Lord,  
But all I have is thine.*

## Souvenirs of Salvationism 6

by Commissioner Wesley Harris

AMONG my souvenirs I have a cheque dated May 11th 1912 made out to General Booth in the sum of fifty pounds - a considerable amount of money in those days. At the time the Founder was almost blind, but he still managed to endorse the cheque with his characteristically bold signature.

According to one report, because of his sight impairment the General sometimes used a small wooden frame to enable him to write on a more or less straight line. Certainly, with or without sight he was determined to continue on his life's mission as long as he could.

Early in 1912 he was increasingly frail but travelled in Europe, the 'burning in his bones' still apparent despite physical weakness and increasingly darkened vision. The old campaigner's remaining joy was to hear one of his helpers say in a prayer meeting, 'The fortieth, the fiftieth, the sixtieth seeker is on the way...'



In the same week that the cheque was written, on May 9th, William Booth's last public meeting was held in the Royal Albert Hall to celebrate his eighty-third birthday. According to his official biographer, Harold Begbie, 10,000 people packed the building and his private secretary (later Commissioner) J. Evan Smith recorded extracts from the Founder's address in his book, *Booth the Beloved*:

*"And now, comrades and friends, I must say good-bye, I am going into dry-dock for repairs, but the Army will not be allowed to suffer, either financially or spiritually or in any other way by my absence; and in the long future I think it will be seen - I shall not be here to see but you will - that the Army will answer every doubt and banish every fear and strangle every slander, and by its marvellous success show to the world that it is the work of God and that the General has been his servant... While women weep, as they do now, I'll fight; while little children go hungry, as they do now, I'll fight; while men*

*go to prison, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without the light of God, I'll fight; I'll fight to the very end."*

It seems that the fighting spirit of the Founder may have found expression in virtually identical words employed on more than one occasion for the passage beginning with 'While women weep...' appeared in the *All the World* magazine for April 1906 reprinted in Australia, also in the *Australian War Cry* April 16th, 1910.

As I hold the faded cheque in my hand I am moved by the indomitable spirit of William Booth and his determination to fight to the very end and in my heart I say, 'Me, too!'

## Salvationist Worship – A Historical Perspective

by John Cleary

*"If a man were permitted to write all the ballads, he need not care who should make the laws of a nation" - Andrew Fletcher, Scottish Patriot 1655-1716*

It has been said, "We are what we sing." Australia's Indigenous Peoples understand this profoundly. Songlines is the name given to the complex songs that link the land, the Dreamtime and the people. They are a way of memorizing the country and its attributes without the benefit of maps and written records. More than this they sing of both the material and spiritual connections that make up "my country". Songlines sing our country and ourselves into existence. If we don't sing it, we don't see it. In naming it, it becomes real, it becomes part of our country. The writer Bruce Chatwin in his book Songlines notes that the more complex of these songs could cross tribal boundaries and provide a reliable guide through hundreds of miles of desert wilderness, naming both the physical and spiritual characteristics of the country and its people. The song provides a guide to the real world, a map of our country in both its physical and spiritual dimensions.

Even in our modern cultures we have a lingering understanding of what this means. When people ignore us, we resort to phrases such as "He doesn't even remember my name, I might as well not exist". Naming confers recognition. It brings the object named into focus - the word becomes flesh.

It has often been said that, "The Salvation Army sang its way around the world". People quickly picked up both the content and spirit of the movement through its songs. In adapting the most accessible and direct form of popular culture the Army not only reached the unchurched but also consolidated and educated its membership.

The eminent Evangelical historian Mark Noll, writing in Christianity Today said,

*Evangelicalism at its best is the religion displayed in its classic hymns. The classic evangelical hymns contain the clearest, most memorable, cohesive, and widely repeated expressions of what it has meant to be an evangelical. Diligent preaching, an incredible organisational energy, and learned theology have gone into the creation of modern evangelicalism. But nothing so profoundly defined the faith of evangelicalism as its hymnody: what evangelicals have been, is what we have sung. Perhaps because it so obviously is a creature of the Bible's salvific themes, the hymnody of evangelicalism defined a religion that was clearer, purer, better balanced, and more sharply focused than much of evangelical practice. (Noll, CT. 12 July 1999)*

### WORSHIP WARS

At the moment the Church is going through what may be described as the Worship Wars, a battle between contemporary and traditional forms in worship and particularly in music for worship. The war is as much over content as it is over form. And for the participants the stakes in the war are nothing less than the future of the Church.

For one side, the critical need is for the Church to connect to contemporary culture and arrest the collapse in numbers affecting most mainline denominations. This side of the debate puts a premium on form and musical style. Attractiveness and emotional engagement are the critical elements. Words are employed principally to enhance the emotional impact of the musical package.

For the other side, what is at stake is nothing less than the gospel itself. That the essentially costly gospel of Christ risks being lost amid a flood of "cheap grace" music that, while high on energy engagement, has little to offer but shallow emotions and the false idolatry of pop culture.

This war is one in which The Salvation Army has its own significant place. One hundred years ago The Salvation Army was being roundly criticised for employing similar musical methods and techniques. Unfortunately the lessons of our history seem lost to us.

The Salvation Army began life as a movement that used the most popular and accessible forms of music to reach a public for whom the message of the Church was shrouded behind musical forms that had no relevance to them, and rituals that spoke of another age. The early Salvation Army captured, cannibalised and redeemed the popular forms of the day, and filled them with messages that spoke of the love of God for ordinary people and the power of God to change the world. This combination of music that was relevant and lyrics that touched lives was revolutionary. The message of the Salvationists was carried in song - songs that mapped the way to a new world.

Early Salvationists recognised the power of musical form, sometimes as an end in itself, but always within the context of wider theological convictions. The form was to serve as the herald of the message, a message that was as distinct, and powerful as the form itself. Music opened the door of the heart, and lyrics shaped the life of faith.

The lyrics of worship in the early Salvation Army were critically linked to evangelism. Songs for worship were also songs that spoke to the lost and broken. These were not songs for the elect body of believers but for the whole lost world for whom Jesus came.

### **CULTURAL RELEVANCE.**

One of the most singularly successful phenomena of contemporary Christian culture in Australia is the Hillsong church. Recently the Federal Treasurer Peter Costello made an appearance at the opening of the Hill-song Convention in Sydney where some 17,000 people were in attendance. It was a sign that Hillsong had arrived as a national presence. Such large numbers for one denominational event were hailed by the media, and recognised by the politicians as a force worth noting.

Eighty-five years ago, in 1920, Salvation Army National Commander, Commissioner James Hay was farewelled from the platform of the Sydney Town Hall by the Prime Minister of Australia William Morris (Billy) Hughes. It marked what had become an

almost annual acknowledgement by the statesmen of Australia of the power and influence of The Salvation Army in the Australian community.

But there is more than a surface similarity between the impact of Hillsong today and The Salvation Army in the last century. The founding Pastor of Hillsong, Brian Houston, has a Salvationist background, his father was an officer. The charismatic Pentecostal tradition, of which the Hillsong church is a part, shares roots in the same holiness tradition that gave rise to The Salvation Army. Indeed the founder of one of the best known Pentecostal traditions in the United States the Foursquare Gospel Alliance was a woman preacher named Aimee Semple McPherson, who grew up as a young Salvationist.

By the 1920s The Salvation Army occupied an extraordinary place in Western popular culture. Films, plays, novels and musicals regularly appeared featuring The Salvation Army and particularly Salvationist women as the central characters. George Bernard Shaw's Major Barbara in England and Damon Runyon's Guys and Dolls in the United States are but two examples of dozens of works dating back to Edward Sheldon's Salvation Nell in the 1890s.

In 1920, the year that Billy Hughes farewelled James Hay, one of the year's most critically acclaimed feature films was a Scandinavian movie that was a great success in the United States, Britain and Australia. It was called The Phantom Carriage, and at its heart was a story of sin, compassion, repentance and redemption. It not only conveyed the heart of the Salvationist message, but was also so accurately filmed that the spirit of the Army still comes through the images. The Salvation Army's message of compassion and brotherhood resonated with ordinary folk around the world. An almost perfect companion to the Salvation Meeting sequence in The Phantom Carriage is Herbert Booth's song: 'Why are you Doubting and Fearing?'. It is both a story and a conversation. It talks to and with those broken in spirit. It also makes a theological point.

*Why are you doubting and fearing?  
Why are you still under sin?  
Have you not found that his grace doth abound?  
He's mighty to save; let him in.*

*You say I am weak I am helpless,  
I've tried again and again,  
This may be true, but it's not what you do,  
'Tis he who is mighty to save.*

Lines such as "his grace doth abound" are a direct expression of evangelical hope. "Grace Abounding" is a key element of Wesleyan theology. The emphasis of the song is on shared experience. This is the essentially compassionate heart of the evangelical tradition. The Gospel is important for what it can do for others.

Men and women like Majors James and Alice Barker brought this Salvationist distinctive to Australia. In September 1882 James and Alice were married by General William Booth and within a couple of days set sail for Australia to take charge of The Salvation Army "in all the colonies of the Southern Seas". This onerous load was somewhat lightened by the fact that aside from a few Salvationists in Adelaide, The Salvation Army did not yet exist in these parts. James Barker was 27 years old.

The early Salvation Army, like Hillsong today, successfully captured the spirit of age. In fact statistics indicate that the impact of The Salvation Army was somewhat greater in both relative and absolute terms than that of Hill-song. When James Barker arrived in Australia he recorded in his diary, "People against us, press against us, God for us". One year and one week later Barker held a rally at the Melbourne Exhibition, the then largest building in the Southern Hemisphere, with over 10,000 in attendance.

Barker's social conscience was as acute as his evangelical zeal. He stood outside the Melbourne Gaol and, rather than preach at those being released, asked if they needed a bed for the night. Alice and James Barker placed an advertisement in the press inviting the parents of children they feared lost into the grim world of the brothels of Little Bourke Street to contact them for assistance. Alice Barker did not lecture the brothel keepers, but got to know the girls, and could speak with them about their parents and loved ones. When the Barkers were recalled to England in 1889, James' final charge to his soldiers was, "By all means aim to reach Heaven. But be like Jesus, and take a thief with you."

The Barkers were acting in the spirit of William Booth who, though opposed to drink, recognised "the pub is the poor man's only parlour". Here was a religion that both changed lives and served humanity - Christianity with its sleeves rolled up. It burned through Australia like a bushfire. By the time The Salvation Army reached its 20th anniversary in Australasia, almost one percent of the population of Australia and New Zealand claimed to be Salvationists, and The Salvation Army was at the centre of national life.

By the early years of the 20th century The Salvation Army was operating the largest commercial film production company in the southern hemisphere. It also ran a recording studio. More than 200 recordings were released by the turn of the century.

The power of 21st century technologies fully and radically deployed to attract mass audiences to the gospel so effectively seen at Hillsong, are nothing less than a distant mirror of The Salvation Army's early years in Australia under the influence of men like James Barker and Herbert Booth.

Though there are enormous similarities in style between Hillsong and the early Salvation Army there are also differences. The Salvation Army belongs to the tradition of Wesleyan evangelicalism. Hillsong is founded on the later Charismatic tradition. Though both are branches of the same theological tree, there are differences in

emphasis that can lead to a somewhat different understanding of the nature of the Gospel.

Perhaps I can illustrate it best with an anecdote from the life of the man who stood on the platform with Billy Hughes, Commissioner James Hay. Hay was a very practical man, and during a stint as head of the International Training College in London, he had quite an impact on the life of one aspiring young Salvationist. Fifty years later when writing his autobiography, our "poet General", Albert Orsborn, recalled how Hay responded to a request that the trainees sing the most popular religious song of the day, Tell Mother I'll be there In Answer to her Prayer. "Sing something more practical!" Hay cried to a congregation of 500 young cadets. "The Lord of Heaven has something better to do than go round the golden city telling various mothers that their respective sons will shortly arrive."

James Hay was making a point about the tension between emotion and intellect that has characterized the evangelical movement for much of the past 200 years. The early Salvation Army was full of songs for all occasions. Many of them were written for the moment and did not survive beyond the weeks of their usefulness. However, at the same time popular songs such as Champagne Charlie and Drink the Good old Whiskey were being converted, so too the classic hymns of the evangelical movement were retained and even re-arranged to anchor the Army firmly in the tradition of the Great Wesleyan Revival. These were hymns and songs that spoke to both head and heart, body and soul. They grounded the young, exuberant Army firmly in historic Church teaching.

Booth saw himself standing on the shoulders of giants, and one giant in particular, John Wesley. Wesley founded the Methodist Church and inspired "The Great Awakening", a religious revival that swept England and the United States in two great waves in the 18th and 19th centuries. This revival gave rise to both Evangelicalism and the Holiness Movement.

### **THE GREAT AWAKENING**

John Wesley was an Anglican clergyman concerned at the lack of religiosity in the England of his day. English church attendance was low, in a reaction to the severe Puritan and Calvinist strands that had dominated Protestantism since the English Civil War in the previous century.

Jean Calvin, from whom Calvinism takes its name, was a French contemporary of the great German reformer Martin Luther. He was both a theologian and a lawyer, and is most often associated with the idea of predestination, which in its extreme form teaches that God is utterly sovereign and that this sovereignty extends to all that has been and will be. Everything is known and fixed in the mind of God. Thus all history is predetermined. Human free will is largely an illusion.

In the words of the popular hymn All Things Bright and Beautiful by Cecil Frances Alexander,

*The rich man in his castle,  
The poor man at his gate.  
He made them, high or lowly,  
And ordered their estate.*

In other words, if you are rich enjoy it, if you are poor get used to it - as it is the way God intended it to be. While you should show charity towards the poor, it is not your business to seek to change their state. If God wishes to do so then he can make it so. This rigid view of the sovereignty of God and passive view of human responsibility did not sit well with Wesley's understanding of the Bible. Wesley took human responsibility seriously. In this, Wesley sided with Calvin's theological rival Jacob Arminius. Genesis taught that God had made humanity in his image, and that humanity had exercised free will in choosing to disobey God. For Wesley, free will provided the essential counterpoint to sovereignty in God's great plan. Indeed, free will is the very thing that gave humanity its likeness to the Creator.

With freedom comes responsibility; responsibility to care for the world as God would have it. As expressed in the Lord's Prayer, "Thy will be done on earth as it is in heaven". As God wants the world to conform to his best will for it, saving people is an urgent task, both for their sake, and for the sake of building a better world.

## **COMMUNITY**

It began with Genesis and the very first stories of man's attempt to escape responsibility. "Am I my brother's keeper?" (Genesis 4:9) is a question posed from the beginning. It is central to the patriarchs and prophets, to Jesus and Wesley and Booth. The great revelation of the Law given to Moses was that God cares not so much about how humans treat God but how they treat each other. Jewish theologians point out that worship is not about "God and me" but essentially about community. Whilst we may need to worship God through formal acts of worship, what God actually desires of us is good relations with our neighbour. In the words of contemporary Jewish scholar, Rabbi Burton Visotzky:

*The Revolution in the Ten Commandments was that God cares not so much for how human beings treat God,, that was after all the pagan ideal - you have to sacrifice to us the right way, you have to watch all your observances, because the god's will treat you well if you treat them well. But the Ten Commandments say, God cares how human beings treat each other. It shifted the focus from you honour God by treating God well, to, you honour God by treating well the person standing in front of you.*

This focus is critically reflected in worship.

*The demand is that we care for one another and love one another. And in so doing, the prophets tell us, that is how you find God. The social prophets are ferocious in their insistence that if you have wealth it must be shared. You can't just simply, as Amos says, lie on your couches of ivory and drink wine. If you are not feeding the poor, it does not make a difference if you are going to church or*

*synagogue, you are failing God. (Rabbi Burton Visotzky; Jewish Theological Seminary, USA; Kingdom of David, PBS)*

This emphasis is carried on through the teachings of Jesus. Jesus is not known for his skill at leading temple worship, indeed he was generally critical of those who placed, an emphasis on Temple ritual. Jesus became known as a troublesome prophet for the way he expressed his faith in the streets and lanes with the ordinary people. His death and resurrection mark a triumph of sacrificial love over triumphalist power and an affirmation of God's continuing love for the world.

*For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him' (John 3:16-17NRSV)*

John Wesley had an optimistic view of human life and salvation. God loves the world. God wants the best for the world. The greatest demonstration of that love is the life, death, and resurrection of Jesus. In dying to self we are assured through the promises of God that we rise to eternal life.

To the question in Genesis, "Am I my brother's keeper?" Wesley clearly said, "Yes". More, the gospel proclaimed a radical mutuality. We are equal before God as his children, and thus have responsibility to care for our brothers and sisters. To quote Paul, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." (Galatians 3:28 NRSV)

This was good news for the poor and Wesley had to preach it. More than that, if God had given us responsibility to proclaim the gospel and the world was good, we had a responsibility to use the most effective means the world could provide to preach that gospel.

John Wesley took his views out of the church and into the highways. His message to the poor was also in sympathy with the notions of individual freedom, responsibility, and universal brotherhood emerging in secular thought through the philosophers of the Enlightenment. Thousands flocked to hear him and thousands were converted. The joy of personal salvation was expressed through love of neighbour.

Every believer was to become like Christ - to be sanctified. Holy living was the mark of the sanctified Christian. Holiness was a gift of God, received as at Pentecost. It was not achieved through works but was necessarily expressed in works. "There is no holiness but social holiness", said John Wesley.

Most significant for our purposes, popular song was critical to the spread of Wesley's message. John Wesley's brother Charles was an extraordinarily gifted communicator of theology through simple verse. John Wesley's message, though spread tirelessly by his preaching of over 40,000 sermons and travelling 250,000 miles on horseback, reached

across the world through the songs of his brother Charles. His songs continue to be sung long after Wesley's sermons have ceased to be read by any but ardent students of theology. These songs both moved hearts and changed minds:

*My chains fell off, My heart was free, I rose, went forth, And followed thee.*

Liberty is found in Christ. This liberation is not just spiritual. One of the last letters John Wesley ever wrote was to William Wilberforce. In that letter Wesley urged Wilberforce to take up and continue the fight against the slave trade in both Britain and the United States. Under his inspiration men like the slave ship captain, John Newton, discovered Christ and gave the world:

*Amazing grace, how sweet the sound,  
That saved a wretch like me! \*  
I once was lost, but now am found,  
Was blind but now I see.*

Wesley's message was taken up in the United States by Charles Grandison Finney. Charles Finney was the greatest evangelist America had known. An ordained Congregationalist with Calvinist sympathies he soon put away what he called the "old Calvinism". Finney took the Armenian concepts of free will and responsibility into the practice of evangelism. The job of the preacher was not simply to expound the Bible. He must actually work to convince people to decide for Christ. Finney developed what became known as the "new measures" introducing such radical innovations as the tent revival meeting, the call to decision, and "the mourner's bench" or "mercy seat". He was equally committed to the liberating influence of the Gospel in worldly affairs. Finney actively campaigned for women's rights and to free the slaves. American Evangelicals were in the forefront of the fight to end slavery.

The great Anthem of the American civil war has two sets of words. One sung in church in honour of the coming Kingdom - Mine eyes have seen the Glory of the coming of the Lord - and the other by soldiers as they marched into battle remembering an evangelical clergyman who had died for the cause. John Brown's body lies a-mouldering in the grave, but his soul goes marching on.

Evangelist Tony Campolo recently suggested that if you went forward at a Finney rally you could not return to your place unless you signed on for the anti-slavery crusade or in support of women's rights.

Catherine Booth when asked to describe her husband, William, could find no higher praise than to declare him to be "an English Charles Finney". Bramwell Booth was sent on holiday with a copy of Finney's sermons. The text book used by the first sessions of Salvation Army officer cadets was Finney's Lectures on Revivals.

If Finney's insights influenced the revolutionary style of the Booth style it was Phoebe Palmer who helped -shape their theology. Palmer was a contemporary of Finney and a leader of the developing Holiness movement. A leading advocate of women's' right to preach the gospel, Palmer was, like Finney and Wesley, committed to the ideal that

Holiness was very much linked to this world. As some of those attracted to the success of Finney's new measures began to emphasise emotional experience as the only defining test of God's blessing, Phoebe Palmer consistently maintained that holiness teaching should not come adrift from its theological and practical groundings in Wesleyan teaching. She became a pioneer of urban mission and social rescue work.

Despite Palmer's efforts, many found comfort in a faith that looked away from the concerns of earth to the joys of the world to come. This was especially true of Evangelical Christians in the southern United States. Disillusioned by the loss of the war and the end of slavery, many saw the anti-slavery Evangelicals of the north as responsible for their distress. They found comfort in a holiness that emphasised private personal experience over engagement with the world. They began to actively promote the idea that religion should not have any connection with the sphere of politics and society. The Wesleyan emphasis on "social holiness" was lost in the growing popularity of the novel teaching of Dispensationalism that drew believers away from this world towards the End Times and speculation on the world to come. Wesley's optimistic engagement with the world gradually gave way to a sense of pessimism about the world and separation from it. Personal salvation became a private matter.

This new teaching developed two distinct strands. The first was pessimistic, viewing the world as utterly fallen. The principle task of the Christian was to get as many into the heavenly lifeboat as possible before the End Times. During the 1930s these ideas were spread out of the southern USA by radio evangelists and later, in the 50s and 60s, taken up by tele-evangelists. In the late 1960s they received a boost with the publication of a book called *The Late Great Planet Earth* by Hal Lindsay. Politicians like Ronald Reagan in his crusade against "the Evil Empire", readily took up Lindsay's ideas about the End Times and the identification of Russian Communism with the beast of the book of Revelation.

The second strand, while still focusing on personal piety as the essential concern of the Gospel, took a more optimistic view of life, and drew much from Finney's new measures. The emphasis of this strand is best seen with the emergence in the 1930s of the religion of self-improvement represented in such popular books as Dale Carnegie's *How to Win Friends and Influence People* and the Christian books of the Reverend Norman Vincent Peale, *The Power of Positive Thinking* and his *Guideposts* magazine. This view of Jesus, as a personal coach on the road to success, reached its peak in the teachings of the Prosperity Gospel, in which the way of the Christian is represented as the path to material success.

### **CONTENT-FREE CHRISTIANITY**

For some this has now gone too far. In many of those churches where the Gospel is reduced to a "feel-good experience" care for one's neighbour, or any form of social responsibility, is shunned as deflecting from 'the real business of evangelism'. Critics, however, ask what is the point of such evangelism if the Gospel behind it carries no content? It reduces religion to an insurance policy for the after-life.

Stephen Prothero author of *American Jesus - How the Son of God Became a National Icon* notes that in some churches, all religious symbols that might give offence are carefully removed. Even the cross is banished from church buildings. On the cover of Prothero's book is a dramatic image of a peaceful American suburb over which hovers an immense figure of Christ. It is in fact a hot-air balloon moulded in the image of Jesus, making the powerful point that the Jesus of much modern American Christianity is empty of substance and can be filled with whatever hot-air any particular believer or group wish to fill him with.

Will Starrer, the Professor of Divinity at Edinburgh University, recently remarked, "What sort of Christianity can it be when the centrality of the cross is concealed?" The American Jewish literary critic Harold Bloom has observed that this form of religion, with its emphasis on personal fulfillment, has more in common with the ancient Gnostic heresy than it does with the religion of the suffering servant and the crucified God.

These trends present a real challenge to those who would uncritically replace traditional Salvation Army worship with material drawn from the Charismatic tradition. While it is quite appropriate to sing songs that focus on our emotional connection to God, to use this material as the central focus of worship risks losing the link between head and heart that characterised the evangelical faith of Wesley and the teachers of holiness through Finney, Palmer, and Booth.

This is not a theoretical concern. I was recently at a seminar on Christian contemporary music. The guest speaker was one of Australia's leading writers of Praise and Worship material. He commented that he once wrote a song that spoke about sinners coming to repentance only to be told he had written a song that should not be sung by Christians. His critic said such songs should only be sung by sinners outside the Church. To my great surprise the songwriter said he agreed with his critic and that he is now careful to only write songs that point Christians towards personal adoration of God.

This is doctrinal and theological nonsense. It is antithetical to the history of Wesleyan evangelicalism, let alone the biblical and prophetic traditions outlined above. It is a view of Christians, not as fellow sinners, but as a separate group of the elect. My particular concern is that if this view is widely held by the key writers of the Praise and Worship style, then those adopting this style will be immersed in an unbalanced gospel. If Salvationists were to take this seriously, we would have to abandon much of our songbook and most of our history.

This goes some way, I think, to explain an unspoken but deeply felt emotion shared by many Salvationists and old style evangelicals - grief. .

It is not that the music is wrong or the individual songs are wrong, but that evangelicals feel cut off from the breadth and depth of their spiritual heritage at the very time and place it matters most - in the act of worship.

## **SALVATIONIST TRADITION**

While The Salvation Army has remained nominally true to the spirit of the evangelical revival, so successful was its early engagement with popular culture that the Army became wedded to the cultural forms themselves. And as the "gloomy" Dean Inge of Westminster noted in the 1920s "He who marries the spirit of the age is doomed to widowhood in the next"....

Salvation Army methods were so successful that the Salvationist culture was soon able to close itself off from the world. By 1912, Army music could be sold only to Salvationists, and Salvationists were not permitted to perform non-Army music. Brass bands continued to have a powerful cultural role long after their evangelical influence had waned.

This is in some part due to the fact that group music-making is one of the most creative and cost-effective means of mobilising a significant body of people for a purpose that is both personally fulfilling and spiritually uplifting. Additionally, the brass band is one of the few group musical activities which is relatively simple to teach, yet allows amateurs access to the best and most sophisticated music of the genre.

While this gave Salvationist culture its international cohesiveness and strength, it turned the culture in on itself. The composer Eric Ball remembers Bramwell Booth speaking to cadets at the International Training College of The Salvation Army as "A nation within the nations, with its own art and culture and music". The Salvation Army remained largely secure in this culture, insulated from the currents of the world for almost a century.

## **THE HOLY WAR**

Historian Barbara Tuchmann in her book *A Distant Mirror*, makes the point that a revolution in musical style has accompanied almost all of the great cultural shifts of the past 1000 years. It is both a product of the change and a bearer of its message.

We would not be gathered here in quite this way today if it were not for a particular moment in the mid 1950s. It's a moment in which music is central, but it's not just about a song, but about a profound and revolutionary shift in popular culture. It's commonly represented as a shift from age to youth. But more importantly it represents a shift in power from the elite and skilled, to the democratic and instinctive. In one leap, in the mid 1950s, power passed from the crafted sophistication of Sinatra and Cole Porter to the instinctive energy and shocking honesty of Rock 'n' Roll.

Rock music required little more than three chords and a voice; anyone could give vent to their feelings and find success. The political outcome of this cultural change was heard within five years as Peter, Paul and Mary took the words of Bob Dylan to the streets and sang *The Times They Are A Changing*. Youthful idealists dropped commercially driven love songs for songs about the world and the values that should shape it.

Salvation Army music, like the pop music of the 40s and 50s, had also developed its own highly sophisticated style and craft. Every Sunday evening slated instrumentalists and composers filled Army halls around the world with a culture that was internally coherent and self-sustaining. By the early 1960s it was preparing to celebrate 100 years of success.

So how did The Salvation Army cope with the challenge presented by youth and rock in particular? Initially, far better than most other churches did. While other established churches were lamenting the loss of choral music, and Pentecostal pastors were railing about the demonic influences and primitive urges unleashed by rock music, the General of the Salvation Army, Frederick Cou tts, called the International Training College.

Cou tts suggested that perhaps the college might come up with a response to the new youth culture. His challenge was taken up by a group of cadets including Joy Webb. Modern rock was emerging from Skiffle and Rhythm & Blues. These were not difficult musical forms, and within a few months The Salvation Army had elbowed its way back to the centre of popular culture.

The Joystings were initially seen as a pop novelty, but with the success of a series of songs and albums, they were recognised as "legit" artists in the vibrant UK pop scene at a time when British pop dominated the world with the Mersey sound of the Beatles, The Rolling Stones, Manfred Mann, and a myriad of other groups. Here was the Army living up to the best of its traditions of positive engagement with popular culture, and proving its capacity to successfully respond to the most dramatic shifts in cultural style.

So what happened? Why did the dramatic success of the Joystings not result in a radical reorientation of Salvationist musical culture towards popular music?

I think it was largely because in 1965 we also had something else going on. In 1965 The Salvation Army was about to mark the centenary of the foundation of the Christian Mission. And in 1965 the huge edifice that was Salvation Army music publishing had just entered its most mature and sophisticated phase. Both composers and musicians reached levels that put them on a par with the best in the secular world.

Ray Steadman-Allen's *The Holy War* marked the emergence onto the world stage of serious Salvation Army brass music. Eric Ball, Dean Coffin, and Wilfred Heaton, had prepared the way, but in 1965, with the International Staff Band's album *The Holy War*, featuring Ray Steadman-Allen's *Holy War* on one side and *Christ is the Answer - Fantasia For Band and Piano* on the other, Salvationist music had "arrived".

In this holy war the Joystings were simply blown away. Salvation Army brass musicians around the world welcomed the success of the Joystings, but regarded them at best as a novelty, perhaps a distraction, and at worst as a satanic influence on true Salvationist culture. Numerous youthful musical aspirations were crushed by the contempt of local bandmasters, and the threat of Headquarters to act against those who had not submitted their work to the Music Board for prior approval.

The Army of the 1960s failed to recognise that brass bands had come to occupy the very same niche that church choirs had in the previous century. Choirs achieved the highest form of musical art with the best composers writing great works of lasting value—men like Elgar, Stanford, and Parry. But though of great merit, they were totally out of touch with the sounds of the music halls and gin palaces, where the early Salvationists found their inspiration.

Army bands might have been playing Toccata but it was the Joystings who touched the public.

### **THE PRESENT AND FUTURE**

That so much of the meaning of The Salvation Army is carried through its music is a major problem when that musical heritage appears irrelevant, even to those who are part of the movement, let alone the general public. The risk is that in updating the form we will dispense with the substance. Yet many of our young musicians feel they must be about rescuing our musical culture from the narrow ghetto in which it has been trapped for too long.

One thing is certain. It is utterly counterproductive to deplore the lyrical shallowness of much of contemporary Christian music in The Salvation Army when that shallowness is not the fault of the musicians but the failure of the movement to adequately theologially equip its soldiers to produce lyrics that match the standard of the music.

Salvationist preachers, teachers and theologians need to be about the business of filling the new musical forms with meaning. That requires first having an adequate understanding of the comprehensive nature of the evangelical gospel, then to ensure the poetry of that Gospel so permeates the lives of our musicians they cannot help but sing it.

Praise and Worship music is emotionally powerful. Emotion charged and spirit filled worship that is also practically challenging, is an essential characteristic of a vibrant and healthy evangelical community. Early Salvationist worship was emotion charged and spirit filled. *There's Joy in The Salvation Army - Hallelujah!*

So how do we bridge the gulf between contemporary style and theological substance? There is in fact a direct link between the lyrical and musical styles of today and the revolutionary message of William Booth and John Wesley. It can be found where the impact of the evangelicals gave hope to the most oppressed.

Dertrich Bonhoeffer was one of the most influential theologians of the 20th century. He was executed by the Nazis in the last days of World War II because of his association with the plot to kill Adolf Hitler. Several years earlier Bonhoeffer had the opportunity to leave Germany for the safety of the United States. While in New York he joined the congregation of the Abyssinian Baptist Church, one of the oldest African American churches in the country, and long associated with the fight for civil rights. There he

encountered the emotional power of a Wesleyan Gospel that sang its way through the hearts of people. A gospel that spoke to ordinary people of their pain, yet sang with confidence of the God who would stand with them and ultimately redeem them. This gospel changed Bonhoeffer from an academic theologian to a committed disciple. Bonhoeffer returned to Germany to live and suffer with his people. The cost of that discipleship was his own life.

The black spirituals spring out of a combination of the heart felt cry of the oppressed and the world redeeming hope of Wesley and Finney. It is music that is grounded in the love of God, speaks with the voice of the prophet, shows all the tenderness of Jesus and moves through the power of the spirit. It is no accident that out of this musical form sprang the most popular musical forms of the 20th century; Blues, Jazz, Rock and Soul. This is music that speaks from heart to heart. It lives with sorrow and pain yet sings of hope.

Black Gospel music is the bedrock of contemporary Christian music. The Salvation Army has missed this connection twice before. Once in the 1910s, when having so successfully embraced the sounds of the secular English Music Hall and the American Minstrel shows of the 1880s, we turned our back on the religiously based Blues and Jazz of the early 1900s. And again in the 1960s, the Joystings reconnected Salvationists with popular culture at a critical turning point in the modern world. Unfortunately the movement was deaf to the message.

The consistent path for the Salvationist is radical engagement. The Salvation Army needs to embrace contemporary Christian music. It needs to learn the lessons of its own history and infuse that music with a comprehensive sense of compassion and care, which belongs to the roots of Gospel music and the origins of The Salvation Army. It is something of an irony that at the very time some Salvationists are questioning its mission, the evangelical church is rediscovering its need for a theology that engages with the world. Evangelists such as Philip Yancy and Tony Campolo in the United States, magazines like Christianity Today and Christian History are turning to the great evangelical revival for inspiration. The evangelical churches are recovering the message of William and Catherine Booth and the early Salvation Army.

*This essay has been an attempt to trace some of the historic songlines of The Salvation Army. I began with the observation, "We are what we sing". I believe that if we as Salvationist Christians can no longer find a way to incorporate our distinctive Wesleyan calling into the heart of our worship and song then that calling will be lost to us, and with it our reason for being Salvationists.*

*The essence of that calling is sometimes best seen by others. Henry Lawson was Australia's great poet of the dispossessed. He hated hypocrisy, particularly in the Church, but for some reason, loved The Salvation Army. In 1912, on the death of William Booth, he wrote a tribute to the Army, called "Booth's Drum". In 1917 when he was battling the alcoholism that would eventually kill him, he wrote another, more intimate tribute to the Army simply called, Booth's Drum II.*

## BOOTH'S DRUM II (Bulletin Magazine 1917)

*No more we see across the "park"  
The SA barracks all aglow;  
A single gas-jet lights the dark,  
A single lassie runs the show,  
And other shows - she travels round  
To help them here and there a bit;  
She knows the Bush, and knows her ground -  
She's very small but she has grit.*

*She said to me the other day;  
"I wish you would come in to-night;  
think 'twould help me, anyway,  
And give me better strength to fight"  
I scarce knew what she meant, for she  
Hath humour in her winsome face -  
Unless 'twould help her heart to see  
A BULLY bard in halls of grace.*

*But I grow tired of doing right.  
And then I thought I'd let her know  
That I was saved one strenuous night,  
In old North Sydney years ago,  
And "never had no luck" until  
I got "run in and fined five bob"  
(And also that I never will  
Until I lose my stiddy job.)*

*"But that old save's worn out," she said;  
"And those old days are past and gone.  
Come in tonight, and clear your head,  
And get a brand-new save put on.  
You know that I'm a stranger here,  
And find it very dull and slow"-  
She paused, and brushed away a tear-  
"You'd help me more than you can know."*

*And so I went, a sinner grey,  
And sat among the earnest few,  
And prayed, when she said: "Let us pray" -  
Or rather I pretended to.  
And when the others rose to go  
(They very seldom stay out late)  
She sat, for half an hour or so,  
Beside the Unregenerate.*

*She showed me (sitting by my side)  
A letter from a chaplain's hand  
That told her how her sweetheart died  
A hero's death in No Man's Land.  
I'd known them both in day's gone by,  
What time the chaplain used to swear.  
I read the lines and saw that my  
Unworthy name was mentioned there.*

*Then, blind with tears, she bowed her head;  
But just as soon the tears were stayed.  
"Now, brother, let us pray," she said –  
And then her "brother" bowed and prayed.  
And far, or near, it seemed to me,  
Or yesterday, or long ago,  
In this town, or across the sea,  
Booth's drum was sobbing son and low.  
(Lawson, H. *Collected Works*)*

## Stillborn or Still Glorious

by Andrew Bale (abale@ntlworld.com)

The following quote from Samuel Brengle will be familiar to most readers of JAC.

*“The Army is so thoroughly organized and disciplined, so wrought into the life of nations, so fortified with valuable properties, and on such a sound financial basis, that it is not likely to perish as an organization, but it will become a spiritually dead thing if love leaks out. Love is the life of The Army. ‘If we love one another, God dwelleth in us, and His love is perfected in us.’ But if love leaks out we shall lose our crown, we shall have a name to live and yet be dead. We may still house the homeless, dole out food to the hungry, punctiliously perform our routine work, but the mighty ministry of the Spirit will no longer be our glory. Our musicians will play meticulously, our Songsters will revel in the artistry of song that tickles the ear, but leaves the heart cold and hard. Our Officers will make broad their phylacteries and hob-nob with mayors and councilmen and be greeted in the market-place, but God will not be among us. We shall still recruit our ranks and supply our Training Garrisons with Cadets from among our own Young People, but we shall cease to be saviours of the lost sheep that have no shepherd.”<sup>32</sup>*

These words, seen by some as prophetic, in my opinion have more to do with observation than foresight. Perhaps it was kindness to his contemporaries or maybe understandable denial that prevented Brengle from placing his comments in the present rather than the future tense. The truth is that as early as 1900 there was clear evidence that the ‘love’ was starting to ‘leak out’ of The Salvation Army and by the 1920’s the evidence for someone with Brengle’s discernment was irrefutable.

I have broken the Commissioner’s concerns into the following four main bullet points.

- **Soup and soap but little salvation**
- **Music for the mind and not the masses**
- **Rotarians instead of radicals**
- **Empty training colleges**

### **Soup and soap but little salvation**

“We may still house the homeless, dole out food to the hungry, punctiliously perform our routine work, but the mighty ministry of the Spirit will no longer be our glory.”

Under the heading “We must Go” on 31 January 1880 the London War Cry reported:

*“Mr Railton, must for a time, postpone his North Wales expedition, in order to take command of a force with which he hopes to sail about the 13<sup>th</sup> February for*

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<sup>32</sup> Brengle, S.L. *Ancient Prophets* The Salvation Army,, London 1929

*New York, and the United States must, throughout their length and breadth, be overrun by Salvation desperadoes”*

Six weeks later on March 10, 1880, Railton and his seven ‘hallelujah lasses’ arrived in New York and began to ‘overrun’ the country! The methods used by these pioneers were the same as those which had proved so successful in the UK. Their first meeting was in the ‘open air’, they carried out ‘pub raids’, they marched, they sang and caused affront wherever they went. They were laughed at, arrested, assaulted and generally persecuted. Indeed over the next few years some became literal martyrs in the cause. However, by 1883 Corps had been opened in California, Connecticut, Indiana, Kentucky, Maryland, Massachusetts, Michigan, Missouri, New Jersey, New York, Ohio, and Pennsylvania. Later, only six years after their ignominious arrival in America, the President himself received a delegation of these ‘desperadoes’ and gave The Salvation Army his personal seal of approval.

The most miraculous thing about Railton’s assault on the USA wasn’t its success, nor was it the high price paid by those involved - what made their methods truly marvellous was their absolute appropriateness for the time. The success of these pioneers borrowed nothing from their own ingenuity but owed everything to their total surrender to God. Their will and purpose was so closely intertwined with God’s that this expeditionary force was led by no less an Officer than Christ himself. Railton did not need a strategy or a plan; he simply did what he did under the influence of the Spirit.

The value of any method of evangelism can only be properly quantified by the amount of fruit it produces. Evangelism is only ever successful when we fish out of the right side of the boat at the right time (John 21:4-6). Brengle understood that Salvationists gave out ‘soup and soap’ first and foremost as a means to an end – the end being the preaching of Salvation, look at the following two quotes from William Booth.

*“I must assert in the most unqualified way that it is primarily and mainly for the sake of saving the soul that I seek the salvation of the body.”<sup>33</sup>*

And again,

*“To get a man soundly saved it is not enough to put on him a pair of new breeches, to give him regular work, or even to give him a University education. These things are all outside a man, and if the inside remains unchanged you have wasted your labor. You must in some way or other graft upon the man’s nature a new nature, which has in it the element of the Divine.”<sup>34</sup>*

As Brengle sat at his desk in the 1920s writing ‘Ancient Prophets’ he could already see that in some areas of work Salvationists had begun to carry out their functions by rote and no longer by divine inspiration. Booth’s initial instruction to Bramwell to “Go and do something” (upon discovering that men “sleep out all night on the bridges”) had by 1929 grown into an industry of social service. Like any well run factory the gears turned, the

<sup>33</sup> Booth, William *In Darkest England and the Way Out*, The Salvation Army, London 1890

<sup>34</sup> Booth, William *In Darkest England and the Way Out*, The Salvation Army, London 1890

pistons pumped and the engine moved independently and no longer required the priming fuel of absolute surrender.

Brengle knew, indeed he could see that ‘punctilious duty’ can ‘house the homeless’ and ‘dole out food to the hungry’ just as efficiently as ‘love’. Evangelism without love is not impossible but it is however an abhorrence to God and an extremely dangerous pastime for the practitioner (Matthew 7:21). If The Salvation Army of today wants to start plugging the holes identified by Brengle then it needs to look to its roots. Not in a navel-contemplating self-indulgent way. Nor in a way that seeks to indiscriminately mirror and ape yesterday’s methods. We need to look to our spiritual roots. We need to return to that absolute surrender whereby our motives are so in tune with God that everything we do is blessed with success. Or to quote Booth again we need to remind ourselves that “The greatness of a man’s” (evangelical) “power is the measure of his surrender.”

The Salvation Army in the UK remains the biggest provider of social welfare after the government. This fact is printed on our literature and paraded before potential donors with an understandable air of pride. But what about Salvation? Are we the biggest winner of souls bar none? Are we the most effective evangelistic force within the modern church? Let us be honest, The Salvation Army in the western territories is no longer the cutting edge of the militant church – is this because the love has leaked out?

### **Music for the mind and not the masses.**

“Our musicians will play meticulously, our Songsters will revel in the artistry of song that tickles the ear, but leaves the heart cold and hard.”

The initial priority of the very first Salvation Army brass band was not music-making at all. Indeed in Salisbury in the autumn of 1878 Charles Fry and his three sons, Fred, Ernest and Bert, initially responded to a request from their local fledgling Salvation Army for extra protection. Together with, two cornets, a valve trombone and a euphonium the family provided marching Salvationists with a bit of extra muscle as well as musical accompaniment.

The main role of the very first Army bands was to provide a protective barrier between vulnerable members of the group and the mob. Indeed the traditional seeker-unfriendly ring (still formed by some bands today) in an open air meeting was a practical security measure. Like covered wagons in the Wild West bandsmen ‘armed’ with their various instruments protected the preachers from the hostile natives. Later as bands became more musically proficient they found a secondary function – they attracted a crowd (and still do today!). Eventually this naturally outdoor medium moved inside but what they played and their reasons for playing it were quite different from today.

When it came to equipment and music these primitive bands used what was to hand. Often made up of violins, accordions, saxophones and trumpets all playing together, the resulting cacophony must have seemed, to the cultivated ear, nothing more than a ‘joyful noise’. With only secular music available to them they were forced (by default *not* by strategic thinking) into hijacking worldly melodies. Sometimes we forget that Booth’s

quote about the devil having all the best tunes was in fact a defensive reaction to what was naturally happening around him and not a predetermined positional statement. As a result some publishers quickly jumped on the band-wagon and advertised their products as 'just the thing for Salvation Army bands'<sup>35</sup> These early bandsmen simply commandeered what was popular and forced it to fit their purposes even when the result was not to their own 'saved' tastes. In short they didn't sing "Bless his name he sets me free" to the tune of "Champagne Charlie" because it was considered soul saving music but because they were natural evangelists making the best of what they had.

However, history shows that the metamorphosis of Army bands from improvised 'music hall' to well rehearsed 'festival hall' was rapid. Very soon important things like musical ability and deportment became essential whilst essentials like evangelical effectiveness were demoted to the mere rank of important.

The following quote from the official history of Enfield Citadel Band (UK) shows the incredible speed at which banding outgrew its ignoble birth.

*"The 'Tottenham I' Band was formed soon after the opening of the Corps in 1891 and like most 'Army' bands had a very humble beginning. Bandmaster Pemberton was its first leader and, after a short period of service, was succeeded by Jeff Sell. Other bandmasters in the early years were W. Brand, Will Devoto, Albert Jakeway, Arthur Dry and 'Titch' Dockray. These early-day leaders ensured that the band, by now known as Tottenham Citadel, gained recognition not only for its high standard of playing, but also for its marching and deportment, in its own locality and through frequent campaigns up and down the country. These early years included a number of appearances at national Salvation Army events and, in 1933, the band's first overseas tour, to Denmark and Sweden."*

In a matter of decades bands had gone from playing ghetto music to performing classical music arranged by composers like Abert Jakeway (Ave Verum) and George Marshall (1st Movement of Schubert's Unfinished Symphony). Oddly a Salvationist who read a novel (even a literary classic) was frowned upon for their association with the world yet somehow the same rules did not apply to music. Indeed in 1905 to everyone's surprise The Chief of The Staff offered cash prizes for the best original march and the best original tune composed by Salvationists<sup>36</sup>. It seems almost beyond belief that in a world where Officers were still required to 'live by faith' with no guarantee of financial remuneration that composers could 'win' money by writing original music. In a pre-welfare-state Salvationists justified raising funds to buy expensive instruments and publish their own music when the people they sought to serve still struggled below the poverty line. I am certain that had a younger more energetic Founder been around he would have tugged the reins sharply in response to such an erring from the way.

<sup>35</sup> Boon, Brindley. *Play the Music, Play!* (London 1966)

<sup>36</sup> Wiggins, A. R. *The Salvation Army Official History Volume V*, The Salvation Army, London 1967

This development is well illustrated by a recently released double CD called “Spiritual Origins” which consists entirely of concert, or what officially used to be called ‘Festival’ music. The justification for the rather strange title was that the purpose of the album was to “acknowledge the Salvationist origins of many composers whose work has been chosen for major brass band contests.” Many of the composers featured on this album were composing in a Salvation Army that still had Bramwell as its General and some undoubtedly had their own personal memories of the Founder.

It is not my aim to subjectively criticise Army music makers, be they composers, singers or players – indeed I have known (and know) some wonderful musical saints with exemplary personal holiness! However, it is important that, in the light of Brengle’s concern, we do regularly review the aims and objectives of music making within The Salvation Army. There are questions that need to be constantly asked - Does our music retain any evangelical objective? Does our music appeal to a mass audience or only a select few? Have our music ‘festivals’ become exclusive events only accessible to those with the knowledge to understand them? Can we justify charging £25 (\$50) for a ticket to what is nothing more than a Salvation Army classical concert? Do we prefer to curl up listening to Mozart for our ‘blessings’ rather than settle down with the word which not only ‘blesses’ us but also ‘instructs’ and ‘chastises’ us? In an organisation that once insisted on appeals to the mercy seat at the end of Weddings is it right to invest so much time, talent and money in events whose evangelical credentials are hard to identify?

Brengle accurately saw that, unchecked, the evolution of our music making would ultimately ‘leave the heart cold and hard’. In truth he could see it already happening in the Army in which he served. If we continue to allow music making to become an end in itself then the devil will happily pick off Bandsmen and Songsters as if he were shooting fish in a barrel. We need to take the sentiment of the psalmist who said “sing a new song unto the Lord” but place the emphasis not on ‘new song’ but on ‘unto the Lord’! Salvationist musicians, who are totally surrendered to God, will always give more time to Bible study than rehearsal, more time to prayer than to polishing instruments, more time to fighting social injustice than pushing the boundaries of musical expertise. A modern Salvation Army doesn’t so much need ‘soul-saving music’ as ‘soul-saving’ musicians anything less is evidence that the love is leaking out.

### ***Rotarians instead of radicals***

“Our Officers will make broad their phylacteries and hob-nob with mayors and councilmen and be greeted in the market-place, but God will not be among us”

*“The main objective of The Rotary Club is service — in the community, in the workplace, and throughout the world. Rotarians develop community service projects that address many of today's most critical issues, such as children at risk, poverty and hunger, the environment, illiteracy, and violence. They also support programs for youth, educational opportunities and international exchanges for students, teachers, and other professionals, and vocational and career development. The Rotary motto is “Service Above Self.” (Rotary International)*

Now I have no problem with The Rotary Club whatsoever; it is a noble organisation and one deserving of praise. However it is a humanitarian organisation and not a Christian organisation. My concern is that it has over the years become incredibly popular with Salvation Army Officers. I have even known some Officers who have accepted positions within the organisation such as 'president' or 'secretary'. Now if 'all my days and all my hours, all my will and all my powers' belong to God and The Salvation Army what time do I have to spare for The Rotary Club? No matter how noble the project is to which I am lending my time how can it be more pressing than one that has God at its heart? Attending a lunch once a month with well-to-do business men may seem like a good way of securing financial support for the Army – but is it the best use of my time? If I am totally honest with myself is my attendance really motivated by fund raising or by the promotion and well being of my own self importance? Indeed if I find myself willing to wear the 'Inner Wheel' on my lapel but shrink from displaying a Crest or a Cross is that not evidence of serious inner betrayal?

My purpose is not to knock Rotarians (be they Salvationists or otherwise), nor I am saying that to be a Rotarian is a sin – far from it! My purpose is simply to ask whether there is any risk to our commitment if we give in to the temptation to divide our loyalties. In addition, is association with such groups likely to lead us into materialism? Are we more likely to judge ourselves according to the world's standard rather than God's?

There is however a much more serious threat posed to Officers through links with humanitarian groups such as Rotary. Over familiarity with the world can lead us into deeper and more dangerous associations. Like a man who smokes 'pot' for recreational use it is easy to slip into 'hard drugs', just so, these innocent memberships can lead us into the clutches of secretive and more devious societies. History – albeit largely unwritten history – shows that The Salvation Army has always struggled to maintain its independence and its impartiality when courting commerce.

Brengle's concern that Officers of the future might be tempted to "make broad their phylacteries and hob-nob with mayors and councilmen and be greeted in the marketplace" is not just a reality today; it was a reality at the time the words were penned. In the space of forty years Brengle could see that The Salvation Army had gone from total social isolation to being embraced by the establishment. Passionate critical letters in 'The Times' and lampooning cartoons in 'Punch' had given way to audiences with Kings and Presidents. No doubt the words of Paul to Timothy would have rung in Brengle's ears– "everyone who wants to live a godly life in Christ Jesus will be persecuted." (2 Timothy 3:12)

It was understandably difficult for William, who had suffered a life of conflict and deprivation, not to enjoy the world's favour in his autumn years, how much more so for Bramwell whose mind was to be ultimately soiled by the 'absolute power' that he inherited<sup>37</sup>. Yet there were some, like Railton, who were brave enough to challenge the

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<sup>37</sup> If you can get hold of a copy see F.A. Mackenzie's 'Clash of the cymbals' for an independent assessment of why Bramwell was deposed)

status quo. It was Railton who in protest to these subtle changes of direction turned up at Queens's Hall (this was the largest capacity public hall in London!) barefoot and dressed in sackcloth and ashes. In front of Both William and Bramwell, Railton trampled on an official document which he referred to as a 'dirty piece of paper'<sup>38</sup>. William was embarrassed and the Army's official line was that Railton was 'mental' a condition brought on by overwork and worry<sup>39</sup>. But by the time Brengle wrote 'Ancient Prophets' Railton had been dead for nearly 20 years and Bramwell had been deposed by the first High Council but the damage had been done, the infection had struck and the love had begun to leak out.

What had happened to the 'Desperadoes' who invaded America? Where were the Booth Tuckers living among the outcasts? By the 1920's the radical nature of Salvation Army Officership had begun to disappear. The person specification and the essential requirements for the post had been watered down. With its own well established aristocracy The Salvation Army became susceptible to pride and snobbery, the rank system began to provide avenues whereby the spirits of ambition and oppression could enter our ranks. Officers in Corps appointments saw themselves as superior to those in social work and Staff Officers saw themselves as superior to all.

The Army still produced some wonderful saints and pioneering work continued around the world but the system itself became prone to weakness and it allowed the love to leak out. Even luminaries like Albert Osborn allowed themselves to be caught up in the race for status. Indeed his song 'all my work is for the master' was written out of an experience where as a Divisional Commander a reorganisation reduced the size of his Division. Running for a bus he slipped and fell and ended up in a nursing home. While convalescing he overheard some Salvationists singing 'nothing from his altar I withhold' and began to weep tears of repentance<sup>40</sup>. I would have loved to have been a fly on the wall when the Holy Spirit came alongside him and prompted him to write;

*"Have I worked for hireling wages,  
Or as one with vows to keep,  
With a heart whose love engages  
Life or death, to save the sheep?  
All is known to thee, my Master,  
All is known, and that is why  
I can work and wait the verdict  
Of thy kind but searching eye."*

Brengle's concern wasn't so much that Salvation Army Officers would 'hob-nob' with the very society from which it has always distanced itself but that as a result "God will not be among us". This should be our main concern today – is God among us? Is he among our co dalliances with 'Caesar'? Is he with us as we feast at the table of the

<sup>38</sup> For the full story of how GSR protested against the foundation of The Salvation Army Assurance Society see chapter 17 of *Soldier Saint*, Bernard Watson, SP&S 1970

<sup>39</sup> Watson, Bernard *Soldier Saint*, Hodder and Stoughton, London 1970

<sup>40</sup> Taylor, Gordon, *Companion to The Song Book of The Salvation Army*, The Salvation Army 1989

'Babylonians'? Is the decline in both the quality and quantity of Officers and soldiers evidence of his presence? Is the lack of revival an indication of his hand upon us? Has God left us? Are we as a movement slipping away from him and as a result are his blessings being withheld?

The love we have for the influential, attractive and talented may well remain strong but as for the 'least of these my brethren' the love is leaking out.

### **Empty Training Colleges**

*"We shall still recruit our ranks and supply our Training Garrisons with Cadets from among our own Young People, but we shall cease to be saviours of the lost sheep that have no shepherd."*

This final concern of Brengle's is my proof that his comments were observational rather than prophetic. If this paragraph were truly prophetic then Brengle would have seen the empty Training Colleges of the future, he would have seen the lack of Officers, Cadets and Candidates, he would have seen the shameful number of our own young people sacrificed on the altars of Molech<sup>41</sup>. Yet not even Brengle in the somber mood in which he wrote these words could contemplate an Army without Officers and Soldiers! What Brengle described was what he saw. In the 1920s The Salvation Army was well fuelled by its own young people; second and third generation Officers were still keen to rush to the front. Sadly this is not true in the western territories today.

In the UK the decline in Officers has become a serious concern and featured in a rather dramatic front page in the 26<sup>th</sup> February 2006 edition of 'Salvationist'. A blank page containing nothing but worrying statistics, printed in large contrasting fonts, effectively drew attention to the serious decline in those responding to 'the call'. If things stay as they are and nothing changes then by 2016, in the UK, just under 600 Officer 'units'<sup>42</sup> will be trying to oversee 800 corps<sup>43</sup> appointments.

In a world that is crying out for militant Christian warriors to take torches in to the darkest sections of contemporary society how can such a state of affairs be tolerated? The need is still there, God is still there, the call is still clear – so what is that we have put into our kids ears that prevents them from hearing? In a world as desperate as ever for full-time officers is this decline further evidence that love has leaked out?

### **Still born or still glorious?**

So what is our response to the truth fired upon us by Brengle? How do we react to the fact that the rot had set in even before the Founder had died? How do we plug the holes and ensure that no more love leaks out? How do we make sure that the despised baby God generously adopted in Ezekiel 16:4-5 doesn't turn into the brazen and shameless prostitute depicted in the rest of that chapter? Or is it too late? (Thank God for verse 42!)

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<sup>41</sup> See Leviticus 20

<sup>42</sup> A married couple equals 1 'unit'

<sup>43</sup> 'Corps' includes outreach centres, outposts and societies

Like so many quotable quotes, the one which opened this article is incomplete; Brengle has more to say on the subject...

*“If the future of The Salvation Army is to still be glorious, we must heed the exhortation: ‘Let brotherly love continue.’ We must remember that all we are brethren and beware lest through leakage of love we become like the wicked of whom the Psalmist wrote: ‘Thou sittest and speakest against thy brother; thou slanderest thine own mother’s son’ (Psalm I. 20), and find our hearts full of strife and bitter envying where the love that suffereth long and is kind should reign supreme.*

Salvationists, let us own up to the truth, let us tear the bandages from our own eyes, let’s force ourselves to look! Let us stop hiding from the truth and face up to the reality that love has been leaking out for over a century and the love we often try to pass off today is no more brotherly than that of the Pharisees and Sadducees that mocked Jesus.

It is not an act of brotherly love to let your neighbour burn to death because you fear that raising the alarm might disturb his sleep! It is not an act of brotherly love to become so aware of the cultural sensitivities around us that our compromised gospel bears no resemblance to that delivered by Jesus. It is not brotherly love to so tolerate the sins of those around us that we completely fail to be true to our commission as watchmen – putting not only their eternal safety at risk but our own as well.

The brotherly love that Brengle spoke of is the brotherly love that identifies us as Christ’s disciples (John 13:35). It is the brotherly love that lays down its life for its enemies (John 15:13). It is an uncompromisingly aggressive brotherly love, a love expressed in a totally surrendered life, a love that knows no will or motive but God’s. It is this love that the Psalmist predicted would bring about God’s blessing (Psalm 133); it is this love that preempted Pentecost (Acts 2:1); it is this love that has leaked out and will continue to leak out unless we plug the holes. Where will we get this love? Where can we find this love? How can it become ours once more? We will get it in the same place that the song 813 says we will get victory – “on our knees!”

*“On to the conflict, soldiers, for the right,  
Arm you with the Spirit’s sword and march to fight;  
Truth be your watchword, sound the ringing cry:  
Victory, victory, victory!”  
Ever is the war cry,  
Victory, victory!  
Ever is the war cry,  
Victory!  
Write it on your banners,  
Get it on your knees,  
Victory, victory, victory!<sup>44</sup>*

<sup>44</sup> Salvation Army Songbook, The Salvation Army 1986

## **Eight Myths of Primitive Salvationism**

by Captain Stephen Court

Though it is the oldest of Salvo traditions, the recent re-emergence of Primitive Salvationism (*PS*) and its relative grassroots press has given rise to some misconceptions of the movement. I thought I'd try to dispel eight of the myths of PS.

### **MYTH**

**1. PS is all about bonnets and bass drums.** This isn't exactly true. Yes, high collars are back in style, but it's not about what's on the outside. As far as bass drums are concerned, I HID the bass drum in my closet at my first appointment! It has so little to do with music, for example, that you could easily have turntable worship at one place and brass band at another. PS is NOT about superficials.

**2. PS is flaky charismata.** This isn't exactly true. Yes, it sometimes gets flaky, and is often fairly charismatic (by definition, PS is charismatic-flavoured, mission-focused heroism). That said, we're not nearly as charismatic as some salvos I know or have read- there has been no dead-raising in any meeting I've attended, yet; there has been no levitation, yet; there has been no transporting, yet, and so on. Glory fits, yes, glory to God.

**3. PS is revisionist history.** This isn't exactly true. Nearly every salvo 'school' tries to base itself in the founders and early days. We're no different. But, I suspect that we're on solid ground because we know the history as well as almost anyone. Booths, Railton, Booth-Tucker, Cadman, Pearson, Lee, Dowdle, Brengle, and the gang all fit our description of PS. There is good evidence of the charismatics in the early days. There is good evidence of mission focus back then. And there is ample evidence of heroism. It is pretty difficult to dispute the basic tenets of PS.

**4. PS is narrow-minded.** This isn't exactly true. Sure, we're unpopular because we believe certain things that might be untrendy these days. We believe in the doctrines of The Salvation Army- even 10, and, yes, 11 (i.e. we believe in holiness; we believe in hell). We believe that covenant is a powerful means of releasing the trust of God on the world. We believe that The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus. And we believe Catherine's prophecy; "The decree has gone forth that the kingdoms of this earth shall become the kingdoms of our Lord and of His Christ, and that He shall reign whose right it is from the River to the ends of the earth. We shall win. It is only a matter of time. I believe that this Movement shall inaugurate the great final conquest of our Lord Jesus Christ."

**5. PS is the latest Third Wave trend dressed up in uniform.** This isn't exactly true. Yes, we're into the prophetic, but not because of TW. We're into it because PSers were. Catherine's Salvo DNA prophecy (see #4) is the driving force behind the SA Movement. William Booth's VISIONS, has been described by General Brown (PtG) as 'Booth at his best'. Yes, we're into apostolic, but not because of TW. William Booth

wrote an article in 1859 called 'Apostolic Ministry' predating, by nearly seven score years, the TW apostolic movement. More importantly, he filled the Ephesians 4 office. Yes, we're into cells, but not because of TW. The original PSers started the Ward System (the latest O+R for WS was 1914, to my knowledge), which is what we call a cell system.

**6. PS is theologically shallow.** This isn't exactly true. Those who think this way suspect that we're all about souls at the expense of justice and caring for poor people. Yet, it was the original PSers who went for souls AND went for the worst. And it is some of the current ones who are living as slum brothers, starting justice wings, experimenting with common purses, reaching out to the widow and orphan, and trade marking simplicity and humility. But, yes, we're looking for people to repent and follow Jesus. We're looking for them to 'get saved, keep saved, and get someone else saved'.

**7. PS is one of many salvo options.** This isn't exactly true. It is the only proven option for accomplishing our mission. Nothing else we've tried - from church growth to emergent/missional churches, from big bands to Sunday School buses, from drop-ins to rehabs, from adherency to musicals, from donuts to radio shows - separated from the PS philosophy, has worked. So, yes, you can enjoy another version of Salvationism, but unless it is a part of PS (and most or all of the examples I've suggested can be, so please don't take this as a criticism of any of them) it has proven that it hasn't worked in winning the world.

**8. PS is a fad that will not last.** This is not exactly true. I know some true believers, warriors who already drank the cool-aid. My guess is that either we see Catherine's prophecy fulfilled or we'll all die fighting.

I hope this doesn't come across as arrogant. It is merely a dispelling of myths by a confident assertion of the truths of PS on its best days.

*Much grace to you all,  
Stephen Court  
[armybarmy.com/blog.html](http://armybarmy.com/blog.html)*