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Editorial Introduction - Issue 47: Prophetic Influence

by Captain Stephen Court

Greetings in Jesus' name. I trust the battle progresses well on your front.

Welcome to the 47th issue of Journal of Aggressive Christianity. This issue tackles some juicy stuff guaranteed to leave you a little unsettled. But it also tickles your curiosity and might expand your thought process.

We'll start off with The First JAC Most Influential Salvationists List. This 100 person list is derived from 197 selections by veteran Salvationists. Decisions on ties fell to the editor! It promises to stir much discussion and, we expect, love and good deeds for God's glory and the salvation of the world. It is the first draft of the list, and we welcome nominations from readers (see the article for details).

Captain Geoff Webb wonders if it is Time To Grow Up? for The Salvation Army. His theological look at the state and future of Salvationism considers current thinking and action in light of foundational callings. He weighs in on essence v. form and the relevance/identity continuum before suggesting five elements basic to the essence of The Salvation Army and the potential impact of an embrace of them.

Commissioner Harris reviews two new books: LEADERSHIP IN THE SALVATION ARMY, by Major Harold Hill, and ISRAEL L. GAITHER -- MAN ON A MISSION, by Colonel Henry Garipey. This will give you a taste of both books on subjects on which Salvationists should know more (and, both Gaither and Garipey show up on the Influential list!).

We move in the prophetic section of the issue with contributions from Captain Andrew Clark and Andrew Bale. Clark's bit is a chapter from the forthcoming book SALVATIONISM OUT LOUD and is called Salvation Army Take Your Place. Bale's is a word for western territories based on Isaiah 1. We invite you to prayerfully consider these words in the context of Major Janet Munn's prophetic word in early 2007 that "The Salvation Army is coming into its finest hour." God grant it.

Commissioner Harris comes back with If It Ain't Broke..., a suggestion for system advance in The Salvation Army. Olivia Munn lends us an excerpt from the forthcoming holiness book aimed at teens, THE UPRISING: a holy revolution?, called Freedom. And there is another short excerpt from another forthcoming book, ARTICLES OF WAR: a revolutionary midrash (by Booth and Court), called Words Have Power.

Finally, Patricia King gives us a devotional study entitled, Destinies and Dreams Come Forth.

Our goal with this issue is to stir the entire Salvation Army to renewed passion and mission. How do you fit in? You can promote it mercilessly to friends, comrades, family, workmates, schoolmates, acquaintances, and strangers in person, over the phone, by

text message, via email, in bulletins, through prayer, by sharing hard copies, and on websites. When you finish, hit the JAC archives (46 issues to enjoy) and the armybarmy.com blog.

Here's to world conquest over sin and the devil!

Stephen Court

JAC Most Influential Salvationists List

The First JAC 100 MOST INFLUENTIAL SALVATIONISTS LIST...

The Barmy Army readers of our armyarmy.com blog will know that this exercise was inspired by a feature in The Atlantic Monthly that created a list of the most influential Americans. Only a few of those on the list are alive today. While Christian modesty might add some challenges, we decided that a list of the most influential Salvationists might provoke an interest in our history and stir us on to love and good deeds today.

So, we created several categories and invited veteran Salvationists, including professors, colonels, commissioners, and generals to nominate names of great hearts in each category. The only hint offered was the expectation that most of the names would be people already promoted to Glory. This happened. And it makes sense for three reasons:

1. those people lived their whole lives to spread their influence;
2. it allows us a little generational modesty in recognizing the great exploits of those gone before;
3. though many believe our best days are ahead (and we hope so) our best days to date are behind.

Now, a couple of caveats:

- We're not rating the best people; we're recognizing those through whom God has influenced many for His glory; this is not a popularity contest;
- Though we tried to cover the world in the selection process, most of those who responded are from the West. Thus there are a lot of Western names here. We know that there are a lot of non-Western names worthy of being listed, but we need to spread the net. Maybe you can help. If you have names not listed that you'd like to nominate, please email revolution @ mmcxx.net and put 'Influential Salvationists' in the subject line.

We received 197 different names. After collecting the selections, we collated, juggled a bit to avoid replication (you wouldn't be surprised to hear that Railton found his way onto the list in several categories) and here, emphasizing that these people represent countless others who have left their mark on history and eternity, present the first version of the JAC's 100 Most Influential Salvationists List.

Music

Dean Goffin – 1st grand productions; composer

Eric Ball – composer

Charles Fry – 1st Brass Band

Eric Leidzen – composer

Sidney Cox – song writer

Richard Slater – Father of Salvation Army Music

Bill Himes OF - composer

Arthur Gullidge – composer; bandmaster of 2/22 Battalion Band of Salvationists that died in WW2 battle

Joy Webb OF – Joy Strings

John Larsson – musicals - 10

Evangelism

Lyell Rader Sr. – open-air evangelist

Elijah Cadman – invented uniform

Mary Styles – nurse evangelist in South Africa

Joe the Turk – novelty genius pioneer

Catherine Booth Jr. – ‘La Marechale’

Clarence Wiseman – Evangelist General

Catherine Bramwell Booth – widespread television interview evangelism in her nineties

Frank Bradley – combined love and humility in Central and Southern Africa

Andy Miller – one-on-one evangelist and preacher - 9

Preaching

Allister Smith Jr. – worldwide revivalist

Gypsy Smith – popular evangelist

Rhoda Sainsbury –Newfoundland legend; “Miss Salvation Army”.

Samuel Hurren – ‘wonderful orator’

Margaret Hay – UK Preacher of Year

Arthur Pitcher – holiness story teller

Israel Gaither – craft weds passion - 7

Heroes

Harry Andrews – SA medical pioneer; received the Victoria Cross

William Evans –Australian in Zambia, overcame cancer and effects

Anna Beek –Dutch in the Congos for life

Jean Caldwell – principal of the Usher School under fatal attack; continued service in Zimbabwe after the event

A. Bramwell Cook (OF) Kiwi medical officer in India for more than 20 years

Charles Pean – Devil’s Island - 7

Writing

Frederick Coutts – international Bible lessons material

Catherine Baird – ‘The Army’s poet laureate’

Gunpei Yamamuro OF– Japanese ‘Common Peoples’ Gospel’

Albert Osborn – Poet General

Henry Garipey – 26 Books and counting

John Gowans – poetry/musicals

Milton Agnew – holiness teaching

Edward Read – holiness teaching

Sallie Chesham – poet - 9

Leadership

William Booth

Edward Higgins – guided Army through 1929

Evangeline Booth OF– established The Army in USA

Frederick Adlam –much loved leader in Africa

Joel Mbambo Matunjwa OF- ‘Zulu Apostle of The Salvation Army’

Eva Burrows – eastern Europe Vision

Paul Rader - internationalism

Brian Tuck – South African leader

Albin Peyron – ‘to the French, Peyron was The Salvation Army, and The Salvation Army was Peyron’ - 9

Expansion

George Scott Railton – instigator

Henri Becquet – Congo, now the country with the highest percentage Salvationists

Karl Larsson – Eastern Europe and Russia

Fred Clark – contributed significantly expansion in Central Africa

James Barker – Australia

Hanna Ouchterlony (OF) – Sweden

Henry Bullard – India & Japan

Francis Simmonds – South Africa

Tom Lewis – mid-century missionary in South Africa expanding through that continent - 9

Sacrifice

Arnolis Weerasooriya – Buddhist convert family in Sri Lanka, PtG in service to the sick; first Indian CS

Narayana Muthaiah – Hindu convert in South India; persecuted

Herbert Lord – Korea and Singapore prisoner

Sara Broadbent – Early Martyr (represents all the martyrs)

Eva Den Hartog – Africa, India, Asia medical work

Alida Bosshardt OF – Holland

Harry Williams OF – India hospitals

Dudley Gardiner MBE – India; Mother Teresa said, “Major Gardiner is known in Calcutta as ‘the father of the poor’.”

Rin Iwasa – Japan; tuberculosis medical work

Brigadier Joseph Korbel - Czechoslovakia prisoner

Bartholomew Siebrits – traveling WW2 international auditor - 10

Innovators

Herbert Booth – cinema

Arnold Brown – radio and television

David Lamb – restructuring of The Army's social programme, internal governance system; established the migration programme

Mary Murray – early officer involved in SA Red Shield Services

Elizabeth Cottrill – SA social work pioneer
Joe Noland – injected creativity and resource into mission - 6

Doctrine

Catherine Booth
Samuel Logan Brengle (OF) - holiness
Erik Wickberg – in whose honour a Salvation Army theological festschrift was published.
Roger Green – author of theological histories
Phil Needham – Ecclesiology
Earl Robinson – Doctrine Council; new Handbook; Ecumenism - 6

Pioneers

Frederick Booth Tucker – India
Kawl Khuma OF –Mizoram, India
King Hudson – Ghana
Philip Rive OF – pioneer officer in the Rhodesias (now Zambia and Zimbabwe)
Allister Smith Sr. – consolidated The Army in Zululand; pioneered the work in East Africa
George Pollard - New Zealand
Leonard Kirby Sr. OF - Africa
Eliza Shirley – USA - 8

System/Administration

Bramwell Booth – system
Arthur Carr –legal secretary and chief of staff
Ron Cox – revision of Netherlands governance and O+R for Officers
George Carpenter – post WW2 unity
Paul DuPlessis – hospitals and world evangelisation - 5

Prayer

Flora Larsson - Books
Check Yee – China
Solomon Perera – Ceylon For Christ
Albert Pepper – holiness teacher
Mina Russell OF – Russell declared that “the Army’s greatest need is prayer.... Prayer is the source of spiritual power. The more simply we trust prayer power for guidance in planning, inaugurating, and sustaining our work, the more personally and collectively we will fulfill God’s plan and enjoy His blessing.” – 5

100 – Glory to God!

Time to Grow Up? by Captain Geoff Webb

Geoff Webb asks if the Army is 'continuing adolescence' or ready for adulthood.

Identity versus relevance. The debate surrounding these issues started long before 'postmodernity' had made any impact.

Should Christians offer the gospel on a 'take-it-or-leave-it' basis, after German-Swiss theologian Karl Barth's approach, perhaps? Or should we seek to make it culturally relevant, whatever that may take, following Barth's German-American contemporary Paul Tillich?

Within The Salvation Army, with its own unique subculture, we needed and need to address the issue as much as anyone.

True to our ethos, we often adopted a pragmatic, eclectic approach; we used whatever patterns, methods and styles we thought might work. We explored different possibilities, much like an adolescent tries on different roles and personality traits. (I well remember my teenage 'sarcastic summer'!)

That adolescent approach sometimes presented its own problems. We suffered from intellectual flabbiness—a failure to think reflectively (and theologically) about what we were exploring.

One example of this has been the enduring impact of 'dispensational pre-millennialism': a belief that the world is hopelessly evil, embodied in the notion that believers would all be raptured before the apocalyptic tribulations that would precede the book of Revelation's 1,000 years of Christ's reign on earth.

The Army by the mid-20th century had been heavily influenced in this premillennial approach by the Schofield Reference Bible, and in the latter part of the century by the writings of Hal Lindsey, Tim LaHaye and others.

Our own theological origins were 'post-millennial': believing that God was favourably disposed to the created world and wanting to redeem it, as embodied in the notion that evil will gradually be defeated by the expansion of the Kingdom of God throughout history until Christ's second coming. This is clearly reflected in many of our Army songs and early writings, including the line in our Founder's song - "the whole world redeeming".*

Yet the impact of pre-millennial thinking has negatively affected our missional engagement, our understanding of our role within the kingdom of God in the world, and our theology. That includes our understanding of human suffering.

How could we understand or identify with Christians undergoing persecution and tribulation, if we felt that we would get ‘raptured’ before tribulation occurred to us—leaving someone else to grab the steering wheel of our car?

As we moved through our ‘adolescence’—the Army’s own identity crisis—the result was much handwringing. The ‘worship wars’ (surrounding such monumentally serious matters as ‘the song book’ versus ‘plastic choruses’) were but a symptom of a much deeper issue that continues to polarise Salvationists: the need to consider what is the essence of The Salvation Army.

Catholic theologian Hans Küng’s distinction between ‘essence’ and ‘form’ needs to be understood and explored within our Army context.

‘Essence’ as concerns a church, involves those things that are at the heart of who we are, and without which we would cease to exist as The Salvation Army.

‘Forms’ are those elements that are an outward expression of essence and, however helpful, are not essential.

Is it possible to be a Salvation Army corps without a songster brigade or a brass band or a contemporary group? Of course it is—many small corps have never had one or other of these music sections. They can be helpful but they are not essential; they are therefore ‘form’ rather than ‘essence’.

At the Army’s 2006 international symposium, Major Philip Cairns stated that the Army’s ‘decline in western countries would suggest that it has suffered as much from being focused on form as any other institutional church’.

The major indicated a need ‘to help Salvationists grapple with the *essence* in such a way as to be able to shape and construct Salvation Army *forms* that will be relevant and effective’.

Lieut-Colonel Graham Durston’s article ‘Many Voices, one Salvation Army’ (initially published in the Australia Eastern Territory’s Horizons journal in 2005 and re-published in numerous Salvation Army journals last year, including *On Fire*) commented about many competing viewpoints in ‘our Army’.

In describing them, he sought to identify what the different ‘voices’ were saying. An unfortunate flaw in his article involved his identification of neo-Salvationism (‘new expressions of’ Salvationism) with primitive Salvationism—in fact they appear to be poles apart.

The lieut-colonel did, however, note the importance of unity in diversity. Unity must revolve around our *essence*; diversity relates to *forms*.

One way to understand diversity is to examine a 'relevance/identity' continuum, or line. Those at the 'relevance' end of the continuum, including neo-Salvationists, argue we can afford to sacrifice anything relating to 'forms' that gets in the way of relevance.

Some also suggest we need to be externally referenced—we must orientate ourselves to societal norms, and respond with relevance when dealing with ethical issues. This has been the position of the Uniting Church in Australia, for example.

Recognising the societal norms regarding homosexuality—even among clergy—the Uniting Church has developed an ethical position in its 'Sexuality Report' that seeks to respond with what it hopes to be a relevant position.

The result has not been without its own pain among sections of that church.

By contrast, those at the 'identity' end—including traditional Salvationist voices and primitive Salvationist voices—contend we need to remain true to our past, and that it is often very difficult to separate form from essence.

Our identity, they say, is more important than issues of relevance.

Primitive Salvationists like Captain Stephen Court offer the argument that 'prophetic' trumps 'relevant'; thus, ethical issues need to be internally referenced.

Interestingly, this is the position that The Salvation Army has typically taken in its ethical responses.

The issue of relevance has been further complicated by the impact of postmodern uncertainty. Our Army has been infected by it, including the postmodern emphasis on tolerance.

David Clendenin (*Christianity Today*) draws a helpful distinction between 'social tolerance' and 'intellectual tolerance'. Intellectual tolerance says all beliefs should be respected as valid while social tolerance respects a person's right to a belief, but holds the view that not all beliefs are valid.

Expressing social tolerance does not require us to sacrifice our own integrity; we can respect other views without having to agree with them.

For some time we seem to have allowed intellectual tolerance within the Army, as we explored the limits of the identity/relevance continuum. But what happens when that exploration goes too far?

Durston noted that 'theological positions foreign to historical Salvationist understandings [are sometimes] being espoused'.

One example of a more extreme exploration is the UK's 'Alove - The Salvation Army for a new generation' brand, which erases our military metaphor (including any form of uniform), minimises association with the main Army brand, and de-emphasises the soldiers' covenant—to the point of dismissing it.

In a time when we are considering issues of Salvationist essence and form it would seem important that, despite adopting culturally relevant forms, we do not sacrifice the essence of what it means to be The Salvation Army.

It is vital we also identify the acceptable limits along the continuum, to prevent the possibility of self-destruction. A helpful analogy can be found in the early days of the church, in the process of forming the canon of the New Testament.

There, too, Christians struggled; some wanted to preserve the continuity of the faith with its Jewish heritage. Others sought to connect Christianity with prevailing philosophy within the Gentile world.

The boundaries of what was acceptable were established; the canon marked the limits of 'acceptable diversity'.

Jewish expressions of Christianity were judged unacceptable when they regarded strict legal observance as more important than love, or when they clung to a limited view of Jesus, or became rigid and exclusive.

Gentile expressions of Christianity became unacceptable when they claimed spiritual superiority and failed to respect the knowledge and spiritual experience of other believers; or when its liberalism reduced the significance of the exalted Christ; or when it separated the unity of the earthly Jesus and the exalted lord.

The limits of diversity need to be defined in terms of essence and form. In a sense we need to develop our own 'canon' (or measuring-stick) of Salvationist expression.

Voices focusing on identity need to avoid so confusing essence and form as to make them identical. Taken to its extreme might see the development of an Amish Salvation Army expression previously warned against by General Paul Rader (Rtd).

'Amish' Salvationists would reject any need for relevance, becoming increasingly eccentric and exclusivist.

Voices focusing on relevance, however, need to avoid attempting to get rid of essence as well as form. Taken to its extreme, relevance-seekers may develop a Salvationist expression that would see itself as rejecting any need for identity, and then succumbing to doctrinal error and syncretism (the intermeshing of different cultural perspectives into the one belief system to the point of corrupting the faith) .

So what is the essence of The Salvation Army? This is a matter for continuing debate, and will no doubt exercise many of us for years to come. Could I suggest some possibilities?

Salvation of the whole person. A renewed holiness emphasis. The centrality of our soldiers' covenant. Our military metaphor as a vital expression of our apostolic ministry.

If such things are seen to be our essence, then varieties of Salvationism that stress social justice without evangelism, or evangelism without social justice, would be seen as deficient.

Expressions that eliminate the soldiers' covenant, and commitment to our doctrines, would also be rejected.

While the military metaphor may vary in the extent of its articulation, we are not The Salvation Club—the Army expression is not merely form, but part of our true essence, although it is shown in various forms. (Hopefully, this attempt to identify our essence will result in a flurry of letters to the editor; continuing the debate around essence and form.)

Cairns maintains that successful churches *know who they are and what their purpose is*; they succeed in conveying this message to their people, and ensuring their people are committed to it.

It is time for us, within 'our Army', to leave behind the uncertainty of our adolescence and express the confidence of maturity.

Perhaps it is time for us to eliminate intellectual tolerance within the Army, and outline the acceptable limits of diversity.

Some varieties of Salvationism may need to be deemed invalid, even though we may respect those who are genuinely seeking to create such expressions. Firm but gentle pastoral responses may need to be shown to people who operate 'outside the canon'.

Persistence within error would even be seen as part of the 'heretic spirit' and should be subject to the correction of church discipline. (Perhaps there could be a 'General's Inquisition' established in every territory!)

It's time for us to move out of adolescent uncertainty and exploration, and into the confidence and certainty of adulthood.

** There have been some excellent articles about this in Word & Deed, the Army's journal of theology and ministry.*



Captain Geoff R. Webb and his wife, Captain Kalie Webb, are the corps officers at Ingle Farm (SA). Geoff has previously served in educational and corps appointments, has a doctorate in biblical studies and a passion to prove that 'it is possible to live out what Jesus said by understanding, loving and living God's word'.

Book Review – Leadership in The Salvation Army

by Commissioner Wesley Harris

BOOKS about leadership multiply upon book shelves as the need for good leaders becomes ever more apparent. Two such books, ('Leadership in The Salvation Army' and 'Man with a Mission') coming out of a Salvation Army context deserve wide readership.

'Leadership in The Salvation Army' is a case study in clericalisation by Major Harold Hill of New Zealand. This is a scholarly work and deals with a perceived tension between the doctrine of the priesthood of all believers and the specialist role of officers in our movement.

The author recalls that in 1978 General Arnold Brown provided for the word 'ordain' to be used in the commissioning of officers and the fact that some expressed reservations because of the ecclesiastical baggage the term might carry with it. (Did those of us commissioned earlier than 1978 lack anything essential provided by the introduction of the term? Or was it something cosmetic and in line with a developing preference for 'churchy' terminology in the Army?)

Major Hill draws upon an extensive knowledge of Army history as well as practices in other branches of the Body of Christ as he ponders the basic question, what is the difference between the officer and the non-officer? Perhaps he gives too little weight to the enormous influence of local officers in the Army from its inception and the growing authority of non-commissioned employees in our administration in modern times. Be that as it may be, questions about the unique position of officers still remain.

The opinion of this reviewer is that the essential difference is not in character or status but in availability, a readiness to go wherever their service can be best deployed. Availability is what gives officer-service added value. That is one of the many perceptions shared in a book which is certainly thought provoking.

Book Review – Israel L. Gaither – Man on a Mission

by Commissioner Wesley Harris

Leadership Book Review – Man on a Mission
By Commissioner Wesley Harris

BOOKS about leadership multiply upon book shelves as the need for good leaders becomes ever more apparent. Two such books, ('Leadership in The Salvation Army' and 'Man with a Mission') coming out of a Salvation Army context deserve wide readership.

'Man with a mission' is a biography of Commissioner Israel L. Gaither, the National Commander of the Army in the United States of America. The author, Colonel Henry Garipey, is one of the most widely published writers in the history of our Movement and this substantial volume is the latest and among the best of the many books he has written.

In his introduction the author writes, 'A superficial observation could consider this account of Israel Gaither to border on a hagiography. However, the truth is that Israel Gaither has achieved an iconic status among those who have come to know him, because of his authentic life of holiness'. Fair comment!

The marriage of Captain Israel Gaither – an African-American – and Lieutenant Eva Shue was a defining moment for the Army in America at a time of race riots. Some Army leaders were concerned about where a mixed-race couple could be appointed and be assured of wide acceptance. But love took the leap and the Gaithers won their way with grace and sheer ability.

'Izzy' as he is affectionately known, proved that he was not only an outstanding preacher but an extremely competent administrator. Corps, divisional and territorial appointments in America were followed by leadership of the Army in Southern Africa at a time of cataclysmic change. That was followed by appointment as Chief of the Staff or second-in-command of a movement which now counts more black faces than white among its international family.

Repeated nominations for the office of General in successive High Councils testifies to the esteem of fellow leaders and now, through an excellently written biography, an ever-widening circle of people will be blessed by the life and ministry of a good man and a fine leader.

Salvation Army Take Your Place

by Captain Andrew Clark

(JAC preview excerpt from forthcoming book: SALVATIONISM OUT LOUD)

O Salvation Army you chose to neglect the hardship of labour which I have decreed will bring forth fruit from your womb.

The barrenness of your womb matches the barrenness of your hearts which heeds not to my holy standard.

I would see you in my presence if it were not for the wall that offends me, the sin that grieves me.

For the birth I gave you on the streets of this nation has been despised of you and you desire higher courts that you might ease your pain.

Like Ceasar of old you have taken the knife to the belly wherein the burden of souls lies and castrated it, spilling life into death. O that you would sweat and toil and wail and mourn and pray and work and breathe my presence, for my presence will be sweet comfort in toil.

O Salvation Army come and find your place in my court through the alleys and garbage of the hearts of men which you have healed in your toiling by my grace. Lift up your head and see the land prepared. Take up your tents from where you have settled them and pioneer a new place for this is what my plan is for you.

Arise from exile of ease and labour until the Lord of Lords shall come in His Glory. Then you shall see me and rejoice for my hand will be upon you for you have done what is righteous in my sight.

The Lord has loved you with a covenant love which is unailing and with that strength of commitment to you He calls you to rise that you might be find favour in His sight.

There will be details on <http://armyrenewal.blogspot.com> when the book is ready for distribution. It will cost GBP6 (incl postage).

Isaiah ch. 1 - a prophecy for the western territories of the Salvation Army and for individual soldiers within The Salvation Army

by Andrew Bale

Editor's Remarks: in January 2007, Major Janet Munn prophesied that "The Salvation Army is coming into its finest hour." It is in this context that we offer the prophecy from Andrew Bale (also in January). Please consider Bale's offering as a potential means of positioning ourselves so that God can fulfill Munn's word.

The following came to me today in prayer and I share it in humility – may God bless, redeem, sanctify and use the Salvation Army – Hallelujah!

“The Salvation Army is one of my favoured children. In your youth I gave you a multicoloured coat woven with a weft of marvellous signs and wonders, but over the years you have rebelled against me until you are no longer able to recognise the sound of my voice. It is bad enough when a parent and child refuse to speak but when one fails to recognise the voice of the other the situation has become tragic. I am speaking to you as much as I ever have done but you do not recognise my voice.

- I am still calling you in the direction of the disenfranchised and friendless but you cannot hear me.
- I will am still calling you to purity of living and holiness but you cannot hear me.
- I am still calling you to stand between the oppressed and the oppressor but you cannot hear me.
- I am still calling you to the mighty work of soul winning but you cannot hear me.
- I am still calling you to poverty, persecution and victory but you cannot hear me.

The once covenanted warriors of my Salvation Army have become desensitised to my voice.

Like the early church you were born with a rush of Pentecostal fire and your early years were accompanied by salvation war and revival. You were persecuted because you made serious inroads into the devil's territory and the narrow way that led to heaven was crowded with your converts. You found again the pearl of holiness and sold all that you had to possess it.

Now you have become a “Sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! You have forsaken the LORD; you have spurned the Holy One of Israel and turned your backs on him.” (Verse 4)

I have seen your suffering and I beg you to stop your wilful self-harm.

“Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted...” (Verses 5-7)

Your Corps are closing, your seats are empty, your halls are falling into disrepair and you have no money to rebuild them. Other denominations are trying to use the weapons I crafted for you – they are trying – but they are not you and their armour is ill-fitting and clumsy, they have not read the manual, they have not been properly drilled, your methods – the tactics designed for you are alien to them.

“Your country is desolate, your cities burned with fire; your fields are being stripped by foreigners right before you, laid waste as when overthrown by strangers.” (Verse 7)

Yet in spite of this breakdown in our relationship, in spite of your rebellion and your self-harm and poverty you continue with your religious ordinances. You march to deserted streets and preach to nobody. You feed the slave and clothe him but fail to break his chains. You polish your holiness tables but deny the possibility of purity. You hold music festivals that are nothing but concerts with an ‘amen’ at the end. You parade your good works like phylacteries ensuring that the world - along with your right hand - knows exactly what your left hand is doing. This offends me, I find it detestable, it is worse than the sin of Sodom and Gomorrah - I never asked for this.

“Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations— I cannot bear your evil assemblies.” (Verse 13)

You are praying and even fasting but I have blocked my ears – Salvation Army I am not listening to you.

“When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen.”

Go and wash yourself, your hands are stained with blood for the road to hell is now crowded with the shuffling hopelessness of those I raised you up to save and their blood is on your hands – you think it is enough to feed them and clothe them and wash them but it is not enough. There is no greater contradiction than yours for your arrogant self obsession slaps a man on the back with a hearty ‘God bless you’ and then turns away as he falls into the fiery fissures of hell.

“Your hands are full of blood; wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed.” (Verse 16-18)

Once you depended on me, you bought where you had no money, you attacked where you had no chance of victory and you opened fire on a wing and a prayer. Once heaven rang with the sound of your volleys and the angels wept at the audaciousness of your evangelism but now you have prostituted yourself. Now you have taken what is Caesar’s and failed to give me what is mine. You have taken Babylon’s money and bedded the heathen philanthropist. You have sacrificed your right to pray and preach for the chance to buy a building. Once you shouted ‘no compromise’ but now you are all compromise.

“See how the faithful city has become a harlot! She once was full of justice; righteousness used to dwell in her— but now murderers!” (Verse 21)

What is my judgement to be? How will I treat you? What is my response to your individual and corporate sin?

“Come let us reason together...”

I am looking and waiting for you. Like the prodigal I can see you now feeding on the scraps of this unclean world. It is in this mess, that you have created, that you must come to your senses. Dear Salvation Army come back to me for I have a robe and a ring and a fattened calf all waiting for you. It is time to come home!

“Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. If you are willing and obedient, you will eat the best from the land; but if you resist and rebel, you will be devoured by the sword.” For the mouth of the LORD has spoken.” (Verses 18-20)

I have left for myself a remnant and if they will humble themselves and identify themselves in repentance and sorrow then I will unblock my ears and clear my eyes and let the ‘revolution now begin’.

- The cost is repentance.
- The cost is a full renunciation of the values and standards of this world.
- The cost is a new and brave exposure to total dependence upon me.
- The cost is a full consecration of all you have and are to me (all I have ever asked is that you love me with all your heart, soul, body and mind – I am a jealous God and will not share your love with another!)

“I will turn my hand against you; I will thoroughly purge away your dross and remove all your impurities. I will restore your judges as in days of old, your counsellors as at the beginning. Afterward you will be called the City of Righteousness, the Faithful City.” Zion will be redeemed with justice, her penitent ones with righteousness.”

The future of the Salvation Army will be settled in the next 10 years – it is a clear choice – repent and live or rebel and die.”

Yours set apart by Christ for the lost, in the Army.

Andrew Bale

If it 'aint broke...

by Commissioner Wesley Harris

I READ an article with the title, *'If it 'aint broke – break it'*. I suspect that while the author's pen was on the paper his tongue was in his cheek! He was being provocative and seeking to catch the attention of his readers. But of course, taken at face value the title does not make sense.

Change is inevitable and sometimes very necessary. The only place where there is likely to be little change is a cemetery! Where there is life there is change and responding to it and sometimes initiating it is a requirement for everyone – especially in the post modern world.

But 'All change!' may not be the call to heed. Too much change can be de-stabilising and counter-productive and we need to beware of the 'change junky' who would alter everything as much as the 'stick-in the-mud' who wants no change at all, whatever the circumstances. The courage to change what needs to be changed is one thing but the itch to change things for the sake of change may be something else.

Convention may be a dead hand but it may also be a guiding hand. All who went before us were not fools and some of the principles – and even some of the methods – which served well in the past may still serve well today.

The focus of JAC is on the Church and particularly that part of it which is The Salvation Army. Without doubt 'new occasions teach new duties'. We live in the world of the internet not the horse and buggy. Technology has affected us all. But contrary to some suppositions, human nature hasn't changed all that much. Basic needs remain and seeking to meet them is still, for us, what it is all about.

I recently attended a graduation event at the 614 Corps in Melbourne and rejoiced at the radical conservatism demonstrated. Those taking part were 'switched on'. As far as I was able to judge, the music styles were bang up to date. Yet the 'old time religion' was also in evidence. Those taking part included retired General Eva Burrows who is regularly engaged at the centre as well as young people giving a year or more full-time service successfully seeking to win people for Christ in the inner city.

When they spoke of their outreach those up-to-date youngsters were not embarrassed to speak of methods that would have been employed in William Booth's days as well as brand new initiatives..

Prayer, costly caring and personal contact were part of the Army's stock-in-trade when we began and, thankfully, they still are!

Freedom

by Olivia Munn

(JAC preview excerpt of forthcoming book, THE UPRISING)

Freedom is possibly my favorite definition of holiness ... if I'm allowed to choose one. In my mind, it illustrates a life without sin more accurately, and powerfully. Romans chapter six deals with two major analogies regarding holiness. The first half of the chapter describes holiness as death to sin (see chapter 3) and the second half refers to it as freedom from sin.

We are no longer slaves to sin. (Romans 6:6b)

Concise statement, but so full. That would be the thesis of this chapter.

So since God's grace has set us free from the law, does this mean we can go on sinning? Of course not! Don't you realize that whatever you choose to obey becomes your master? You can choose sin, which leads to death, or you can choose to obey God and receive his approval. Thank God! Once you were slaves of sin, but now you have obeyed with all your heart the new teaching God has given you. Now you are free from sin, your old master, and you have become slaves to your new master, righteousness. (15-18 NLT)

Generally, a slave obeys her master, not because she wants to, but because she has to. She is a slave, and that is what slaves do—it is their place. One person is put in the position of slave, and another is the master—and they stick to the rules that go with being in their said position. A slave that disobeys her master is still a slave. In this way, position defines you; behavior does not define position.

This is not so when it comes to the masters of righteousness and sinfulness.

We are blessed because we have the right to choose who masters us. The Scripture quoted above says that whatever we choose to obey becomes our master. It is up to us to decide if we would rather be in slavery to sin or not. So for us: what we do defines what our position is—our position does not define what we do.

We have freedom. We have the freedom to choose to be a slave of sin, which leads to death. Or we can decide to be free from sin. Most slaves do not have the privilege of accepting or denying slavery—but we do.

We become slaves of what we obey. It's up to us.

I speak this way, using the illustration of slaves and masters, because it is easy to understand. Before, you let yourselves be slaves of impurity and lawlessness. Now you must choose to be slaves of righteousness so that you will become holy. (19)

You used to let yourself be a slave of impurity, and a slave of lawlessness. Or perhaps you are still allowing yourself to be held captive by the very things intended to drag you down into death. Whether you used to, or whether you are still living in accepted slavery, you must know: you have been set free. Slavery itself is a lie. Here's how I picture it:

You are sitting in a dungeon cell—held captive—a prisoner, a slave of your evil master—sin. You are surrounded by chains, and shackles are at your feet—but they are not locked. There is an impenetrable metal door—your only possible exit to the outside world where freedom reigns. That intimidating door is wide open. You are choosing to remain in the dungeon, even though no one can make you stay.

There is one, however, who tries to make you stay, by means of shame, intimidation, and lies. He is a dark figure, by the name of lord Impurity, and he guards the door, staring you down. He tells you to lay down on the grimy floor, and you do it. He tells you to wash his feet, and you obey. He tells you to slander your sister, and you do it. He tells you to close your eyes and forget the oppressed, and you do it.

The reality is: even in a dungeon with chains and thick walls—you are free. Lord Impurity is an imposter—and he has no authority over you. No matter how long you have sat in there, you can always leave. No matter how thick the door is, it has already been flung open for you. No matter how many shackles are on your ankles and wrists, they can always be slipped off.

The captivity itself is a lie. The captor himself is a liar. It may appear impossible—but you are free—believe it.

In those days, when you were slaves of sin, you weren't concerned with doing what was right. And what was the result? It was not good, since now you are ashamed of the things you used to do, things that end in eternal doom. But now you are free from the power of sin and have become slaves of God. Now you do those things that lead to holiness and result in eternal life. For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord. (20-23)

We don't want to go back to old lifestyles. It's like a dog going back to its vomit, to eat it all over again. Good thing no one makes the poor mutt do that—and good thing no one will make you go back to your nauseating sin either. You are not required to do the things that result in slavery and lead to death. So there is no good reason to continue in them.

We are under no obligation to do what our sinful nature requires of us!

Why? Because we are not slaves to that nature any more.

Why? Because we chose not to obey it.

Why? Because there was something better.

We are free from the power of sin, and ... we have become slaves of God. Why would we choose to go from one form of slavery to another? Because being a slave of God is the only true freedom. I say it again—life is more fun when you're good. To, "do those things that lead to holiness and result in eternal life," is the only way to go! It would be foolish to chose anything else.

Christ has set us free. To live in a prison cell, unshackled, could be considered insanity. We are free to do what we want—and what we want is to follow Jesus. It's not just what is "right"—it is what you want.

I've heard holiness summarized in this sentence - "you are free to not sin."

It's good, but it doesn't quite go far enough. True holiness is more than freedom from sin slavery. It is also surrender to Jesus slavery.

You are free from the power of sin and have become slaves of God.

Words have Power

(excerpt from ARTICLES OF WAR: a revolutionary midrash)

"I do here and now declare that I will abstain from the use of all low or profane language and from all impurity, including unclean conversation, the reading of any obscene book or paper at any time, in any company, or in any place."

1. To what extent is this merely a determination to impose a discipline on your tongue?

It is not a matter of internally tightening the cranks and bolting the lips to protect yourself from breaking this promise. This is a natural fruit of integrity in your life. It is a supernatural fruit of the Holy Spirit filling your life.

2. Doesn't Scripture suggest that it is a severe self-imposition of discipline?

No. Ephesians 4:29 instructs, "Don't let any unwholesome word come out of your mouth but only what is profitable for building up, as there is need, so that your words may give grace to those who hear."

This instruction flows out of a long grocery list of social instructions from Paul. You might infer that it IS, then, a matter of taping your lips shut and toughening it up. But the whole section in chapter 4 begins with 'Therefore'. And Paul is building on his famous apostolic prayer for these people, that,

"According to the riches of His glory, He may grant that you may be strengthened in your inner being with power through His Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to Him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to Him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen. (Ephesians 3:16-20)

Once we get rooted and grounded in love and filled with the fullness of God, then it is natural that we, "abstain from the use of all low or profane language and from all impurity, including unclean conversation, the reading of any obscene book or paper at any time, in any company, or in any place."

3. Isn't reading obscenity a hidden problem, even for Christians?

Jesus was tempted as we are, in every way. If He had speedy Internet He'd probably run across some of the devil's stupid options for flirtatious and pornographic sites and pictures. This is possibly the most insidious temptation for a lot of Christian types,

because it is private. So, don't be stupid about your Internet use. I know guys who have totally screwed up on this point. Don't put yourself in position to be messed up if that is an issue for you.

The better response, though, emerges from that same apostolic prayer: Get to know the breadth and length and height and depth of the love of Christ so that the temptation is removed.

This is an important issue. We want to be a pure and spotless bride decked out in Army boots that we use to stomp all over the devil's jugular. That means we need total purity, in our conversation, innuendo, and our language.

4. As difficult as you make these things out to be, why promise it? Why not just aim for it?

Why promise it? We're stepping apart. We're putting ourselves on the line. We're positioning ourselves so that God can trust us with His power. We're not going to try. We're going to take God at His word and, by His power, actually obey.

Reading Club Guide

What are some ways that we unintentionally curse people and speak death?

How has self-imposition of discipline on this issue failed for you in the past? How can holiness change the outcome this time around?

A Devotional Study – Destinies and Dreams Come Forth

by Patricia King

STUDY INCLUDES:

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

A. PROPHETIC ENCOURAGEMENT

Recently as I was praying into this New Year, asking God what He had in store for us in 2007. I felt He said that this was to be a year of dreams and destinies coming forth. In 2006 many of us prayed and prayed, decreed and decreed, believed and believed for what the Lord had laid on our hearts. And many of us were challenged when we didn't see the promises released the way we thought they would be. We didn't see what we thought we would see, the way we had figured it would happen, when we were expecting it. But don't be discouraged. God didn't ignore us. He didn't forget us. He didn't turn away from us. He was simply preparing us to receive a greater revelation of who He is and how He is. He was preparing us to receive something even bigger and better. 2006 was a year of God allowing our view of what He is going to do and how He is going to do it to die. Not the dreams and destinies that He has called us to believe for, but simply our views of how He would do it, and how it would look. All so that He can do something even bigger and better!

Often, when our plans for a promise don't come to pass, we think the promise has failed, too. Not so! We are merely being set up by God to see Him in even greater measure. God tells me all the time to expect Him to move in big ways, but He also reminds me not to expect how it will look. We often feel we know how God should do something, or when He should do it. But He wants to break us out of the boxes of what we think we know about Him and remind us that He is an awesome and infinitely faceted God. Because deep down, He knows the true cry of our heart is not simply for His promises to come forth, but that we might KNOW Him in an even greater way as they come forth!

He loves to surprise us! He loves to reveal His promises in ways that reveal a greater measure of who He is to us. And I believe that if we stay in faith, continue in prayer, and praise and honor God, knowing that His ways are higher than our ways, 2007 will be the year when we hear the Lord say, "Dreams and destinies come forth!" And they will come forth in ways that will show us new aspects of our incredible God that will have us praising Him and loving Him as never before!

B. DEVOTIONAL TEACHING

In John 11, we hear the story of Lazarus and his resurrection. Lazarus and his sisters Martha and Mary, are dear friends of Jesus. He has visited with them on several occasions. Martha has cooked for Jesus. Mary has sat at His feet adoring Him, anointing Him with oil, and wiping His feet with her tears and hair. This is a family that passionately loves the Lord. And they know that He loves them. As a matter of fact, when Lazarus becomes ill, the word they send to Jesus is, "Lord, behold, he whom You love is sick." (John 11:3)

This family not only loved the Lord, they knew the Lord. They knew He was the Messiah. They knew He was God. And they knew that when they needed help, He would be there. So when Lazarus got sick, Martha and Mary did what we all do. They prayed. They sent word to the Lord. And because they knew Jesus loved them, and they knew Jesus was the healer, and they knew Jesus was good, and that He was God... Martha and Mary expected He would show up and help. God wants us to expect Him to move. He rewards that faith. But often in ways or timing that, at first, don't make sense to our way of thinking!

Now Jesus did love this family. Just like He loves you and me. Perfectly. Everlastingly. Passionately. Verse 11:5 spells it right out, "Jesus loved Martha and her sister Mary and Lazarus." He loved them so much that when He got the word asking for help with their problem (when He heard their prayer), He didn't come right away (John 11:6). Huh? That doesn't make any sense. Not to us. Or to Martha and Mary. But it made perfect sense to God.

Jesus loved Martha and Mary so much that He did not respond to their prayer the way they thought He would, at the time that made sense to them. Jesus loved them so much that He actually waited for Lazarus to pass away from his illness. He knew this would be hard for Martha and Mary (not to mention Lazarus!). He knew this was not the way they thought things would play out. But He also knew that He was going to bring them into a greater revelation of who He was and how He was. See, God sometimes allows us to go through a difficult time – a time where we feel He has not heard us, or He has not answered us, or the promise we were believing for has died – so that He can show up in a way we never imagined, and reveal a greater measure of who He is to us and for us!

Martha and Mary knew Jesus was the answer to their problem. They knew He could help. They knew He was the promise. But when He didn't do things the way they thought He should, when they thought He should, they were confused, they were angry, and they were hurt. They were surrounded by people consoling them (John 11:19). Many more than likely telling them they had just believed too big of God, that they needed to be more realistic, and that the times of God moving in power were over. Thank goodness they didn't listen!

When you're wrestling with discouragement. When you're struggling with God not showing up how you think He should. When you're confused, hurt, or even angry with

God. Don't listen to the well-intentioned comforters who will tell you to lower your expectations, or that God no longer moves in power or healing or miracles. Do what Martha did in verse 20 – go and meet with Jesus. Get in front of Him and pour out your heart! Tell Him how you feel. Tell Him you don't understand. Tell Him you're confused. Tell Him you're angry. Tell Him your heart is broken. Even tell Him you think you know what He is supposed to do and how He is supposed to do it (this is what Martha does in verses 22 and 24 when she tells the Lord "I know" this and "I know" that). During those times when the Lord has not answered your prayers the way you thought He would, don't turn from Him ... turn to Him. Both Martha and Mary go to Jesus with their hurt and confusion (verses 11:20 and 11:29). And we should, too.

When Mary falls at Jesus' feet (a place she has been before), pouring out her heart and sharing her pain and confusion (11:32), the Lord isn't offended. God doesn't turn away from us when we are struggling – even when we are struggling with Him. Just the opposite. He encourages us to boldly come before Him during our times of need (Hebrews 4:16). This deeply moves God (see verses 11:33 and 11:35).

I believe that when Martha and Mary were before God and saw how deeply moved He was over everything they had been through, something in them was deeply moved. Something in them remembered that Jesus was the God who loves them, the God who adores them, the God who only wants the best for them. When they realize that God had not hardened His heart to them, the hard heart of their own confusion was removed. We see this prophetically at the tomb of Lazarus when Jesus says, "Remove the stone!" (John 11:39). The stone is what seals up the tomb, it is a sign of coming into agreement with death, and represents when we give up on the promises of God and allow our hearts to harden.

Jesus stands before the tomb, the place of death, knowing that the only thing that has truly passed away is how Martha and Mary used to see Him. The promise wasn't dead. And I believe He was excited because He knew that Martha and Mary were about to find out that He was an even bigger, better, and more faithful God than they had even imagined!

Jesus turns to Mary and says, "Did I not say that if you believe, you will see the glory of God?" (11:40). He then declares that He knows God always hears our prayers (11:41) and confident in this He cries out, "Lazarus, come forth!" And Lazarus came forth, revealing a greater measure of who Jesus was, and a fuller realization of all things being possible. Now Martha, Mary, and Lazarus not only know Him as friend, Lord, Messiah, God, and healer, but they also know Him as the champion over death and every work of the enemy. And because God did it His way instead of their way, they had a greater revelation of who He was and so did their town! Revival broke out, and many came to know that Jesus was Lord (11:45). Praise God!

Don't look back on what didn't happen last year the way you thought it would. Look toward Jesus and praise Him that His ways are higher than our ways. Pour your heart out to Him. Believe that He hears every one of our prayers, and that if we simply stand

in that belief we will see the glory of God. And that just like Martha, Mary and Lazarus we will not only see the promise come forth, we will see a greater revelation of Jesus! Who knows, it may even trigger revival in your town like it did in Martha and Mary's.

So stand in faith. Refuse any discouragement. Believe God to show up in surprising ways that reveal more of who He is to you than you have ever known before. Be excited that God is doing it His perfect way. And that he is doing exceedingly and abundantly beyond all that you could ever ask, think (Ephesians 3:20). And in 2007 may those things you felt died in 2006 be resurrected in even bigger and better ways to the glory of God. May this be the year you hear Him speak over you, "Dreams and destiny come forth!" Bless you.

C. SCRIPTURE MEDITATION

1 Week One: John 11:1-46

2 Week Two: Ezekiel 36:36, Numbers 23:19a, Romans 3:4

3 Week Three: Isaiah 55:9, Proverbs 3:5-6, Psalms 46:10

4 Week Four: Ephesians 3:20, Habakkuk 1:5, 1 Thessalonians 5:24

And Remember

God loves you with an everlasting love!

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