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Editorial Introduction - Issue 48

by Captain Stephen Court

Greetings in Jesus' name. Welcome to JAC 48.

There are some important articles here, grounds for much discussion in reading groups, home groups, cell groups, and, of course, in the blogosphere. Let's talk about these ideas. Let's pray about their application.

We kick things off with a teaser for the forthcoming SALVATIONISM 501: MMCCXX. If you're not up to speed on mmccxx, a vision to see new outposts in 2,000 cities in 200 countries in 20 years, Google JAC mmccxx or armyarmy mmccxx and you should be set up. Commissioner Paul du Plessis, until recently the International Secretary for World Evangelisation (how many better appointments are there than that?!), is one of many great Salvationists who have contributed chapters. We're giving you a taste with nearly half of his chapter called The Salvation Army System and World Evangelisation. We've got the expert on it. Stay tuned for the rest in SA 501.

Captain Andrew Bale argues that Without Holiness None Shall See Revival, and suggests that holiness provides four critical elements for revival: love, sacrifice, resources, and righteousness. Commissioner Thomas McKie's paper, Revivalism: How it may be effectively and profitably utilised for the advancement of The Salvation Army, was presented in 1904 at the International Staff Council during the 04 Congress. It is incredible. Read du Plessis and Bale and McKie together to flesh out your warfare strategy.

And we've got another JAC exclusive with an excerpt to Captain Geoff Webb's forthcoming book, an Introduction to "Authentic Holiness for Ordinary Christians." This introduction presents a real-life image of John Wesley to contextualise theological discussion to follow. This will get you ready for the whole book!

Cadet Andrew Miller offers The Theology of Welcome that spins off Miroslav Volf's Exclusion and Embrace and includes a short section for Salvationists.

Commissioner Wesley Harris, a one-man global SA periodical content provider, gives us Not Bored to Death! You'll love the 19th Century newspaper account of a SA meeting in Adelaide, Australia.

Major Frank Daniels contributes seven daily meditations for the forthcoming SALVATIONISM 401: Fullness. We're giving you a taste of them with Meditations 1-3. This will provide a great devotional exercise for you, and, I suspect, that will whet the appetite for many more.

Aaron White tells us a story about a Nice Young Couple that you might recognize. And G.J.Aszmies tells us 'A Salvation Army Parable'.

And Captain Andrew Bale gives a prophecy for The Salvation Army in the west.

Read it, criticize it, discuss it, promote it, share it, blog it, apply it. And when you're done, mine the archives (47 issues!) and the armybarmy.com blog. God bless The Salvation Army.

Much grace,

Stephen Court

MMCCXX. SALVATIONISM 501

by Commissioner Paul du Plessis

*"The Salvation Army System and World Evangelisation"
an excerpt from his chapter in SALVATIONISM 501.
Parts 1-3 (of 7)*

The Salvation Army System and World Evangelisation

1. Understanding The Salvation Army

God's promise to Abraham – 'I will make you a great nation, and I will bless you; and all peoples on earth will be blessed through you.' (Gen 12:2 – 3)

'The Army is poised to take its place as part of the evangelicals in winning the world for Christ.' Paul Rader, addressing the 1999 Pre-High Council Conference

What is The Salvation Army?

The Christian Mission is a Salvation Army. That was William Booth's inspired definition of what has since grown into a world wide international movement, sharing in the mission of Christ and his Church for the salvation and transformation of the world.

In a post-imperial, multi-faith, post-modern era The Salvation Army remains a Christian mission. It fulfils its prime object - the advancement of the Christian religion. ⁽¹⁾ At the centre of its religion is faith in the person of Jesus, who is saviour, teacher, healer and Lord. It is his story, as it blends with our own, that every Salvationist is called upon to share. Derived from the Latin word 'to send', mission implies movement outwards – outreach as far and as widely as possible.

Part of the world evangelisation movement

The Salvation Army plans to fulfil its commitment to world evangelisation at the beginning of the 21st century, part of the whole church taking the whole gospel to the whole world - a world movement committed to world evangelisation - to all people and to the whole person, enabling everyone to hear the gospel in a way they can understand, and have a valid opportunity to become a Christian. ⁽²⁾

Our commitment to world evangelisation is embedded in God's eternal and universal purposes for the world. ⁽³⁾ That purpose is transformational, restoring the world to its state before 'the fall'. Our aim is to share this news so that those who hear it will respond, accepting the atoning work of Christ. Each believer is changed and in a process of authentic transformation, taking on the character and attributes of God.

The activity of sharing the news requires incarnational involvement. We can share in these divine missionary activities for the world which God loves (John 3:16) but the initiative is always from God; we share in the *missio dei*; he takes the lead. It is this acceptance that forces us to wait on God in prayer for guidance and to be led on the journey ahead in the power of the Spirit (Acts 8:26; 13:2; 16:6; 21:4 etc).

Jesus commissioned his disciples with simple principles of evangelisation: clear directions, a defined task, conditions of travel, tactics of engagement, an exit strategy, a warning about opposition, a promise of the Spirit's help, a charge to endure, a promise of reward. (Matt 10: 5-23)

The motivation for evangelisation is obedience to the great commission (Matt 28:19-20); the methodology of evangelisation is in obedience to the great commandment (Luke 10:27).

The place of the congregation/outpost

Salvation Army congregations are communities that gather for worship and spiritual nurture in preparation for mission in their world. ⁽⁴⁾ All Salvation Army programmes are viewed in Christian 'missionary' terms. Salvation Army engagement in emergency relief, health and welfare services provides opportunities to serve in the spirit of Christ, the healer, but also to discover him in 'the other' (Matt 25:43 ff). Educational and development programmes provide opportunities to serve in the spirit of Christ, the teacher, but also to spread intrinsic Christian values and attitudes through society.

Well-functioning, purpose-driven Salvation Army corps/outposts and Salvation Army centres are effective instruments of evangelisation.

Questions

How does establishment of a SA outpost in one of the cities of the world contribute to accomplishing the Army's prime object?

In what ways might a MMCCXX missionary find a contradiction between an understanding of the divine mission and the purpose of TSA?

How can the MMCCXX commitment relate to Salvation Army emergency relief work and development programs?

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1. The Salvation Army Act (1980)
2. IHQ Website - World Evangelisation Page - <http://www1.salvationarmy.org/worldevangelisation>
3. Salvation Story – Salvationist Handbook of Doctrine – Foreword by General Rader – International Headquarters (1998)
4. Orders and Regulations for Officers - Volume 2 – Procedures; Part 1 - The Salvation Army; Chapter 5 - Structure

2. A Salvationist Perspective on Mission and Evangelisation

Paul makes his commitment – 'It would always be my ambition to preach the gospel where Christ was not known, Those who were not told about him will see, and those who have not heard will understand.' (Rom 15: 20 – 21)

A passion for souls marked his religious life from the first to the very last. His whole conception of the service of God was expressed in two words, holiness and warfare. - Bramwell Booth, speaking of Railton

Definitions

Evangelisation is a process enabling every person on earth to hear the gospel in a way they can understand, and have a valid opportunity to become a Christian. ⁽¹⁾ It calls people to faith, and works with them for their spiritual, psycho-social, physical, economic and moral well-being.

Mission is the context in which evangelisation takes place. ⁽²⁾ This mission is an action – a movement into the world, a movement towards people. The word mission is also used to denote the purpose of an organization, hence mission, or purpose statement defining its reason for existence. The Church doesn't do mission; it is mission.

Mission may take place within a country – sometimes designated home mission; mission may also take place across national borders – sometimes designated world mission.

Integrated mission is one of the hallmarks of The Salvation Army. ⁽³⁾ All Salvation Army work is regarded as wholistic and profoundly spiritual, being an integral part of the liberation and healing that God brings to his broken world and its often bewildered people. All aspects of the Army's work help people to hear the gospel in a way they can understand, so that they have a valid opportunity to become a Christian. All aspects of the Army's work contribute to people's spiritual, psycho-social, physical, economic and moral well-being.

A combination of methods for maximum effect

We accept that a variety of methods may be necessary in order to evangelise, accepting the seven categories of ministries listed: hidden words, visual words, personal words, proclaimed words, written words, printed words, electronic words. ⁽⁴⁾

The combination of methods may vary in different settings and at different times. Two components are fundamental in all parts of the world – intercessory prayer and personal evangelism. However beyond these the following appear more important in societies with a differing degree of evangelisation: ⁽⁵⁾

- In un-evangelised societies (define) – the presence of a Christian worker is important
- In evangelized societies (define) – personal evangelism works best
- In Christianised societies (define) – electronic evangelism tops the list
- In post-Christian/post-modern societies (define) – witness in the context of a helping relationship seems most effective

Relational evangelism

Salvation Army submissions to Lausanne 2004 ⁽⁶⁾ sounded a consistent message: 'Relationships are fundamental to the task of evangelisation, and these begin in our own spirituality.' These submissions highlighted the same principle in approaches to children

and youth, to oral learners, to migrants, to people of the two-thirds world, to people at risk. They also drew attention to opportunities for evangelisation in places as different as the market place, in business, in bio-ethics, in the arts and in the media and modern technology.

Gracious evangelism

William Booth articulated some of his views on world evangelisation in his paper: *The Mission of the Future*.⁽⁷⁾ In this he classified countries into either the friends or the enemies of Jesus Christ.

'I would set to work to compel the friends and soldiers of Jesus Christ to charge down upon the enemy wherever found, whether at home or abroad.'

In spite of this seemingly aggressive language he was determined '..... to bring them back to God, ... by any lawful means of persuasion.'

The Army discourages evangelisation which relies on compulsion. (Luke 14:23). The global emphasis on human rights makes this unethical. A culture of love, expressive of the presence of God, must permeate our thinking. That love is translated into a non-negotiable commitment to all people, but especially the marginalised and socially excluded, creating an environment of inclusion where they may experience the fullness of all God intends for us.

Questions

To what degree will the purpose of establishing a SA outpost in one of the cities of the world further the cause of world evangelization, and to what degree will it further denominational advance?

How will an MMCCXX missionary address human need in establishment of an outpost? Should the team concentrate of establishing a worshipping community or serve a needy community? Or both?

What cluster of ministries is more likely to be effective in establishing an outpost in Istanbul, in Vientienne and in Yerevan?

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1. *World Christian Trends* - Barrett D and Johnson T. Oxford University Press (2001)
2. *The Church is Bigger than You Think – The unfinished work of world evangelization*. Patrick Johnstone. Christian Focus Publications (2000)
3. *Statement on Integrated Mission* – www.salvationarmy.org - international health services/policies and practices
4. *Quantifying 45 Dimensions (Ministries) of Evangelism* - *World Christian Trends* - Barrett D and Johnson T. Oxford University Press (2001) – copy attached.
5. - *World Christian Trends* - Barrett D and Johnson T. Oxford University Press (2001)
6. *Salvation Army submissions to Lausanne 2004* – www.salvationarmy.org
7. *The Mission of the Future* – William Booth - The Salvation Army IHQ (1889)

3. Understanding Salvation Army Strategy

Habakkuk receives a prophecy: 'For the earth will be filled with the glory of the Lord, as the waters cover the sea.' (Hab 2: 14)

Plan as if there were no such thing as prayer. Pray as if there were no such thing as planning. - John Raleigh Mott

Prayer, pragmatism or planning?

In early years the Army responded to opportunities and challenges as they arose, with not much in the way of a strategic plan. It's not clear just when strategy was consciously adopted, but at some stage the move to a planned programme of future action happened. In areas of rapid and almost spontaneous growth there appears to be less need for documented plans. Strategy is almost instinctive. Prayer must continue to saturate our thinking irrespective of what approach we take.

A Salvation Army commitment to world evangelisation

The Salvation Army has been part of the Lausanne movement and has not only incorporated the Lausanne Covenant into Salvation Story ⁽¹⁾ but also contributed to Lausanne 2004.

Rely on the individual

Promises are made by soldiers in their covenant, declaring willingness 'to be active in God's work both in sharing the gospel and in serving the needy'. Junior Soldiers too make a promise: '.... striving to help others to follow him.'

Spontaneous and informal witness by Salvationists remains the foundation of evangelisation. ⁽²⁾ Sharing the same language, ethnic origin and living conditions adds to effectiveness. Where someone from 'outside' is the only person available, then there must be a firm commitment to providing resources for cultural orientation, including language study where necessary. Ideally, such study should start before the initiative.

Every Salvationist employee and volunteer in Salvation Army programmes has opportunity to exert a positive influence through personal witness. Corporate credibility shapes an environment of acceptance in which the world takes notice of us and our message as we identify with and articulate it.

Although some officers function as tent-makers, the denomination has generally not yet acknowledged the potential for effective evangelisation within this concept. MMCCXX missionaries could function as such.

A Salvationist style of witnessing?

Whilst this does not exempt the Salvationist from the obligation to verbalise and explain where opportune, the call to holy living emphasises the importance of witnessing by who we are and what we do rather than only by what we say. In the tradition of St Francis Salvationists preach the gospel and use words if they have to. And in the tradition of Charles de Foucauld we proclaim the gospel from the rooftops of our lives.

Evangelistic strategies

In planning approaches to new countries a combination of methods may need to be adopted, tried, evaluated and revised. Adaptation and flexibility are key ingredients.

The Salvation Army has a special calling to minister to those with 'no place', including those displaced by natural or man-made disasters. ⁽³⁾

Reaching remote but relatively well-defined rural communities may prove logistically difficult; reaching people in a cosmopolitan city with little sense of community may prove even more complex.

The need for focus

It is important for the unit planning evangelisation (territory, division, corps, centre) to identify a specific geographic area or place (country, province/state, district, ward, city etc) alongside community groups or people (nation, people group, sub-group etc). The more defined the unit to be evangelised, the more likely the success. ⁽⁴⁾

When MMCCXX missionaries establish an outpost they must remember that however small that may be it is part of the total task of world evangelization.

Questions

How have you tried 'to help others to follow him' to date? What are your special gifts in communicating with others?

Discuss the pros and cons of 'tent-maker' ministry.

Will the outpost you decide to establish have a specific focus or will it be established for 'the whosoever'?

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1. Salvation Story – Salvationist Handbook of Doctrine - Appendix 13 – International Headquarters (1998)
2. Chosen to be a Soldier – Witnessing and Working – Ch 4, Sect 5.
3. Voices of Our Global Family – The Salvation Army Poverty Conference (2002) – www.salvationist.org
4. Joshua Project - <http://www.joshuaproject.net/index.php>

Without holiness none shall see revival!

by Captain Andrew Bale

“A Church that is sanctified and transformed, that teaches and lives holiness, will be used of God to bring about the biggest revival the world has known, and to prepare the way for the coming of the Lord. That revival is prophesied by Joel and is surely coming. But it will have to be a revival of holiness. Any other revival will be spurious and short-lived.” (Allister Smith)

“It is not want of numbers, but want of holiness that hinders the church.” (Anon)

Primitive Salvationists and all sincere followers of Christ are seeking revival. No true warrior of God can ever be satisfied with the ‘trickle ministry’ wrung out by much of western contemporary Christianity. Whilst some would argue that small is beautiful and say that we must never judge the work of God by statistics – the bible believing Christian tries hard to plant God’s seed in ‘good soil’ and therefore expects to “produce a crop—thirty, sixty or even a hundred times what was sown!”

The call for revival and indeed the expectation of its imminent arrival is growing on a daily basis. Soldiers have begun to identify those inconsistencies between faith and action that may be encouraging God to withhold his blessing. Groups have sprung up all over the western world where believers regularly meet together to fast, pray and repent in a spirit inspired attempt to address this concern.

Prophetic words have gone out encouraging the faithful to prayerfully cross examine themselves and participate in personal and identificational repentance for themselves and for the Army and the wider church. Revival has been promised by God, predicted by prophets and is expected by his people.

However, I believe, that a little like the rich young ruler whilst we ‘are very close to the kingdom’ we still lack ‘one thing’.

Repentance and renunciation, necessary though they are, are but precursors to that final condition which must be paid by all disciples wishing to follow Christ. Repentance and renunciation may deal with our sin but what are we to do with what is left, what is the proper biblical response to the mercy of God?

“With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him.” (Romans 12 J B Phillips)

God is always at the heart of revival; he inspires it, empowers it, controls it and sustains it. The writer to the Hebrews reminds us that complete consecration is essential to the Christian experience – “without holiness no one will see the Lord.”

Without the Lord and a spirit inspired ability to 'see' as well as hear him there can be no revival. To put it simply holiness must (and will Hallelujah!) precede revival.

Holiness delivers - or demands - 4 things which are critical components within any revival.

Love:

Without love there can be no revival. The greatest commandment (indeed the only commandment which has any legal implication for the Christian) directs us first to love God and then outwards to love the lost.

John Allen, one of William Booth's greatest personal friends and an early Christian Mission convert and evangelist, often (according to his wife) would leap from his bed at all hours and dive into impassioned prayer for the lost. Commissioner Railton often fell to his knees upon first meeting an individual and immediately prayed for their Salvation (with a remarkable success rate too!) so great was his love for the lost.

The need for salvation remains as great as ever, the gates of hell have never been more crowded than they are today, God's commitment to the lost remains constant – the world is ripe for revival but what it needs now (as the old song says) "is love sweet love, it's the only thing that there's just too little off"

*"O is not the Christ 'midst the crowd of today
Whose questioning cries do not cease?
And will he not show to the hearts that would know
The things that belong to their peace?
But how shall they hear if the preacher forbear
Or lack in compassionate zeal?
Or how shall hearts move with the Master's own love,
Without his anointing and seal?" (SASB 527 Osborn)*

Sacrifice:

Love and sacrifice always go hand in hand, where there are people in need love will always strive to pay the going rate required to deliver them - whatever the personal cost.

When questioned as to the reasons behind her success in France; La Marechale, Kate Booth, answered ""First, it is love; second, love; third, love. And if you ask me how to get it, I answer first, by sacrifice; second, by sacrifice; third, by sacrifice."

Holiness delivers the desire and the ability to take up our cross. To someone outside the embrace of holiness, self denial is a dour self inflicted discipline that cannot be sustained and produces a cold legalistic impersonation of Christianity. Whereas

holiness consummates personal crucifixion and delivers a form of self denial that is not a duty but a fruit. A life of holiness by default will always be a life of self denial.

Resources:

I have always argued that Salvationists don't properly understand the cost which will be inflicted upon us, in terms of time and resources, if God deigns to bless us with revival. The following quote from 'Heathen England' by Railton describes what kind of resources revival will require:

"YES; every day! That is it! The wild whirl of city life is daily carrying the multitude on its thousand eddies to the awful rush and boom of death's terrible waves and to the dark depths of eternity. No day must be lost if anything effective is to be done for the poor dying souls. There are a thousand objects all around to catch every eye and to fill up every mind. The Son of Man cannot be lifted up too often if we are really anxious to have all men drawn unto Him. And once a man is laid hold of he must not be let go for an evening. A hundred public-house doors must be passed ere he gets home from his work. His home may have little attraction at any time. Since his conversion it may have become a very nest of hornets to him. If you want to make it possible for such a man to get established in the ways of God, you must not leave him one leisure evening unprovided for."

Something productive for the new convert every night of the week in a world where many Corps only meet once a week - Are we ready for this? Are we prepared to put in the hours that revival will demand? Holiness will make such commitment a natural joy. There is no holding back the holy – they live for Christ. God doesn't need lots of people to bring about revival he just needs 100% from those he already has.

One more quote from the same book...

"The Army having found out the need of the people has: therefore, from the first laid down the law. "An open-air service and an indoor service - at least one of each at every station, every night, if possible." Of course, it is not always possible to hold an open-air service; and it is not always possible to hold one open to the public indoors, seeing that meetings of a more private kind must occupy the only building we have to use. Of course, every officer employed by the Army has not had the strength needed for so many services- some, alas! have not had the diligence either. These last have soon found that, as there was a way into the Army, there was also a way out!"

Evangelism and discipling in the midst of a revival is tough work and not for the lazy, worldly or faint-hearted – holiness will turn us into the resources that God needs.

Righteousness:

One of my favourite SA songs is number 821 (William Pearson) I especially like the final verse:

*"We're an Army saved, by blood and fire made strong;
And with righteousness we mean to conquer wrong;*

*This shall be our universal battle song:
There's salvation for the world."*

We will not conquer the world with anything less than 'righteousness' and every soldier will find that holiness delivers consistent daily victory over temptation and full deliverance from sin.

In song 407 Charles Wesley reminds us that:

*"The most impossible of all
Is that I e'er from sin should cease;
Yet shall it be; I know it shall;
Jesus, look to thy faithfulness
If nothing is too hard for thee,
All things are possible to me!"*

We cannot bind up demons that are running free in our own communities if there are still demons running free in our own hearts. The believer who is outside the blessing of holiness will find almost all of their time is taken up resisting the tempter. Holiness breaks the 'power of cancelled sin and set's the prisoner free'

Revival does not allow the believer the time to be caught up in the traditional loop of sin, followed by forgiveness, followed by more sin – revival will only happen when we break free from such time consuming self obsession so that we can turn our attention towards breaking the chains of others.

It is a simple matter of fact that anyone seeking revival without holiness will be disappointed and that anyone caught up in a revival without holiness will be overwhelmed –without holiness revival is impossible.

In his book Love Slaves (p72) Commissioner Samuel Logan Brengle writes as the ripples of that great revival which birthed the Salvation Army are beginning to peter out. He recognises that holiness was both the cause and the ongoing fuel of revival and without holiness he rightly predicts that we will lose our God given mandate to be militant soldiers for Christ.

"It is this holiness that we Salvationists must maintain, otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power in the earth; we shall have a name to live and yet be dead; our glory will depart; and we, like Samson, shorn of his locks, shall become as other men; the souls with whom we are entrusted will grope in darkness, or go elsewhere for soul nourishment and guidance; and while we may still have titles and ranks, which will have become vainglorious, to bestow upon our children, we shall have no heritage to bequeath them of martyr-like sacrifice, or spiritual power, or dare-devil faith, of pure, deep joy, of burning love, of holy triumph."

Quite simply 'without holiness none shall see' revival!

www.bloodandfire.org.uk 'Beyond the brook' abale@ntlworld.com

Revivalism: How it may be effectively and profitably utilised for the advancement of The Salvation Army

by Commissioner Thomas McKie of Australasia

The paper below was delivered at The International Staff Council which occurred during the 1904 International Congress.

INTRODUCTION.

THE question heading my Paper might be answered in three words; namely, *The Salvation Army*. The Army, as we have seen in the last few days, is the result of the proper manipulation of Revivalism—a revival that broke over the head of THE GENERAL thirty-nine years ago in Whitechapel.

The firm conviction of my heart is that if, when God favours you with a gracious outpouring of His Spirit, you follow out the Orders and Regulations contained in the books for Local, Field, and Staff Officers, you will reach the end we all desire as the result of our labours.

I presume that the above does not mean "sheep-stealing," or how to gather the fruits of others' labours; but is rather a recognition of the fact of Revivalism, and expresses a desire for suggestions as to how that religious experience of communities may be created, carried on, and more largely availed of in the operations of The Army.

DEFINITION.

A Revival is that experience in which there is an abnormal concern amongst a people for their eternal welfare, and the definite action of a number in deciding for Christ. These effects are directly traceable to the enlarged manifestation of the Spirit.

It is the spring-time of religion; the renovation of life and gladness. It is a time when the Holy Ghost is poured out; when saints of God become inheritors of immortal power. The Holy Ghost within them is not an emotion, but an invisible intelligence. It is a time of secret outpouring, individual confessions, and surrenders to God. It is a time when all secret jealousies are laid down, and there is perfect unity of the inner heart, which brings about the oneness of accord we read of in Acts ii. It is a time when thousands get saved and burst out with new-found life and joy, and renew everything by their beautiful activity.

The people of God get the fire into their bones, and take up their toil for God and souls with freshness, determination, and energy. Youth is revived, the Bible beheld with new light, and the soul delights in it. It teems with living promises of abundant harvest of righteousness and peace. Souls long barren now show forth a life of beauty and power.

CHARACTERISTICS.

It is characteristic of a place in which a Revival is experienced that a predominant religious fervour prevails. It is a distinct state of feeling from any ordinary condition of things. Explain it how we may, there is a forceful spiritual element peculiarly associated with times of Revival.

There seems to be in the spiritual realm, in manner of manifestation, an almost erratic power exerted, which may be thought to be so only because of our lack of knowledge and understanding of spiritual courses, tides, or creative influences. THE GENERAL, as an instance of blessing, was an erratic power in the Church; and The Army is the result of his break-away from routine. Lightning is erratic, and often destructive; but as electricity, brought under control in legitimate courses, it is revolutionising the world. It is the erratic power—the break-away—in any sphere that, utilised, often becomes an agent for good; and Revivalism, brought under perfect Army oversight and management, would be above all other instrumentalities.

THE ARMY AND REVIVALS.

The Army recognises Revivals. Most of us have been brought to God through the instrumentality of Revivals. Even where this is not so, we have been refreshed, renewed, and, in various other ways, benefited by real, genuine Revivals.

The Army certainly must believe in them. She was born in one; cradled and rocked in others; made strong and helped to her present position and standing in the world by hundreds more. The plenitude of the Spirit, the sanctifying and soul-saving power; these things are her glory.

If she gives these up, she has lost her distinguishing feature. Losing these, she would cease to be either blessed in herself or a blessing to others. There are few more painful sights than the spectacle of an Army Officer aping some missionary, or an Army Corps patterning in any way after some mission. When we get there, we are forgetting our origin and training, and ignoring the secret of our past success.

The Army not only recognises Revivals, but supplements the belief in them by the assertion that we are a people of continuous Revival. This may be all right in theory, but it is doubtful in fact. Probably ebb and flow are world-wide experiences, with limitations of the ebb and of the flow in various places.

Revivals are times of spiritual birth in a wholesale manner. Wholesale and perpetual birth-giving—natural and spiritual—may rob the first-born of the rights of heirship in training and development. May not God sometimes view the situation in this way; that where there is no spiritual home, or the likelihood of an insufficient care for the converts, He will give no spiritual children?

HOW BROUGHT ABOUT.

Granted the fact of Revivals as a distinct religious experience, the question arises, "How is a Revival brought about?"

(a) If Revivals are held to be of human origin, and within human power of creation (by compliance with certain fixed conditions), then how grave is the imputation against those who have no, or only a limited, experience of soul-saving in their midst!

(b) On the other hand, if Revivals are spiritual phenomena, given by the sovereign act of God, then how ambitious we should be to covet, acquire, and then preserve to the utmost the effects of the visitation of the Spirit.

(c) Revivals may not be distinctly or separately caused by the one or the other, but may be said to be a combination of both human and Divine agency.

A KNOWN DANGER.

Before suggesting anything, it may be well to state that we understand the danger there is of exalting Revivals unduly, to the possible detriment of the ordinary operations of The Army.

A "REVIVAL" DEPARTMENT—A SCHEME VISIONARY OR PRACTICAL, WITH ILLUSTRATIONS FROM ANALOGY.

In America there is what is called a Hydrographic Office. As the name implies, the office has to do with charts or maps of the water world. The business of the officials is to gather information of tides, currents, wrecks, storms, icebergs, waterspouts, derelicts, and all matters associated with the water.

Every ship-master is an agent; every ocean-going steamer is said to be in touch with the office. Charts are used there, marked by miniature and movable flags, showing, amongst other things, tracks of currents, derelicts, winds and tides. Each Captain going to sea is supplied with two books—one for good weather and one for storm. Greenwich Time is used, and observations are recorded. From the mass of information so obtained, books, charts, maps, etc., are supplied to the ocean-going steamship masters.

A SPIRITUAL APPLICATION—A "REVIVAL" DEPARTMENT -THE CREATION OF IT.

A Revival is a spiritual tide. A bureau for gathering the information of the flow, and for the fostering, maintenance, and advancement of Revivals may be more than a dream. (The name "Revival" is used only as indicating the nature of the proposed work.)

THE WORKERS.

Specially selected men and women who are pre-eminently soul-savers should be at the disposal of the Department.

PROPOSED FINANCE.

(a) *Spiritual Fund*—Above all else, Salvation Army money should be, in some generous measure, at the disposal of a work which has to do specially with soul-saving.

(b) *Corps' Contributions*—A proportionate return should be made by Corps, but in no sense should a levy be made, and the scheme ruined by pounds, shillings and pence claims. It is said that "sovereigns follow souls"

(c) *General Donations*—many would give to a distinctly Spiritual fund just as others give to a distinctly Social fund.

(d) *Other sources* of income could surely be available for such a work.

SOME EFFECTS.

If such a Department were formed, which gave, in a sense, a premium to the Officers and Corps which developed spiritually to the Revival degree, it would be an all-round encouragement to spirituality, and the eye of the Department would be realised to be upon them.

The Department would aim at the development of every means—ordinary and special—whereby the Spiritual work could be strengthened, maintained, and furthered. All-nights of Prayer, Holiness Conventions, etc., could be arranged.

Every Officer would be directly and indirectly in touch with the Department, as the returns of soul-saving in Corps would be supplied to the Department; and correspondence could be entered upon which would cheer and encourage all concerned, and the real facts of reputed Revivals would be arrived at and made known.

By no means least in importance, as affecting the entire Army, our periodicals could be furnished with first-class material of the most desirable character, now often sadly lacking. *Salvation is before all.*

REFLECTIONS.

The Officers of the Department would be in a very different position from that of ordinary Specials; as they would go, not to plough, sow, and reap, as so many have now to do in ordinary Specialing, but to *reap* where soul-saving has begun. Thus, instead of an Officer feeling that soul-saving added to his duties, and swamped him with additional work of increased visitation and care of converts, he would feel that The Army would stand by him; and where he alone could get fifty souls, with the help of a Revivalist five hundred could be won.

Such a Revival would, as it progressed, create its own work by Revivals springing up in places adjoining those where the original Revival had first broken out.

Much—almost everything—would depend upon the selection of men and women as Revivalists, or, whatever they might be called. This is self-evident. Broken-down, half-pay people, however good, would hardly meet the need.

The present work of P.Cs and D.Os would hardly be less important or in any way affected by such an arrangement. It should rather be a teaching in the first principles; of no mean value to them.

This suggestion could be international, or arranged in each Territorial Command. But let me come to a more detailed and local idea.

THE PROBLEM OF HOW TO SECURE PEOPLE.

It can be used to the advancement of The Army if Officers of all ranks will grasp the fact that this is the only way to solve the problem of how to secure people.

There is a tendency to resort too much to human attractions to draw people. They may be good, in a way; but when your concern has to be sustained by all those things, then it reveals a bad state. The empty bench problem is a big one. We have all got them. How shall we fill them with men, women, and children? The answer comes: "When this (Pentecost) Revival was noised abroad, the multitude came together." A house on fire always attracts the people to the neighbourhood. A Corps filled with the Holy Ghost and with Fire will not long be without a crowd.

When Moses was travelling along the highway to Horeb, he saw a bush on fire, and yet it was not consumed; and Moses said: "I will now turn aside to see this great sight, why the bush is not burnt."

Everybody admits that this is a hurrying, busy time. It is a fast age. Life is too short; men cannot wait. But with all the competition, and push, and bustle of this rapid life of ours, if a Corps should get on fire with the Holy Flame, the people, en masse, would turn aside to see this great sight.

THE ONLY WAY TO GET A MOVE ON.

It is recorded that they were all amazed, and marvelled. In hundreds of places to-day things are lying stagnant and dead. Revivalism lifts us out of ruts, and wakes up sleeping souls.

THE ONLY WAY TO SETTLE THE MONEY QUESTION.

"And sold their possessions and goods, and parted them to all men, as every man had need." (Acts ii. 45) "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need." (Acts v. 34, 35)

From the days of the Apostles until now, whenever Pentecostal Fire has fallen upon men, or Corps, it has invariably burnt the purse-strings off, and filled the possessor with the spirit of liberality. Spiritual lightning burns up all miserliness, stinginess, and covetousness, and causes us to give in a liberal way.

Nothing will ever protect us from a bankrupt treasury or a burden of debt like this generosity-breeding Flame from Heaven. Lord, send down the Fire!

MAKING SOLDIERS.

"And they continued steadfast in the Apostles' doctrine and fellowship." A healthy mother, as a rule, gives birth to healthy children; and a Corps spiritually strong will have strong, vigorous, lively converts. It is important to have a good start in everything. This is eminently true in religious experience. There is, thank God, such a thing as being well born spiritually. A weak Corps, if she has converts at all, will have weak ones. She may have life and power enough to put sinners under conviction, and perhaps get them to the penitent-form; but she will fail in faith and power to bring them to a place of victory. Here is the reason of the instability and want of character in our converts; they are not well born.

They must be well born spiritually to have the stability of character desired.

THE ONLY WAY TO SOLVE THE CANDIDATES' PROBLEM.

"And ye shall be witnesses unto Me unto the uttermost parts of the earth." From all real heaven-born Revivals have gone out streams of Holy Fire in every direction, and it is for us to see and feel that this is the secret of raising up both the number and character of people we require.

By Advertising it.

- (a) The War Cry.
- (b) By all and every local means possible.
- (c) Getting people to pay up debts, make restitution etc.

This will be a great source of inspiration. Others hearing or reading of it, will awaken a desire for them to have the same thing.

By Creating a Conscience.

- (a) Soldiership.
- (b) Officership.
- (c) Follow up the penitent-form.

Materially.

- (a) Improved position.
- (b) Exchange ordinary Hall for theatre.

(c) Might beg the rent for a year.

CLASSES OF INSTRUCTION TO MAKE ALL CONVERTS FEEL CERTAIN THINGS.

- (a) That God has saved them from a burning Hell.
- (b) That Hell is just as real *now* for others as it was yesterday for them.
- (c) That God has chosen to use them to save others from Hell.
- (d) That this is the noblest work on earth.
- (e) That he may die soon, therefore he should begin at once.
- (f) Bible.
- (g) Taught to pray.
- (h) *Giving*.
- (i) Temptation.
 - Difference between that and sin.
 - Reasons for it.
 - Comfort in it.
 - Use of it.
 - How to resist.
- (j) Press on to a clean heart.
- (k) Officership.

When you have got them there, they will naturally want to know how it is to be done.

You show him: *Open Confession*—That whatever anyone else does, he is on the side of God. This naturally leads us on to:

- (a) Uniform.
- (b) Meetings, inside and out; testifying; *Cry* selling.
- (c) Work of all kinds.

I think care ought to be taken to make it plain that he is not merely saved that he should help the Captain, as the Captain comes and goes; but that God means them to be His witnesses, and that the Captain comes to help him.

Show the superiority of The Army over every other organisation for the accomplishment of God's purposes.

- (a) Value of *discipline*.
The difference between The Army and the mob.
- (b) The value of obedience.
- (c) The power of unity:
The difference between their Corps and the Church round the corner.

Show duty to comrades.

- (a) Love for them.
- (b) Faith in their success.
- (c) Union with them in the War.

Duty to Officers.

- (a) Loyalty.
- (b) Obedience.
- (c) Fidelity.
- (d) Support.

Look after the children and young people who come out. The tendency not to give children attention is great, which means loss to The Army.

Further, in times of Revivalism, children's gatherings to bring them to a decision, ought to have special attention.

CONCLUSION.

I think I have touched on all the vitals upon which an Officer is graded; and if, when a Revival is upon a place, he will be at the pains, trouble, and self-denial to do this, and train Locals to help him, he will see an increase in:

- (a) Soldiers.
- (b) Knee-drills.
- (c) Indoor attendances.
- (d) Open-air.
- (e) Income.
- (f) Juniors.

Introduction to Authentic Holiness for Ordinary Christians

by Captain Geoff Webb

Book excerpt

Introduction

In reflecting upon who we are and where we are going, we are helped by discovering who we were and from whence we came.

Why study the Wesleyan holiness tradition? In a time when Christianity in the West is often in decline, discussions about holiness are often muted because of the impact of secularism, post-Freudian and post-Marxist thinking, and post- (or *hyper-*) modernity. Yet, there is a growing trend to search for answers with which we can engage our future, by returning to ancient (or at least older) patterns of thought. The increased interest in pre-Chalcedonian Christianity is one example of this trend. In other areas, Christians have attempted to “return to their roots” to rediscover vitality and translate it into an uncertain future. The Wesleyan holiness tradition is one such example, where we “attempt to understand who we are as human beings, as we try to live with authenticity in the present and to move with identity and purpose into the future to create a better world for all of us.”¹

The phenomenon of the Wesleyan holiness tradition is actually one of the growth of multiple traditions, with varying histories, theological emphases, patterns of worship and systems of praxis. John Wesley would probably have been surprised to see such a variety that ranges from the Pentecostal movement, to the Church of the Nazarene, to the United Methodists in the US, to the Keswick movement, to The Salvation Army.

A brief sketch of Wesley’s life is necessary at this point, so far as it is possible to ascertain through the window of a colourful history. Because Wesley was a controversial figure in his own time, and his biographers have tended to create a mythology around him, it is not always easy to evaluate who was the “real” Wesley. Born in 1704 into the home of an Anglican clergyman, the young John grew up in an atmosphere that was both strict and methodical. The influence of his Puritan mother was especially formative, and her concern for discipline, good order and moral principle caused Wesley to be exacting in his own moral integrity. In his youth, however, Wesley appeared fairly carefree in his early days at Oxford. It was only later, after considering taking Holy Orders, and with the influence of reading the works of some of the Puritans (such as Taylor and Law) and the Caroline divines (such as Thomas à Kempis), that he would evidence the degree of seriousness and austerity that would characterize much of his life.

The first rise of Methodism began after Wesley’s ordination in 1728. Many of Wesley’s views on the crucial nature of holiness and the importance of inward religion were articulated in this period, and remained throughout his life. His decision in 1735 to

¹ Heitzenrater, *Mirror and memory*, 218.

engage in a mission to America resulted in a second phase in Methodism, and in his own life: it saw a largely unsuccessful mission, but a significant contact – in this case with the Moravian Pietist Christians – which he would maintain on his return to London. On May 24, 1738, Wesley had a momentous experience at a religious society meeting in Aldersgate, in which he “felt [his] heart strangely warmed.”² This event provided him with two aspects of experience that would become key elements of his theology: freedom from the power of sin in conjunction with assurance of salvation. But Wesley found, in the course of time, that his views became increasingly polarized from the Moravians, especially during several incidents associated with the society at Fetter Lane. By 1741 the breach with the Pietists was complete, yet this period was crucial for clarification and adjustment in Wesley’s theology. Concurrently, Wesley was also distinguishing Methodism from Calvinism. The strained relationship with George Whitfield – a fellow Methodist with strong Calvinist sympathy – was evidence of this controversy. The key issues of contention related to free grace, election, and “sinless perfection” – whether a justified Christian can expect to be perfected in love before death.

By this time then, Wesley had established Methodism as a disciplined society in which his theology was continuing to clarify. Yet his personal life was also marked by controversy. His marriage to the widow Mary Vazeille in 1751 was followed shortly thereafter by his single-minded (though unwise) comment to her that “if I thought I should [preach] one sermon or travel one mile the less on that account] my dear, as well as I love you, I would never see your face [any]more”³ Wesley’s lack of wisdom in his marriage became further evident in his comparative neglect of his wife, and in his correspondence with several women. The nature of some of these letters suggests that Wesley sometimes developed deep emotional ties to other women, especially in the case of Sarah Ryan. Mary left him on several occasions before they irrevocably separated in 1774.

Wesley’s actions often contributed significantly to the problems he faced, whether with the controversies with Calvinists, or in his actions that led almost inevitably to the breach with the Anglican Church. The establishment of a sophisticated Methodist infrastructure was accompanied by ordinations even in Britain itself. Even so, Wesley was able to create classes, bands and societies, to develop disciplined spirituality within his people, and to establish theological distinctives that would shape a stream of Christianity that continues to the present. Still engaged in refining and reformulating until well into his eighties, Wesley died in March 1791 having lived a long and exemplary life as one of England’s great saints.

Wesley has often been treated with some disdain by mainstream theologians. His work has often been seen as non-academic and non-systematic. Yet part of

2 W. Reginald Ward & Richard P. Heitzenrater, *The works of John Wesley, vols 18-23, Journals and diaries*, Nashville: Abingdon Press, 1988-95, 18:250

3 Ward & Heitzenrater, *Journals and diaries*, 20:378, n51, as quoted in Kenneth J Collins, *John Wesley: a theological journey*, Nashville: Abingdon Press, 2003, 168.

the genius of Wesley – and his value as a theologian – was his capacity to synthesize the essential teachings of different theological strands, and then communicate the result with simplicity to the laity.

In due course, we will trace Wesley's own thinking – so far as we are able to discern it through different periods of his life – through subsequent developments in 19th century theology and to current interpreters. Part of the difficulty of interpreting Wesley relates to changes in his own thinking, and also to the problems inherent in discovering the "real Wesley" behind the hagiographies of the past. In relation to the first problem, Tuttle⁴ has helpfully divided Wesley's thought into three periods: prior to 1738, a "thesis" period in which there was a strong influence from the puritan emphases of his childhood; 1738-1764, the "antithesis" period in which he was strongly influenced by the Moravians; and post 1764 when Wesley appeared to develop a synthesis of both "early" and "middle" periods. Heitzenrater⁵ has made an invaluable contribution to discovering the true Wesley through deciphering Wesley's coded notebooks (since 1969). Heitzenrater considers it important to recognise that throughout Wesley's life there was growth and change, yet there was also a fundamental continuity despite the most apparently radical change. He also suggests that there are more differences between the mature Wesley and the elderly Wesley than are often considered, and therefore calls for Wesley to be viewed in terms of the entirety of his life and thought.

Even so, it is inevitable that some scholars would privilege some aspects of Wesley's thought over others, or consider a particular influence (eg Eastern Orthodoxy) as an interpretative lens, or interpret some concepts in light of others, or in terms of stages in Wesley's life. Thus, controversy continues to rage between those who see Wesley's Aldersgate experience as a "conversion" experience giving rise to a gradual process of holiness, and those who view it in terms of some kind of "second blessing" theology. Sometimes these controversies are based on asking the wrong kind of question, or at least asking questions in ways that are less helpful. In the case of the Aldersgate experience, the question should perhaps be "What part did Wesley's Aldersgate experience play in his own developing self-perception (at the time and later) and in his lifelong theological and spiritual development?"⁶

While some might be inclined to dismiss such issues of history without examination, it is only from a working understanding of such issues that a full appreciation of the Wesleyan holiness tradition can be gained.

4 Robert G Tuttle, *John Wesley: his life and theology*, Grand Rapids: Zondervan, 1978.

5 Heitzenrater, *Mirror and memory*.

6 Heitzenrater, *Mirror and memory*, 60.

A Theology of Welcome

by Cadet Andy Miller III

*“Welcome one another, therefore, just as I have welcomed you for the glory of God.”
Romans 15:7*

Theological reflection in the sphere of social ethics demands that conscious and thorough attention be given to the position of otherness and identity within one’s theological method and praxis. When considering these issues a distinct and clear picture of the Triune God presents itself in a way that calls humanity toward welcoming others, particularly those who are not accustomed to being welcomed. [The particular theology of welcome that follows draws from the major themes incorporated in Miroslav Volf’s book *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon, 1996).]

A theological exploration of human identity and otherness must be rooted in the cross. A theology of the cross that incorporates the themes of self-donation, divine solidarity, and the self-giving nature of God beautifully expresses the nature of the suffering Christ who relates with suffering humanity. God seeks to identify with humans through Christ, and to provide a place for humans who are all longing for welcome. Through the cross the Triune God welcomes and “suffers with victims, protects them, and gives them rights of which they have been deprived”(Volf, 23). Thus, the triune God offers a sweet form of hospitality that has personal experience with humanity’s pain. If this type of love, as expressed in the cross, is a part of the nature of the self-giving God then it should also be a directive for humanity.

An understanding of identity logically follows, in light of a gracious God who welcomes. Miroslav Volf illustrates, “the will to give ourselves to others and ‘welcome’ them, to readjust our identities to make space for them, is prior to any judgment about others, except that of identifying them in their humanity” (Volf, 29). John Wesley expresses his readjustment by explaining that through the physical “rags” that cover despairing humanity he sees, “one that has an immortal spirit....I see through all the rags that he is purpled over with the blood of Christ” [John Wesley, *Works of John Wesley, vol. 3: Sermons 3:71-114* (Nashville: Abingdon, 1986)]. A view of the other, in light of the cross, not only changes one’s perception of the other but also stirs people towards a deeper understanding of themselves. Thus, a persons’ identity is intrinsically gregarious. Because Christians are a part of a distinct community and are directed to welcome strangers, a healthy balance between one’s distance from culture and belonging to it is required.⁽¹⁾

Exclusion is juxtaposed to the welcoming character of God. Some might view exclusion solely in extreme forms, such as genocides and ethnic cleansings, but Volf describes exclusion, as coming from the “situated self”, that is, the internally focused person who disregards the welcome of others. Exclusion is therefore, practiced by common people. The character of sin is painfully evident in exclusion, which takes place, “when the violence of expulsion, assimilation, or subjugation and the indifference of abandonment

replace the dynamics of taking in and keeping out as well as the mutuality of giving and receiving” (Volf, 67). Thus, sin has a social characteristic and the world is bursting with practices of exclusion. Henri Nouwen illustrates, “In our world the assumption is that strangers are a potential danger and that it is up to them to disprove it” [Henri Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (New York: Doubleday, 1975), 69]. The Christian’s acceptance of others and the hospitality that is directly related to such acceptance is not based on one’s perception of innocence or lack thereof. Instead, God’s character shows embrace to all. The moral implication and application for the Christian is to do the same—mainly to show grace. This kind of welcome is possible when the Spirit of Christ becomes active in taking away the ambitions of the “situated self.” Volf explains that this power can “resist the power of exclusion in the power of the Spirit of embrace” (Volf, 92).

The movement from exclusion to embrace is marked by forgiveness. Volf asserts, “Forgiveness is the boundary between exclusion and embrace”(Volf, 125). The divine movement of forgiveness is Christ’s passion and hence the Triune God’s passion. Self-giving love and creation of space are two themes that are specifically tied to the passion of Christ but are also intrinsically tied in a reflection of the inner life of the Trinity. The welcome exhibited in the passion is the willingness of God to extend embrace toward “estranged humanity” (127). This welcome is a greater picture of the Trinitarian welcome, which through the cross seeks to embrace the beloved who has become an enemy. Volf wonderfully pictures this embracement, which occurs on the cross as a “dancing circle of self-giving and mutually indwelling divine persons opens up for the enemy; in the agony of the passion the movement stops for a brief moment and a fissure appears so that sinful humanity can join in (see John 17:21)” (129). This embrace is the clarion call for enemies who are no longer excluded to show a reciprocal welcome and embrace to others. John Chrysostom continues to challenge practitioners of welcome to “make no difficulty about meeting visitors; instead, if on the one hand we are in a position to alleviate their poverty, let us do so with love and cheerfulness, not as giving something but as gaining very great advantage” [John Chrysostom, Homily 41 on Genesis 18, trans. Robert C. Hill (Catholic University Press or America, 2004), 416]. The social dimensions of God’s character, exhibited in the Trinity, involve the intercommunion of the divine persons and the inclusion of humanity. The personal experience that Christians have in the divine life reframes the theology of welcome as more than a sacrifice.

The welcome of the Trinity, and the reciprocal welcome that Christians offer is not merely the giving of oneself, on the contrary it is a continual receiving of others. Such reception helps Christians understand in a deeper way the nature of their Triune God who is being served in their welcome (Matt. 25:31-36). In an embrace, the distinctions between guest and host become non-existent ⁽²⁾, and reconciliation has the freedom to do its work because of embrace. The divine embrace reaches fulfillment when reconciliation happens both between humans and God.

Postlude for the Salvationist:

There are many ways that a theology of welcome can inspire, encourage, and affirm the Salvationist in the fight. That is, Salvationists who are saved to serve even while suffering. However, this reading of Volf should challenge us when we are comfortable allowing social services to be handled by the professional. Are countless people who walk into your corps experiencing a welcome that is rooted in the cross? Jesus spoke to me through a homeless guy we serve each week on the canteen ministry at the SFOT, he said to me, "I know why you do this, cause of what he [finger point up] did." Who was the guest and host in this conversation? Lord give me the grace to welcome.

Any feedback is "welcomed"— Andrew_Miller@uss.salationarmy.org

1 Volf articulates this unique balance in Chapter one 'Distance and Belonging' in *Exclusion and Embrace* (35-55). Similarly Pohl discusses the communal and practical aspects of maintaining this balance in *Making Room* (135-141)

2 Volf says, "In an embrace a host is a guest and a guest is a host." 143.

Not Bored to Death by Commissioner Wesley Harris

IT is said that if heresy has slain its thousands boredom has slain its tens of thousands.

Certainly, I find it hard to recall people who have left the Army because of grave heresies proclaimed from the platform but sadly a few may have left us because of sheer boredom, dull sameness or a seeming lack of point and purpose.

In the early days of the Army homiletics may have lacked polish. If aspirates were not lost they were probably re-distributed with gay abandon and even if some sensitive souls were repelled by such perceived crudity they were not bored! To say the least, the meetings were likely to be exciting.

I have a copy of *The War Cry* published in London on July 4th, 1883 with the report of a meeting in Adelaide, Australia written by a reporter for a local newspaper. The scene is portrayed in vivid prose:.. There were soldiers 'penned up within a platform hedge in their hideous...sugar-scoop poke bonnets...and their brother warriors intensely earnest'. 'There were prostitutes there – bold and keenly wide awake to business...and old, besotted men, eyes blear and bloodshot, beards unrealed...You should have heard that crowd, mixed as it was, and vile as part of it was, sing the Army's popular tunes. You would have discovered yourself as I did discover myself, joining in, infected by the spirit of the thing.'

Some may say 'Those were the good old days'. Others may not be sure that they were that good but at least, although people may not have been reviewing the latest theories of church growth the Army was growing and growing fast; spontaneous combustion was evident.

But how can we ensure that present-day meetings are exciting? I am not suggesting over use of gimmicks although some innovation and departure from an unvarying Army 'liturgy' might not come amiss. However, it will be exciting if people realise that Almighty God is in the house and if there is also an awareness that Satan is lurking, seeking to distract and destroy.

In the early Army salvation meetings didn't close without an appeal or with merely a nod toward the Mercy Seat. Such gatherings could never be declared 'no contest'. There were hard-fought prayer battles to be won and a fighting faith that King Jesus would overcome Beelzebub.

I recall such an exciting prayer battle during the first congress I was privileged to lead in Newfoundland. At the front of the congregation was a large company of retired officers obviously earnest in prayer and alert to the spiritual battle taking place. At the rear of the very large congregation I saw a group gathered around a man I understood to be a backslider. Eventually, he got to his feet and made his way down the long aisle and, as

he did so, the retired officers clapped him all the way to the penitent form claiming victory through faith.

There was holy excitement. Great issues were at stake. No true Salvationist could have been bored.

There may be some who would like our corps to become de-militarised zones but let none forget that there is still a war on. The forces of evil are massed and as an Army we were raised to fight and win exciting battles for Jesus. Aggressive Christianity must be the order of the day! Amen?

Meditations on Spirituality

by Major Frank Daniels
excerpt from SA 401

Meditation One

Spirituality seems to be an “in” word these days. We talk about “Spirituality of the City”. “Spirituality of the Land”. “Aboriginal Spirituality”.

Spirituality refers to our relationship to God. That relationship is a relationship of unconditional love on the side of God. You could say that spirituality is a yearning for a close intimate relationship. God yearns to have such a relationship with us. We capture this sense of God’s yearning for us in the prayer Jesus prayed in John 17: 20 – 26.

20 "My prayer is not for them alone. I pray also for those who will believe in me through their message,

*21 that all of them may be one, Father, **just as you are in me and I am in you. May they also be in us** so that the world may believe that you have sent me.*

22 I have given them the glory that you gave me, that they may be one as we are one:

*23 **I in them and you in me.** May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.*

24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

25 "Righteous Father, though the world does not know you, I know you, and they know that you have sent me.

*26 **I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."***

REFLECTION:

- Look at the 26 verse again. Read it through slowly. Allow the words to wash over you. Sit in the truth that the love the Father had for Jesus is in us.

Spirituality is refers to our creation as persons that God the father calls us through Christ to perfect union with himself. It is rooted in the belief that God loves us unconditionally.

There are many songs in the Salvation Army Song Book which underline the truth of God’s love. We sing with John Gowans,

O it's as high as the sky and it's as deep as the sea,

And it's as wide as the world; God's love for you and for me.

We can't escape his love, or take ourselves Old Testament of his care,

So where could we hide from his love? His love is everywhere.

Often Christians give a wrong image of God. We talk about a loving God, but so much of what we say and do and pray reflected other images of God, other ideas about God.

We sometimes convey the idea that if we do what God wants us to do, he will love us but if we don't do what he wants he withholds his love.

The fourteenth century Christian Mystic, Julian of Norwich wrote, *"Sin cannot hinder love. For our courteous Lord does not want his servants to fall into despair even when we fall into sin. For our falling does not stop him loving us."*

It is often helpful to consider the Love of God through the eyes of human experience. If we know the love of parent to be so deep, strong and unconditional, how much more does our heavenly Father love us?

REFLECTION:

Close your eyes and imagine you are sitting with someone who you know loves you more than anyone else does in the world. Thank God for that person.

Now reflect on the truth that God loves you at least as much as the person who loves you the most. And even more. Thank him for his unconditional love to you.

To quote from Julian of Norwich again –

"From Him we came – to Him we go – in Him we are enfolded"

May you be enfolded in His love throughout this day.

Meditation Two

A Jesuit writer by the name of Teilhard de Chardin said:

"We are not so much human beings on a spiritual journey, rather spiritual beings on a human journey"

REFLECTION:

Do you think this statement is true?

There is within each human person a deep longing, a deep yearning which only can be met in God's unconditional love.

The Writer of Ecclesiastes says of God: *"He has also set eternity in the hearts of people" (3:11)*

Saint Augustine said that God has made us for himself and our hearts find no peace until they rest in him. Spirituality is responding to God's unconditional love. Unconditional love can be met only with utter love in return. God knows us and God loves us, he knows exactly where we are, he knows exactly who we are, the hairs of our head are numbered.

From Christian beginnings in the New Testament we have the claim:

(1 John 4:10;19) "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins". "We love because he first loved us."

We sing the words - *"I love thee because thou hast first loved me"* Spirituality is our personal awakening to the immense nearness of God's love. That's when the spiritual life begins really for us. So spirituality is our personal awakening to the immense nearness of God's love. That's when the spiritual life begins really for us.

RELECTION:

Recall a time in your life when you knew you were in God's presence and were utterly loved by him. What did that awaken in you?

Spirituality refers to the birth of the mind of Christ in us, the mind of Christ, which the Spirit awakens.

There is a beautiful story recorded in the Gospel of John chapter twelve of how Mary showed her love to Jesus.

1 Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead.

2 Here a dinner was given in Jesus' honour. Martha served, while Lazarus was among those reclining at the table with him.

3 Then Mary took about a pint[a] of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

4 But one of his disciples, Judas Iscariot, who was later to betray him, objected,

5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages.[b]"

6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

7 "Leave her alone," Jesus replied. " It was intended that she should save this perfume for the day of my burial.

8 You will always have the poor among you, but you will not always have me."

The unconditional love of God for us awakens in us a love for him. This love so takes hold of us that it gives the birth of the mind of Christ in us, the mind of Christ, which the Spirit awakens so that our lives become love.

REFLECTION:

How can we, like Mary, respond to God's unconditional love for us? Consider the words of Jesus as recorded in Matthew 25: 35 – 36.

Recently in a Sunday morning meeting at Corps 614 in Melbourne, a homeless man shared his experience of being bashed up by two policemen. Something one said,

caused this man to believe that the policeman was going through a hard time personally, and was taking it out on him. While being bashed, the homeless man prayed for the two policemen and asked the God would forgive them. Sharing this story on the Sunday morning, the man asked the congregation to pray for the two constables and all policemen.

Responding to God's unconditional love for him, this man showed his love of God through his prayer and concern for his attackers.

Meditation Three

Spirituality is responding to the unconditional love of God. Once we have been awakened to God's love we face a decision, the decision to follow it as a call.

Spirituality is bring yourself to an awareness of God's love, and then it's learning through his grace how to respond and live in that love. Jesus prayed that we might come into the circle of love of the trinity – Father, Son and Holy Spirit. How do we respond?

The 14th Century German mystic Meister Elkhart reminds us that – *“Spiritual work involves learning to cooperate with God”*. This is really where our discipleship comes in. As a disciple, a learner, we need to learn to nurture our spiritual life. This is where prayer and God's Word is so important. As we approach these means of grace we need to do so reverently and carefully. Often we rush in and out of prayer and although God hears us, we rob ourselves of an opportunity of listening to God. We need to become aware of his presence. A simple breath exercise can help us to this awareness.

BREATH EXERCISE

1. Sit in a comfortable chair which supports your back. Have both feet on flat on the floor. Rest hands in your lap.
2. Become aware of your breathing. Don't alter it in any way, just become aware of it.
3. As you breathe in – breathe in God. As you breathe out, breathe out anything in your life that is not God.
4. Breathe in the peace of Christ. Breathe out your anxieties.

Take a few moments to do this exercise and become aware of God's presence through the Holy Spirit in your life.

PRAYER

Prayer is a unique activity of the human race. Way back in the beginning as far back as we can dig into the history of the human race, we find that in the earliest days, the simplest, most primitive human beings, believed in a great power, a great God, who lived up above the sky, to whom you could speak. And so people have prayed down through the ages, it is almost an instinctive thing.

For the Christian, prayer is a relationship with God and a relationship with God is prayer.

There are three forms of Prayer -

1. Vocal – Prayer of the lips
2. Meditation – Prayer of the mind
3. Contemplation – Prayer of the heart.

Vocal Prayer

Jesus gave us a pattern for our vocal prayer. The disciples came to him and said, "Lord, teach us how to pray". And he gave us this pattern for prayer:

2 So He said to them, "When you pray, say:

Our Father in heaven,[a]

Hallowed be Your name.

Your kingdom come.[b]

Your will be done

On earth as it is in heaven.

3 Give us day by day our daily bread.

4 And forgive us our sins,

For we also forgive everyone who is indebted to us.

And do not lead us into temptation,

But deliver us from the evil one." [c]

Notice six petitions in this prayer in a beautiful balance. Three for the needs of God. Three for our needs.

- Your Name – Your Kingdom – Your Will

- Our Bread – Our Forgiveness – our Deliverance

Our first concern in prayer is what God wants from us, then what we want from God.

REFLECTION:

Does your prayer follow the pattern the Jesus gave or are your prayers full of self?

In your prayer today, make sure that you pray for things for God first and your needs second.

Story of a Nice Young Couple

by Aaron White

(this article appeared in ALOVE at www1.salvationarmy.org.uk/alone)

What does the following fun story tell us about sharing all we have with others?

So a married couple have just found a nice new Church to be a part of. The people seem really friendly, the worship is great, the food is good, and the Spirit really seems alive there.

This particular Church is also on a bit of a sharing kick. That is, people seem to be really into sharing what they have with each other, from food to clothes to homes. Some people even go so far as to sell off property and give the money to the Church so they can redistribute it to the poor.

This seems pretty radical, but the married couple think it's noble, and, wanting to fit in, they decide to go for it. They have a decent piece of property which they don't need, so they sell it off for a good price. They put a little money from the sale on the side for themselves, and the husband brings the rest to the Church leaders as an offering. All their friends are wowed by their charity.

When the husband brings the money in, the Church leader asks where the money came from. The husband explains that he and his wife sold off their property, and that they wanted to give the money from the sale to the Church for the poor.

"Is this all the money from the sale?" the Church leader asks.

"Yup," replies the husband, "all the money from the sale is here."

The Church leader responds, "No, you're lying. You kept some for yourself."

And so God strikes the husband dead.

Wait...what?

Uh, ok so later on the wife comes along, wanting to know what's keeping her husband. She meets up with the Church leader, and asks him if he had already received their sacrificial gift.

"Yeah, we did. Hey, the money you gave, was that all the money from the sale of your property?"

"Sure was," replied the wife. "Every penny."

"Hmmm, that was your husband's lie as well. He's dead now thanks to that lie. Bye."

God strikes her dead too.

Hang on. That doesn't seem...right.

They must have done something worse than just keeping some money back and lying about it. God doesn't just kill people for stuff like that, or else everybody would be dead. Or is it possible that we have an incomplete view of God?

The story, if you haven't recognized it, is of Ananias and Sapphira, and it can be found in Acts 5:1-11. God really does kill two people in this story from the early Church for not giving the full amount of the property sale to the Church and then lying about it.

Some people call this a "text of terror", propaganda used by the early Church to ensure that people gave lots of money. One person I know has even suggested that it wasn't God but Peter and his cohorts who murdered the couple behind closed doors and then told everyone it was God. Frightening thought.

What was it about the couple's sin that caused such a serious consequence? It is of utmost importance here to note the context. This is a story from the fledgling Christian community, the very first expression of what it meant to be followers of the Way of Christ. Remember the Acts 2 bit, where everyone shared everything they had, and nobody lacked anything? This was a vital piece of the puzzle, part of the essential definition of what it meant to be in the "Christian" community.

Ananias and Sapphira broke trust utterly with the community, first by withholding money, then by lying about it. Sharing everything you have with others requires a lot of trust. In the early Acts community, new people were being added to the fellowship everyday. Leaders were at times scrambling to ensure that everyone was sharing properly and fairly with each other, and that old patterns of greed and division didn't take root (Acts 6). So they had to be very intentional, disciplined and careful about issues surrounding trust, sharing, and redistribution of wealth. Failure to do so could very quickly destroy any integrity they had, and could kill off any opportunity they had for spreading the message of the Kingdom. In other words, learning to share lives and thoughts and material possessions and property and wealth was of primary importance to the early Church.

It seems we have come a long way since then. Our primary concerns are generally not how well we share what we have with others, how fairly we distribute wealth, or how trustworthy we are at taking care of each other and all the new people coming into our fellowships. Rather, our concerns seem to be, from a financial and resource standpoint anyways, more about buildings, instruments, computers, staffing costs, and structure. Most of the money given in tithes is used by the Church internally, and this doesn't really seem like the original point of sharing possessions.

Is it possible that we have become guilty of being untrustworthy with the money God has given us? Are we culpable of withholding money that is supposed to be shared with

the community, particularly with those who lack? Are we all going to be struck dead by God?

I confess, I don't completely understand the severity of the consequences for Ananias and Sapphira. It seems harsh, as if they were being made into examples for others (which seems likely really).

All I do know is that it proves that God takes this issue of sharing with others very, very seriously, and that perhaps we ought to be reevaluating how well we are sharing what we have been given with others.

A Salvation Army Parable

by G. J. Aszmies

The speaker at a Salvation Army Corps related an experience from his past that truly became a parable for me. He told of working in the social services in downtown Toronto and overhearing (“because the walls were so thin you could hear someone’s hair growing”) the interrogation of a woman client in an adjacent cubicle by a “green” Lieutenant. The storyteller felt very badly for the lady undergoing this third-degree type of humiliation because he knew her difficult circumstances. Before he could do anything to remedy the situation, he heard a door slam and looked out to see the woman heading toward the building’s front exit. He called her by name but she didn’t stop so he followed her outside and down the street. While his entreaties continued to be ignored, he finally caught up with the lady sufficiently to put his hand on her arm and beg her to come back. She turned to vehemently express “how she hated everyone in the Salvation Army” before spitting in his face and striding off. He raised his arm and called after her - “I love you! ... I love you!”

As I listened to this story, I was moved to tears and thus, I pondered God’s message in my heart. During the previous week I had struggled in my workplace with anger caused by pride. Always working hard, I found it extremely difficult to tolerate others who were slacking around me. Ephesians 6:7 tells us “work hard...all the time, as though working for Christ”. Especially troublesome about these arrogantly flaunted slothful practices was the indifference of the supervisors. To the contrary, these people held me up to ridicule because of my diligence. Like the woman in the Salvation Army story, I felt frustrated, taken-advantage-of, humiliated.

Perhaps you are in a situation that pricks your pride - your boss doesn’t acknowledge the extra-mile effort that you have been making; your spouse or family member doesn’t see the numerous sacrifices that you have made on their behalf; there seems to be such a pressure in your church to do the “expected” - to give because others can afford it even when your pocketbook is empty and your situation is desperate. Unmet expectations create continual slights to leave you devastated. Life just isn’t fair! Your back is against the wall - there is no escaping the assault - no-one understands who you are!

Later in the week the people of New Orleans and Biloxi were crying out for help. Days had passed since Katrina had robbed them of their livelihood, their homes, and yes, their dignity because of misdirected evacuation procedures. It seemed that no-one noticed or cared about their living conditions, their humiliation and their desperation. They were poor and black so they believed that discrimination was the reason that they were being ignored. I wept openly for them. It was all about acceptance! I heard the door slam once more; heard the “I hate you” and felt the bitterness in the consequent action.

It's wanting to be treated respectfully, accepted as a fellow human being in compassion and understanding. It's needing kindness, sensitivity, an appreciation of who you are. But, who are we? "The world ignores us, but we are known to God."(2Cor.6:9)

Do we blame God for those people who treat us badly, who judge us by appearance or circumstances? Do we let their attitude or lofty position affect our ideology? 2Cor.6:8 tells us that we are to "stand true to the Lord whether others honour us or despise us, whether they criticize us or commend us." Like the storyteller who overheard the women's dilemma, Jesus overhears each situation also. If we obtain our sense of identity from Him, we will be able to handle the people who overlook our value. "So use every piece of God's armor to resist the enemy whenever he attacks, and when it is all over, you will still be standing up."(Eph.6:13) We will recognize that helping hand - that touch on our arm, and be able to hear His voice calling out, "I love you!" "We are Christ's ambassadors.....receive the love He offers you - be reconciled to God." (2Cor.5:20)

Now, I have to speak to the people in authority, whether it be in the workplace, the government, or the church. When you have an opportunity or a responsibility to regulate, designate, organize, or otherwise use your position to help someone, do you flaunt your position instead by walking on others to lift your own stature? Do you judge other's circumstances or appearance? Do you hold them up to ridicule by your condescending attitude? Do you make them feel assaulted with your insensitivity to them as a person of value? They will lash out or run away in anger and humiliation unless they hear Jesus calling out to them "I love you!"

The woman in the story heard Jesus. It was some weeks later when the Salvation Army captain took a call from a tearful soul who begged him to come and see her, whereupon she asked his forgiveness. "For all who are led by the Spirit of God are sons of God." (Rom.8:14)

Whatever person we relate to in the story, let us choose to know "who we are" in Jesus and to love like Him.

A Word to the Dry Bones
A Prophecy to The Salvation Army in the West
by Captain Andrew Bale

Ezekiel 36 & 37 - A word to the dry bones:

The following came to me during prayer a few months ago and has been simmering away until tonight when I made the decision to commit it to paper and publish it on the internet.

The Salvation Army in the western territories has through its conduct and actions soiled its own commission, the commission I gave it when I raised it up to save the world. This turning away from my mission has angered me and caused me to scatter their evangelical efforts and withhold revival. (36:17-18)

Once, the lost and marginalised were yours by right and winning converts was like shooting fish in a barrel. In spite of persecution, hardship and great personal cost my Army went out to those furthest from the reach of my kingdom. The lost have scorned my name and belittled me because of your double standards, compromise and hypocrisy.

So for the sake of my name – not yours – I am going to restore you. Once again the name Salvation Army and holiness will be synonymous. I will do this for my sake, for the sake of my holy name which you have belittled. Once again those on the very edge of society, the unloved and friendless will know that I am God – I will prove myself through you (even though you are not worthy of your calling). I have chosen you and once again your name will be associated with mine. (36:22-23)

I am going to set you apart once more, I will make you stand out from the crowd and lead you back to your original mission. I will baptise you with fire, I will thoroughly wash you until every stain is gone. I will destroy your idols. The things you believe make you respectable and worthy I will smash. I will restore your passion for the lost; I will give you a new heart. I will take away your cold unbelieving heart and give you a heart that desires to obey me. You will go back to your original calling, once more street evangelism, slum and gutter brigades, pub raids and prayer mats will be used to attack the kingdom of my enemies and you will win souls like the Christian Mission. You will be filled with pioneer enthusiasm for militant evangelism. You will be my soldiers and I will be your general. (36:24-29)

It is time to reap, open the doors of your citadels and come rejoicing bringing in the sheaves. No longer will you be despised and rejected, no longer will you be dismissed as an historic curio, you will win the lost and everyday I will add more to your ranks. You will go out into the streets and revival will rain down upon you, you will splash in puddles of revival like children playing in the rain. Yet the more I bless you the more you will repent. The more I use you the more ashamed you will become. If withholding my blessing forced you to your knees in repentance then my new Pentecost will provide the

light required to see your sin in all its grotesque glory. You will be victorious but this new humility will allow all praise to pass to me. (36:30-32)

Once again your Corps will be so numerous you will run out of names for them! You will simply add numbers to the end of a city name as you did when you began. The urban areas will be your field and the wasteland and backstreet will be your vineyard. These dark corners will become like a new Eden. My kingdom will come to the cities, and the addicted and oppressed that I set free through you, will do my will! I have spoken and I will do it! Wash the streets, remove the burnt out vehicle, and prepare the way of the Lord. (36:33-36)

I will listen to the prayers of Salvationists once more; I will unblock my ears and focus my attention on them. I will swell their ranks and they will know that I am God. (36:37-38)

Salvation Army can you live, can I trust you once more with such a calling as this? You are so dry, look, walk up and down the aisles of your halls, and mingle midst your musicians and soldiers, look how dry you are – can you live again? Preach, prophesy, command yourselves in my name to stand up and fight again. I will make breath enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD. (37:1-6)

Then when you are ready I will send that other Pentecost of which you are always singing – I will breathe on you and you will feel my life in your bodies and you will stand once more – a vast Army! (37:7-10)

NO more pessimism, no more hopelessness, no more negative reflections, there is work to be done, there are battles to be fought, there is injustice to rectify, there are souls to be won. I will open up the graves of long dead pioneers and new Railtons, Tuckers, Cadmans, Evas and Kates will take up their crosses. Preach and prophesy and say to your soldiers: 'This is what the Sovereign LORD says: O my Salvation Army I am going to restore you and then you, my people, will know that I am the LORD. I will put my Spirit in you and you will live, and I will take you back to the place where we first met and then you will know that I the LORD have spoken, and I have done it, declares the LORD.(37:1-14)

God redeem, bless, set apart and use the Army!