

JOURNAL OF AGGRESSIVE CHRISTIANITY

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Editorial Introduction

by Captain Stephen Court

Greetings in the name of our great God and Saviour, Jesus Christ. Mercy and peace to you from God our Father.

Welcome to JAC 55. We go old school in this issue by dusting off forgotten classics by a few Booths to balance some fresh calls for aggression in the Salvation War. It is a Training Issue as well, as Orsborn, Bramwell, Florence, and Catherine Bramwell-Booth weigh in on Training issues in the past while David Witthoff's article also addresses this important subject. Though addressing Training, they contain teaching that is useful to all of us.

Witthoff deals on a personal and corporate level with Reformation and the Bible is central to his prescription. Australians Castle and Peterson throw out Salvation challenges to us. And we have a lesson preached by Colonel Finger to Cadets in Melbourne on Nehemiah.

Read them, pray them, and then be part of the answer to those prayers. This issue contains several lengthy articles so there are fewer overall. If you get through them all early, feel free to dig back into the 54 previous issues and five years of the armybarmy blog.

May the contents of JAC 55 both equip and edify us for the great Salvation War.

Stay close to Jesus. Much grace,
The Editors

The Aim of Training by General Bramwell Booth

Extract from Training Staff Council Lectures 1925

In the previous Session I spoke of some of the things which you are asked and expected to do for the Cadets who are placed in your charge. Let me say that no one would make this request or entertain this expectation unless he felt sure that you would call upon God. You will, of course, go to Him in prayer with and for each Cadet. You will ask above everything for the aid of the Divine Spirit. You will look upon each life entrusted to you as a problem to be solved only by the Spirit's light and love and power.

I know how unequal many of you feel to this great task. It will mean for you to toil and travail in spirit. But God will teach you; God will show you how to bring these young lives to His feet; God will illumine the path for you. My hope is not in you only, it is in God; that, with Him, you will be able to achieve.

Broken Pride

There is one thing more I want to say about humility before I pass on. Remember that the highest-minded people can bend the lowest when they have learned humility. The high-spirited purposeful girl and the lad who carries his head high and is stiff and difficult, when they come down before God, and really reach the point of saying, 'Lord, I am nothing before Thee,' are more likely to receive great gifts from God than those who find it easy to grovel and to disparage themselves. Your greatest victory will always be with those who are least disposed by nature to the humble spirit of Jesus Christ. The choicest and most abundant fruit will be borne by those who were once 'high and mighty,' but who have been bowed down before God.

I want to say a word to you to-day about the importance of linking the individual Cadet on to God. All that belongs to true religion, to salvation, results, of course, from a connecting of man with God. There is no doubt that all who are really brought to know Jesus Christ as their Saviour receive some uniting spirit, find some connecting link between themselves and the Divine Spirit. But I am thinking now of that special link with God which belongs to those who are employed in His work, those who have to carry responsibility for the souls of others and for the rule and extension of His Kingdom.

A Direct Link with God

One of the most important things we can do for the Cadets is to show them how they may make a direct link with God, so that they may have their own proved way of finding Him in every need. Many of them come to the various Training Garrisons with only a superficial experience of spiritual things. They have been helped along and brought as far as the Training Garrison largely by instinct, by involuntary impulse, by their liking or admiration for certain people, or by certain fortuitous preferences or desires.

Some of them, again, have been guided chiefly by the instinct of fear. For some people fear is a great safe-guard. They are saved from certain evils because they are afraid. Some of them, again, have been leaning almost entirely upon material things, forms, and ceremonies, the outward manifestations of spiritual life and effort. The affairs of their Corps, its Meetings, its prayers, its interest have been their bulwarks. The opportunities it has given them for testimony and work, the kindness of its people, the counsel of some of the Local Officers, have been their great support and help. It is intended that it should be so, and we are glad that it is so. But we must now so link them with God that He, and not human personalities or conditions, no matter how favourable, becomes the source of their strength.

Some of these young people make friendships in the old Corps which do not seem very suitable, but which do help them in the course they take. A frivolous and thoughtless lad picks up with a serious-minded girl – or the other way about – and those who are interested in the young people deplore this association as unfortunate. But there is another side to it. The serious-minded girl with her goodness and strength may with her friendship prove to be a kind of bridge for this lad to help him over a dangerous period, and in the end the friendship – even though it becomes nothing more – may prove blessing to at least one of the pair.

The Cadets, then, come to the Garrison leaning to some extent on other people. They have been propped up in their spiritual life by external aids. In the Garrison, too, they are further buttressed by special help. The atmosphere of the place itself helps them, so does the counsel which is available to them, so does the routine of Training. But the supreme necessity is, over and above all these human helps, that the Cadets shall be definitely linked with God. The material things which helped and supported them when they were Soldiers will avail no longer when they go out as Officers. Then they will have to meet a new life, with a different aim, a higher standard, a more pressing call of duty. Some of the old friendships which helped them in the past might be highly undesirable, even dangerous now. Remember, as you look into the faces of the Cadets, that, after this period of instruction and illumination in the Training Garrison, they will have to fight their battles alone, without the resources to which they have trusted hitherto, save only God Himself.

I ask you, therefore, to give yourself to the task of directing them to find in God more strength and support than that which they formerly sought and found elsewhere. Open this new source of power to them. Show then how to make their way to God, to realize His presence, to hear His voice, to lean upon Him in difficulty, depression, temptation, fiery trial. Do we not often see the dark hour ahead of them as we look at them? Do we not realize the bitter lonely conflicts upon which sooner or later they may enter? Do we not see the furnace fires which are hidden from their own sight? The greatest service we can render to them is to show them how to find their way to God for themselves, to bring them to turn to Him, to lean upon Him, in just the same way as they have learned to turn to their friends and advisers in the Corps, or to their Officers in the Garrison, but with even a greater freedom and a firmer assurance of help.

I do not know whether you have had much experience in trying to help older people. It always charms me to help the young, and there my own service began when I was a lad. But I have also had a good deal to do with people of middle age and older. If you ask me which of the two classes is the more difficult to help, control and direct, I answer without hesitation that it is the older. A sapling may be transplanted and may thrive; not so a tree which already has its roots far in the soil. Your opportunity with the young is the great opportunity. The material is pliable, and it is for you to see that it is impressed with the stamp of God.

The Power of Prayer

The first element in forming this linkage with God is prayer. Prayer must be made a reality in the lives of these Cadets. The humility of which I have already spoken will help them to pray. I think the daily 'Half-Hour' useful because it helps to create the habit of approach. Some Cadets find it very difficult to give themselves for half an hour to communion with God. But to form such a habit is worth a struggle. Numerous Officers in various parts of the world have told me that the habit of prayer, formed when in Training, has proved to be their salvation. It has led them to feel that in times of trial, difficulty, and loneliness they could enter into His presence without formality or delay. The daily 'Half-Hour' will be of permanent value to the Cadets if they learn thereby to appreciate the value of prayer, and to become, apart from any time-table, men of prayer.

Personal waiting on God is not to exclude united prayer, and Meetings for Prayer at which all Cadets are present can be of great value. I have been exercised lately about those passages in the Bible – in the New Testament especially – which seem to indicate that God has great regard for the prayer of the multitude as well as for that of the individual. There is very much to be said both for solitary and for united prayer. Elijah on Carmel was a wonderful figure, standing alone in the midst of the crowd, lifting up his hands to God, and calling down fire from heaven. But, in bringing about the coming of the Holy Ghost in the upper room, great stress was undoubtedly laid on united prayer, on combined intercession. Much in the Old Testament seems to indicate that united prayer is of even more value than individual prayer – for instance, those great gatherings in the Temple when God came down on the multitude and the place was filled with His glory or shaken by His power.

Let the Cadets understand, too, that anyone can pray: that the door of prayer is open to the lowliest and the weakest. When I am talking to sinners, especially in the Open-air Meetings, I frequently ask this question and make this appeal, 'When did you pray last? Will you begin to pray again?' When pleading with fathers I ask them about their children, and say, 'Anyhow, pray with the children!' It is not only good people who can talk to God. Any one can pray.

Freedom with God

I want you to encourage the Cadets to be free with God. Let it be less you who link them on to God, than they who link themselves with Him. Let them understand from the early days of the Session that it is for them to open out their hearts before Him. Let

them learn that intercourse with Him does not depend on their being sanctified or walking in some high state of grace. Let them learn how to go to God, bringing their sore places, their disadvantages, their disappointments and self-condemnations with them. I want them to go time after time and say, 'Here I am, Lord; wrong again (if it be so), but still I come to You.' We must encourage the sick soul to go to God for healing, and the weak soul for strength, as well as encourage intercession for the whole world by those who know themselves to be free from bondage and strong in Him.

Make Salvationists!

Another word about the Aim of Training. I know, and you know, that there are a great many good people in the world besides Salvationists. God bless them all! The Lord is no doubt very impressed with us, and we may think, or indeed feel sure, that we are the best of the lot! But there are others.

When I bid you make the Cadets Salvationists, I mean for one thing make them different from the religious people around us, different from those who are merely good. Now and then you hear a comrade say, 'He is a beautiful fellow, but I wish he were more of a Salvationist.' We know what is meant.

It is very important that these young people, our leaders of tomorrow, upon whom the future of The Salvation Army depends, should feel the charm and power and inwardness of Salvationism. They must be led to see with what distinctiveness Salvationism stands out in the world today. It is quite a special kind of life and experience to which we refer when we say, 'He (or she) is a Salvationist.'

To be a Salvationist means the blending of many qualities. It cannot be said of one particular characteristic that it makes a man a Salvationist. A man may shout and dance and appear to overflow with zeal and joy. That may be symptomatic of Salvationism as it affects certain temperaments, but it does not in itself make a Salvationist.

I was talking to the Sergeant-Major of a struggling Corps in a little village. He earns 34s. a week, has a wife and three children, and pays 5s. a week for his house. In order to keep the Corps going he gives 6s. a week towards the rent of the Hall. I said to him 'How do you manage? How do you live?' He said, 'I and my dear wife take care that the children do not suffer, though we are often hungry ourselves. But we feel we cannot let the Corps go.' That man is indeed a Salvationist. But even that perpetual sacrifice, precious as it must be as an expression of Salvationism in the sight of God, does not alone make him a Salvationist.

When I say, therefore, make the Cadets Salvationists, I mean many things.

The Spirit of Liberty

One or two essentials of Salvationism I particularly desire for them. One is what I call the spirit of liberty. Salvationism includes liberty before God, liberty in working for God, liberty in experience, emancipation from the artificial and formal, the freedom of the

'large place', into which David said the Lord had brought him. This freedom, which comes from deliverance and is a mark of God's presence and approval, will show itself in many ways in the life and influence of the Cadet. I want it to be seen and heard in his talking and witnessing. I see a certain tendency amongst Cadets, as amongst Officers generally, towards that stilted style of talking which is no part of Salvationism. Officers who adopt the preachifying style have side-tracked themselves from the open highway of our calling. Nothing will so quickly drive away the people as men preachifying. In saying this, I do not condemn those who, notwithstanding their preachifying, are very successful in soul-winning. Some such men have been and are mighty in dealing with sinners. Now and again a Cadet may safely be left alone, although his talking is of the preachifying order. But generally we do not want that kind of talking. In the exceptionist case it may be unwise to interfere lest one should interrupt a remarkable work of soul-winning which is going on in spite of the preachifying, but such cases will only occur here and there.

How can we help Cadets to this freedom? We can bid them, 'Be yourself! Talk in your own way. Do not imitate any one. Just talk as you feel naturally disposed to talk.' But it is necessary to go further with some who already have formed a habit of speaking that is neither simple nor natural. What I want you to do is to insist with all classes of Cadets on the colloquial style of talking. By 'colloquial' I mean conversational. Encourage them to talk from the platform in the same free and easy way as they would talk to a group around the tea-table or to an individual in whom they were interested. They must not be allowed to get stereotyped in their talk or to 'ape the parson.'

Preaching and Talking: The Difference

The little grey book in general use in the Training Garrisons was prepared by the Founder, with some assistance. It is very useful, especially in helping Cadets to arrange their ideas in an orderly manner, but it is open to the fault that it rather encourages preachification. It was intended to be put into the hands of those who, in teaching from it, would warn the Cadets not to make mere sermons. Women – from every point of view better talkers than men – are specially prone to this temptation. It is sad to see them going off into that sermonic style when they can be the most natural and most effective of talkers.

The Salvation Army was not made by preaching, although we have had a few wonderful preachers amongst us. The dear Founder – he knew how to preach, although he was one of the best examples the world has ever seen of colloquial talking. He had to face crowds such as few of us have to face; but even in the Albert Hall, with nine or ten thousand people hanging on his words, he would begin his talk in a conversational way as if he were speaking over the breakfast-table to somebody who had dropped in. And when he had won attention and was holding the crowd as one man, he went right for that man. He was, although a great preacher, a perfect example of naturalness, in that he gave his message in his own way.

My dear mother, too, was a marvelous example of this conversational style. With only a sheet of paper in her hand, she would stand up before a great audience of Church

people, intellectual people, people in a critical mood. I have seen her before vast audiences, in London and in Paris, and speak as if she were just talking to one person – pouring out the unusual riches of her heart and mind for his or her help alone. She was not 'trained', and yet, because of her sincerity, her obedience to God's personal revelation to herself, she had unsurpassed power in dealing with crowds. Her talk did not consist of fundamental things, but always the manner of it was simple, colloquial, womanly.

I want the Cadets to see that the simple, natural, colloquial style is the highest aim they can set before themselves in talking. The very substance of what they have to say will be helped by this colloquial method. The lesser truths, the more casual thoughts, will have a value and a helpfulness when introduced in this conversational way, which they would not have if they were given forth in a formal pronouncement. The least gifted amongst us may succeed as a talker if he will resolve to talk simply and naturally.

No Ridicule

Do not allow the Cadets to ridicule one another with regard, among other matters, to their methods of speaking. Some Cadets find occasion for fun in everything, and may make fun of each other unless discouraged from doing so. Much of it is the result of youthful spirits, but it should be checked, as far as possible, because it may be wounding and discouraging. The men are more at fault in this than the women, who, generally, are more considerate of each other.

Again, the attempt to improve the Cadet's grammar or pronunciation is apt to hinder the freedom which is so important. At least it needs discretion in the doing, for I suppose we must correct flagrant errors. On the other hand, every one must see that the Cadet will get very little benefit from his training if, every time he talks, he is watching himself nervously to see that he does not make a mistake. I am inclined to say, never correct the wrong use of a word, a mispronunciation, or a mistake in grammar which was made in public. Correct mistakes when they are made in the Garrison, in the class, or in an interview; but never say to a Cadet, 'In the Meeting last night you' – said so and so. Do not let him see that you noticed he made the mistake on the platform. Exercise a little guile. Contrive that the Sergeant or Brigade Officer, or some one to whom he will listen carefully, shall engage him in conversation in which the same mistake occurs, and then put him right.

Encourage Freedom

Jesus Christ said, 'The truth shall make you free.' I rely upon you to make the Cadets a people free from self and free in Him. Help them to freedom in their Meetings, in their talking, in their praying, in their fishing. Encourage freedom in personal dealing, which affords one of their most important opportunities. Encourage them to talk to people in the train, in the tram, in the street. Teach them to make the very most of their opportunities for talking in the homes of the people. This is important everywhere, but its importance in the smaller places is most evident. Six people in a house offer as great an opportunity as six people in the Hall. If you help the Cadets to freedom in speaking in the homes of the people, you will not only have done a great deal for those

whom they influence, but you will have done a great deal for the Cadets themselves and for their future, teaching them self-forgetfulness, boldness, directness, and reliance upon the Spirit who will give them utterance.

We Need an Army of Soldiers, but Do We Need You?

by Captain Genevieve Peterson

When I think of soldiers I think of war, and when I think of war I think of fierce soldiers equipped for battle. I think of big groups of men going off in tanks and going into other lands to fight. Soldiers have one purpose - to fight in the battle, and soldiers have one objective - to win.

Soldiers join an army, they train for battle, they know and believe in the mission and then they go out there and fight. On occasion, they may dress up in their clean and impressive uniform and march around, but eventually they will perform their duty and go into battle and achieve their mission. You can't stay and train and look pretty forever. At some point you have to fight.

I hear the voices already; "We are a 'salvation' army. We don't fight. There is no battle." Wrong!

We are an army and we have a mission. What is it? To win the world for God! There is a battle on between God and Satan for people's lives both in the now and for eternity. Satan's mission is to destroy and God's mission is to give life. Our mission as God's Army is to introduce people to God so that they can repent and believe and be free and have life for eternity. And our mission is also to help people to be free and have real life now, to help take away some of the hurt and pain of living in the day to day. We need to transform lives from the inside out.

So, are we in peace time? No, we are at war whether you are fighting or not! How do I know? Because I see death and anger and sadness and hunger and pain and loneliness and emptiness and depression and jealousy and crime and abuse and desperation and separation and isolation and degradation and oppression and war and greed and sickness...and the list goes on.

The world is lost in sin and is drowning in pain. You don't need to be a soldier or even a Christian to know that. So God needs us to go out into battle. He needs an army and he needs it filled with soldiers.

Some people say, 'isn't The Salvation Army cute with all its little metaphors to help explain stuff.' You've heard it before, soldiership is membership, corps are churches, officers are pastors. It's the way we explain ourselves so we can gain legitimacy within the wider church.

But people, The Salvation Army is no metaphor! We ARE an army and the battle is raging. If you are a soldier, you are not some member of a club, you are a soldier, equipped to fight and sacrifice your life to God. We are not a church happily meeting on a Sunday, we are a Corps united with a mission and on the move as an army unit. And I am no pastor...I am as officer ready to deploy God's troops.

So let's say you are a soldier, and you are (of course) fired up by this piece of fine literature before you. What do you do now? Well there are three steps as far as I can see.

1. Get sanctified!

Get down on your knees and repent and clear the air completely between you and God and then pray that He will fill you, and that you will be equipped with a passion for battle.

2. Then, take your next step from Ephesians 6:10-18 which says...

"Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God."

Ø Put on the truth! And what is the truth. Jesus is Lord! God is mighty and the battle is won! Death lost all victory through Jesus and as such we are invited to join God in Heaven forever! This is the truth! If you went into a battle and you knew you were going to win, how would you fight? Confidently and without fear. I want you to be confident that the battle is already won and we cannot be defeated and then fight like that.

Ø God is a righteous God and He is good and He wants what is good for us. He also wants us to be the same way, righteous. In battle, you can't be all talk. What will happen if you do? You get pummeled. If you go into battle and you are not holy, and you don't actually live all that you declare, you will be defeated. We need to be holy people. We need to 'be', and not just want to be the people God wants. The breast plate guards our chest. We need to guard our hearts and keep our motives fixed on the will of God if we are to have any success in the battle.

Ø Boots, they help us walk over whatever ground may come before us. We are going to take the good news wherever we go. In our fight to win the world, we use peace and good news that Jesus can save and that God loves us.

Ø Faith conquers doubt, and doubt is all Satan needs to break you. Satan cannot get you unless you remove your shield of faith. Do not remove your shield of faith!

Ø Why a helmet of salvation? Because the helmet protects the head, the brain, our knowledge that we are saved! Knowledge that we are forgiven and that nothing will separate us from God's love. Nothing! No matter what your logic tells you!

Ø Why do you believe in God? How are you saved? It is just not very convincing if you have to 'um' and 'uh' about that on the spot. So learn God's word and be ready for God to speak through you at any moment.

3. You need to be ready to give up everything!

Have you ever watched a child with a lollie (candy) bag? When they offer you one they do it with such conviction and joy. But when you say yes, they tend to look a little sad.

They poke their head in their bag and pull out the worst possible lollie there could be. You end up with one of those hard bananas. And while you appreciate the gift, you are also aware that you feel a little ripped off. I think of this when I read about the story of the rich young man (Mt 19:16-30) – what was he prepared to give up? A great deal actually, which is commendable. How many of us could declare we do as much as this young man? He lives a good and moral life and gives this in service of God. He gives a lot, but not everything. Giving yourself means giving all of yourself, every part of you, no matter the logic, no matter the cost. Why? The answer comes in verse 26. 'With man this is impossible, but with God, all things are possible.'

Which one will you choose to rely on? Most of us choose man. Using man, you will rely on the world and all it has to offer. Career, money, status, friends, sport, plans, travel...these things will become your salvation and your joy. But they will not be eternal. Either you will die or Jesus will return. Either way, when that happens, those things will disappear and you will be left with just this; God. What did you do for God? Did you commit your heart, your life, your career, your time, your love, your loyalty, your money, your plans, your friendships, your relationships? Did you commit all of these things to God? Did you live according to his plans for your life, or yours?

In my opinion, the second greatest gift God has given us is the gift of life. Yes, life is a great gift. But the greatest gift God gives us is grace that flows from God's love. God forgives us so that we can be in relationship with him and live our lives with a purpose. Without grace, our life would be so frustrating and lifeless as we would have no interactive relationship with God. That, for me, would make life quite pointless. So what will you do with the gift of grace? Will you continue to live only using the second greatest gift, life? Will you continue to live life as though that is the ultimate aim? Or will you accept the greatest gift, and live life with God as your Leader, your Master, your King, your Father, your God?

So...

Are you prepared to relinquish your plans and live completely to God?

Are you prepared for a battle?

Are you prepared to stand up and be a real soldier?

Are you prepared for life to get hard and messy and uncomfortable?

Are you prepared to be sanctified, so that nothing of your will remains outside of God's?

Are you prepared to live a life that is worthy of a soldier in The Salvation Army?

Yes? Then you can stay and fight.

Personal Dealing 1

by Mrs. General Florence Booth

Extract from Training Staff Council Lectures 1925

In Chapter VII of Orders and Regulations for the Training of Officers we read, 'Of the various means adopted for training and blessing the Cadets, not the least valuable will be personal dealing by the Officers.' Personal dealing is one of the most important of all our Training operations. Here the smaller Garrisons have the advantage, because in the smaller Garrisons there is no excuse for not adequately using this method of personal dealing as a means of helping the Cadets. I do not propose to repeat any of the instructions in the Orders and Regulations. You have those before you. It is mentioned in those Orders that Cadets must be seen at least such and such a number of times. I hope no Officers in small Garrisons would think of estimating the number of interviews they should give by that minimum laid down for the larger Garrisons. In the smaller Garrisons you are happily able to give the Cadets all the help required by means of this personal touch, this personal interviewing.

In Training Work we cannot emphasise too highly the importance of the individual. In some sections of The Salvation Army work there is a temptation to think of humanity in the mass, to look on the world as a vast ant-hill or beehive. This outlook is much too impersonal, and Training Officers must avoid any tendency to this view. For them, each Cadet – the man, the woman – must stand out distinctly among the others. Certainly Cadets cannot be trained unless you give much personal attention to the individual. This principle applies to every section of the Training Work, as well as to personal interviews. For instance, for part of their education Cadets are gathered together in classes; yet the teaching of a class, to be successful, must be individual; that is to say, the co-operation of the individual must be secured. Education can only be offered much as a meal is offered. The individual must partake or no good can result; and no teacher can accomplish anything without the cooperation of the pupil. Because of the importance of the individual, personal dealing is one of the chief responsibilities of Training Officers. It is the best way in which the Officer can bring the influence of his own spirit to bear upon the spirit of the Cadet, and impress his mind upon the mind of the Cadet. The human spirit needs experts. It is a great field of influence, and God has so arranged that we have power to influence one another by personal intercourse. Every Training Officer should seek to be an expert in personal dealing.

As I was meditating upon this subject I saw that Salvation itself is brought about in a personal interview of the soul with God; brought about by the knowledge of the soul by God and the knowledge of God by the soul; because of this knowledge, this personal contact. In conversion, the influence of the Holy Spirit brings the light of revelation to the soul, so that the soul sees and knows itself as it has never seen and known itself before; realizes its sin and rebellion, realizes the truth and makes the discovery of the love and power of God. Speaking humbly, we may say God is willing to use our personal interviews powerfully to bless those whom we desire to help; through your personal interviews the Cadets may receive a revelation of your love and desire for

them, and by that means you may bring to them a revelation of God and the knowledge of themselves.

I want to say a few words first on what I will call the technicalities of the personal interview. The interviewing at the Training Garrisons must be well organized. Suitable people only should be entrusted with this privilege; and those who are so entrusted should be very clearly instructed as to the nature of the interviews, particularly as to the necessities for the preservation of the strictest confidence and privacy. Any repetition of what Cadets have said, or what has been said to the Cadets, during an interview should be absolutely forbidden. In speaking together about the Cadets, junior Officers, unless they have been warned, might easily make the mistake of retailing what has been said in an interview and of repeating anything that strikes them as being especially foolish, or especially interesting, such as any incident that has been told them of the home or Corps life. Even if that which is repeated is quite harmless and comparatively unimportant in itself, yet for the Cadets to have any idea of such a repetition, or talking over, cannot fail to be harmful. To feel that what they have said will leak out, will make the Cadets reticent. Let it be made a matter of honour among the junior Officers that the personal interviews with Cadets are absolutely confidential and that, for the protection of the Cadet, what is said may not be repeated to anyone. I know that in ordinary conversation – at meal times, for instance – the temptation to talk the Cadets over is very great indeed; but this temptation must be revisited.

Points under discussion in personal interviews should not be made known to any to whom such knowledge is not absolutely necessary. There are certain things in confessions made by Cadets of which the Officer should be able to say to the Cadet, 'No one will know of this.' When the confession is not of this character, the interviewer should plainly say to the Cadet, 'I shall have to speak of this to the Chief Side Officer,' Or 'to the Principal' as the case may be.

Care should be taken in regard to the rooms in which interviews take place. These should be suitable for interviews; suitable in the case of junior Officers as well as for the Principal and Chief Side Officers. During the personal interview Officers should be as free as possible from interruption. It is very important that cadets should never be kept waiting in company before an interview, and, if at all possible, the Cadet should be able to leave the room where the interview has taken place without immediately meeting any other Cadet. In arranging these details which make so much for success, no time need be wasted even in the larger Garrisons, because, if there are to be a number of interviews one after the other, arrangements can be made for one Cadet (but not more than one) to be in readiness to be interviewed. In smaller Garrisons that would not be necessary for you would not have to send far for the Cadets. The Cadet waiting on the interviewing Officer ought easily to be able to find any Cadet without loss of time. It is very important that the Cadet should not be aware hours beforehand that an interview is pending. Let the interview quickly follow the summons, especially where there may be some important matter in the Cadets' life or experience to deal with. If you give him an hour, or even half an hour, in which to feel apprehensive about the interview, he will have that much time in which to put himself into an attitude of resistance. The effect of

an interview on the mind of the Cadet is very largely spoiled if there is any sign of hurry on the part of the interviewer; this cannot but be so if the Cadet is aware that two or three of his comrades are waiting outside for an interview. These little technicalities in regard to interviewing are more important than is sometimes realized; and I am quite sure that, when Cadets have been kept waiting in companies for an interview, the talk between the Cadets whilst idly waiting has not been in some cases at all helpful. Never, in any circumstances, let interviews be arranged in alphabetical rotation. This cannot be done, even in a large Garrison, without the knowledge spreading, and Cadet Brooks or Cadet Brown saying, 'The Colonel has got through the "A's" and it will soon be my turn!'

Records of interviews must be carefully kept, and a certain arrangement is necessary, especially in the large Training Garrisons where so many interviews must be held by the Principal and the Chief Side Officer; but no discoverable rotation, whether alphabetical or that of going through Brigades or Classes, can be helpful. It may be necessary that one interview be quickly followed by another and another with the same Cadet; therefore, any idea that you can see all the Cadets for the first time, or for the second time, before you see any Cadet for the third time is quite out of the question. Let there be no hampering rules of that kind. In interviewing as in mending, 'a stitch in time saves nine'. When, in the first interview, light comes to you as to the particular way in which a Cadet needs helping, then quickly see that Cadet again, if desirable, and bring in the further help.

Let there be no routine, then, no absolutely hard-and-fast line, as to the order of the interviews. Impressions received during one interview will often very naturally give the right direction to the subsequent interview. The records of those who have already been seen should be carefully studied. In opening an interview it is often very useful to refer to some comparatively small matter. For instance, you may notice in a Meeting, or on some other occasion, a Cadet looking very tired. If you send for that Cadet and inquire the reason, and then say, 'As you are here, let us have a little talk,' an interview pleasingly free from constraint will probably follow. Your interviewing should seem so spontaneous that the Cadets could not associate it with mere rote or officialism. If at a loss of an introduction to an interview, walk through the Garrison and grounds looking around you for some guidance. Then when you send for the Cadet you can say, 'I saw you at such and such a place speaking to So-and-So. Are you friendly with that Cadet?' And if they say, 'Yes', and that friendship is likely to be helpful to the Cadet, say, 'I am glad you are on friendly terms,' or give a word of warning, if that be necessary.

The manner, method, and time of the interview should be made as helpful as possible, and the mere business routine disguised as far as possible. The work involved in this large Training Garrison at Clapton is wonderfully compassed. Very hard and close work has to be put in when so many Cadets gather under the same roof. During the past Session, Colonel Russell, the Chief Side Officer for Women, had no less than 777 interviews with her Cadets. The total number of interviews in this Garrison during the past Session (men and women) was 4,899.

The first necessity for successful personal dealing is the creation of the right atmosphere. By atmosphere I mean that something which will make the Cadet feel at ease in the presence of the interviewer, and which will, in a measure, dissipate the nervousness and strangeness which are inevitable, and which must be taken into account and definitely allowed for. The creation of this atmosphere rests, of course, with the interviewer rather than with the interviewed. A sense of friendship must be established. 'A friend is one with whom you dare to be yourself.' That is the kind of atmosphere we want between the interviewer and the interviewed; so that the Cadets shall feel at ease, be themselves, and show their hearts. Study and experience are needed to become expert in this; but the hope of success rests in the character, in the personality, of the interviewer. There must be a sympathetic heart, an alert mind, a quick apprehension; and the interviewer must reveal his own personality. This is not easy.

I am speaking to those who have responsibility for personal interviewing, and who also have to instruct others how to qualify for personal dealing; and I would remind you that the interviewer must stand out as more than a mere Officer, one of many such as he. Here again, the smaller Garrison has an advantage over the larger; but even in the smallest Garrison, the greatest care is needed to ensure that the person, the individual, shall emerge from the mere Officer. The Officer, in his official position, has a certain responsibility, recognized of course by the Cadet: but in the successful personal interview all mere officialism will be overcome. The official position must be lost sight of in something much more individual and personal; and the human being must appear rather than 'the Officer.' May I refer again to the illustration of Salvation? Is not the humanity of Jesus as necessary to our Salvation as is His divinity? Was it not His sweet humanity that arrested us and secured our interest? 'The Word was made flesh, and dwelt amongst us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth.' (John i.14.) Apart from that revelation of humanity, our hearts could not have been touched in the same way. Is not the condescension of God necessary to our Salvation? 'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.' (Isaiah lvii. 15.) The greatness of God, apart from this revelation of His love and sympathy, would appall and repel us.

If the higher Officers of the Training Garrison are to do the best for the Cadets in personal interviewing, they must divest themselves of the thought of their high rank, and make as complete a revelation of their own hearts and personalities as possible. The Cadet must be made to feel their personal interest in him individually. That charity must possess them of which Paul spoke when he said, 'Mind not high things, but condescend to men of low estate.' Man to man, woman to woman, the interviewing Officers should put themselves in the Cadets' places realizing their nervousness, lack of understanding, and, in many cases, the narrowness of their life and work up to the present time.

Proper preparation for the interview will help to induce the right atmosphere, help to promote this revelation of personality, interest, and sympathy; and I believe that the first short interview can be made very useful to all subsequent interviews. Preparation for

the first interview is as important as for any. For the first interview carefully prepare one or two questions from the papers concerning the Cadet. Arm yourself with all available knowledge about him. You should know from what Corps he has come, what business he has been engaged in, and something about his parents and relatives – whether the family is Salvationist or otherwise. Make a note of any special knowledge you gain from the Cadet about himself, that this may be referred to in subsequent interviews. Instead of asking for information from the Cadet a much better impression will be made if you can say 'I am interested to know that you come from such and such a place,' or, 'that such and such an Officer has sent you into the work.' This will at once impress the Cadet that you regard him as an individual and not merely as one of a crowd. From every set of Candidate's papers some particular facts can be selected which will reveal a knowledge of the Cadet on your part, and help to create, in the first short interview, that personal contact which will make all subsequent interviews so much more useful.

Here again, the smaller Garrisons have immensely the advantage over the larger. It is not too great a task for the Principal in charge of thirty, forty, fifty, or sixty Cadets to make themselves familiar with the past history of any Cadet, so that the intimate and personal touch may be given at the first contact. In larger Garrisons a private secretary can be trained to make the necessary search of the papers and to note succinctly what is required. In preparing for subsequent interviews, notes of previous interviews should always be looked up.

The Training Garrison Officers should have a definite purpose before them in each interview. In the first interview, by whatever Officer, the setting up of an intimate relationship should be aimed at, and this can only be done by setting the Cadet ease and winning his or her confidence. The aim to set up an intimate relationship and to win the confidence of the Cadet should form the groundwork of all interviews, and be continually kept in view. In many of the older Territories it is very difficult to achieve this aim, because the interview is looked upon by the Cadets merely as the official duty of the Officer. It is well understood in the Field that the 'personal' is one of the methods of Training, and in some Corps there has been gossip and talk about the interviews which have not been helpful; so that some Cadets come to these interviews in a spirit of resistance and self-protection, determined not to commit themselves in any way. That spirit must be broken down; and it can only be broken down by the absence of all officialism in these interviews. Owing to this prejudice against the personal interview, junior Officers often receive confidences from Cadets who are reticent with the Principal, or Chief Side Officer, and so find a way to help them personally. This is valuable; and the junior Officers should be trained and encouraged to secure the confidence of the Cadet. Nevertheless, the chief necessity is that the official interviewer shall be expert, able to overcome this difficulty, able to create from the very beginning the right kind of atmosphere and to set up the necessary relationship with the Cadet.

A professor lecturing to school teachers a little while ago said, 'Over the lintel of every school should be engraved the precept – 'Establish a background of sympathy.' He was speaking to teachers of the importance of securing the cooperation and interest of their pupils, and saying how necessary it is that children should not only be ready to do what

is easy and pleasant, but be induced to make an effort in that which is difficult. 'The child,' he said, 'will do much that is irksome to give pleasure to one with whom he is in sympathy.' A bond of sympathy will give you power to inspire the Cadets to rise equal to every difficulty and hardship. In personal dealing this relationship of sympathy is of great importance. With many Cadets the interviewer's task is to capture a confidence that has never been given to the nearest relative or most intimate friend. No doubt, you who have had experience of Training Work realize how entirely without help, without true friendship, many of the Cadets have been. That which is best in them has never been called out; and it is the greatest privilege to be able to minister to them after this fashion. In the larger Training Garrisons there is little time in which to do this. The number of interviews which the Principal, at any rate, can have with any one Cadet can, generally speaking, be but few. The success of the later interviews (often considered the more important) certainly depends on setting up this relationship of sympathy with the Cadet in the first interview.

The chief purpose of the interview is the formation of character. Personal dealing is an important part of the work of the husbandman of souls; and to produce the harvest that we seek there must be a preparing of the ground as well as the sowing of the seed. The harvest desired is that of a good character, a robust spiritual life. In these young hearts, with very few exceptions, spiritual life has already begun. This gives us a boundless opportunity.

To possess the right idea for interviewing means to possess the right idea for Training Work as a whole; and I hope it is superfluous to say to you that Training Officers must plough deeply. They must dig down into the very springs of life and character. The main object of Training is not mere technical skill. The gloss given by discipline, the efficiency gained by practice, the enthusiasm born of association with enthusiastic leaders and participation in large Meetings – these are not the great aims of Training. The great aim of Training is to show the men and women committed to us how to work at themselves, how to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. The aim of all good education is not such much to give vast stores of knowledge as to teach the pupils how to learn and how to profit by knowledge, so that they may continue to learn and to profit through all their subsequent days.

The chief advantage Training affords the Cadets is that it gives them an opportunity to learn to know themselves and to know how to improve themselves, so that they will be able to profit by that knowledge when Training days are over. By personal dealing, more than by any other means, you will be able to help the Cadets to know themselves and to show them how to improve. The human heart is 'deceitful above all things,' and the enemy of souls often succeeds in veiling the eyes of God's own children so that they fail to see their weaknesses, those vulnerable places where temptation will most easily and most certainly assail them. How many are not forewarned and forearmed in that respect!

We cannot escape from the fact that many Cadets are weak in character, poor in mentality, indeed very poor material. Some of these ought to be sent home; but some who are comparatively poor material should remain with us, because they seem likely to be among the weak things that God has chosen to confound the mighty. They come to us at a time when they have the redeeming feature of youth. They are mouldable, and we must awaken in them a desire to improve. The most we can do to improve them is to help to open their hearts so that a new spirit will take possession of them. I believe that personal interview is an important means to this end. Such Cadets especially need the personal touch. They are apt to be lost in a crowd, apt to go to the wall; they can easily be pushed aside and are liable to discouragement. If we can only encourage them to accept a higher standard for themselves we shall bring into fuller life some of those good qualities that have been allowed to lie dormant. With these Cadets, and indeed with every Cadet, the personal interview can accomplish very much.

An improvement in the outlook of the Cadets is most important, and the interview should aim at this. Some come into Training with a very inadequate idea of what a Salvation Army Officer should be, because have met no efficient Officers. The smaller Corps are at present proportionately more fruitful in Candidates than are the larger; therefore, in every Garrison many Cadets, if not the majority, come from comparatively small Corps; and it is to be regretted that many small Corps have a succession of comparatively poor Officers. I hope the investigation of every Officer's work at the expiration of five years will now enable the Territorial Commanders to eliminate some of those unsatisfactory people, our inferior Officers. Having ascertained that a Cadet has been in touch only with inferior Officers, this fact in his experience should be boldly faced in the personal interview; for hero worship is a great factor in the formation of character, and the Cadet may have in his ken one or more inefficient Officers of narrow outlook, on whom he has set his admiration and whom he will seek to emulate. The human spirit is so made as to be greatly influence by the example of others. Nothing, indeed, more truly impresses the rightness or wrongness of conduct on the mind than to see it in action. Precepts about conduct have comparatively little power to impress, but what people do impresses both young and old.

It has been said, 'Tell me a man's heroes and I will read you his character.' It is part of the duty of the Training Officers to see that Cadets make a right choice of heroes, and to find some way of supplying the deficiency for those who have not known heroes either in life or literature. I do not in the least minimize the example of Jesus Christ when I say that some accepted hero, more nearly on a Cadet's own plane, will greatly aid in the formation of his character; for God, who has made the heart of youth, has, not without a purpose, made it very susceptible to hero-worship and emulation. A soldier has said that when, as a young subaltern, he was growing slack, he was pulled up by a pithy and effectual remark by his superior officer. 'Take care! You are forgetting Wellington and the history and traditions of the British Army!' In leading and training Cadets, we must impress them with the traditions of our Army, and, as far as possible, teach them its history. If we can inspire them to take as their heroes and heroines some of our glorious warriors of the past, that will help them. How lamentably ignorant some Cadets are of the history of our Army! Many of them know nothing of our heroes and

heroines. Their ignorance is revealed in their replies to question in the test papers for Candidates. Many Candidates prove ignorant of the outstanding facts concerning the Founder's own life!

If they are to become efficient Officers, Cadets must set up a definite ideal of officership. I think the lack of such an ideal accounts for the falling short of many of those young Officers who fail even though they are good. Lacking a high ideal of officership, they fall short. The help given to Officers in the 'The Officer' and the inspiring accounts in 'The War Cry' of what is going on in the different Corps, have not power to appeal to the Officer who has passed through Training without setting up a standard for his own attainment. The more that is said to Cadets about those who have greatly succeeded, the less they will feel this is possible of application to themselves, unless they have accepted a high standard and ideal for their own service. The Cadet who passes through Training without being greatly inspired by personal touch with a successful Officer, and who has never perceived a high standard of officership in action, will go out into the Field thinking, 'I will do my best; I hope I shall get through,' but with no ennobling vision as to what he may accomplish and become, no vision, indeed, but a dreary stretch of the humdrum round of duty.

We must not forget that the poor quality Officer who has been a model for some of our Cadets has been commissioned from one or another Training Garrison. Surely they should be as a warning to us, and help us to improve our methods. If the quality of the Officer is improved, the quality of the Candidates and Cadets will, I am sure, improve. We must keep definitely before us all the time that the Cadets we commission will raise the Officers of the future, and that Officers they raise will be much like themselves. The best service the Training Officer can render to The Army is to bring each Cadet to accept a high ideal of officership, and to inspire him with faith and hope to follow after that ideal. These, then, are some of the aims of the personal interview – to find out what hero, what heroine, the Cadet has set up for emulation; to discover his ideals; to judge how far he has embraced the principle of self-sacrifice, and whether his love for souls is such that he will seek after the worst; and to give him just the help he needs.

Personal Dealing 2

by Mrs. General Florence Booth

Extract from Training Staff Council Lectures 1925

I have said that the interviewer should have a definite purpose in every interview; and I have mentioned one or two such purposes. Another definite aim of the personal interview is the discovery of the sincerity or insincerity of the Cadet. Sincerity is of the utmost importance, is it not? We should unmask self-deception if such exists, and discover the Cadets to themselves. They must be warned of that snare of the enemy of souls who is always tempting people to be content with mere appearances. He is as busy amongst the children of God as amongst the unconverted, and is always endeavouring to get them to impute to themselves merit because they make a profession of religion, pray and read the Bible; whereas we know that, apart from sincerity, those observances can become a mere cloak for hypocrisy. Experience has taught us that very often this outward practice of religion can be maintained by those whose conduct is grievously below the standard of common morality, and by those who are backsliders at heart. Therefore, it is important to discover the standards which the Cadet has set up with regard to his own spiritual life and religion.

Standards of Conduct It may be found that the very foundations of goodness are lacking in a Cadet. Sometimes this lack is found in those who have been grievously sinned against as children in their upbringing. Many Cadets come from homes where there is no religious influence and no help; and, alas, our schools do not touch upon the things of the heart! The absence of moral and religious instruction in the schools is only too manifest. And so it is quite easy for some young people to accept and adapt themselves to the outward observances of religion which are so manifest in The Salvation Army, without partaking of its spirit; quite easy for them to join in our free, frank expression in public testimony and prayer, while they lack the inward fact of which those are only to be outward signs.

It is imperative that such Cadets should be found out, and then discovered to themselves. In helping them, you can be very kind and gentle. You can pity them, but if you can effect no change in them, we must very careful not to make them into Officers and leaders of the people. Before Cadets are fit to become Officers, they must be good Salvationists; and the Salvationist must surely be all that is implied as 'good' in the idea of the man in the street, as well as much besides.

The personal interview is the chief means to discover such Cadets. The Officers of the Training Garrison must not allow themselves to be deceived because these shallow people, whose religious experience has been built on the sand instead of the rock, are very often the first to pray, the first to give their testimony; they are often ready to shout and take part in The Salvation Army manifestations, and to fix the bayonet when the Holiness song is being sung. The Training Officer should not be afraid of feeling suspicious of such people. If intuition tells you that a Cadet is out to make an impression, do not put that conviction aside; do not say, 'I must not be uncharitable; I

must believe in the Cadets.' No; your business is to know the truth about them! You are responsible for them, and therefore, if you have an intuition, act on it. I believe when we are sincere and ask God to teach us, He does wonderfully teach us by the Holy Spirit. It is said of the Lord Jesus, 'He knew what was in man'; therefore I am quite sure He gives intuition, gives that wisdom which enables us to know what is in our people. If you have an intuition that a Cadet is insincere, take the very first opportunity for a heart-searching, personal interview with such a Cadet.

In the larger Garrisons probably no Session passes without the discovery of one or more Cadets who have not learned to speak the truth, and who, to cover themselves, are only too ready with the prevarication, the lie; and occasionally there is a dishonest Cadet. This is no new difficulty. It had to be grappled with among the early followers of Jesus, many of whom, owing to lack of right training, had utterly low moral standards. The Apostle, writing to the infant Church, said, 'Let him that stole steal no more.' Thank God, Salvation does enable those who stole to steal no more! But, in these days of higher standards, such people ought not to be made into Officers, and given a stewardship so open to temptation. The personal interview, as I have already said, is the best means of discovering the Cadet whose moral standards are low.

Look out for dishonest work in the preparing of outlines. Some of the Cadets are tempted to take thoughts and outlines practically word for word from books and to pass them on as their own. That is a horrible dishonesty and, like water breaking through an embankment, is able to make an inroad into character, and sweep away all sincerity and true righteousness. To let such dishonesty go undiscovered would be disastrous. When Cadets are dealt with on such matters, it often transpires that this practice is by no means the first of the kind. I have found that in dealing with such a defaulter, a very useful question is, 'Can you remember when you were first conscious of a sense of guilt? Can you remember, for instance, your first lie?' How very few and far between are those who have never told a lie!

The blame for this state of things rests, in some measure, upon parents and teachers. All children need training in truth and in the use of the power of speech. It is a common thing for little children, even as they learn to speak, to make a wrong use of this power. My son Wycliffe tells me that his little boy, aged two, has just learned that when he calls very loudly for his mother, she rushes to him; during the last two or three days there have been several alarms, loud screams of, 'Mamma!' and he has been just delighted to see his mother run to him! Many of the Cadets were not helped as children to realize the value of truth.

Have you ever reflected that the atmosphere of the Training Garrison is against the discovery of the unworthy Cadet? So hedged in is he by rules, and so easy is it for him to go with the stream, that the discovery of the slacker is very difficult; but it ought to be pursued with the greatest care.

The Cadets' whole-hearted consecration to The Salvation Army service must be established, if possible. Their standard of Salvationism is often deplorably low, and their

lives as Soldiers have been without any earnest soul-seeking and soul-winning. When they come to us many of them have been Soldiers for years, and yet have seldom given their testimony! Some of the men who come from a large Band have never spoken in the Open-air or taken any part in Meetings beyond their music, never really fought for the deliverance of other souls. We are seeking to improve the methods for dealing with Candidates. Before backing Candidates now, the Divisional Commander must have heard them speak and pray; and I hope that this will help to raise the standard. But we must remember that many Cadets who have learnt to pray in public have not learnt the secret of private prayer. They have not proved the power of prayer, because there is no chamber of prayer in their inner life. Personal dealing is the most direct means to discover the inner life of the Cadets, to reveal it to themselves, and where there is lack, to seek to give the needed help.

The personal interview is the most important means of helping the Cadets into the Blessing of Holiness. Many of our young people profess this blessing when they do not understand it, and have not made the consecration that will enable God to give it to them and enable that wonderful, indwelling Presence to take possession of them. It is very important not to be premature in urging Cadets to the profession of the Blessing at the beginning of the Session. Some few years ago there was no question on the Candidate's forms as to personal Holiness, but we have recently added the question, 'Are you enjoying the Blessing of a Clean Heart?' This has caused questioning and heart-searching, and many Cadets have been frank and have answered. 'No.' This has opened an opportunity to write and help them as far as possible; and I am glad to say that in this country more Cadets than formerly come to the Training Garrison with clear ideas about the Blessing.

If Cadets come to us professing the Blessing, it is most important to see that they understand it, and to speak to them about maintaining the Blessing. Help them to understand that Holiness is a life, not a stereotyped experience. Say something like this to them, 'Fresh light will come to you; new standards must be set up; but, remember, new light does not take away the Blessing if you walk in that light: fresh light is an evidence of progress, of growth. I shall think of you. Promise to come to me if you are discouraged.'

It is infinitely better that the Cadets should seek an interview with you than that you should send for them. You cannot too much encourage a real inquiry among the Cadets, a desire to receive help from the Officers. If they are dissatisfied with their experience, and come to you over some small difficulty, then you can prepare your attack.

Let it be a standard, an absolute principle of training, that the Cadets must be faced with their faults. It is a great injustice to Cadets to make any record of their failings and weaknesses until you have faced them individually and pointed out those weaknesses to them. When this is done faithfully there is often a unique opportunity of seeing into the individual character. If the Cadet resents criticism and refuses the offered help, you discover that most wayward of all spirits, the spirit which resents being found out but

does not lament the fault itself. Faithful dealing will often bring to light other faults of character, such as pride, self-seeking, wrong feeling, those things which the Cadet excuses and does not call sins, but which show that the Spirit of Christ is absent.

Dealing with such shortcomings from the platform is one thing, but to bring the individual to confess them, and to help him to grapple with them, is quite another; and that is what I have in mind when I say that the personal interview is a very valuable means of discovering the Cadet to himself and giving him the help he most needs. Spreading good advice from the platform has been compared to an attempt to fill various kinds of bottles, some narrow-necked, others wide-necked, with a sprinkler. Many droppings enter no bottle at all, and the narrow-necked bottles receive very few. The Cadets who need helping the most are invariably like the narrow-necked bottles: they do not appropriate to themselves the words spoken from the platform.

Teach your Officers how to use the personal interview as a means of encouraging the Cadets. Practice encouragement yourself, and make a point of giving as much encouragement as you sincerely and truthfully can. That is one of the best means of inspiring the Cadets to improve. You can say, 'I am so pleased to see you improving in this direction and that direction; you have an acceptable manner; you love souls.' Then the 'but' can be effectively brought in, and you can help them to further improvement.

Confession The setting up and maintaining of a confidential relationship between the interviewer and the interviewed is essential because it is sometimes necessary that a Cadet should be encouraged to make confession of serious transgression; and it is always necessary to encourage the Cadets to confess their needs, weaknesses, and temptations. If, for instance, the Cadet has manifested a light trifling manner, you establish an important lever of help when you get him to say, 'I failed in this before I came to the Training Garrison.' If he confesses the failure, it is likely that you will be able to help him. But if you are to help the Cadet, you must secure his cooperation. No fault can be cured without this, and the Cadet is not likely to strive for the cure of a fault he does not acknowledge. The temptation to make excuses is inherent in human nature. It is astonishing how seldom prisoners, convicted in the Courts of Justice, even when they confess their guilt, acknowledge that they are to blame. My work in the prisons has taught me that. When one tries to make the prisoner realize his sin and feel his need of God, the excuses made are astonishing.

Our Cadets naturally feel that their whole future depends on making a good impression in the Training Garrison, and the temptation to excuse themselves, and to cover what is wrong, is very strong. We must rejoice that this wonderful power of the Holy Spirit is manifested Spiritual Day after Spiritual Day, when they throw away the mantle of self-protection and are prepared to acknowledge failure and need.

It is very important indeed that Officers and Cadets should understand the principles of confession. There is much misunderstanding on that subject. No doubt that has arisen partly from the abuse of confession, which exists today in the confessional amongst the High Church people and the Roman Catholics. The idea that there is value in the mere

confession is pernicious. Unless our people understand the principle upon which God has ordained that confession shall be helpful, abuses will soon creep into our Penitent-form work. Indeed, there are already amongst us?

Many young people brought up in Salvation Army homes do not understand the use of the Mercy-seat. Dealing with a young Cadet who was seeking the Blessing, I ascertained that his parents were Local Officers and he was a Bandsman. I said to him, 'How many times have you been to the Mercy-seat?' He replied, 'More times than I can remember.' He had the idea that when he had any feeling of condemnation he must come to the Penitent-form, but he had never yet unveiled his heart. When I got to the bottom of the trouble, I found a real barrier between him and God.

Confession of what we have done amiss or left undone, of unkind words or wrong feelings, is most strengthening. Confession is necessary in order to overcome sin, and confession of temptation is often very helpful. When I was in the Social Work I was especially interested in the thieves. The young women thieves were most difficult to help, and I spent a great deal of time and thought about ways and means of helping them. Dealing with inveterate thieves who professed to be converted, I told them that if they were really sincere they would be willing to confess when they thought of thieving; and that if they confessed when temptation came to them it would help them to see their own heart and strengthen them to resist. This proved most helpful, and as a result we had wonderful restorations of some of these young people.

The practice of confession of fault is more important for those in whom the spiritual life has begun than for the unconverted. This is not often understood. God has not said that a detailed confession of sins is necessary to Salvation. What a hopeless position many sinners would be in if they could not be saved unless they confessed all their sins! Recollection would not suffice! But for the child of God the position is altogether different; and we must make the Cadet understand that God's own children are instructed to confess their faults one to another as well as to God. God has implanted this principle – it is more than an instinct – in the human heart: after willful sin He makes happiness, restoration, and a realization of His favour, to depend upon confession.

This can clearly be seen in young children. If they willfully disobey and do what they ought not to do, their own conscience condemns them and a sense of misery settles on their spirit. I am speaking particularly of children who have had some measure of training; but I am sure that, were there eyes to see, the same thing would be observed in the untrained child of the slums and in the ignorant heathen. This is partly what we mean by the Fall. Sin enters the Garden of Innocence, and the loss of peace of mind results. The condemnation of conscience – God's gift to every man – brings misery; and until men, women, and children are converted, unrest of spirit prevails. When they repent and their sins are forgiven, they find a peace and happiness which astonish them. What an astonishment to me was my happiness at conversion! I do not think I understood it; but I had repented of my sin, and I realized the joy of forgiveness. The whole world seemed different, and the very sun shone more brightly. George Fox

spoke of a common experience when, of the time of his conversion, he said, 'All creation gave another smell beyond what words can utter.'

This peace and joy can only be maintained by confession. One who writes very explicitly on this subject says:– 'Providence seems to have implanted this principle in the human heart for the express purpose of having us act upon it. He has so formed us that when we have done wrong, we cannot feel at peace again until we have acknowledged our wrong to the person against whom it was done. This acknowledgement removes the uneasiness as effectually as fire removes cold, or as water extinguishes fire. It operates in all cases, small as well as great, and is infallible in its power. And yet how slowly do young persons, and even old persons, learn to use it! The remedies for almost every external evil are soon discovered and are at once applied; but the remedy for that uneasiness of mind which results from having neglected some duty, or committed some sin, and which consists in simple confession of it to the person injured, how slowly it is learned, and how reluctantly practiced!' When wrong has been done, peace cannot be obtained until reparation has been made, if this be possible. To teach this to the Cadets, and to see that all Training Officers understand the principle of reparation, is of the utmost importance. Often when the Cadet makes a confession, he does not take into account the need for reparation until helped to understand the principle. Reparation must be connected not only with confession of theft, when stolen money or goods have to be restored. If thoughtless talking, for instance, has robbed any one of a good reputation, and this has been brought home to the chatterer, a frank and sincere confession of fault must involve, so far as is possible, taking back the words that have done injury. Cadets must not be allowed to confess wrong-doing merely to relieve their feelings; having confessed, they must make an effort to right the wrong. If a lie is confessed, and it is possible to put the matter right with the one to whom the untrue words have been spoken, reparation in that way must be made.

The importance of a frank and sincere confession to the one who has been wronged, lies in the fact that confession to man ensures willingness to confess to God. In no other way can a soul be so certain that it is sincerely willing, without reservation, to acknowledge sin to God. 'I am convinced,' says one who knows, 'that confession plays a tremendous part in religious life. I do not think it is too much to say that until a man confesses his sin to another man he cannot be really sure of his willingness to confess to God. One knows scores of men who carry guilty consciences who think they square accounts by confessing their sins in secret to God.'

He Himself has directed us to confess to men: 'Confess your faults one to another, and pray one for another.' (James v.16.) A man of God has said, 'Redemption cannot come, I am perfectly certain of this, until the heart is so hungry for it that it will confess everything to another.' My own experience leads me to agree with what this writer says. I have seen illustrated over and over again at the Mercy-seat.

Some sins which Cadets confess under the power of the Holy Ghost necessitate the canceling of the Cadetship. This is particularly so when the offence has followed a profession of Salvation. Such offences are in altogether a different category from those

committed before conversion. Confessions of immorality or of dishonesty, practiced while professing Salvation, certainly disqualify for Officership in the great majority of cases. We cannot lay down hard-and-fast rules, but this seems to me to be a guiding principle. Indeed, I think there will hardly be an exception to the rule that when Cadets make such confessions they realize what is involved and know that they are unworthy of Officership. Whether any return to Cadetship can be sanctioned later must depend upon the nature of the offence and the subsequent conduct of the individual; but no suggestion about returning should be made to such Cadets. If it is God's will that they shall be Officers, His call will be so insistent that they will be compelled to offer themselves again. It is important to remember, when we are dealing with such people, that we are not shutting them out of Heaven, nor out of service in The Army. If they have sincerely repented and been restored, they can become Recruits and prove themselves worthy of Soldiership; and then, as Local Officers, rise to positions of influence and usefulness.

Offences committed before the Cadet's conversion are in a very different category, as also are offences committed in the early days of a long Soldiership before full light had come, especially if those offences have already been confessed and forgiven, and the subsequent life and conduct have proved worthy. Such confession is very important, and Cadets should be encouraged to be absolutely frank about all that has taken place in their experience. But it is by no means necessary to send such Cadets away if their present experience proves that they have victory over sin. These confessions must be received in strict confidence, and it should not always be necessary to make a record. If there must a record, let it be very privately kept. We believe in the power of God to deliver the worst of sinners, and many with very black pasts have made holy and devoted Officers. Though I repeat myself, let me say that in my own mind there is a very great distinction between gross sin before conversion, and gross sin, such as immorality, theft, and deception, practiced under the cloak of Salvationism. The idea of trusting people who are proved hypocrites with the care of others, in the responsible position of commissioned leaders in The Salvation Army, seems to me out of the question. They can be encouraged, after proving themselves, to be Soldiers and Local Officers, but, like Esau, they have lost their birthright. But in all these matters, most careful judgement must be exercised, and I think it is impossible to lay down any hard-and-fast rule.

When, in the Cadet's confession of sin after conversion, it is apparent that he was led astray, almost coerced by others, circumstances may justify the Cadetship being allowed to continue. I call to mind many such instances. A few years ago, a young Salvationist took a post as typist in a business house and because of her efficiency, became private secretary to the head of the firm. He was a bad man and he soon began to act very improperly towards her; but she resisted his treatment, and fortunately her acceptance as a Candidate brought her away from his influence and she came into Training. On the first Spiritual Day of the Session she confessed all that had occurred. Deeply humiliated she said, 'If I had only been a more aggressive Salvationist, he would have treated me with more respect.' She has learnt her lesson; and to this day only one

Officer, apart from myself, knows of her trial. This was an instance in which no question arose as to the canceling of Cadetship.

The fear of being sent home makes confession very difficult for the Cadets. Your help is needed here. Help them to realize the nature of sin, that it belongs to the dark, and that the light kills it. Encourage them to bring sin to the light. The interviewing Officers should study the faces of the Cadets during the Spiritual Days. If that cloud of conviction which, at such times, troubles the face of the sincere seeker for light be seen, the Cadet should be spoken to as soon as possible by an Officer who might say, for instance, 'I have reason to think you have something on your mind.' Encourage that Cadet. Combine true sympathy for him with a careful explaining of God's plan that there must be confession of sin. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' (1 John i.9.) If this principle of confession is set up in the hearts and minds of the Cadets, it will help them to victory under the onslaughts of temptation.

Confession of sin is especially important in seeking and maintaining the experience of Holiness, for Holiness does not involve freedom from temptation or from the possibility of falling. An Officer's daughter, a promising girl who had for a long time been unable to enter the experience of Holiness because of her pride, claimed the Blessing in the Training Garrison. A week later, under sudden temptation, she told a lie to cover her own reputation and lost the Blessing. Many months of darkness followed. In one of my Meetings it was my privilege to hear this story from her lips and to help her. Her great struggle lay in unwillingness to confess to the one to whom she had lied. She said, 'How can I? She will never believe me again!' But victory was won in the revelation of her own weakness, and she came into full liberty. This could not have been if she had persisted in her unwillingness to confess.

How often unconfessed sin is behind it when Cadets are backward in testimony, cold-hearted in work, lacking in influence. You wonder, perhaps, why they make no progress; but the root of the matter is that they are not at peace with conscience, and therefore confidence towards God is lacking. Alas, sometimes the aid given in the Training Garrison but reinforces a Cadet's efforts to give a quietus to conscience! Unknowingly, we assist his hypocrisy. He acquires technical ability to speak acceptably, to lead Meetings, and to go through the round of Salvation Army duty; and we send him forth as an Officer to build on a foundation of sand, and sooner or later the storms will discover and destroy him!

Personally, I am convinced that, in every Garrison, confessions from the Cadets ought to be more numerous than they are. I am sure that many breakdowns in the first and second years after commissioning, which we have so deeply lamented, would have been avoided if we had only dug more deeply and got down to the depths when those young people were in Training. The great need is for more efficient personal dealing. When people come to the Penitent-form and talk vaguely of lack of power, or lack of love for souls, my experience is that unconfessed sin is nearly always the real difficulty. If they are wisely dealt with, this will prove again and again to be the case with the

Cadets. I have found it to be so more times than I can say, both with Cadets in Training and with seekers in Holiness Meetings. Let us not be guilty of healing the hurt of the sons and daughters of our people slightly.

It is important to bear in mind that confession must never be understood as making atonement for sin. Confession prepares the way; but forgiveness and the restoration of divine favour come from God.

In conclusion, personal interviews with the most promising of the Cadets are perhaps the most profitable of all, and a due proportion of time must be allotted to them. It is easy, especially in the larger Garrisons, when so many interviews must take place with those who are unsatisfactory and those who must be sent home, to overlook those who are doing well. We cannot over-estimate the importance of attaching to the Centre the more able among the Cadets, and among them the many children of Officers. To make them feel that a close personal link has been set up between them and the General and Headquarters, whom and which the Training Garrison represents, is very valuable. It is essential to help them to know their own heart, to set them on their guard against the subtle temptations of the enemy, who, just because he knows how valuable they may become, will make special efforts to destroy them. In the personal interview much can be done to help them to lay 'up in store for themselves a good foundation against the time to come.' (1 Tim. vi. 19.)

Cadets' Personal Confidences and Confessions

by General Albert Orsborn

Extract from International Training Staff Council Notes of Lectures – 1951

(1) By confidences I mean the personal and private revealing of themselves by Cadets to Training Officers.

a.- Usually on a selective basis at Cadet's own discretion. This is a right we are concerned to preserve and defend. The Cadet can and must choose his own confidante: no Training machinery, or questions of rank or precedence must be permitted to hinder this.

b. - Such confidences are usually of a spiritual nature, or have to do with character, habits or temptations.

(2) By confessions I mean only one thing; the uncovering by the Cadet of wrongdoing that has been either deliberately or in ignorance hidden from the light. For the purpose of this lecture, it is not necessary to deal with confessions, which really amount to conviction by examination, of wrong things done in Training. These are usually easier to deal with.

(3) I think it is necessary to keep steadily in mind the sacredness and indispensability of secret prayer, the value of silence. We should teach the Cadet to cultivate a deep reticence regarding the affairs of the soul.

2.

(a) The importance of secret prayer cannot be overestimated. This rests securely on the Master's own instructions.

(b) Cadets must become spiritually strong, able to face and deal with themselves in prayer. It is a good thing for every Officer to carry two pieces of heart furniture:

i. - A judgment bar, at which he obliges himself to self-examination.

ii.- A mercy-seat, where he settles accounts, day by day, beneath the sheltering blood.

iii. - There must always be the principle and fact of confession in every day's prayers.

The General Confession of the C. of E. is good, if sincerely spoken: 'Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent.' Yet we need a greater particularity, to make confession personal and real.

(c) The Protestant - and we are spiritually akin - chose an open, independent, and hazardous way when he:

i. - Shook himself free of the aid of priests.

ii. - Elected to carry his own burden.

iii. - Wesley saw this and appointed class leaders, who were Spiritual directors and admonishers, to a small group. They met them weekly, enquiring, probing, rebuking.

iv. - Undoubtedly our Founder saw the same danger and need. All the evidence shows they believed in confession. But ours is not a confessional: our penitent-form is not intended to be the place where our people come constantly to make confession. (Though better come often than grow hard and impenitent).

3.

I. – THE TRAINING APPROACH TO THIS QUESTION.

(a) We believe that confession is necessary to conversion. Wm. James says the sinner must ' exteriorise his rottenness. ' But the confession of New Testament is clearly not to any official of the Church: much less to one professing to give absolution.

(b) We believe that - for the Cadet:

i.- Being right is the important thing.

ii. - More than creating an impression of goodness.

iii.- Actual, factual rightness. A kind of inward wholeness that unifies and makes effectual the whole man.

(c) No enthusiasm can atone for lack of this.

i. - Genuine enthusiasm is a manifestation of a clean heart and clear conscience.

ii. - Enthusiasm without rightness is spurious and damaging. In fact at times a blatant or denunciatory note arouses the suspicion that the Cadet is trying to shout himself down.

(d) Sacrifice cannot substitute for rightness.

i. - God does not want such offerings: in fact they anger Him.

ii. - 'The sacrifices of God are a broken and a contrite spirit.' Some Cadets never get there. They go on, proud and unbowed and never attain that eminence of character which comes when a man beats upon his breast and cries for help and mercy.

II. - BUT BE CAREFUL TO AVOID:-

(a) Over-anxiety. This would have a bad effect on Cadet. Nothing communicates itself more surely than anxiety.

i.- You may be wrong: you often are.

ii.- You may have things out of focus.

iii.- In any case, anxiety creates an unsuitable approach, breeds impatience and indiscretion: raises barriers in the Cadet.

(b) The undue, unwise, unfair, untimely use of the moral ascendancy of the College. (If there is anything I regret in my own Training work, it is my too early, too general, and too strong use of truth as a searchlight on the past).

i.- Most Cadets are inexperienced, undeveloped, never before searched and chastened by sudden penetrating light. Many Cadets are weak, too weak for major operations.

ii.- One may easily and quite honestly use personal, positional, and psychological pressures, and be mistaken in thinking they are the work of the Holy Spirit.

iii.- Undoubtedly any Training College can get striking responses; many at the Mercy Seat, immediate or consequent confessions.

iv.- Nevertheless, approach these times and seasons with fear and trembling. Quietly, prayerfully, with restraint. Eschew strong emotions, drama, appeals to fear. Keep back! Restrain yourself. You are on dangerous, delicate ground. If drastic reactions come too soon, the recoil may be evasive, defensive, and in any case, spiritually disastrous.

You may never again get that soul to open up!

5.

v.- Perhaps we should do more to inform ourselves, our Officers, and the Cadets of the principles governing Confession... 'That which hath been is now, and that which is to be hath already been, and God requireth that which is past,' says Ecclesiastes. But Why?

i.- Because life is one and indivisible.

ii.- The past may cripple the present and ruin the future. That's why God wants it. The doctor wants the past to diagnose the case. The historian wants the past to light the future. The judge wants the past to measure his sentence. God wants the past to forgive it and to destroy its power over present and future.

(c) Giving the impression that everyone is wrong until they have been to the T. C. Mercy-Seat. I only mention this without enlarging: it is a very real danger.

(d) Aiming at conviction - putting Cadet in wrong.

i.- We are not after a verdict.

ii. - Our aim is voluntary confession, self-condemnation, Anything short of that is an institutional victory, but valueless and destructive to the Cadet!

iii.-- In some S.A. enquiries an irresistible impression Officer out to prove accused wrong and would be disappointed to fail.

6.

(e) Undue haste in extracting. Inducing, encouraging - even permitting, and receiving confessions of a very private nature.

i.- Use patience, guidance and restraint.

ii. - Undressing the soul before another is a risky business and may be followed by shame and inferiority. Be careful.

III.- THE ACTUAL HANDLING OF CONFESSIONS.

(a) How far can we promise and give privacy?

i.- There must be a strict code of honour among Training Officers. No whispering..not even that weighty and suggestive silence that suggests a suppressed secret. Not a hint to anyone but the Officer most strictly responsible.

ii. - There are confidences of which one should be able to say 'No one will ever know of this..' If we err, do it with this bias. When it is obviously impossible to do this, because of possible serious implications, the Officer should plainly state, 'I shall have to tell the C.S.O., or 'the Principal of this'.. and suggest ' Perhaps you would prefer to do it yourself. '

iii.- The under Officer having to report a serious confession, should first do so by private interview. Then take the C.S.O's or Principal's directions as to how much to commit to writing. Such confessions must be enveloped and sealed to go with papers.

iv. - There is a danger of too many people, with differing notions of confession and justice, coming in on cases.

(b) It is sometimes wise:

i. - To advise the emotionally distraught Cadet to take time before talking.

7.

ii.- To advise the intending confessor that a T.C. Officer cannot receive a confession under pledge of secrecy. Duty to College, to Army, to Cadet/s must be remembered.

(c) We cannot expect the Cadet to understand the principles of confession: but we do expect the Officer to know and apply them.

i.- To distinguish between pro-conversion and post-conversion wrong-doing.

- ii.- That confession must be made to the person/s wronged: sometimes includes the Army.
- iii.- That our methods of confession is not R.C. - continual confessions, and absolutions, or penances.
- iv.- That confession should not be a repeated act, except to God.
- v. - That attrition and contrition are somewhat different. A visit to the Mercy Seat may be an anodyne (pain killer) to conscience. The Officer must pray for especial wisdom to decide what, if any action is necessary, in addition to the mercy-seat confession.
- vi.- That confession - to one another - is a means of cleansing and relief. 'Open confession is good for the soul.' But this refers more to faults and mistakes, venial offences; not to deadly sins.
- vii.- That excessive self-condemnation is merely a form of vanity. ' Behold a humble man . . . Behold a completely successful failure...' Wallowing in self-exposure must always be suspect, and corrected. In this the R.Cs are right; one of the rubrics of the confessional requires that never again shall the penitent discuss what has once been confessed, either with his confessor or anyone else.

8.

- (d) Always decide on the minimum of exposure necessary to faithfulness and justice.
 - i.- Some confessions can be closed at once - to spread them will only cause damage.
 - ii.- Confession does more harm than good when you can only give information to third parties, causing distress without possibility of restitution, i.e. rectification.
 - iii.- I would say as a general rule it is never the responsibility of the Training College to inform third parties of a Cadet's confession, except where Army discipline requires. Then only the main fact, without detail.
- (e) In the process of elucidation.
 - i.- Do not examine by leading questions: deal with evidence. Questions designed to put the Cadet in the wrong must be resolutely avoided.
 - ii.- Questions arising from the evidence are permissible.
 - iii.- Never ask the confessor/accused to take oath. Not our method - a Salvationist is entitled to have his word accepted.
 - iv.- Be careful how you judge truth and falsehood. In judging truth or falsehood stick to motives and intentions. Be slow to call any person a liar or any statement a lie. There are gradations of truth and falsehood, a thing is not intentionally false because it is not strictly true. Try not to cause prevarication arising from sudden questions, surprise, fear, confusion.
 - v. - Distinguish between typical and untypical wrongdoing.

9.

IV. SENDING CADETS HOME.

- (a) In last Training Council the General gave a whole Session to this.
- (b) We are not doing that but I direct your attention to this important subject: especially in relation to confessions.
- (c) Allow for fear in the Cadet.
- (d) Avoid it if possible: if it must be – do it kindly.

What is and What is not Training

by Catherine Bramwell Booth

The subject this morning is: What is and what is not Training – and I have one hour in which to deal with it! If you are sympathetic and put yourself in my shoes, you will realize it is not easy to tackle such a subject in so short a time. I can only keep to a few main lines.

Training is the development of individuals to qualify for a particular part in life. And in this our training does not differ from any other training. If you want to make a man a carpenter, you must train him to be a carpenter. If you want a man to be a doctor, you must train him to be a doctor; and if you want him to be a Salvation Army Officer, you must train him to be a Salvation Army Officer. It should be made clear to the Cadets, from the very beginning, that Officership is a vocation, a calling. I wish we had a word which more clearly indicated what we mean. The term 'your calling' is capable of misunderstanding. If you too greatly emphasize the idea of the call, many Cadets become muddled and befogged. They say, 'Have I had a call? I thought I had, but now I have come to the Training Garrison I wonder if I did have one. I did not see an angel or hear a voice. Perhaps I have had a call; or, on the other hand, perhaps I have not had a call, so perhaps I had better go home!'

Also, if we too much emphasize the call we at once eliminate man's own part. The call seems to me all to do with God. God's call! God's voice! We must have that; but there is also man's part, man's own vision, judgment, desire, and enlightenment of mind and heart which fit him to hear the call and answer it. Yet, while I say this, I have not found a word to express fully what I mean. If you find a suitable word let us know.

It should be made clear to the Cadets from the first that Officership is a vocation, and that unless they regard it as such they ought to withdraw. This is very strong language; but a general desire to work for God and to do good in the world, or even to win souls for Christ, is not sufficient. The Cadet himself must be convinced of his call from God to offer himself for service to The Salvation Army.

I do not consider it too much to say that if any Cadet thinks he can do God's will as fully outside the ranks of The Salvation Army as within it, he should be encouraged to go outside. I feel this very strongly. We are not out essentially to make a big Salvation Army – although God grant it may be as big as we can make it! That sounds like a contradiction, but you know what I mean. We are not out merely for numbers, for bigness. It is of vital importance to us that The Salvation Army should continue to be in the future, as in the past, a distinct entity, a body of people separated, of another breed – is that an allowable word? – from the religious bodies round about us. I hope you are convinced of that. Unless you are convinced of it you cannot convince others. In the Training Garrisons you have the streams at the beginning, so to speak, and you can turn it which way you will. I think we ought not to be afraid of making it absolutely clear to the Cadets that we do not want them unless they are called. Unless it is their vocation, unless their Officership is something more to them than a chance offering up

of their lives to do good, we should say, 'Well, God bless you. You are dear souls. God will help you. But we do not want you in The Army. There are other ways in which you may serve God – more ways to-day than ever there were!'

There was a time when The Army was almost the only avenue open to women for religious work, but that day has gone by. I think we can afford to say we want people who have seen something, or heard something, or been convinced by something, which makes them know, 'The Salvation Army is my way, and if I take any other way it will not be God's way for me.' Believe me, the first time people with minds unconvinced on this matter, who feel there is an alternative for them, come up to a place where you really want them and it really matters to God and souls whether they are there, and stay there, they will calmly step out of the ranks and say, 'My conscience does not condemn me!' That sort of thing riles me! They say, 'I feel it is quite right to resign. I shall still be able to serve God if I do marry this good friend, or join this fine Mission,' and so on; but The Army suffers. We are responsible to set before the Cadets that they are in the Garrison for a specific reason, to be trained as Salvation Army Officers. I have thought that perhaps if the Training were not a free Training, people would think about it more before they came in. I wonder what you think! They get it for nothing, and perhaps as a consequence they are inclined not to appreciate it as they should. On the other hand, the fact that you give them this Training, and that they do not pay for it, is a strong point – it gives you a right over them. You can lay on them a heavier obligation because The Army gives them their Training.

In this country ministers of religion are trained at their own expense, they have to get their own education and go to college, and provide this and that. But The Army takes people and trains them, and sometimes almost clothes them! But, as I say, we have a great strength there, and I feel we ought to use it so that they shall feel, 'all the blessing and help and instructions of my Cadet days shall bind me the more closely to the people I have chosen.' I remember how Colonel Lawrence used to put it into us in all kinds of ways when we were Cadets. Sometimes she would stop short when speaking, and when we were all listening, spellbound, for her next words, she would say, 'Oh, my God! I hope you will earn your bread and butter!' And sometimes, when she felt still more strongly, she would say, 'The Army has to pay for your bread and butter and you are not even worth your salt!' We felt it; but I think it was good for us.

Training work is preparing people for a particular work, and must include imparting a knowledge of the laws governing the particular work in view. If we are going to teach agriculture the pupil must accept certain main laws, or, although he has a great deal of instruction in the art of grafting, pruning, planting, and dividing, his training will be useless. He must accept those laws of nature which never change. They are the fundamental laws governing his particular work. He must accept them; and before he can accept them he must know them. Now we must help the Cadets to accept the fundamental laws governing their vocation. It is a very important part of Training Work thoroughly to teach what these are. I am not going to enter into details about them this morning, but I shall divide them into two classes:

1. The Spiritual laws under which we work. It is sad how ignorant many of our people still are about these. I am speaking particularly of those countries where the great proportion of our Cadets were our people before they became Cadets. It is a disappointment how ignorant some of our people still are about the fundamental laws governing their spiritual life. The question is too great a one to be entered into here, and after all, we are not responsible for what they have been taught before they come into Training. But we are responsible for dealing with them once we have them, and while they are here in Training we should set before them the spiritual laws under which they should work. Let us set these laws before the Cadets in such a way that they shall never be forgotten. We can say, 'This is the way, walk ye in it,' and though we cannot make them walk in it, we can put the laws so clearly and plainly before them that they shall be an abiding possession. Each Officer should be able to say, 'This is what I ought to do, whether I do it or not is another question, but in my own soul I cannot get away from what I was taught I ought to do.' I do not think this is too high a standard.

2. The Salvation Army Orders and Regulations. Detail here is somewhat overwhelming! Nevertheless much can be done to instill into the minds of the Cadets the main lines upon which all Salvation Army work is run, so that each may, at least in some degree, possess that instinct without which the cleverest Officer cannot 'be The Army'.

The more teaching of the Regulations can be made a living thing to the Cadets, the more likely they are to be governed by them when they leave the Training Garrison. Here I should like to butt in with an idea of my own, though I do not know whether I have any right to do so. I should very much like to see the Training Garrisons working on a different method in teaching the Regulations. I had an uncomfortable feeling when I was doing Training Work that the very teaching of the Regulations turned the Cadets away from the Regulations. What a calamity! What a loss! I have been reading the various articles on the new volume of the Orders and Regulations for Officers, and the writers all seem to think it necessary to emphasise the point that Officers do not read the Regulations as they ought. People outside The Army in this country are, in an increasing number, buying our Orders and Regulations for Officers; you find it on the bookshelves of ministers of religion. Many express the opinion that it is the best handbook in existence on the work of saving souls. What an extraordinary thing it is that our own people should seem content to neglect it! I thought much about this neglect when engaged in Training Work. Are we to blame? This has nothing to do with what the Cadets have done before they come to us. The majority of them know nothing of the book before they come. Ought not our teaching to inspire them with a love for the book? That is what teaching is supposed to do on any subject.

I have wished we could teach it in essence: find some one who is clever enough to get to the heart of it, the main principles, and then teach the rest by obliging the Cadets to go to the book themselves. For example, as a main principle we might take The Army's love for the poor. Impress this on the Cadet – the derelict man, the debased man, the vilest man: he is The Army's man. There is a growing tendency among our people to be respectable, and not to seek after, or be seen with, the vilest.

But we must never forget that the worst among men are ours. The Army exists to find them, to seek them out, to go to the public-houses and filthy slums after them. We go into places where the police do not dare put their noses, and we are wonderfully able to attract the worst of sinners. Such a point is of the spirit of our law. We could teach the spirit of our law in class and then deal with the detail in the examinations by setting the Cadet to search, in the book itself. For instance, in an examination paper we might state a Band problem such as all will probably have to meet within the first five years of their service; and then ask, 'If such and such were the case, how would you as the C.O. act?' giving the Cadets a certain time to turn over the pages of the Regulations and see what is laid down on the matter. I think that sort of thing would take them to the book and perhaps teach them what is in it. I pass on the thought.

What I am trying to say is, that we should be able to teach our own Regulations in such a way that our people will want to keep them and to know what they are. We are always getting into trouble in every land through Officers wanting to do a little Salvation Army of their own invention. We cannot make it too clear to the Cadets that they are called to carry on The Salvation Army founded by William Booth. Training must include information connected with the work for which you are training Cadets. They must not only know the laws governing that work, which laws they cannot get on without, but possess a certain general knowledge which is also necessary to the proper carrying out and application of their special knowledge. The doctor, to practice successfully, must have general knowledge which cannot be called medical knowledge; without the general knowledge his medical knowledge would be very little use to him when it comes to practical application. I believe Training ought to include certain general information. I know our time for Training is very limited, but it is most important that we deal with matters affecting the work of S.A. Officers.

Here again I venture to express my own view. It is a moot point with me how far we should attempt education in the ordinary sense of the word. In English-speaking and other countries where there are good facilities for education, if people have not had sense or wit enough to gain, at any rate, a moderately useful education, it is to my mind rather a fool's hope to think that after they have reached adult life we shall be able to force into them, in the little scraps of time at our disposal, enough information to make any appreciable difference. I do not mean that the Cadets do not need to improve their education. I am convinced they do. It is appalling how little many of them know.

What a waste of time and money their seven or eight years' schooling represent! If a man cannot write and cannot read properly, then perhaps we ought to say to that individual, 'You are behind! What have you been up to? If you do not improve you will be no use.' Then, if the Cadet be any good, he will generally find ways and means to improve. In these days it is not so difficult to educate yourself up to a point as it used to be. I think perhaps we ought to improve in what we do for Candidates before they come into Training; but that matter is not within the scope of this lecture.

But whether or not you agree with me as to spending time in the Training Garrisons on elementary education, I am convinced we ought to do more to inform the Cadets about the state of the world, and by that I mean the state of the people in the world with whom they are going to deal. Many Cadets come to us from more or less one-sided lives; many come to us from isolated lives; lived in a little community, and they are amazingly ignorant of what Training Officers often take it for granted they know. The number of our own young people coming to us, and wanting to go our way and serve The Army is one of the most glorious things about the Army; but the more that is so, the more we have to rejoice and pride ourselves on the splendid number of our own young people who are becoming Officers, the more we are faced with the problem of the Cadets' ignorance about the state of the world. It is naturally so!

I remember a Cadet who came from a drunkards' home. She sat and talked to me about it until I wept as she told me of the degradation and starvation, and of the cursings of her drunken father and mother. Compare that Cadets' preparation for going out to work in a slum district and in public-houses with that of some others. She knows all about it. It is not a shock to her; what is more, she is not easily put off – she knows what is likely to be behind an affair when people don't want to tell her. When children turn up to Juniors with their shabby clothes, she is likely to know what is in their minds, what they go through when they sit beside children who are clean and tidy, because she has been through it herself. She is in a different position from her fellow Cadet who has been brought up in the home of a Local Officer. Perhaps the Local himself was a drunkard before The Army got hold of him twenty or thirty years ago, but now he has steady work and a nice home. Instead of huddling together five and six in a bed, his children have decent accommodation. They have been protected, have gone to respectable schools, had companions in The Army circle, and been themselves in the Songsters or Band. When these young people who have been so blessed and lifted up come to be Cadets, they are in the dark as to the degradation and misery brought about by sin, and we have to enlighten them. It is important that that enlightenment should come from people whom they love and believe in. If the Cadets were better informed during Training, they would be better prepared to tackle the conditions which sooner or later they are likely to meet.

They ought to know something about the standards of life amongst the people. Many of them do not know how the people live; therefore, when they visit amongst them, and work amongst them, they do not know how to approach them, and consequently do not find out the things they ought to find out. Others, because they have no standard of their own, are disappointingly inclined to take things for granted and say, 'I suppose things are so; it is awful, and I am shocked about it; but I suppose people have lived like that before and must go on in the same way. I must accept it.' Instead of which they ought to say to their people, 'As Soldiers and Converts you ought to do better; you must try and get better accommodation, keep the house clean, and not let the girls and boys sleep together in the same bed.'

It is dreadful that Officers should visit homes and, because of not understanding the evil, or not having a standard of their own, tolerate things which are ruining people

before their eyes – the young people, and children especially, who in some homes open to Army influence hardly get a chance. It is appalling to think that Salvation Army women go in and out of homes unaware that children in those homes are being degraded body and soul. The Officers often do not see what they ought to see, and if they do, do not lift up their voice against it, largely because they do not understand the significance of what is before their eyes. They ought to know and, whether they can succeed or not in remedying the evil, they ought to make a protest against the evil. Do you not agree that we can do better in stirring up the Cadets about the way the people live, and about the degradation to which sin leads?

I cannot enter into details. You see enough of what I mean. Our young people are ignorant in spite of the fact that in this country our vices and evils are not so much out of sight. Unfortunately, the public-house is with us, and where the public-house is there will always be a certain amount of publicity in regard to evil, because when people are drunk they are not so careful about what they do and say, and filthy language and actions are not so hidden. Yet, even in this country where the public-house is at the street corner, if you talk to the girls that come to us for Training you often find they do not see nor understand the need they have given their lives to meet. They will not be able to help people (as they ought) if somebody does not come to them with some of the great facts of what sin is doing and of its ravages.

We meet many who are troubled because they do not understand much about Hell. Few do; but we can understand something about the present hell that is within a stone's throw of us all the time, if we but know of it. Thank God the knowledge has come home to my own heart. I have often replied to a Cadet who has said, I do not understand about Hell.' 'My dear child, do not bother about it; you do not understand Heaven! Worry about what is going on now! Stir up your heart about the hell that is on earth now, and you will feel you must do something!' I think the Cadets ought to know something about the hospitals, prisons and workhouses. I think we ought to show them that side of life. In this country, partly because of the red tape and because it is sometimes difficult to get an entry, we do not do so much as we ought. I knew a nurse who became a Salvationist. She was in the old men's ward in an infirmary. Nearly all her patients were bed-ridden and incurable. Directly they knew she had become a Salvationist she discovered that many of them were in a perfect agony of fear about death. She spoke to them and helped them, and many said to her, 'I am praying you will be on duty when I die.' This kind of need is all around us in every place where people are dying! Where we can get to them we ought.

I have had my sympathy drawn out to people who are dying. I thought for four or five months I was dying myself. Thank God, I was ready to die; but I am convinced that many people, when ill, cannot put things right unless they have help. I cannot imagine any greater depth of human misery than to face death wanting to do something you cannot do. I have thought much of those dying without hope, who have, perhaps, a terrible vision of a God full of anger, and an awful burden of unconfessed sin on their heart, wrongs not put right. If we could only have Salvationists moving about amongst them everywhere! How beautiful if every dying man had a Salvation Army brother to sit

by his side and help him according to his need and say to him, 'God will give you strength and courage for the last step.' Cadets ought to see something of such work and be taught something of how to do it. They should learn how to approach officials, and they should know what they can do, and what they have a right to do. Our people ought to be informed what are their rights, especially in this country where the officials are disposed to dispute them. We have to fight for our rights.

Our responsibility to the Cadet is something like the responsibility of the parent to the child. The day of departure is at hand: even at the beginning of the Session, the day of departure is at hand! How quickly the months go. We must unstop their ears and open their eyes and help the Cadets to dig wells of sympathy in their hearts. But if they do not know, if they do not see, if they do not hear, how can they sympathise and take the message as they ought? They ought to go from the Training Garrison feeling, 'Oh, my God, if this is the state of the world I will do something to better it or perish in the attempt!' Our telling them about the state of the world should make them have that feeling – the best of them, at any rate. All successful Training must include demonstration. The chemist can bring his bottles and make his mixture while the class looks on. In this we are handicapped; we cannot demonstrate in the same way as can be done in other work because our work is not for show. But we can do much by personal example; and we must remember how strong the personal element is with young people. It won't matter if they worship us a little! They will soon forget us and worship somebody else; it is good for them to feel that their Training Officers are heroes and heroines. Let them know something about the fight you have made and the things you have done, not in a boasting way, but in a way that makes them feel, 'If only I could do that,' or 'be like that.' It has helped me, and no doubt it has helped you also to look up and say, 'I should like to be like So-and-So.' I think it is good to encourage them in that.

And that brings me to the matter of illustration. I did not learn much about the Regulations when I was a cadet – just enough to scrape through the examinations – but I learned a tremendous amount from the illustrations given in the classes. That was the fascinating part. When our teacher said, 'When I was in such and such a place I -----,' then we drank it in!

The Cadets must practise. There is no other way of learning and becoming adepts. Let them practise! Make them practise! Practise with them when you can! Practical work is a tremendous help in discovering how far they are efficient. I think it is a great help to teach the Cadet individually. How lovely it must be when you have only a few Cadets! Begin to deal with some one in the Meeting, then fetch one of the Cadets and say, 'Help me with this man,' and the Cadet can put in a word and you can put in a word, and afterwards you can help the Cadet. You can say, 'It was a mistake to say that; you should have said this.' Why should not the Cadets practise on hardened sinners? It would not hurt them! The Cadets must practise, no matter on whom they practise. Nothing, in my opinion, can really teach people to deal with souls except dealing with souls.

No Training can be regarded as successful that does not enthuse the pupil with a high ideal of his vocation. The Cadet who thinks in his heart that Officership is nothing very great, will never make anything very great of it! That is what we are suffering from in regard to secular education. It is horrible that in the schools the children are taught in such a way as to make them despise the work by which they have to live. What a hateful thing it is that a man should despise the work by which he lives as if it were degrading, when work done whole-heartedly is an uplifting thing. Unless enthused with a high ideal of what they are going to do, and be, and about their place in God's work (and this can go side by side with the greatest humility), the Cadets are likely to do little good. Our Training should inculcate pride in doing good work, just as in the other walks of life where good work is produced. The skilful engineer has a pride in his work. Our people must have pride in their work. We have to put it into them. Do not be afraid to set a high ideal before your Cadets. Youth will never be discouraged by the greatness of the task. I hope you believe this. The Cadets will never be discouraged by your telling them what great tasks lie before them! This is the great advantage of youth. When we come to middle life it is sometimes a different thing.

No Training can be regarded as successful which does not gain the willing cooperation of the pupil. Perhaps I ought to make an exception here and say except military training. They can perhaps catch a man and make him into a soldier against his will, drill him, and turn him out from the military point of view a good soldier. Ours is not a training by coercion and force, and we must have the cooperation of those we are Training. It is not the least use getting a thing well done merely while a Cadet is in Training. What we want is to get them to work in our way when they go from Training; to create a desire in the Cadet's heart to work in the right way, a desire that shall remain with him when Training days, and the people associated with his Training, are only a dream. Training is not giving instructions, although I have known Officers whom at the beginning of their Training Work, had the idea that if you were a good hand at giving orders you must be, somehow or other, a good Training Officer! Do not let us disdain to give an explanation of our instructions, to let the Cadet see, at any rate sometimes, a reason for them. I do not say always. It is sometimes necessary to give instructions without an explanation. But to explain sometimes will help Cadets to obey orders intelligently at times when they are not explained. The Cadet will feel then, 'There is generally a good reason for it; and so there may be now, although I do not see it.'

Give the Cadets an opportunity to carry out your instructions. That is most important. Cadets often hardly have time to carry out one instruction before they receive another.

Training is not merely reproof and correcting faults. That is certainly a part of Training. But fault-finding which does not help the Cadet and correct his work, and show him a better way, and enthuse him with hope is only a discouragement to him.

Training is not the accomplishment of certain tasks, such as raising money for Self-Denial. A Cadet must be taught to raise money; it is part of Army work, but it is not necessarily Training. The actual raising of money for Self-Denial, or taking part in so many campaigns in the Session, or even winning so many souls, is not necessarily

Training. The Training Officer should never lose sight of the central purpose of a Training Officer, the practical development of the Cadet, and all those subsidiary efforts must be to that end and not in themselves the end. Training is not the bringing of all up to a certain level of competency.

Standardisation is not our aim; and we cannot impress this fact too often on junior Training Officers. We do not want Officers who are all up to a certain point of efficiency. My own experience in this work seemed to show that our best energies are often expended in the bringing up of those who are below the average, with the result that our better material is often largely left to itself. We are keen on helping the man who is below the average to a certain level of proficiency in his speaking, working, and experience. We toil, and slave, and exhaust ourselves in trying to do so; and the very greatness of our efforts tends to make us feel a sense of relaxation when we come to the better Cadet – 'Thank God, this one will get through!' The junior Officers, at any rate, when they get a Cadet who is good or even brilliant are inclined to say, 'Splendid!' and turn their attention to the one who is less promising. Training should do the same for all in proportion. The man with five talents should increase them to ten, and if the man with one can be helped to produce one more, we have done our share for him. Training is not bringing all up to a certain level of efficiency. We must aim at growth and development proportionate to the capacity of the Cadet. This aim must never be lost sight of.

Training is not merely employing the Cadet. The Training period belongs to the Cadet, and we have no right to rob him, or allow him to be robbed, of any part of it. The Training Officer should be on the look-out for the danger of taking a Cadet from his lessons and Field work because he can help to do something else. And in this connection you should consider the working of Bands and Songster Brigades, or any special combination in the Training Garrison itself, as well as the use of Cadets in offices, house cleaning, assisting of other departments, special teas, and so on.

This little patch of their lives is given the Cadets in order that you may be able to fit them for the future, and we have no right to snatch any of it, however little, from them for the sake of helping some other work through.

Some days I wake up and it seems real simple

by Anthony Castle

Soldiership isn't about us.
Soldiership is about God and His love for the lost.

He doesn't call us to gather a crowd or fill a building. We're commanded to evangelise,
to disciple the weak, the wicked and the worst.
To see the broken changed and trained.

So why are we waiting for the world to come to Church?
When the Church must go into the world.

We're not employees or members.
We are this Kingdom's soldiers, and to the world we must be like aliens and emissaries,
magicians and storytellers. Heroes dreaming of another Way, fighting another world into
being amidst the cracks of despair in our neighbourhoods.

Throughout the forgotten places, we must be the battle-cry of war, the healing hands of
Christ. We must be strangers, neighbours, friends, whispering about an ancient tale, a
living Lord and a returning King.

We were made for this.

The Opportunity by General Bramwell Booth

What of the opportunity of declaring the Message? How do we stand in that respect? Bear with me if I travel over ground more or less familiar to many of you, that I may show some of the wide doors of opportunity that are before us. Be patient with me also if I add details which may seem insignificant, for these may have a useful bearing on your understanding of what The Army is capable of doing and the opportunity that is ours.

As Training Officers, I hope you will often mentally review The Army. Consider for yourselves what it is, what it is doing, what it may yet do. I want you to take a frequent survey of the whole Field with the thought in mind that it is a vast opportunity for the people we are training to declare their message. In the early days of Christianity, and in those dark periods which we speak of as the Middle Ages, the opportunity for ordinary people to deliver a message was very restricted. Even to-day many devoted people, nearly as enthusiastic as we are, have given their lives to work for God in existing societies and churches, only to find before them what may almost be likened to a stone wall. There is no doubt that much that is done by many societies to train workers is lost because directly those workers go out into the world they find themselves restricted to a very limited sphere and in many important respects sadly lacking in opportunity for practical work.

The Pioneers

Now, beyond all question, The Salvation Army has made for its own messengers an unparalleled opportunity. Many things have contributed to that. First and foremost, the life, example, and testimony of our Founders. They went on ahead! They forced the door! I do not think anyone will ever be able fully to comprehend what it meant to my dear mother to take the stand she did in regard to Women's Ministry. It was in very truth a forcing of the door in the face of obloquy, bitter misrepresentation, and accusations even of immodesty and loose living. She faced all that; she determined that a platform should be found, and a door opened for woman, and she really did open the way for women to come to the front for Christ.

Aspects of the Army

Then think of the opportunity arising from what The Salvation Army already is. There are about 14 000 Corps and Societies, besides other Agencies operating among the people. Each is a centre of specific organised effort. Each has certain recognised opportunities, Senior and Junior. Some are small centres, helping comparatively few people, others are large and powerful, influencing multitudes. All of them, especially the smaller, offer a valuable opportunity for these young messengers to exercise their powers. About 150 000 separate indoor Meetings are held each week. Some millions of souls are reached weekly in the streets and open spaces with a message, and, with comparatively little extra effort, many more could be reached. Occasional efforts through the Press and in special campaigns probably influence millions more.

Think also of the opportunity already existing in the Social Work. The Social Work is a distinct undertaking, and part of the opportunity of which I am speaking lies in this work, with its boundless openings for development through upwards of 1500 centres of one kind and another, influencing and re-making men and women throughout the world.

Another branch of the existing opportunity lies in our papers and books. We need writers and translators. Books have not yet gone as far with us as they will go. Our people are becoming more inclined to read than formerly, and we are in a better position now with regard to translating and to publishing translated works. Leaving the books aside, our periodical publications, now numbering over one hundred in the different languages, present a wonderful opportunity. They enlarge the change which presents itself to those who want to find their life's work in The Army.

Again, I do not think many of us realise that – though we have never deliberately planned to do that work – The Army is conducting about a thousand schools, mostly day schools, attended by approximately 50 000 children. Many of these children, probably half of them, come from the homes of the heathen. There are other opportunities to which I need hardly refer. This is our existing platform, or part of it. It is like an area of ground, taken from the wilderness and cultivated, to show to all who care to look what can be done with the barren wastes around. Supposing, which God forbid, by some strange aberration we were to stop where we were and add nothing more to our fighting front, would not the provision of agents to carry on merely the existing work be in itself a stupendous undertaking? Suppose there could be no more Corps or Posts established, either in the Field or Social Work, yet even then the provision of more effective men and women, more really adequate Officers, would tremendously increase and strengthen the existing Corps and Posts. If, now, any 1000 Corps may represent 50 000 Soldiers, there is no doubt that with more effective Officers that same 1000 Corps could be made to represent five times as many Soldiers. If, therefore, our limits of expansion were already prescribed, and we had only to devote ourselves to holding fast what we have, the task of raising up agents equal to the opportunity would still be tremendous.

Again, it would be worth our while to spend ourselves, our time, and all that we have in making our agents effective, if only because of the increased work which could be done on the ground already occupied. We all know that men and women of high capacity, devotion, and ability attract and influence the people, and that even in areas where we are most known and best understood there remains still an enormous opportunity for zeal, adventure, training, and talent.

Army Needs

Then think of our needs everywhere. The provision of better buildings, for instance. Look at the stables – I was going to say the pigsties – in which the work of The Army is carried on in some places in the Old Country, yes, and in some other countries also. I shall never forget the effect produced on me when visiting a certain town over here. Our hall there was built on the top of a stable. It held four or five hundred people and was always crowded on Sundays. There was a canal at the back, the stable underneath, and at the side a rubbish shoot. The Officer, a young man, said that in

twenty-five years or so this Corps had sent a very large sum of money – some thousands of pounds – to the Self-Denial Fund, and he murmured and said, 'Look at this place, General! Smell it!' But an old Local said, 'Captain, don't talk like that. We wouldn't have back on sovereign, General. We have sent that money to bless and help the people in the dark lands.' What a chance there is to improve our present position and opportunity in such a place as that!

Think of India. I could spend £100 000 in India in a fortnight. At any rate, it would not take me anything like that time to allot the sum. Many of our Halls there are made of leaves. Some are like caves made of hay and chaff, rolled up together with a little treacly mud. When there comes a real downpour of rain they are gone! Yet £50 would put up a Hall that would stand the weather. Think of the opportunity to enlarge the present congregations and increase the soldiery. Officers of a certain type never fail to get hold of new people, alike in the open-air and in other gatherings. One of the problems before us, especially in the European countries, is how to make Open-air more effective, how to increase the 'punch', so that every Meeting will wound the conscience of some who hear the message. The work in Germany during the last two years is a fine example of what can be done. Open-air work in Germany is, in some important features, in advance of any throughout The Army world. It is enthralling! We capture the crowds. We have a Penitent-form in the middle of the ring, and there have been multitudes crying for mercy. We ought to do still better there, and indeed far better everywhere. We want a constant supply from all the Training Garrisons of competent, effective, and devoted Officers to meet that opportunity alone.

Unoccupied Ground

But there is also the other aspect of our opportunity – namely, the open door to unoccupied ground. We in this room well know that if we had sufficient capable agents it would be possible in a very few years to double, treble, even quadruple the number of Corps, Social Institutions, newspapers, and so forth. It is chiefly a question of men, not of money, for if we had the men they would raise the money. Our desperate need is for better trained, more capable, more daring, more adequate Officers. In Great Britain alone there are probably between two and three thousand districts in which we could raise effective Societies at once. Yet we have scarcely sufficient Officers to maintain our existing Posts as they should be maintained.

In the United States there are thousands of areas, especially west of the Mississippi, in which we could easily find an entrance for our message. In many of these areas there is not church or chapel. Communities there, without anything in the way of religious influence, are waiting for us. We have a wonderful opportunity in the United States, where we are extraordinarily appreciated by the people, especially since the War. Nowhere in the world are we received with more widely opened arms.

Or think of the continent of Europe, of the opportunity of the Salvation Army in Austria, Hungary, Bulgaria, Italy, Poland, to say nothing of the other countries. There are thousands of towns in Europe in which we could raise up groups of witnesses for Christ had we the available Officers.

Africa

Look at Africa, South, East, West, and Central, offering us widely open doors. South of the Zambesi nine or ten millions of natives are accessible to us. They are of various nations or tribes, each speaking its own language, which makes it difficult to organise work among them; but it is all a question of men. What a chance we have there!

East Africa is open to us with its fifteen million natives, many barbarous, savage, heathen, without any idea of true religion, and with little notion of truth or right, or of self-control, but all ready to listen and to learn.

West Africa, with Nigeria, the Gold Coast, and the French Congo, lies open before us. In these lands with their twenty or thirty million souls, we have probably our most wonderful opportunity on this side of the continent, because the natives are of a superior type, capable of very much more than the natives on the eastern side, and wonderfully responsive to us. One of the difficulties there arises from polygamy, but it applies to other parts of the world as well. Colonel Souter tells me of a Holiness Meeting in which the first to come to the Penitent-form was the chief who had given land for a hall. All his wives – there were sixteen of them – came to the Mercy-seat. The chief was greatly blessed, and he said to the Colonel, 'I will now give land for a school, and if you will educate my children I will give you money to build a school.'

The Light of Asia

Asia presents tremendous problems. There is India, with its small groups of towns and its 600 000 villages. We are working only in 5000 of those villages. I said just now that a building could be put up in India for £50, a small sum, but think of what a problem it is when it comes to five thousand of them! In Africa they have no particular religion, but in India it is different. India has a marvellous civilisation and literature, dating back for thousands of years, and certain teachings entrenched deeply in the hearts of the people have to be dealt with before the seed of the Kingdom can spring up. But there are hundreds of thousands of places in India where we might raise happy communities of saved people. Again it is a question of men. Japan also offers a marvellous opportunity. Man for man, the Japanese are worthy to take their place with any nation in the world. I consider that we have raised leaders at a greater rate and of higher ability in Japan than in any of the Eastern countries in which The Army is at work. Consider the opportunity! There is opportunity also to extend our work in the Dutch Indies, where there are thousands of perishing lepers and thousands of thousands of people who know little or nothing of God.

China

I cannot tell you what I feel about China. Things which Commissioner Pearce has been telling me have filled my heart and mind. Even in the midst of revolutionary and anti-foreign rage and fury, our work in China is not affected. The accommodation in the Training Garrison in Peking is for thirty Cadets, and thirty Cadets are in Training now as if nothing were happening, though the streets resound with the shouts of 'Down with the foreigners!' The ringleaders in the recent disturbances – the students – met and decided

that no newspapers except their own should be published. But a man stood up and said, 'Wait a minute! What about "The War Cry," the "Save the World Army's" paper?' And a shout went up, 'Let that continue!' So the only newspapers published for a time were the revolutionary paper and 'The War Cry.'

Commissioner Pearce also told me of the wonderful qualities of the Chinese Officer. We have now Chinese Field Officers, men and women in about equal proportions, representing nearly every type of worker in China. We have raised a Chinese editor, Chinese printers, Chinese teachers. Some time ago we bought about 130 girl children, at an average of twenty shillings each, to save them from ruination. They are all doing well, and half of them seem likely to make Officers. Three years ago two of these girls went into Training, the next year four, and this year six. The Training Garrison Officers say that they are amongst the keenest and best of the Chinese Salvationists. If only we had the Officers and the money, we could bring in thousands of uncared-for children – for it is amazing how little regard many Chinese parents have for their children – and train them in the love and service of Christ.

Come Over and Help Us

The opportunities before us press heavily upon me, and make me realise, with the most vivid intensity, how vital is your work of Training. It is given to you, and to you alone, to train men and women to meet these urgent demands. I want you to realise how great is that opportunity.

New vistas are opening all around. I may mention one or two recent invitations. A most pressing appeal has reached me from Bulgaria. There a Society, modelled on The Salvation Army, has been formed by some Christian enthusiasts and their converts. So anxious are they for The Army to be established in Bulgaria that they are ready to send some of their Converts as Cadets to London and to pay for their Training.

I also have an invitation from Greece. A woman went from Greece to Sweden to visit her daughter, and while there attended Meetings in Stockholm and was saved. She now writes from Greece, 'We could have The Salvation Army in Greece if you would only send us Officers.'

Then there is Spain – Roman Catholic to the backbone. We have had one or two tries there, and we ought to make another. But again it is a question of men. In the Malay States a great opportunity lies before us. We have been invited to open up work in Annam. We have been entreated to send Officers to Singapore, in the Straits Settlements. Buildings have been offered to us there. In Egypt we have been offered a property. It is a wonderful opening. The people there are Mohammedan, some of them of a low type, but many full of promise. Many of you have been to Port Said, and know something of these people. God knows they want our help. I should like to do something to make our Saviour known in Egypt before I die.

In West Africa there are many possible openings; for instance, in Sierra Leone and in Calabar. We might do a great deal more in South America; a pressing call has reached us from Guiana. Many other countries are ceaselessly calling.

The Young People

In addition to these opportunities, which I have very roughly classified on a geographical basis, there is our marvellous opportunity all over the world for special work. The young people of the world are slipping away from religion, and not from religion only, but from restraint and discipline. There is a general slackening and even a snapping of those bonds which are supposed to assist in the training of character during youth. The Roman Catholics are complaining of it, so are the Church of England and the Nonconformist Churches, so is the Greek Church. I was talking to one of the priests of the Greek church who was speaking specially of Russia, which was a stronghold of the Greek Church before the Revolution, and he said, 'The young people of our nation have gone from the Church.'

But the great thing about The Army is that it attracts the young people. Wherever we have laid ourselves out definitely to win and help the children and the young people, we have had wonderful proofs of what can be done with both. If only we had sufficient well-trained and well-equipped men and women, we might everywhere do a mighty work among the young.

The Criminals

What of the world-wide opportunity among the criminals? The modern more intelligent way of dealing with criminals has created a great opportunity for us in Western countries, in the British Dominions, and in the United States. In the United States and Canada our work for criminals leads the way at present, but everywhere the prisons are opening to us. The prisons of China are open to us, and we are desperately needed there, because the Chinese prison system is very cruel. Imprisonment for life often involves the cutting out of the tongue, and the condemnation of the prisoner to lifelong silence and solitude.

There are always something like ten million people in the gaols of the world, and there are always far more, of course, than ten million criminals. What an opportunity for The Army and its message of life and hope! Again it is a question of men.

I recently spoke to four hundred men in a prison here; among them some Jews and Roman Catholics who, until that day, had never chosen to go inside the chapel, although they had been in that gaol for some years. But The Salvation Army attracted them. Many great fellows who had been there for years broke down before their comrades as I spoke of the love and power of Jesus Christ. I felt then over-poweringly what a tremendous opportunity the gaols offer us all over the world, what a chance to bring hope to the despairing and life to the dead! Other Opportunities

Music! Our Founders claimed music for God, and all over the world, wherever there is our Flag there is at least an attempt at music. In some places our music may be more

musical than in others! Here and there the quantity may be in advance of the quality! But what an opportunity The Army affords for musicians, for composers, for instructors of others. Here indeed is ready to hand the machinery for the most effective broadcasting. The human heart everywhere is susceptible to music. Everywhere it brings hope and uplift.

The printed page! Again what an opportunity the printing press offers for circulating and emphasising our message! What might we not do with periodicals and books had we but the men and women to work this great arm of service!

Look at your Cadet and then look beyond him to the vast sweep of lands somewhere in which it may be God's plan to place him as a light in the darkness. I have put before you in broad outline the possibilities before us. Remember that every Cadet represents the fulfilment of some of those possibilities.

I am convinced that we are only at the beginning of our service for God and man. The Army is increasingly becoming a world movement because it is following a world Saviour. There was nothing little, petty, or narrow in His conception of His work. When He hung on the cross, He knew that He was dying for the whole world. Make every Cadet aware beyond all doubt that in the name of Christ an open door to all the world is before him. 'Go ye therefore, and teach all nations.'

With our Adelaide Lads and Lassies

by The War Cry 1888

*THE WAR CRY (International) July 4th 1888
(from The South Australian Register)*

Last Sunday night at seven o'clock I presented myself at the door of The Salvation Army Barracks in the not very highly reputable neighbourhood of Light Square. All round the entrance was a crush.

The guardian soldier-sentry stationed there hoarsely assured me, 'There ain't no sort of chance to get in' as he pointed to the Morphet Street side of the square and by pantomime gave me to move towards a crowd of some hundred people who were listening in easy though picturesque attitudes beneath the flickering light of two lanterns to sounds coming from the barracks. But determined to see for myself I pressed through the surging crowd and entered the crowded lobby, some people were coming out so at last I succeeded in entering the building.

The principle soldiers were penned up within a platform hedge – Hallelujah lassies, in their hideous sooty sugar-scoop poke bonnets and their plain black dresses, relieved by gold laced collar or silver "S", on the right hand side, their brother warriors, all intensely earnest, and uniformed according to their rank, on the left. In the centre is the Commanding Officer Rolfe, thoroughly warm, nervous of speech, mightily enthusiastic, and so much master of the situation that his every gesture carries meaning, whilst his orders are instantly obeyed. At intervals along the aisles and at the door, to keep order and to bring out the wounded, are other Soldiers, mostly in dark raiment, but some in crimson. These last are sinewy fighting men – the terror of the larrikins. At one side of the platform the brass band; at the other more warrior lads and lasses; in front the audience.

There were prostitutes there – bold some, and keenly wideawake to business; touched slightly, others as the night advanced. There were old besotted men eyes blear and bloodshot, beards unreaped, and hair unkempt. There were aged women, toothless, ragged, gin scented, wizened. There were vacant faced larrikins, male and female every now and again interpellating mocking scoffing words.

I saw five theatricals there and a clergyman, a banker, a broker, a master blacksmith.

There was one wee woman whose bearing would have touched the hardest heart. She was a tidy little body, and fussy as all little bodies are. Her dress showed - poor self sacrificing soul – that she put every penny to the farthest, but hadn't many to handle. Her husband drank – drank hard, and she had been long trying to get him to go and see a better way pointed out; and for a weary while she had not succeeded. But she gained her point at last, and this night she had managed to bring him and to pen him in the seat between herself and the wall. The eager solicitous look she cast upon him I shall not forget. As he chafed she pleaded, and by all sorts of little womanly devices she prevailed upon him to stay for quite a long time, till at last, breaking through all her

restraints, he brushed past her and went out, she closely following. These were some of the people, and this was a sample of the incidents one saw while watching the crowd, the bulk of whom however, was made up of quiet, well-disposed labourers, their wives and their little ones.

You should have heard that crowd, mixed as it was, and vile as part of it was, sing the Army's popular music. You would have discovered yourself, as I did discover myself, joining in, injected by the spirit of the thing, and oblivious to the character of the folk as I helped to swell the chorus.

Then up popped the Captain, hair rampant, eyes blazing, with a cheery—"Come in, my friends, come in! We've something good to offer you. Better than anything else. Better than your weekly wages, however much it may be."

And the chorus started again, and the people shouted, and the Soldiers swayed to and fro and the excitement generally ran high. The Captain (then proceeded to read the Scripture very) well indeed. I have heard worse readers at pretentious altars, he accompanied his reading by simple comments- rough some of them, but palpably understood. When for instance, exemplifying the way of beginning a better life he said with detectable provincialism- "Jist roll yourselves over on Christ" The breeze of muffled "Amen's" which had accompanied him all the way through freshened at once into a lusty gale. Before it the Soldiers rocked and rocked, and poke bonnets bobbed and bobbed, in a fashion which would have been ludicrous had it not been so touching.

Then there was a collection introduced by a begging speech. "We are stretching out into new places today, my friends," said the Captain, "and you must help us." "Doan't be shaamed to give a little," said the kindly faced old man who came to our side, "If you've only a haap'ny put it in; bless the Loard!" and they did give nobly. "If you chuck the plate near me I'll steal it," said one bell-bottom-trousered larrikin near me. "Noa, you won't." said the kind faced old fellow, smilingly: "a foine young felloa like you'll give summat, I knoa." And the larrikin fumbled for a threepenny-bit.

Meanwhile the Captain read the weeks programme. One night the Salvation Soldiers were to meet; the next the little Soldiers' Band; the third the Hallelujah lassies; the fourth the sisters. On Saturday there was to be a Free-and-Easy; at such a time there was to be practice at knee drill; and so on. Then there was more singing- double fortissimo at first, and later, when the audience knelt, soft and plaintive.

A 'Hallelujah lass' - a shrinking timid maiden of about eighteen years- promptly obeyed the beck of the Captain, and, advancing from the body of the hall to the front of the platform, spoke a few words, hands clasped the while, but spoke so softly that all we at the back could hear was a slight lisp. There was something really pathetic in the sight of this shrinking girl addressing a crowd of riff raff, and impelled to the duty by her conscience.-. with a full-blown Captain for its visible agent.

A brawny young soldier came next – a man with a loud voice with rebellious hair and never resting hands, alternately thumping on the Bible and beating a tattoo on the top rail of the platform fence. “Hark young fellow, “he said pointing straight at a shock-haired larrikin in a corner “Do you know where you’re going? You are travelling faster than an express train. Where to? Hell! Take care.” The shock-haired looked decidedly uncomfortable. “People say we work on the feelings,” continued his tormentor “We don’t if I wanted to please you I would give you laudanum or some other drug to make you feel pleasant.” And then, hooking his little finger and holding it out towards a meek little old man with a bald head, “What’s the difference between being washed white and whitewashed, eh?” and the meek man didn’t seem to know, and he looked sorry for it, “Supposin,” continued the orator, “Sposin’ I was to whitewash that wall.-the dirt would still be under it. But supposin’ I washed it and didn’t whitewash it, it would be cleaner than it would be if I did whitewash it and didn’t wash it, wouldn’t it?? Well then, be washed, not whitewashed.

When your money’s gone, your friends is gone,” continued the fervent preacher.

“Aye true; you never said truer,” shouted a man who had not all the godliness worn off him, though he had sunk low. “True. true; you n-e-v-e-r spoke a truer word. The audience gave no heed to the interruption, but the breeze of “Amen” freshened again. The speaker closed with a solo, in the chorus of which joined the whole congregation with a vigour which almost threatened damage to the window panes. Whomsoever the Captain orders must speak, if a heartbreak be the consequence, so strong is the military tie which binds these Salvation people together. But then the Captain generally seems judicious.

A broad-chested Cornishman followed – a man who retained nearly all the freshness of the brogue of the land of ‘Taatee oggans.” Here is what he said in effect, the good-hearted fellow - “Pipple do say as ‘ow we in The Army does’nt do no good. Let ‘em hark to these caases from Sydney. Wan man, who for the last twenty ‘ears never knawed wat it was to have any plaice but a jail or a gutter for a bed- he went and got saved, and now ez’ appy an prosperous He ‘ad been in jail twenty three times. ‘Nother man caame up and said ‘ow he’d been in preeson aate times, and was drummed out of the navy. He was saved. “There was wan more. Tell ‘bout Ned Kelly. He was much worse. But He was saved too. And so can all you be..... I doa’nt onnerstand why our Council is against us. If they would only help us to roll the old chariot along it would be fine sight better.”

“Now,” shouted the Captain; “now for an ‘Eye-opener.” To the front stepped a stalwart young fellow with a sheepish look, but some show of boldness. He had been a scapegrace seven weeks before, he said, going to perdition in for capital letters as fast as five double capitals would let him; But now he’d reformed – and as he said it, fine, manly fellow, his overwrought feelings found relief in real tears, but now he’d reformed, and he, too, meant to “roll the old chariot along,”

While I was cogitating upon its probable import, a lass with a wonderfully soft voice sang from the platform a touching solo – oh! So very sweetly. The audience listened open-mouthed, and the ‘vim’ with which they sang the chorus I never heard surpassed; except on one occasion when I listened to 300 chinamen singing a ‘Chinese’ hymn to the grand old tune of “Rosseau.” As soon as this lass had finished, and while yet the Soldiers were swaying to and fro, moved by their emotion, Happy Dinah, the very antithesis of her sweet-voiced sister, came to speak, she was explicit.

“I’ve got a Hallelujah ticket, and I’m booked for glory” was her preface, and then she proceeded-“ If you don’t look out you will find yourself fallen head first into hellI mean to fight.” And she really looked as though she did. It would have fared hard with the arch-enemy if he had hazarded within arm’s-reach at the moment.

Then there was more whole-souled singing in the midst of which Mr. and Mrs. Burnett arrived.. Mr Burnett, as is his right, is a little demi-god amongst the Soldiers, who evidently struggled between the sacredness of the place and the day and their inclination to cheer the evangelist. When he began to speak with all his old fire and fervour, he had a constant murmuring of ‘Amens’ to help him, “I wish I could hear a hundred- two hundred – three hundred- a thousand ‘Amens’” He cried. The result is unreportable. Thereforth the fervent response came in at every point, appropriate or otherwise, just as it happened: but always devoutly given, I do believe, Mr Burnett gained the people’s ears. They listened eagerly right up to half-past nine oclock.

When we had finished the Captain mounted the central seat and in a business-like fashion asked whether anyone wanted “to be done good to;” and if so to step up to the front seat. About half-a-dozen responded amidst a perfect salvo of devotional cheers. From then till about ten o-clock the scene was a moving one. It revived recollections of the negro camp meetings, which Mrs. Harriet Beecher Stowe’s wonderful pen has told us of. From the penitents proceeded low sobs and cries; all round them were wrestling Soldiers; two or three were praying together sometimes, and the audience singing in different keys at the same moment. And as these penitent folk rose one after the other they shrieked or sobbed or spoke quietly their testimony- according to the temperament of each, I at least could not doubt their sincerity – though I might suspect the element of evanescence.

At ten o’clock shouted the Captain- “Now for a thorough Hallelujah Wind Up.....,pray short and pray sharp....and pray sweet.” And so they did.

The battle with evil was yet in progress when I elbowed my way outward through the proralacuour throng who still crowded round the doors.

On Reformation

by David Whitthoff

Over one weekend, at a conference in USA Central called Re:generation, the idea of the Army reforming itself (at the least in my context) came up. Reformation is an interesting idea. I've been concerned though because of the nature of reformation and how history has shown just how hard it is for an institution to reform itself. No Christian institution that I know of has really reformed itself. I say Christian because I have heard of businesses that get a new CEO and such and do much better. But reformation in the church is much different and much harder. Even The Reformation did not reform the Catholic Church. The Reformers ended up breaking off and starting their own churches. So while they reformed Christianity in incredible ways, we should not think they reformed their church.

That brings me to my concern over the state of the Army now. If we hope to reform our institution in any large way we would be doing something even the reformers did not do. On the other hand, the Catholic Hierarchy of that time was much more powerful than any institution that exists now. Still, the Reformers had devotion, probably more than we do, and it was based on the Word of God; it was based on the truth. Yet even with this they still broke off. This shows that even though they did what was right in trying to fix their church, it still ended up in a split.

Some say that the answer to the Army's problems is music. If we could have the right music in our corps it would all be right. For others the answer is holiness. If we could get blessed it would fix everything. For others it is the military metaphor. If we got rid of some of our weird traditions, we'd be alright. The list goes on and on. Until I went to this conference recently I hadn't heard anyone guess that it might be a lack of God's Word that is the root of the Salvation Army's decline in the West. When that idea crossed my mind I knew it was true. What else could inspire the Reformers to give up their lives? And what else, if missing, could dry up the Army? Brengle said not to let love leak out, but what is love without the Truth of God (and vice versa)? We have almost everything else: we have service ministries, small groups, passion, tradition, heritage, family, friends, community, love, joy, music, fellowship, fun, food, and the list goes on. If we have all these things going for us and our corps, why do we not have a bigger impact on the salvation of the world? We have and do so much more than other denominations and churches.

But we lack knowledge of the Word of God.

I think we could have love in our corps and in our communities without having the Truth preached well in our corps. We could have soldiers striving for holiness even without the Word of God being accurately taught. We could have great music without the Word of God. We could be more like other churches, even without the Word of God. But the love would be hollow, the holiness would be turned into efforts and legalism, the music would be pointless and dead, and our identity would be stripped from us without the Bible being taught and studied well.

Where are our preachers? Who teaches from the Bible? Does your officer preach magazines, books, articles, stories, analogies, life experience, and leave the Word of God to be nothing more than powder sugar on top? I hope for the sake of the Kingdom that they start using the Scripture as their main text (In 1 Timothy 3, it says being "able to teach" is a requirement for pastors).

If the Army even hopes to reform itself, on a large or small scale, it will start with a rediscovery of the Word of God. It will establish the Scripture as the center of everything that is The Salvation Army. For too long the Army has been centered on the social gospel, on service, on programs, on being a community center, on being revolutionary. Without the Word of God these will all be in vain. We must be centered on the Scripture.

Practical steps toward higher biblical literacy and comprehension can be divided into application for the administration of the Army (THQ, DHQ, and the CFOT), corps, family, and individuals.

Individuals

A Bible reading plan is a good way to start. Just get reading. If you don't start in Genesis, which is just fine, make sure you are aware of the context that you start in. Pray about what you read. There is a connection between the Holy Spirit inside of believers and the Word of God. He guides us in illuminating the scripture as we read. But don't get disappointed if your reading is not accompanied by strong emotion. As you read more and more of the scripture, the desire for God's Word grows. That has been the experience of most people I know. It may take some time for the emotional connection to develop.

I once heard a speaker talk about memorizing a book of the Bible. In fact, this speaker had memorized Ephesians, a few other epistles, the gospel of John, and he was working on Acts, if I remember right. He did this by picking a book and reading it once every day for a few months. Now for John and Acts he read one half first and the second after. Still, by reading a whole book through you get to understand the big idea of the message of the author. If you read a book by your favorite author one page at a time, how exciting do you think it would be? You might lose interest if you went that slowly! If you want to go about memorizing, this would certainly be raising the bar on what we're usually challenged with. If memorization is not your goal, it's still a great study method for understanding a whole book.

Families

The family might be an overlooked area for Biblical teaching, but it is one of the most vital ones. God has placed parents to bring up their children to fear (respect, honor, love) the Lord. This is a call to parents to teach God's Word to their children. I've heard of some children who, after every dinner at home, would watch as their Dad took out the Bible and gave devotions when they finished eating. This kind of consistent teaching

shows children as they grow that the Word of God has a place and a priority in their family (obviously, devotions and teaching can occur at whatever time works for your family). All parents should teach their children to value the Bible and how to study it for themselves.

Corps

People in corps should be aware that corps differ drastically from one another. What applies to one might be a disaster in another. So while teaching the Bible should be a priority in every Corps, the method will vary. That being said, there are still a few general principles that all corps can follow.

1. Check and make sure that you need your Bible when you go to your Corps (particularly on Sundays or when you are going to anything like a Bible study or small group). If not, your corps has a problem.
2. Talk about what you are reading in the Scripture. It reminds people of what they have read recently, or that they have not been studying recently.
3. Like I mentioned earlier, preaching should be done from the Bible, and if necessary other sources can be quoted or cited to strengthen a point that is found in the scripture. This applies not only to preachers (which would be all corps officers), but also to Bible study leaders, small groups leaders, cell group leaders, and if possible Corps Cadet teachers (I do realize this class is subject to the curriculum.....). The only exception I can think of is if a small group needs to study a certain issue that the group or church is facing. In that case, a topical study may be more appropriate.
4. If you are a teacher of any kind in your Corps, read some books on homiletics, Bible study methods, and hermeneutics (that's how to interpret the Bible). Check out the book list on the end of the article.
5. Make the vision of your corps centered on the Word of God. This means that everything the corps does goes through the lens of that priority. We need to be asking the question: How does program "A" relate to God's Word? You may object here and say, "what about a potluck, how does that relate to God's Word?" Or "What about a service project; how does scripture fit into that?" While these programs are made specifically for fellowship or service, or whatever else you might think of, if they are viewed through a lens which has scripture as the priority, then scripture can be worked in where appropriate. Other times it may not even have to be included in service projects of some sorts. But perhaps instead the officer preaches sermons related to serving when the new project is taken on. The point is that whatever we do points back to scripture and in turn back to God.

Administration

THQs and DHQs (and Commands) can start this way:

1. They can cast a new vision for the corps in their regions. If they understand the call to reform ourselves based on scripture, they can prioritize their efforts into getting the Bible taught and studied well in the Corps. But it will start with new vision.
2. They can expand their Bible/Resource/Curriculum (whatever has to do with the Bible) Departments. Hire graduates from Christian colleges and from seminaries who have studied in order to teach the Bible. Expanding these departments will allow more people from HQs to visit Corps and teach them how to teach and study the Bible for themselves. Hiring more staff can get more material on Bible study and teaching published for further use as well. With more staff in Bible Departments we can hold more conferences and seminars and can get the tools into the hands of people on the front lines in their Corps who are leading Bible studies and other activities.
3. They can plan events (Conferences, seminars, etc.) with Scripture in view as the main feature. Checking out guest speakers thoroughly to make sure that they teach from the Bible will go a long way towards centering who we are on the Bible. The conferences that the HQs put on often set the feel of the territory or division for a large number of people. If the HQs show the importance of learning the Bible, that can influence the corps and the soldiers to turn to the Word of God.

Training College

This is one tough topic. It seems that everyone has an opinion about training, but there doesn't seem to be a whole lot of unity (or a whole lot of people going there!). Obviously, since from training we get our pastors, from training we get the standard of Biblical knowledge and teaching in the Salvation Army. While there may be people here and there that know different aspects of scripture, the sheer number of officers in the Army, combined with the fact that they all go through the same Training College that others in their territory go to, makes for one standard of education. Most officers in your territory had the same classes and training. While training does a lot that is good, I believe there is serious need for improvement. Officers set the bar for their Corps on Biblical literacy, comprehension, study, teaching, preaching, and on the value of the Word. I don't want to be misunderstood for bashing the Training College, I have a great respect for these institutions, but I do have my suggestions. It seems that it would be in the best interest of God's people in our Corps and in the best interest of making the Bible our strength instead of our weakness if we raised the bar in training. Not all of these steps would have to be taken together:

1. Move to a three year program. A Master's of Divinity, which is the standard degree for senior pastors (at least in the US), is a three year program. While the training college accepts people without Bachelor's degrees, moving to an M. Div. model could still be a strong possibility.
2. Teach the original languages of the Scripture in the Training College. Learning the original languages allows the pastor to delve into the nuances and style of the Biblical

writers. Preaching that is exegetical draws the truths out of a deep study of the meaning of the important words in a passage. This makes for Biblical and dynamic preaching.

3. This is where I may be lacking in understanding concerning the way training is run, but it seems that it would be beneficial to have professors who teach the classes and the management staff as two distinct groups who work at the Colleges. Having teachers who only taught classes would allow them to pour their efforts into one main job instead of two. It also makes more sense because people usually specialize in only one field.

4. Hire professors from outside the Army. Hiring professors from outside the Army would bring in new thoughts and stir the academics of the Army. To have teaching that is continually recycled (Officers who train cadets who eventually teach at the training college etc.) does not add to an academic atmosphere. By bringing in more staff from outside the Army we could gain valuable insights into ministry, scripture, theology, etc.

5. Develop tracks for the cadets that can eventually be considered a major. With more staff (#4), the professors could teach a diversity of classes leading to specializations for the cadets. If a cadet wants to go into youth work, he can take youth classes; if preaching, preaching classes; if exegesis, exegesis classes; if counseling, counseling classes, and the list could go on. There is so much potential in specialization that I can't imagine how far we could take it. This has the potential to draw many more cadets in as well because more people might fit into officership as they could work in their passion. This also opens the Army up to stationing officers in pastoral teams at corps.

6. I don't want to get people riled up on the age issue for training. So while scripture may not even speak to an age requirement for a pastor, it does give us some stringent requirements, and even the idea of an "elder," which in 1 Timothy 3 is someone working in pastoral ministry, has the idea of someone who is older, or at least respected and wise. Without imposing an age requirement or a Bachelor's degree requirement, it would be prudent of the Training Colleges to test candidates ruthlessly on Bible literacy, hermeneutics, exegesis, preaching, and homiletics before they come to training. Obviously training is for teaching these topics, but currently the system cannot devote enough time to them (See #1 and #2).

7. Make it the goal that the Training Colleges could be comparable to a Master's level program. Pastors need to study to take care and teach God's people. There doesn't seem to be a reason why we can't raise the bar, and there seem to be plenty of reasons to raise the bar. The responsibility of pastoral ministry is too great to be negligent with academics. It's time to step it up. With a renewed orientation around scripture, the Salvation Army in the West could be on its way to a new reformation.

Think about what could be!

Book List

For help in personal Bible study:

How to Read the Bible for all its Worth, by Gordon D. Fee and Douglas Stuart

Grasping God's Word, by J. Scott Duvall and J. Daniel Hays

Introduction to Biblical Interpretation, by William W. Klein, Craig L. Blomberg, and Robert L. Hubbard
(This might be a bit of a read, and more technical).

For Preaching:

Biblical Preaching: The Development and Delivery of Expository Messages, by Haddon W. Robinson

Christ Centered Preaching.: Redeeming the Expository Sermon, by Bryan Chapell

The Art of Preaching Old Testament Narrative, by Steven D. Mathewson

For Research (Words studies):

The Theological Dictionary of the New Testament, ed. Kittel and Friedrich*

The Theological Dictionary of the New Testament Abridged, ed. Kittel and Friedrich*

The Exegetical Dictionary of the New Testament, ed. Balz*

A Biblical Theology of the New Testament, ed. Zuck

The Theological Wordbook of the Old Testament, ed. Harris, Archer, and Waltke

The New International Dictionary of Old Testament Theology and Exegesis, ed. Gemeren*

The New International Dictionary of New Testament Theology, ed. Brown*

A Biblical Theology of the Old Testament, ed. Zuck

The Tyndale Bible Dictionary, ed. Elwell and Comfort

The Moody Handbook of Theology, by Paul Enns

Systematic Theology, by Grudem

Christian Theology, by Erickson

Hope you can find some of these around. A lot of the research books can be bought for the computer which lets you search them very easily.

*These may be a bit technical, but still worth looking at.

Nehemiah – Man with a Mission

by Lt.Col. Raymond Finger

Officer Training College – Spiritual Day

We are living in at a time of the greatest spiritual challenge and opportunity ever to confront the Christian Church. If I were to be given the chance to select the period in which I desire to live and minister I would elect this generation.

There have been other periods of time in history, when the world was much more religious than it is today - but I do not believe there has ever been a time when humanity has groped and searched for spiritual meaning like we are seeing today.

Some time ago Aylene and I went to Ackland St St. Kilda in Melbourne for coffee one Sunday afternoon. In that short stretch of shops I counted nine card tables set up in shop doorways, offering, tarot card reading, palm reading, and fortune telling. And do you know what was more amazing? At eight of the tables, people were seated.

Some time after that, we went to Lygon St Carlton for lunch, in the four small book stores I went into, I have never seen the range of new age spirituality like I saw in those shops, including voodoo dolls that came with pins and instructions.

While we lived in Perth, our office was in Williams St Northbridge, a cosmopolitan community of eclectic lifestyles, which included the seedy sex industry. The dine-out set who ate at the plethora of alfresco eateries, the trendy after dark groupies who moved with the nightclub crowds.

And in the midst of this high-powered, energy-charged affluent scene, lived the park dwellers, the homeless, the drug-affected, who too would emerge under the cover of darkness, but for different reasons.

These are all people who are searching for reality, truth and meaning and who believe they find it through their private pursuit of fast lane destinationless living.

You and I have been called for a purpose and despite the nature of our appointments, the ultimate nature of our covenant does not change.

*I will live to win souls and will not allow anything
To turn me aside from seeking their salvation
as the first great purpose of my life.*

In the last session I spoke about rebuilding of the temple, the spiritual heart, the 'centre' out of which flows all else. But it is also the heart that is the plum line and keeps us true, convinced and committed to our covenanted living.

You and I not only have a mission, but we have dedicated our lives to live for the mission and one that at times may seem and in some situations to be both impossible and unachievable.

But we live by faith, in that, this thing we do, we do not for ourselves, but for God and with God and therefore it is God who leads us, empowers us, enables us, and makes us, what by human nature we could never hope to be or to do.

The Bible says, 2 Corinthians 12:9

“My grace is sufficient for you, for my power is made perfect in your weakness.”

Let’s have a look at Nehemiah 1, the city of Jerusalem had been destroyed by the Babylonians and the inhabitants taken as slaves to serve the Persian King. His job was ‘cup bearer’ to the King, tasting the wine before it was given to the King.

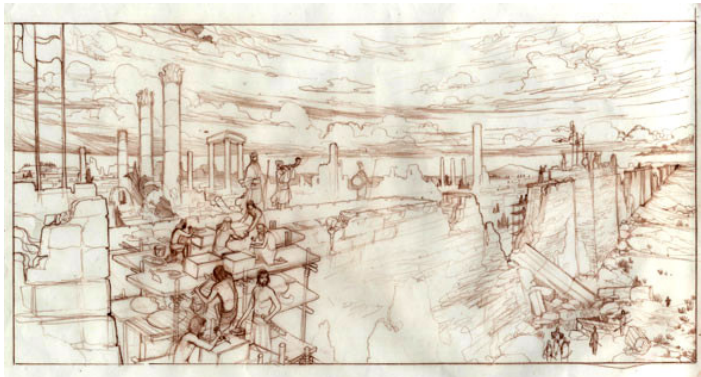
Nehemiah 1:1-4

There are three things I want you to understand about the servant leadership of Nehemiah that characterised him as a man with a mission.

CONVICTION

When he heard about the state of the people who had returned to Jerusalem, their great trouble and disgrace, the walls of Jerusalem broken down and the beautiful gates destroyed and burned.

The Scripture says, *Nehemiah ‘sat down and wept’, he ‘mourned, fasted and prayed for days’ v.4.*



A person does not necessarily set out to be a leader, there comes a compulsion that rises within them, often out of circumstances. One of the principle characteristics of an effective leader is that he / she has a passion, an inward burning to see something happen, or something change. I am yet to see an effective leader whose heart does not burn within them.

Illust: Recent conversation with an officer who was talking with me about leadership, leadership as a position or leadership as influence. 506 commissioned officers 13 executive leader positions, someone will be disappointed.

‘Future Now’ brought with it, the image and idea of TRANSFORMATION, that has ignited a flame in the hearts of Salvationists around the territory.

This very idea of peoples lives being changed from glory to glory, has brought conviction that has seen people decide to stand up and step forward.

The thought of his city in ruins, people disgraced and humiliated, the magnificent gates destroyed and left in ashes, tore at something within Nehemiah with an image that was reflected by Christ when He came to Jerusalem.

When Jesus entered Jerusalem 500 years later, the Bible says,
“He wept over it” Luke 19:41

During the time I was in the Training College in Victoria Pde East Melbourne, the state of the art, St Vincent’s hospital private hospital had just been completed and emblazoned on the front of the building was a bronze shield inscribed with Latin that translated:

THE LOVE OF CHRIST DRIVES ME OUT

Conviction drives, motivates and energises people to do the very thing that God lays on their heart and to do it with abandonment because, nothing worthwhile ever gets achieved without a conviction to make it happen.

VISION

Nehemiah 2:5

“I asked the king, if it pleases the king and if your servant has found favour in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it.”

Where did this notion to rebuild the city come from? In Jerusalem Nehemiah was no one, so what made him think he could do what the prominent city fathers seemed incapable of doing?

Who knows and who cares! The fact is that Nehemiah saw a picture of what a rebuilt and restored Jerusalem could look like again. He saw the possibility of what could be done and his heart burned with a passion to rebuild his City.

VISION IS BORN WITHIN THE LEADER

At that time he had no idea how he would do it. There were significant obstacles before him, not least of all being that he was a slave to the King whose nation had conquered Jerusalem.

But let me tell you this, when God gives birth to a vision within you, nothing will stand in the way of its achievement - Nehemiah told the King what he wanted to do and he was released and given support to go do it!

My question today is, whether or not we will believe enough, I do not doubt we are a people of faith, but having faith does not necessarily imply that we believe enough.

The real strength of spiritual leadership is the confidence you have in God. Look at chapter one and see the prayer he prayed, in it he honoured God, he confessed the sins of the people along with his own, he recalled the commands of God and he asked for God's favour.

The vision to rebuild the desolation of his city came to him from God and not from a wild imagination of grandeur, self-seeking or self-serving. There are those who actually think that leadership is about them and sadly these are the people who become the most disappointed and disillusioned, when their expectations do not become realized.

Chapter 2:12, Nehemiah says,

"I had not told anyone what my God had put in my heart to do for Jerusalem."

And so the vision is born and the task waits!

The third factor that marks the leadership of Nehemiah is strategy:

STRATEGY

Nehemiah 2:11-14

He went to the City, stayed there a while and then left to see for himself the destruction and damage and to see what needed to be done.

If you plan to make a difference and want to be an effective leader, then you need to be prepared to walk where it's happening. Leadership doesn't happen from the Executive Office, nor does it happen in the Board Room, or from the back of a chauffer driven car. You've got to be prepared to walk the streets and lane ways of the people we serve and see the destruction and the damage and to see what needs to be done.

Diana, Princess of Wales, won the world when Royalty walked into a ward of patients infected by AIDS and HIV and touched them, held them and spoke with them. When she walked through the mind fields of Bosnia where others had walked and had their limbs blown apart.

Do you see verse 14-15:

"Then I moved to the Fountain Gate and the King's Pool, but there was not enough room for my mount to get through, so I went up the valley by night"

It's tough and at times leadership has to get down from the mount and do it just as tough as the people who you try to serve.

The Chapter 3 is the strategy chapter, where Nehemiah delegates sections of the walls repair to teams of people. He knew what needed to happen and he knew how he could make it happen and do you know, the wall was completed in 52 days (Neh.6:13).

And we have said nothing about the opposition that this man had to manage in his task to rebuild the walls, opposition that came from the people who should have known better, people who lived inside the City.

Nehemiah was a man with a mission, who never saw himself as being a leader only some one who :

- Had a CONVICTION
- Saw a VISION
- Designed a STRATEGY

We may all be Nehemiah's but are we all prepared to do it?