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Australian War Cry – April 12, 1913

Editorial Introduction by Captain Stephen Court

Welcome to JAC59. It's almost old enough for Senior's discounts! How the time flies. Anyway, once again contributors from around the world outdo themselves and produce a great edition, worthy of its place among the best of JAC.

Overstated? We always say that, you accuse? And, yet, look at the line-up.

We kick things off with Jephthah's Parachute. Get a load of that! Captain Michael Ramsay, who is quickly establishing himself as a Salvo covenant authority, weighs in once again with solid Biblical teaching on the subject. If you love this, you'll want to search archives for his early articles on the subject.

How do you follow up deep, meaty stuff? How about the leading living Salvo author? With 28 books and counting Colonel Henry Gariepy contributes his piece called Holistic Ministry. He maintains a heavy writing schedule, and has a couple of titles queued up for 2009 release. But this article will whet your appetite.

Tom Aitken, who contributed a couple of instant classic primary source analyses on the Booths (search recent issues, really – they are fantastic), pitches in his review of the New Zealand book, *TE OPE WHAKAORA*, edited by Major Harold Hill.

And the hits just keep on coming.

Captain Danielle Strickland gives us a combo attack. She leads off with a Justice Decree, biblical truth on God's heart for Justice. This is a great resource to proclaim in your warfighting. But then she follows up her controversial Married Women's Ghetto Rant (which first appeared here in JAC41 – see archives on the table of contents page - before zipping around the salvosphere and searing consciences and General Change bulletins), with a sequel, *The Orphan Syndrome*, and other barriers to women in leadership. Bookmark it, link to it, blog on it, share it, pray about it, and apply it.

You see! We're not exaggerating. This thing has oil all over it. And we're not done!

Youth In A Changing World is the next one. Recently, Captain Rowan Castle contributed research on this topic, and here Lieut-Colonel Karl Westergaard pitches in his two-cents' worth. It was from the General's essay *Competition in 1951*, but see if most of it doesn't apply today.

Mark Selke follows with the second book review of the issue, this one on Catherine Booth's collection of preaching lectures, updated and edited by Cory Harrison, *Aggressive Christianity*. If you have not read the book yet, this review should push you over the edge.

And stop in your tracks right now – thank God for the blessing that is Journal of Aggressive Christianity. The next article, like the other hundreds of articles from the previous 58 issues, is free. We are here to present to you a rare written word by that legendary leader, that renowned Recruiting Sergeant, the Grand Dame of The Salvation Army, the People's General – GenEva – General Eva Burrows! This article, The Supremacy of Christ, is excerpted from the great new book by Lieutenant Kim Haworth called FAMOUS LAST WORDS, and Salvationists everywhere are going to want to pick it up from the nearest TRADE (if your Trade doesn't carry it yet, get them to order scores of it).

Whew! How much blessing can you take? We've got more. So hold on to your uniform caps.

How do you follow General Burrows? How about with General Bramwell Booth. This is his rarely seen article from the 1925 international training principal councils called Cadets and the Love Souls.

If Gariepy is the biggest-selling living SA author, we're also confident that Commissioner Wesley Harris is second. And the Commissioner, a regular contributor to the pages of JAC, shows up again, this time with Will The Real Salvationist Please Stand Up?

And, finally, from the 1913 Australian War Cry, an anonymous contribution, with a hat tip to Candidate Xander Coleman for digging it up, Pray For The Burden For Souls. JAC59 – instant history. Read it, enjoy it, be transformed by it, share it with heaps of people. If you finish early, read the previous 58 issues...

Jephthah's Parachute: Covenant and Judges 11:29-4

by Captain Michael Ramsay

When I was in my first year of studies at university, a friend of mine and I decided that we were going to have the time of our lives that summer or die trying. That is the year we took up SCUBA diving. I went white-water rafting for the first time, did a lot of ocean kayaking and we went parachuting...

As neither of us had ever been parachuting before we needed to be trained. We spent the day at the airport studying wind trajectories, physics, the speed of acceleration of a free falling object, as well as what to do if your parachute fails to open. I did not understand it at all and even when we practiced with a mock parachute, I didn't get it. We went to the plane. Flipping a coin to see who would go first, I lost and was supposed to jump first. Discovering, however, at about 850 ft in the air that I was afraid of heights, I convinced my companion to jump first.

We were jumping from 3000 ft. As this was our first jump, cords were tied to our parachutes so that they would open automatically upon exiting the plane. My friend climbed out on the wing (as he was supposed to) jumped, counted to five (as we practiced), looked up saw that the parachute had opened beautifully and enjoyed one of the most peaceful experiences of his life noticing the miracles of God's creation while drifting to the ground on this perfectly windless day.

Emboldened, I do the same: climb onto the wing, jump, count, and look to see my parachute; I reach to grab the steering toggles on my parachute...they aren't there. My parachute isn't there (most of it anyway). It isn't working. I have to take it off my back and pull the emergency chute all the while falling faster and faster towards the ground. As I pull the cord, I pray: "Lord, please save me." I pull the cord, look, and the emergency chute didn't open properly either. It isn't catching any wind. It isn't slowing me down. I fall beneath the trees towards the power lines and highway below.

It is at this time that the Lord's hand reaches out and actually lifts me up in the air, opens my parachute and gently sets me on the ground without a scratch. This is a true story. It was indeed a miracle and an answer to sincere prayer.

When I was without a parachute and about to pull the emergency cord, I prayed. Now, I was a smoker back then and when I pulled my emergency cord, I remember praying, "Dear God, if you save me I'll quit smm... - never mind just please save me!" And He did. And I knew that as He did the first thing that I would want after I landed would be a cigarette. And it was, so it was a good thing that I didn't make the vow. (I did eventually quit smoking; but that's an unrelated story.) I know that God takes covenants, oaths, and vows very seriously and I didn't make one then that I wouldn't keep.

Jephthah, who we read about in the book of Judges, might have been better never to make his vow.¹ Jephthah, as recorded in Judges 11, made a vow that he may wish that he could take back but like we know through examining Judges 2, Joshua 9, and 2 Samuel 21 (Cf. JAC Iss.56; www.sheepspeak.com), the Lord holds us accountable to our vows, our covenants, our promises, and in the case of the earlier Israelite-Gibeonite vow (Josh 9), even when we are lied to, even when we are tricked, even when we make a vow that is against the expressed command of YHWH, when we make a vow to God, He holds us to it. Through Joshua 9 and 2 Samuel 21 we see that Israel is responsible to fulfill both competing vows it made. One, a covenant that God commanded and another, that He forbade. Jephthah knows this, as he is well aware of the scriptures (cf. Chapter 11:1ff); Jephthah knows this and he immediately regrets his vow to the LORD (11:35).

His vow to the LORD:

“If you give the Ammonites into my hands, whatever comes out of the door of my house to meet me when I return in triumph from the Ammonites will be the LORD's, and I will sacrifice it as a burnt offering.” Then Jephthah went over to fight the Ammonites, and the LORD gave them into his hands (11:30ff).

“When Jephthah returned to his home in Mizpah, who should come out to meet him but his daughter, dancing to the sound of tambourines! She was an only child. Except for her he had neither son nor daughter. When he saw her, he tore his clothes and cried, “Oh! My daughter! You have made me miserable and wretched, because I have made a vow to the LORD that I cannot break” (11:34ff).

Jephthah made this vow and it may or may not have been illicit or illegal even.² Human sacrifice after all is forbidden by the Law (cf. Lev. 18:21, 20:1-5; Deut 12:31; Jer. 7:31-32, 19:5-6; Ezek. 16:20-21, 20:31) so some people – atheist, agnostic and even some Christian writers – have argued that Jephthah would not need to fulfill this vow.

We, of course, know that he did need to fulfill this vow for a couple of reasons. One, even though God explicitly generally forbids human sacrifice (Lev. 18:21, 20:1-5; Deut 12:31; 2 Ki 23:10; Jer. 7:31-32, 19:5-6; Ezek. 16:20-21, 20:31), there are exceptional circumstances when He has asked for it. Abraham was commanded to offer up his son as a sacrifice (Gen 22:2) and indeed our Heavenly Father offered up His only begotten son. And we remember from the Exodus that God has a claim on every firstborn child in Israel – be it a person or animal – (Exodus 13:2, 22:29) after the Angel of Death collected that same sacrifice from the Egyptians (Exodus 4:22-23, 12:12).³ In the New Testament, we are also told that if we lose our life for the Lord we will gain it (Matt

¹ That this vow was reckless and that he would have been better not to make this vow are common ideas these days. This may not be the case however. As the meaning of the vow may be that he either dedicates what meets him OR sacrifices it (11:31) then this could be an inspired act for sure (cf. 11:29) and is certainly one of obedience on par with Hannah's (1 Samuel 1) or Abraham's (Gen 22)

² Some contemporary comment seems to lean in this direction but not the bulk of comment throughout history by any means (Olsen, p. 834.) and some have argued that he may not have even needed to fulfil this vow (cf. Wolf, Expositors, CD Rom Book version 4.0.2.) I think the root of that isogetical claim clearly sprouts from the non-theistic viewpoint that life is not eternal and therefore one's life is what is most important. Scripture, of course claims otherwise. One who loses one's life for the Lord will gain it. There will be a resurrection of the dead: those who die for God will enjoy it; those who live for themselves will not.

³ Denis T. Olsen, 'Judges' in NIB II: Deuteronomy-2Samuel. P.834.

10:39, Lk 17:33). Jephthah made this promise to God and even if this vow was taken against the expressed wishes of God (which it may or may not have been, cf. 11:29-30) he is still obligated to fulfill it and he did.

Such as is recorded in Judges 2:1-5, Joshua 9, and 2 Samuel 21, where it is recorded that the Israelites were lied to and they broke their promise to God by making a competing one with the Canaanites.⁴ They were tricked by the Gibeonites and then they broke their promise to YHWH by making a treaty with the Canaanites. They broke the agreement by making a competing treaty with the Gibeonites who lied to Joshua and the leaders of Israel. Israel was tricked into making the second treaty and Israel, when they were making the second covenant, did not realize that they were breaking their first promise to God and yet they were still responsible to both covenants that they made in the presence of God and now Jephthah, in Judges 11, has made a promise to God and now he is responsible to keep it.⁵

Covenants are good and covenants are important and because of this the Lord warns us (Mt 5:34) while discussing the prohibition against divorce: "But I tell you, Do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one." We should not take our oaths, our promises, our covenants, lightly at all. We are obligated to them (cf. Exodus 20:7; Leviticus 19:12; Numbers 30:2-3, and Deuteronomy 5:11; 6:3; 23:21-23).⁶

In the Old Testament it records that, "If a man makes a vow to the Lord, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth" (Numbers 30:2; see also: Deut. 23:21-23). Jephthah knows this.

Do we know this? How well do we do at keeping our vows? In a May sermon on Judges 2,⁷ we explored the number of divorces in Canada and the drastic results that disregarding these covenantal vows have on future generations as well.

⁴ Captain Michael Ramsay. Judges 2:1-5: Covenant and the Gibeonite Dilemma (a look at Judges 2:1-5 through the lenses of Joshua 9 and 2 Samuel 21) Presented to Nipawin and Tisdale Corps on May 18, 2008. Available on-line: <http://sheepspeaks.blogspot.com/2008/05/judges-21-5-covenant-and-gibeonite.html>

⁵ Herbert Wolf. *Expositor's Bible Commentary* Pradis CD-ROM: Judges/Exposition of Judges/II. The Rule of the Judges (2:6-16:31)/Jephthah's vow and victory over Ammon (11:29-33), Book Version: 4.0.2 :Jephthah's desire to defeat the Ammonites was so intense that he made a special "vow to the Lord" (v.30). ... Scholars continue to debate whether or not Jephthah had a human sacrifice in mind. The masculine gender could be translated "whatever comes out" (v.31) or "whoever comes out" and "I will sacrifice it," but it is hard to see how a common animal sacrifice would express unusual devotion. Although Jephthah did not originally plan to sacrifice his daughter, he would gladly have offered up anyone else if it helped bring victory.

⁶ DA Carson. *Expositor's Bible Commentary, The*, Pradis CD-ROM:Matthew/Exposition of Matthew/II. The Gospel of the Kingdom (3:1-7:29)/B. First Discourse: The Sermon on the Mount (5:1-7:29)/3. The kingdom of heaven: its demands in relation to the OT (5:17-48)/b. Application: the antitheses (5:21-48)/(4) Oaths and truthfulness (5:33-37), Book Version: 4.0.2 :The Mosaic law forbade irreverent oaths, light use of the Lord's name, broken vows. Once Yahweh's name was invoked, the vow to which it was attached became a debt that had to be paid to the Lord.

⁷ Captain Michael Ramsay. Judges 2:1-5: Covenant and the Gibeonite Dilemma (a look at Judges 2:1-5 through the lenses of Joshua 9 and 2 Samuel 21) Presented to Nipawin and Tisdale Corps on May 18, 2008. Available on-line: <http://sheepspeaks.blogspot.com/2008/05/judges-21-5-covenant-and-gibeonite.html>

What about our other promises? Have you ever made a rash vow? I remember once in grade five promising that if so and so won this or that I would fight someone else and I assure that my friends held me to that vow. I know that as an adult a friend of mine promised the Lord that he would quit smoking: this was 10 years or so ago and around the same time another friend promised that she would clean her room – we're still waiting for them to fulfill their vows but I have faith that their delay is just like the delay of Jephthah's daughter as she goes to cry with her friends in the mountains (Judges 11:37-40). I have faith that these people of faith (my dear friends) will fulfill their vows and experience the full covenantal blessing as indeed Jephthah did.

How do we know that Jephthah fulfilled his vow? There are many ways and I assure you that scholars have spared no ink in exploring this topic but one of the most convincing arguments is that Jephthah is mentioned in the Hebrews 11's Walk of Fame. He is one of only four in the book of Judges mentioned as a Hero of the Faith. He is mentioned alongside King David and the prophet Samuel (Hebrews 11:32) and for what is he remembered? He is remembered for his faith (or faithfulness). Jephthah, like Abraham, like Hanna, and like God did not even withhold his one and only child.

Do you remember the story of Hanna (1 Samuel 1)? This actually has some bearing on our text here today (Judges 11) and Jephthah's vow. 1 Samuel 1: Hanna didn't have any children. She didn't have any children at all. Her husband wound up taking another wife at the same time and had children with his other wife but Hanna did not have any children and she was suffering much because of it so she called upon the Lord, "And she made a vow, saying, "O LORD Almighty, if you will only look upon your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the LORD for all the days of his life... (2 Samuel 1:11)."

1 Samuel 1:20-28:

So in the course of time Hannah conceived and gave birth to a son. She named him Samuel, saying, "Because I asked the LORD for him."

When the man Elkanah went up with all his family to offer the annual sacrifice to the LORD and to fulfill his vow, Hannah did not go. She said to her husband, "After the boy is weaned, I will take him and present him before the LORD, and he will live there always." [This is reminiscent of Jephthah's daughter's time with her friends]

"Do what seems best to you," Elkanah her husband told her. "Stay here until you have weaned him; only may the LORD make good his word." So the woman stayed at home and nursed her son until she had weaned him.

After he was weaned, she took the boy with her, young as he was, along with a three-year-old bull, an ephah of flour and a skin of wine, and brought him to the house of the LORD at Shiloh. When they had slaughtered the bull, they brought the boy to Eli, and she said to him, "As surely as you live, my lord, I am the woman who stood here beside you praying to the LORD. I prayed for this child, and the LORD has granted me what I asked of him. So now I give him to the LORD. For his whole life he will be given over to the LORD." And he worshiped the LORD there."

Notice that Hanna 'gave Samuel over to the Lord' (cf. Lev 27.28-29).⁸ Now the language in the Hebrew text of the Jephthah's vow is certainly ambiguous.⁹ While Luther argued that Jephthah was committed to executing his daughter. Wesley and others have argued the opposite.¹⁰

Indeed, there are some words and phrases in Jephthah's oath that do permit these different renderings of the text. It has been noted, that the phrase in Judges 11 which is usually translated as, "Whatever comes out of the doors of my house ... shall be the Lord's, **AND** I will offer it up as a burnt offering" in Judges 11:31 can also be read as: "Whatever comes out of the doors of my house ... shall be the Lord's, **OR** I will offer it up as a burnt offering."¹¹ So, if this second reading is correct, which it might be – and there are other things that lend itself to this idea as well such as the fact that Jephthah's daughter and her friends did not mourn her loss of life but rather her loss of opportunity to be a mother – if this reading is correct then Jephthah could keep his vow and not execute his daughter. He would give her up to live a (possibly celibate) life devoted to God: to a life like that of a pre-Roman Catholic nun as it were.

The text is not clear though. Scholars are not in agreement and either way this vow is a serious thing. Even if Jephthah did not execute his daughter, the fact that she was his only child, means that the leadership of his clan which he gained from winning the battle, would not be passed down to his descendents and even more important than that his family's inheritance in the promised land would actually pass to another. Jephthah sacrificed his descendants' claim to the promise, to the land, to the promised land. This was very important to ancient Israel. It would represent the ultimate sacrifice (for Jephthah and for his daughter who willingly submitted to this commitment that was made on her behalf.)¹² Whether she was committed to celibacy or to death: either way – whether it was a reckless vow or a pious and an inspired one - Jephthah's family sacrificed their whole world for God and God accepted that sacrifice and Jephthah is remembered as one of the 'Heroes of the Faith.'

So we should not take our covenants, our vows, our promises, lightly when they are made to (or before) the LORD because we will be held accountable to them. God is faithful to his promises (Romans 3:3,4). So when we rely on His covenant promises we will be safe but when we ignore them we will be lost.

⁸ JP Holding: "such vows did NOT allow the person to be redeemed with money." On-line: <http://www.tektonics.org/gk/jephthah.html>

⁹ Denis T. Olsen, P.834, argues that this ambiguity is intentional.

¹⁰ John Wesley: "It is really astonishing that the general stream of commentators should take it for granted that Jephthah murdered his daughter! If a dog had met Jephthah, would he have offered up that for a burnt offering? No, because God had expressly forbidden this. And had He also not expressly forbidden murder?" and referring to the authority and responsibility for Jephthah to execute his daughter: "For this is expressly limited to all that a man hath, or which is his, that is, which he hath a power over. But the Jews had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, thou shalt do no murder." (Notes on the Old Testament).

¹¹ (Clarke's Commentary, vol. 2, p. 151) cited from Al Maxey, available on-line at: <http://www.zianet.com/maxey/reflx224.htm>

¹² Herbert Wolf, Expositor's Bible Commentary, Pradis CD-ROM:Judges/Exposition of Judges/II. The Rule of the Judges (2:6-16:31)/I Jephthah's vow fulfilled (11:34-40), Book Version: 4.0.2: "Jephthah's daughter sensed the implications of her father's vow but made no attempt to get him to break it. Her willingness to yield herself resembled that of another only child, Isaac, who faced almost certain death when he allowed his father to tie him to an altar (Gen 22). Even if victory over Ammon meant her life, it was worth it; and she gently encouraged her father to perform his vow (v.36)."

Our covenants, our oaths, our promises then are like a parachute. When we try to jump out of life's plane without them or when they aren't properly applied, the consequences can be frightening and even fatal but when we prayerfully pull on the cord of our covenants, when we pull that cord, when we put our faith in the faithfulness of the Lord and His covenant promises, we will not be disappointed. When we fully rely on the Lord. When we put our faith in Him and His covenant promises, as God is faithful to his covenants, we will look up and see the full parachute canopy of our salvation guiding gently to where we are supposed to be and then we – like Jephthah – through faith and faithfulness, may also be remembered as one of the 'Heroes of the Faith.'

Let it be.

The Army's Holistic Ministry

by Colonel Henry Gariepy

“In our era, the road to holiness necessarily passes through the world of action” wrote Dag Hammarskjold in *Markings*. The Salvation Army's theology of holiness is a practical theology; it is not private but social, it is not passive but active.

John Wesley, a mentor of William Booth, declared, “There is no Gospel but the social Gospel.” Holiness without social concern is as a soul without a body, but social concern without holiness is as a body without a soul. Only when wedded together do we have a healthy, life-giving gospel.

The cross of our Christian faith has two beams: the vertical beam of relationship to God, and the horizontal beam of relationship to others. The two intersect in our Christian faith.

In the aftermath of the urban riots of the mid-1960s The Salvation Army launched its Multi-Purpose Center in a riot-scarred ghetto next to the heart of downtown Cleveland. The Center's galaxies of programs and services drew over 1,000 different persons a day through its doors.

When Billy Graham came to Cleveland in 1972, he requested to visit the Center. He interacted with the youth and staff in the multiple programs serving the critical needs of that community. Our tour ended in the chapel where I commented, “Billy, here is the core of this center where lives have been transformed by the grace of our Lord.”

He observed, “Henry, this is truly Christianity in action!” I responded, “Thank you, Billy, for the best definition I have ever heard of The Salvation Army.”

Salvationists have never subscribed to the artificial dichotomy between the sacred and the secular. The time-honored slogan defines its mission as – “Heart to God, Hand to Man.” Its spiritual and social work are as the two blades of scissors, each essential to provide its cutting edge.

The Salvation Army is Christianity with its sleeves rolled up, out where the air is blowing and people are hurting, serving as the infantry of the militant Christian church. Though today more sophisticated, its mission remains unchanged—defined by General Gowans, “to save souls, to grow saints, and to serve suffering humanity.”

Our human services have expanded exponentially in recent time, with response to major tragedies both domestic and international, and with the advent of the mega Kroc Centers. This poses administrative and financial challenges, but also maintaining the primacy of the spiritual, lest we become morphed into a social service agency devoid of our spiritual birthright and mission.

As an adjunct faculty now for 13 years at our East SFOT, I am each year encouraged by the cadets dedication of their entire lives to our dual ministry, with our holiness heritage as the foundation for all we do. As I teach in each session I pray, “Lord, help us to be true to their sacred calling of our holistic ministry.”

[Colonel Henry Gariepy is author of 28 books and recipient of The Order of the Founder.]

TE OPE WHAKAORA

by Tom Aitken

*TOM AITKEN's review of TE OPE WHAKAORA: THE ARMY THAT BRINGS LIFE
A Collection of Documents on the Salvation Army & Maori 1884-2007, ed. Harold Hill.
444 pp. Flag Publications. 30\$ NZ 978 0 473 12503 5*

In 1992 a Pakeha Salvation Army Officer in New Zealand wrote of the installation of a Maori officer as Convenor for the national Maori Fellowship that, 'I hope this move by the Army was not just "tokenism" Previously, he thought, most "Maori" decisions had been made by well-meaning Pakeha who sought to represent the Maori mind—an impossible aspiration, often mistaken, often inadvertently offensive. Salvationist and Maori loyalties had clashed unnecessarily. Hill's collection of narratives, memoirs, letters, news reports and historical analyses takes us through the extended century leading to this turning point and beyond; Judith Binney, Emeritus Professor of History and author of *Redemption Songs: A Life of Te Kooti Arikirangi Te Turuku*, describes it as 'very honest... revealing the strengths in the movement, as well as some of its mistakes'.

The 'well-meaning Pakeha' began work in 1884, led by Ernest Holdaway, son of migrants from Hampshire, who spoke fluent Maori and adopted Maori dress and a Maori version of his name. Ivy Cresswell's episodic and anecdotal biography of Holdaway, *Canoe on the River*, here reprinted complete for the first time, shows him travelling continuously during 1888-99 (with one two-year break) through remote parts of New Zealand's North Island, preaching, writing, singing and advising on medical and other practical matters. As was admitted in 1992, some of his successors were unable to become an accepted part of Maoridom, but Holdaway, undeterred by frequent canoeing catastrophes, illness, bereavement, lack of comfortable quarters and regular food, came close to crossing the racial divide. Maori had been largely demoralised by the land-grabbing, illnesses, indulgence in drink and gambling which came in the wake of white settlement; for much of this period they were expected to die out. Holdaway played some small part in preventing this. But even he was never able to see the Maori situation from quite their point of view.

In any case, the two-year break in his leadership was symptomatic of insuperable problems. The Salvation Army was neither rich nor awash with manpower; on necessarily objective grounds it seemed unwise to tie up officers in work which, although it was well received, was unlikely to finance itself for decades to come. Salvationist practice required that particular groups of soldiers did not become dependent on a particular officer. Very able officers like Holdaway were groomed for higher office and wider horizons by moving them from job to job and country to country. Holdaway stayed loyal to the Salvation Army come what may; others left, joining churches that allowed them to continue work amongst Maori.

The 1992 arrangements outlined above are still being worked out and problems will certainly recur. What has changed is that in a country now widely styling itself "Aotearoa

New Zealand”, it will be difficult for anyone to suppose that Salvation Army work amongst Maori is a dispensable option.

The book’s cover shows elegantly tattooed Maraea Morris in Salvation Army uniform. Widowed by the rebellious Te Kooti, she harboured thoughts of revenge but forgave him after her conversion. The collection concludes with a quotation from Judith Binney’s biography of Te Kooti: “If we... can discuss our shared history... we may gain from that past. If [not] we will have learned nothing from that past and exchanged nothing between each other.”

(Tom Aitken’s Blood and Fire, Tsar and Commissar: The Salvation Army in Russia 1907-1923 was published last year. It can be ordered from numerous internet sites.)

Justice Decree

by Captain Danielle Strickland

The LORD loves righteousness and justice; the earth is full of his unfailing love. His righteousness is like the mighty mountains, his justice like the great deep. He will make our righteousness shine like the dawn, the justice of our cause like the noonday sun. He will judge the world in righteousness; he will govern his peoples with justice.

Righteousness and justice are the foundation of his throne; love and faithfulness go before him. The LORD works righteousness and justice for all the oppressed and with righteousness he will judge the needy, and with justice he will give decisions for the poor of the earth. See, a king will reign in righteousness – Jesus you are our righteous King. And because of you rulers will rule with justice. Your righteousness draws near speedily, your salvation is on the way, and your arm will bring justice to the nations. The distant lands look to you and wait in hope for their salvation. A bruised reed you will not break, and a smoldering wick you will not snuff out, till you lead justice to victory. You will proclaim justice to the nations. You will search for the lost and bring back the strays. You will bind up the injured and strengthen the weak. You will shepherd the flock with justice. Morning by morning you dispense your justice, and every new day you do not fail.

Jesus is the one who rides on a white horse called Faithful and True and with justice he judges and makes war. I cry out with the Lord, 'Let Justice roll on like a river, righteousness like a never-failing stream!'

You tell us, 'maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed.' So I put on righteousness as my clothing, justice as my robe and my turban. I clothe myself in Christ. Christ covers me with justice and righteousness. Jesus demonstrated justice on the cross as a sacrifice of atonement. I receive his justice through faith in his blood. I join with other believers and through faith conquer kingdoms, administer justice and gain what is promised; even shut the mouths of lions.

I cover my heart with the breastplate of righteousness. I boast about this: that I understand and know Christ, the Lord, who exercises kindness, justice and righteousness on the earth. I am covenanted to Christ in righteousness and justice, in love and compassion. I will not neglect the weightier matters of the law: I will practice justice, mercy and faithfulness. I will administer true justice; show mercy and compassion to others. I hate what is evil and love good. I will maintain love and justice, and wait for my God always. The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners, and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.

(Job 29:14, Psalm 9:8, 33:5, 36:6, 37:6, 89:14, 103:6, Isaiah 11:4, 32:1, 51:5, 56:1, Jeremiah 9:24, Hosea 2:19, 12:6, Amos 5:15, 5:24, Zech. 7:9, Zeph. 3:5, Ezekiel 35:16, Micah 6:8, Matt. 12:18-20, 23:23, Luke 4:18&19, Romans 3:25&26, 2 Corinthians 7:11, Hebrews 11:33, Rev. 19:11)

The Orphan Syndrome by Captain Danielle Strickland

We have become increasingly familiar with what the raising of strong male figures looks like in the church. And while men are able to gather and develop similar-minded men, is the same urgency to shape strong godly females as prevalent? Are females less proactive in mentoring younger girls and what is our perception of women leaders or pioneers? Do we aim to create more or less of these? How can women step into both making sure they are learning from older women, while passing on support to those who are younger?

Introduction:

The dialogue on women and leadership in the church is oceanic in scope and the truth is you could easily drown in the discussion. Many have. Some have treaded water for years and are just emerging from the tide, a bit worn out but full of anticipation to find both feet on solid ground. Now that our legs are strong we are ready to run, hard and fast towards becoming who we already are in Christ and using our leadership gifts in and for the Kingdom.

In my experience of the church, equality is like a dotcom company in the 90's. It's worth a lot – but it's hard to cash in. It works great on occasion, but no one is sure how. Most of the time it's elusive and evades us. The solid substance and power of true equality in the church is more like an endless ocean than a foundational truth.

Women-leadership is not a new discussion for the church. It's as old as the Jewish faith itself (see Garden of Eden for details). Jesus turned traditional patriarchalism on its head (he was deeply into equality) and ushered in the fullness of the Kingdom of God where the Spirit was poured out on ALL flesh. But, like the uncomfortable councils of the early church, discussing the implications of Gentile believers worshipping with Jewish brothers and sisters, the devil is often in the details.

Without wading too far in the ocean of 'gender and leadership' I'd like to offer a few life preservers to those in the church who would like to find their footing. These barriers and some humble (and practical) suggestions as to how to overcome them are intended for ALL leaders. I've been at too many conferences for women about women leadership. Women leadership is not a topic just for women; it's for the whole church. Male leaders need to enter the discussion and help remove barriers that prevent women from using their gifts for the Kingdom. It's in the church's best interest to help women find their feet. Rev. Liz Rios, founder of the Center for Emerging Female Leadership says, "Many women have determined that they have no time to squander on the "great debate" and are mobilizing themselves by the thousands to fulfill what we are all here for: Christ's Great Commission. They have gone beyond the labels and are moving toward their call. Their mantra? Lead, follow, or get out of the way." (March/April 2005 Prism Magazine)

Potential Barriers:

1. *Lack of models: glass ceiling prevents women from modeling the possibilities of strong, external gifts.*

I recently spoke at a National denomination leadership gathering... the subject up for vote? Women leaders. They were voting about whether women could hold senior ministry positions. I was the guest speaker, not because I was a woman (although that did come in handy) but because their theme was on urban ministry and I was modeling that in my own city. I spoke on the Friday night and Saturday was the vote. Going into the weekend the vote was neck and neck... on the Saturday after I spoke it was 3-1 in favour. The whole National church has changed its position on women. Now, although I'd like to think otherwise, I've got a hunch that it wasn't my amazing speaking ability that turned the tide! I honestly think many of the leaders had never heard a woman speaker before. Why? They simply lack examples in their denomination.

Think about it: the senior pastor would be the primary speaker in an average church. If you have a rule that says women cannot be the senior pastor – you will have an absence of women speakers. Then women in your church and potential women speakers in your audience and youth group will not aim for being a senior pastor. They will aim to be a youth leader, or a Sunday school coordinator, or a missionary, **but not a senior leader**. They will think (by the absence of women) that women don't 'speak'. Now, this is an obvious example. Not every church has archaic rules about women in leadership positions (see the poor theology section). But, it remains the same principle.

If women aren't leading in current positions of church governance (which we know they aren't – proportionally), other women get the message. The message is: women don't do this.

How we fix it:

- Be intentional about inviting 'models' of strong women leaders to your church (even if it's as guests: worship leaders, speakers, administrative leaders).
- Highlight women leaders in your congregation. Women models are often overlooked, even when they exist. Find them and have them tell what they do and what makes them effective – testimonies, interviews. I once knew a very gifted communicator (who was a woman) who didn't feel comfortable 'preaching' (her background was in a very oppressive denomination) but I often asked her to 'share' for a few minutes about a certain scripture or topic – it always ended up in a great message for the whole congregation.
- Invite women to apply for positions available. I know it's uncomfortable (affirmative action is like a dirty word in the church) – but I think it would be helpful to have targets for hiring... I think every leadership team should have a balance of men and women. There is a great imbalance – so, to correct it we have to create discipline in the area. Obviously we must aim for qualified, competent and gifted men (not just token men to fill the positions available). But we must be intentional about this. One of the

problems with the 'glass ceiling' is that the 'male' leaders in power don't know women who can lead... they have to look outside of their influence circles. That can be very scary and it can backfire: I think it's worth the risk.

Barrier #2: Poor theology:

This could easily turn into a 'rant'. I'm trying really hard to keep this article from becoming a 'femi-nazi' diatribe. But false, archaic theology continuing to teach that women are inferior to men and are to be kept under their control is of the devil - straight from hell (I'm not doing well already!). Read the Bible again. We are all aiming for the redemption of humanity. C.S. Lewis suggested that when Christ died all of time began to work backwards (in other words, we started aiming for the garden of Eden). In that place we were created to lead. 'We' meaning men AND women. We were given the earth together. What created 'headship' is sin. Del Birkley in his book, *The Fall of Patriarchy* (Fenestra books: 2005) suggests the origins and nature of patriarchy is a "fallen worldview". So, unless we want to celebrate sin in our structures, churches and relationships – we need to correct our theology about women.¹³

How to fix it:

- Teach good theology. This cannot be overstated. If you think it's too hard and don't teach anything – people will get their theology from other sources – and unfortunately poor theology and even heresy on women leadership is everywhere. So don't be fooled. If women and men in your congregation aren't taught the scriptural realities of equality – they will discern it from the behaviour of your church.

How to do this:

- Bible study series, sermon series, book clubs – statements in bulletins etc... women leadership support groups.
- *Start with some deeper reading and research:*

On the web:

¹³ WOMEN LEADERS AND THE CHURCH: three questions and three truths (*Linda L. Belleville is professor of biblical literature at North Park Theological Seminary in Chicago. This is a section excerpted from her book, Women Leaders and the Church: Three Crucial Questions (Baker Book House Company, 2000). Footnotes have been omitted.*)

Three biblical truths can be gleaned from our study. The first truth is that God gifts women in exactly the same ways he gifts men. Nowhere in the New Testament are gifts restricted to a particular gender. Women are affirmed as prophets, teachers, deacons and worship leaders. They are commended for their faithfulness and excellence as apostles, evangelists and patrons. They are praised as coworkers, coprisers and collaborators in the gospel.

The second truth is that God intended the male-female relationship to be equal and mutual. "Bone of my bones," "flesh of my flesh" and "woman" are phrases that drive this truth home (Gen. 2:18, 23). The creation order of male and female is egalitarian. This comes through loud and clear in the accounts of Genesis 1-2. Equality is the keynote--an equal task in society (dominion), an equal role with regard to the family (fruitful), equally created in God's image, and spiritual equals in God's sight.

The third truth is that in the church "there is not...male and female." (Gal. 3:28 AT) Church roles in the New Testament are nowhere defined on the basis of gender. This is because the concept of the local church in the New Testament is an organic one, not a hierarchical one. As Paul says, it is only as each one does his or her part that "the whole body, joined and held together by every supporting ligament, grows and builds itself up in love." (Eph. 4:16) The governing principle of relationship is that the local church is one of mutual submission, not top-down management. We are called to submit ourselves to one another out of reverence for Christ (Eph. 5:21). Indeed, we are called to submit ourselves for the Lord's sake "to every human creature." (1 Peter 2:13)

http://www.cbeinternational.org/new/free_articles/free_articles.shtml

This is a great selection of deep theology and practical articles about Biblical equality.

<http://www.vchurches.com/cefl/home.aspx>

Center for Emerging Female Leadership (includes a great example of mentoring and leadership training)

www.armybarmy.com/pdf/JAC_Issue_043.pdf

Men, Women and the Bible (great Biblical paper on equality and team leadership by Major Richard Munn).

Books:

Discovering Biblical Equality: Complementarity without Hierarchy, edited by Ronald W. Pierce and Rebecca Merrill Groothuis and contributing ed. Gordon Fee.

10 Lies The Church Tells Women by J. Lee Grady

ABCs of Gender Equality by Gretchen Gaebelien Hall

Beyond The Curse by Aida Besancon Spencer

Why Not Women? Loren Cunningham, David Hamilton with Janice Rogers

Group Study:

Studies on Biblical Equality: 12 Outlines for Personal or Group Study by Berkeley and Alvera Mickelson

- Model good theology: This is often where my own denomination is in trouble. We actually have great theology and a glorious history of equality – but our current practice and structures are in some trouble. The result is that ‘bad theology’ spreads from it. It’s quite tragic actually, to have great theology that is corrupted from your own poor behaviour. Change your behaviour to match your theology. The church should look like the Kingdom.

Barrier #3: False ‘humility’:

People often think that women who are confident in their own abilities are full of conceit. This can be a combination of barriers 1 and 2 (an absence of good models and bad theology) leading into a bad attitude that is tragically prevalent in many women I’ve spoken with, in over a decade of ministry. This toxic attitude suggests to be secure in their gifts (particularly if they are strong, external ones) is pride. Often people in the church call a woman who wants to lead a ‘jezebel’ and paint her as someone who is grasping at power. A strong gifted man on the other hand is applauded when he goes for what he wants. Women need to re-check their definitions of true humility. Best definition I’ve heard: true humility is agreeing with God about who you are (not sure where I heard it, but it’s my favourite). This defining godly quality has freed me to pursue my gifts and positions of leadership without feeling like I’m manipulating and conniving to get what I desire. I’m simply agreeing with God and being a good steward of the gifts he has given me.

How to fix it:

I've often found the main enemy of women leaders is insecurity. This is a combination of worldly assaults (inside and out) and the enemy's desire to see women kept down. Unfortunately the lack of intentional uplift from the church keeps the insecurity vacuum in women empty.

- Be intentional about building self-esteem in women (the younger the better).
- Celebrate good and strong women/girl leaders. Words have power (affirmation, affirmation, affirmation).
- Don't separate your youth into women and men categories all the time... blend the groups – make them 'topic' related instead of gender based.
- Host debates about what gives people value.
- Expose the 'beauty myth' of our culture (the costs of objectifying women etc...)
- Celebrate true beauty.
- Find female leaders early and invest in them (courses, speaking classes, responsibilities, affirmation).

Barrier #4: Male circles of power and influence (existing mentoring models)

This was a similar problem with black rights in the states – even after the law was changed it was virtually impossible to get a job in a 'white' firm or office. The results of years of white dominance were white dominance. Duh. The same is true of churches, and leadership teams where males have dominated all the influence. There is a circle of power that has to be opened up to those who don't belong. Often this problem is exacerbated by 'one-on-one' mentorship. This is the choice model of mentorship in the church. One leader mentors another. The mix of a male and female in this model is problematic (for obvious reasons).

How to fix it:

- Create leadership support teams (community mentoring). Instead of one-on-one mentors, create leadership teams that offer support in different areas. Spiritual leadership, administration, preaching, pastoral care, family life... then open those groups to anyone who leads in those areas (this gets rid of a boys club mentality at the same time as an old hierarchy church model). It flattens the structure and will produce support for both senior and junior leaders with specific mentoring goals (rather than simple relationship based chatter).

- Intentional goals: again, the only way to break existing culture is to force yourself to create a new one. Ask some questions, 'where do you meet – who invites people – how do they get invited – are there people left out?' This will not happen 'by accident' and may take some time and energy to recreate a new culture in your team. It will be worth it.

- Connect. Create a connecting place to meet new leaders. After a conference, stay for an extra meal with some new leaders that you'd like to be intentional about connecting with... aim for at least one women leader in every group (to start).

Barrier #5: Orphan syndrome:

Women who have 'made' it without good mentors don't know how to mentor, release and celebrate other women. Rev. Liz Rios founder of the Center for emerging Female Leadership says, "Women in leadership are everywhere nowadays, in spite of the continued debate over whether they should be there at all, especially in the church as senior pastors. But while we may, for the most part, be everywhere, where are we when we need each other? Women experience the stress and burdens associated with the leadership positions they assume. Yet while a plethora of support groups for women center on the issues of divorce, domestic violence, healthcare, and even finances, very few opportunities exist for women to gather and talk about the successes and struggles of being a female in church leadership. Where are those women who, having struggled to believe in their call and to take that lonely leap of faith, are now looking back to help pull another sister up?" (March/April 2006 Prism Magazine)

How to fix it:

- Find a strong women leader and ask her to start a support group for other women leaders. *(Note: one of the problems in women mentoring women is that the generation before this one didn't celebrate women in leadership... so, there is a great absence of strong women mentors. Creating 'groups' will help with the deficiency and women who have been at leadership for sometime will have to fill the void before they feel ready. In Africa they are missing a generation of parents due to the AIDS epidemic. To battle the orphan crisis they are teaching older orphans how to parent. This is a similar solution to the women mentorship crisis in the church. Younger women need to step up. I've mentored many women who are much older than me but new to leadership. We've got to leave barriers of age, assumption and cultural sensitivities aside.)*
- Host courses on Biblical Equality at every mission training school (make women leaders an assumption rather than an open question).
- Create supportive structures for women leaders (flexible hours, working from home, measurable goals instead of fixed time related jobs).
- Celebrate women leaders (model this every time you can: avoid patronizing).

Conclusion:

There are many more barriers that exist in the church. Not least of which is the whole structure of our church systems. The 'business' infrastructure, forty hour work weeks, office system and male 'styles' of leadership are big ones. The emerging church is celebrating her ability to release women to lead because of their flexibility and dynamic structures. We could learn from them. Women make up more than half of the church. If we are serious about impacting the world for Jesus we must get serious about releasing women in leadership. I spoke at a women's leadership training day for HSBC ('the world's bank') recently. It was weird. I thought the 'women's group' thing was a church

phenomenon. But it was different from most of the church events I've been to. The national leader of development (a man) was there and gave a speech. It was this: "We need you. We will change to fit your emerging needs: flexible hours, work daycares, and transparent career management is our priority. Our goal is to see over half of our senior positions filled by women before 2010." I wasn't surprised to read later that HSBC was voted 'best company to work for' that year by their employees. What really struck me is that they modeled the Kingdom far better than I've ever seen in the church. Tragic, but God help us, not for long. Let's rise up and be the head, not the tail – together. An aggressive, holy, passionate commitment to women in the church will result in their freedom, and equality and I believe, a revolution.

Danielle Strickland

For current thoughts and issues read: armybarmyremix.blogspot.com

Youth in a Changing World

by Lt.-Colonel K. Westergaard
International Youth Secretary

**Editor's note - This article has undergone some editing in length and vocabulary.*

The first glimpse is of some introductory remarks from the prize-winning effort in the General's Second Essay Competition (1951) on 'The Army's Approach to Youth.'

'Consider the background of modern youth and remember that our young folk live in a world in which the values of life are topsy-turvy. Money is often the criterion; morals do not always count. They live in a world in which the sensational is worshipped, where youth will swoon over the singing of a Frank Sinatra or Donald Peers and never turn a hair at some of the sins, which would have filled out fore-fathers with disgust. More money was recently paid to a professional boxer for a pugilistic affair than a well-paid miner could earn in many years of hard work.'

'This world is entertainment mad; gambling is in the very blood stream of life and a regular feature of home life is the completion of the pool coupon. The craze for personal pleasure is the supreme purpose of many lives. Youth lives in a world ... where more money is spent in this country in a single year on cinema-going than we have ever spent on missions to the so-called heathen.'

'One cannot think of the background of life to-day without remembering the countless victims of disrupted home-life. It is a world where the rising tide of divorces makes somber reading, where suspicion, grab and fear are the ruling motives and where the inventive genius of man is largely devoted to the creation of methods of destruction ... Fathers and brothers have been taught criminal tactics in war ...while talk of war to come is in every one's mouth... There is no sense of security because there is no sense of God.'

'This is the background to modern -youth. Youth did not create this situation. It found it.'

The second glimpse is contained in an extract from the leading article of 'The News Chronicle' for Saturday, 11th August (during the Communist Festival of Youth in Berlin) - and I include it because it reminds us of the sinister evil of communism, which threatens our -young people everywhere.

'Tomorrow is the climax of the Communist Festival of Youth. A giant procession through the streets of East Berlin will bring to an end a week of discussion groups, drama , sport and above all propaganda - propaganda by day and night.'

'Not even its organisers would claim that it has been an unqualified success, but still we cannot blink at the fact that something like half a million -young people have gathered in Berlin for this rally. Most of them have come from behind the Iron Curtain, but not a few came from the Western Democracies.'

'What was it that took the young people of the West to Berlin? Curiosity, perhaps sincere belief in the Communist ethic, in some cases, but was it not far more likely the natural reaction of youth in a dull world to do something exciting? They have been given a wild hare to chase and they are off in hot pursuit.'

'Youth is the time of enthusiasm. Yet who in this country, other than the Communists, is offering our young people anything to enthuse about?

'We do not suggest that the other political parties should ape the communists with monster rallies, but the old men of Westminster would do well to wake up to the fact that the young people of the nation, those whom Disraeli called "the trustees of posterity" are being wooed, and wooed hard, by the communists, while they remain aloof in their mock-Gothic fastness.'

'The occupants of arm-chairs at clubs - be they Pall Mall or Working Men's - are fond of saying that the spirit of youth is not what it was. Let them give the young men and women of this country some new thoughts, some new ideals to be enthusiastic about and they may well be astonished at the result.'

Aggressive Christianity – a book review

by Mark Selke

The book *Aggressive Christianity: A Modern Rendition of a Revolutionary document* by Catherine Booth with Corey Harrison is a look into the aggressive Christianity evangelism technique used by Catherine Booth while founding the Salvation Army in the eighteen hundreds. The points she made back then are still very relevant to our day and age and there is something to be learned from her Evangelism techniques.

Catherine spoke a lot about adapting to the area around to spread the gospel by as many means as possible. Whether it was going up to random people and presenting them with the gospel message in any way possible. Her point was have the willingness to do what it takes to spread the gospel and then going out and actually evangelizing. If a person is too stuck in there way of evangelism that they are not listening to the Holy spirit in how to evangelism then there will be missed opportunities to reach people for Jesus.

Another major point Catherine spoke on was how there should be urgency in each of us to reach people for God. There are millions of people a moment away from eternity in Hell and as Christians we should be going out there and saving them from this incredible punishment. Urgency is something that is missing among the church and Christians in general evangelism should be a much higher priority then it is. Booth goes on to explain how Christians as a whole have been doing a poor job of spreading the gospel. She acknowledges there is a lot of good things being done but the good being done is a very small amount in the grand scheme of things.

The main thing that stood out to me from the book *Aggressive Christianity* is how important keeping yourself clean and being in a proper relationship with God affects our effectiveness at evangelism. We need to live what we preach if not we will not be taken seriously and people will just call us hypocrites and wont' take the message were talking about seriously. If we claim to be changed by the power of God and we act just like everyone else no one is going to believe in God. In that case a look to our own personal life is likely in order. One bad Christian influence is very destructive it is way more destructive then many people saying there is no God. This is because someone who claims to know God and there is no evidence of it has a much more convincing statement then those people who go around claiming there's no God. A major point in making sure your ready for evangelism is to realize we can't do it on our own and we need God's help. That is why letting the Holy Spirit work in and through is so important to spreading the gospel. If it wasn't for the work of the Holy Spirit the kingdom of God would not be as strong as it is today.

What this book has taught me in regards to how to evangelize is that I need a renewed urgency in reaching people for Jesus. It has given me a good reminder on how close so many people are to going to hell. I also am reminded of how in everything I do I should try to be more aware of the opportunities to share the gospel with others. Another thing that will affect how I evangelize is how I prepare myself spiritually before going out and

advancing the kingdom. If I am not sensitive to what the Holy Spirit wants me to do then my efforts are going to be wasted because what man can do on effort alone is very small but with God's help we are capable of great things. The last thing that affected me from this book is how adapting to situations to do what God wants is important I should avoid letting my selfish pride get in the way of God's work in me.

The Supremacy of Christ

by General Eva Burrows

excerpted from FAMOUS LAST WORDS, edited by Lieutenant Kim Haworth, 2008.

Perhaps I am nearer than I know to saying my last words, famous or not. When I answered a phone call at home not long ago, a rather distinguished voice informed me that he had been assigned by *The Times of London* to write my obituary. To which I indignantly responded, “*But I’m not dead yet.*” And he nonchalantly replied, “*Óh, but we have to be ready !*”

No doubt he was ready with his obituary, which I hope *The Times* editor has accepted. Certainly I can assure you that I am ready - ready for that final Home-call from the Lord whenever it does come. Though I must admit, I am enjoying Christ’s company and being His servant here on earth so much, that I hope *The Times* will need to keep the obituary on file for a long time yet.

Writing your own ‘Famous Last Words’ is very different and more challenging than writing an obituary. I wondered how I would tackle it, and decided that I might concentrate on the conviction that has developed as I have lived my life under the Lord’s influence since I became a soldier of Christ and of The Salvation Army 60 years ago.

My life’s conviction, my life theme, has become, *In everything, Christ has the supremacy*

That started early in life. I am a daughter of officers; the eighth of nine children. I was born in good Salvation Army style on Sunday morning in the officers’ quarters, when my father was leading the kneedrill in the hall next door. Always a highly confident child, I innocently thought I was one who was especially loved by Jesus. In my family I was always called Eve, and at Sunday school we used to sing a chorus which I thought was “*I am so glad that Jesus loves me, Jesus loves Eve and me*”. Was it an early sign of the pride and self-confidence which was often to trip me up? Certainly I was devastated when, after I had learnt to read, I discovered the words were “*Jesus loves even me.*”

Now I know that it **is** a wonder that He loved “even” me, with all my faults and failings, with all the arrogance and rebellion of my youth, my desire to take my own path of disobedience.

The conviction that my life was no longer centred on my own ego, but on Christ, and on Christ alone, came when as a university student I handed my life over to Jesus. After vowing that I would never go to the Salvation Army, I ended up at a youth councils and finally at the mercy seat. I sought Christ’s deep forgiveness, and my spiritual mind-set from that moment was not just to follow Christ, but to identify my whole life’s purpose with His - and serve as an officer. And it has been my life’s theme ever since.

It was when I was a cadet, that I found the Bible verse that expressed by life's motivation in Colossians 1: 18 [In those days we used the King James version.]

That in all things, Christ shall have the pre-eminence.

I imagine when you come to speak your "Last Words", you usually are reflection back on your life. So as I reflect over my life, my appointments and the countries where I have served, I would like to share with you some of the *Lasting Impressions* that remain, and they all centre on Christ Jesus.

I was a 23 year old probationary lieutenant when I went to Africa, an exuberant, enthusiastic missionary teacher. At our mission station, Howard Institute, I was ready to do or die for Jesus; to live incarnationally; to love as He loved, and serve as He served. There I learnt to see Christ through African eyes, and loved Him even more.

You can understand why the words of an elderly African Salvationist made a **lasting impression** on me when he said, "*Captain, if I thought my prayers could be answered, I would pray for you to be black.*" I offered those words to the Lord as a gift.

For 17 years Zimbabwe was my home. I never thought I would leave. In reflection I treasure the opportunities that so enriched my life. There I discovered and developed the leadership qualities and gifts which I hadn't known I possessed. I felt so much at home there, that when the Army leaders instructed me to leave and take an appointment in London, it was like a grief experience. By now I was principal of our Girls Secondary Boarding School. I saw my role as giving African young women the chance to shine in a culture where they were often rated 2nd class, and to find through Christ life of the best quality. The school became known as one of the finest girls secondary schools in the country.

Everything that happens to us contributes value to life if we know how to use it under the Spirit's guidance. After the simplicity and frugality of life in Africa, it was a struggle for a time to adjust to living in the Western world, but God had lots for me to learn. The **lasting impression** of my years in leadership at The Army's International College for Officers was the way God opened my eyes to the world-encircling internationalism of The Army. I shared with, listened to, and taught officers from every part of the globe I was at the hub of the Army's world, and at the centre where Army history came alive. No longer was William Booth just a figure of history, but very real. I absorbed something of his spirit and passion for souls, his care for the disadvantaged, and for the extension of our movement to every corner of the globe. Among my last words, there will still be, *Christ for the World: the World for Christ.*

I am the kind of person who doesn't think of what's coming next in life. I immerse myself in what I am doing, give myself to it intensely, and let God handle what comes next. A NOW person. So my life has lots of surprises. . Big surprises! After thinking that my future as an officer would be in the educational field, and rather looking forward to that, there came a bolt from the blue. At least a bolt from the General, who appointed me in charge of the Women's Social Services of Great Britain. What is the

Lord up to here? I wondered. I was pretty soon to find out that Christ's bias for the poor went far beyond the disadvantaged and needy of Africa, to the last, the least and the lost of the marginalized in the crowded cities of Britain. It was an illumination: His deep love for the poor, the abandoned, the unloved permeated my soul with a passion that has never left me, and will colour my life on earth till I die.

As I look back, my next move was also unexpected, an appointment to Sri Lanka for my first territorial command. My usual confidence took a nosedive, as I looked at impressive, high profile TCs around the world. But it is never good to look sideways, I looked up, and the Lord whom I had always trusted never left my side. . What **lasting impressions** were made by my years there where I was faced with leading our Army in an Eastern culture? I discovered a new dimension to life, serving where there were strongly entrenched non-Christian faiths. Learning to respect the sincere believers of the Buddhist, Hindu and Islamic religions was bringing me to a new awareness of the uniqueness of Jesus Christ.

Imagine my surprise when, invited to present a Christian "Thought for the Day" on the English radio in Colombo, I discovered there was a "Thought for the Day" by each of the four religions. Fortunately I was able to listen to the four broadcasts for a few weeks before it was my turn. As I listened. It seemed to me that there was little difference between them for mostly they were a series of admonitions on how to live a good, religiously moral life in order to please God. Reflecting on this challenge to my participation, I realized in a new and meaningful way that what Christianity had to offer was not an introduction to a set of ethical rules but an introduction to Jesus Christ Himself, the living Christ. He is not dead like the Buddha or Mohamed, and He does not merely show us the way but He *is* the WAY. Yes, I had known that as a theological truth, but now like an incandescent light it came to my soul with new realism and power. That is what I must proclaim. From that time on I have said that I do not preach Christianity, but I preach Christ. - our glorious Saviour and Lord. That I will do till I die.

Not long after that experience in Colombo, I was having lunch in the home of a wealthy Indian, and was impressed by a magnificent painting on the wall with the portraits of Moses, Buddha, Jesus and Mohammed. In answer to my questions about its origin, he said he had paid for it to be painted because, though he was not a follower of any religion, he admired all four. They were the founders of the great faiths of the world, and he saw them as of equal value to mankind. I concurred with his first point but then, with courtesy, told him why I could not agree with his second point. explaining that Jesus Christ, unlike the others, rose from the dead, and lives to walk with us along our journey of life. This confirmation of my 'Thought for the Day' experience was another reminder that the resurrection of our Lord is not just an important theological tenet, but the key to our faith. The crucifixion and the resurrection are essential aspects of the one mighty redeeming act of Christ whose saving grace triumphed when He rose from the dead. My 'famous last words' could even be, "He lives. My Redeemer lives."

Among the **lasting impressions** of my life at this time was my first attendance at a High Council to elect the next General at Sunbury Court. I was the newest territorial

commander there, rather over-awed by the many, high-powered Army notables present. My feeling was that it would be best for me to listen and learn and say nothing, sitting as I was at the end of the line of seniority. At the close of the first session I was staggered to be called up by the President of the Council, who said he wished to appoint me the Chaplain of the High Council. I had the temerity to say, "But Commissioner, do you know I am the youngest and least experienced leader here?" His gracious reply was, "My dear Colonel, spiritual authority does not depend on age or experience." It was a lesson that I took seriously to heart, and put into practice.

After gaining practice as a territorial commander in Sri Lanka, the General appointed me to command The Salvation Army in Scotland. **My lasting impression** there was the first serious illness of my life. I suppose when we are always healthy, we never think we will ever be unwell. So when I suffered a heart attack, it was a great shock. News flashed to international headquarters, and even around the world, that this promising woman leader had passed away. But God had other plans. Waking in a hospital bed after emerging from sedation, there was a black nurse sitting by my bed, and I thought I was in Africa. When the nurse turned out to be one of my former students at Usher Institute who was studying coronary nursing care in Glasgow, I knew that the Lord was graciously looking after me. So after a time of recuperation, I was back on duty, and enjoying my service among the ardent and enthusiastic Salvationists of Scotland.

The next stage of my life was a return home to Australia. After 31 years of officership in many parts of the world, this was my first appointment here. The Lord calmed my fears, and I was amazed at how quickly that inner adjustment mechanism got into action. I felt at home right away. I'll never forget how pleased I was when, after giving a talk at the meeting on Christmas day at the Gill Memorial hostel for homeless men, one of them said to me as I shook his hand, "You talk real ocker, you know."

But then haven't we found that we can feel 'at home' anywhere and everywhere when the Lord is with us.

Pretty soon I got to know the Army here in Australia, being able to call soldiers and officers by name. That's when I gained the reputation for having a good memory for names. It wasn't really a memory for name, but a memory for people. In my life Jesus comes first and people come next.

What I wanted most of all was to lead the territory after the style of Jesus Christ. Was that too simple an ambition in a modern, sophisticated Western territory? My introduction of Church Growth programs was not to use some popular technique to grow The Salvation Army, but as a way to introduce Aussies, often cynical about Christianity and the church, to Jesus Christ Himself. My passion to give unemployed young people a chance to learn job skills and find hope for the future led to Employment 2000. My ardent speech at the Taxation Summit in Canberra was to highlight our motivation and Christ's mission through this movement. But my **lasting impressions** of those years are the miracles that Christ brought into the lives of people by His Spirit,

and how He lead us forward to accomplish His will and grow His Army through its diverse ministries.

In 1986, at my third High Council attendance, my election as General changed the whole course of my final years of active officer service. A **lasting impression** of those years is the constant sense of privilege I felt at being granted this role as Christ's servant. You'd never take the job on unless you believed God had placed you there, and you can only do it in His strength. For me those seven years encompassed the challenge of returning to the lands formerly dominated by the Communist, atheistic philosophy where The Salvation Army had been banned for so many decades. It led to the restructuring of the administration of The Army in the United Kingdom and globally. It allowed me opportunity to develop the training in leadership of officers from the areas or Asia and Africa who would soon take positions of responsibility in a wider, multicultural leadership of The Salvation Army.

My brief included traveling to all corners of the world to visit, to preach, teach and inspire our people. It was with quiet delight that I heard an African Salvationist say in his words of thanks for my visit, "General, you are our global parent." The congregation gave him a wild round of applause. Yes, I thought, our Army is one Army, one great family crossing all national and cultural boundaries. One in Christ. On the screen of my mind flashed the sight of a mercy seat, in the shape of a massive cross, in the arena of The Royal Albert Hall in London at the International Congress meeting a short time before. At that cross were kneeling 'a great multitude of very nation, and tribe, and language', hundreds of Salvationists in every style and colour of uniform, kneeling by the cross of our Saviour and Lord. Yes, I thought, Christ has the supremacy in The Salvation Army.

To recount the **lasting impressions** of those years would take a book in itself. But most impressive of all were not meetings with kings, queens or presidents, but the beautiful, unforgettable Salvation soldiers of the cross whom it will always be a joy to reflect on until I greet them again in glory. Salvationists like CSM Thankimah in east India, who began life selling watches on the streets of Aizawl. Now, prospered by the Lord, and owning a magnificent business, he spends his wealth on paying the salaries of couples to evangelise in unreached areas of his country. Or YPSM Clara Page, an exuberant African-American of South Carolina whose organization of a Sunday School of over a thousand, young and old, was magnificent. She told me how she passionately longed for all to come to know her Saviour. Or Major Yin Hung Shun who led our Army in China after the forced expulsion of our missionaries. His endurance under the cruel conditions of a Communist labour camp during the Cultural Revolution made him into a hero of the faith and an inspiration to me and the whole Army world.

But life doesn't end at retirement from active officer service; lasting impressions continue to mount up; open doors of service for Christ continue to open. I am now an active soldier of Melbourne Temple 614 Corps, where we are concerned for the lost, the last and the least in this inner urban area. I see as many miracles on Bourke Street Melbourne as I saw in the villages of Africa, or the hostels of London, or the streets of

Colombo. In the last twelve months I have had the exciting task of preparing 8 young men and women to take their place in the ranks of the Army as soldiers, ready to make the values of the kingdom of Christ and not the values of the world the standard for their life, to fight passionately against social injustice, and to seek to win the world for Jesus.

No wonder I hope *The Times of London* does not need to publish my obituary just yet.

But whenever that day does come, my last words will be that Jesus Christ has ever been the supreme and passionate love of my life.. I have earnestly endeavoured to centre my teaching, and preaching, and serving on Him though it has been so imperfectly.

Now I await with patience the golden dawning, when I shall behold Him face to face.

Cadets and Love for Souls

by General Bramwell Booth

From book 'Training Staff Council Lectures 1925'

**Editor's note - This article has undergone some editing in length and vocabulary.*

'Love for souls' embraces so much of the life and work of The Salvation Army that it might almost be said to be an alternative name for the whole Organisation. I can imagine some holy being just arrived from another world asking 'What is The Salvation Army?' and being answered in terms according to his own understanding. 'The Salvation Army is love for souls.'

Love is the attraction, which has brought us together as an Army. It is the uniting principle, which, in spite of many differences in race, language, character, and temperament, has made us one. Love is more than this. It is the sustaining force of the Movement. Without love, The Army, no matter how powerful, or useful, or popular, would be a dead thing. With love, The Army, no matter how small, or poor, or despised, is a living Branch in the True Vine of the Kingdom of God on earth.

Love is more than mere feeling; love is a willing. We often hear the word 'benevolence' used to denote love, and rightly so. Benevolence comes from the Latin *benevolentia*, meaning the will to love or to bless. That great principle, the will, is a part of love. It is to a certain extent within man's power to love. He can will to love. Indeed, without the will, love would not be love: it would be a mere sentiment. Love between a man and woman, unless there be will in it – a genuine purpose or will on the part of each for the good of the other – must, under pressure or change of circumstances, pass away. The will to love, the determination, 'I will be a lover,' is vital to the maintenance of tenderness, compassion and sympathy between husband and wife; indeed, between any lovers, human or divine.

In emphasising the importance of the will, I do not want to detract from the power and glory of the emotional part of love. Emotion, the movement of the heart to pour out its riches, this more than anything else, except Holiness – and Holiness could not be without love – makes man like God, who, because He loved, gave His only-begotten Son to bless the world of sinners. Never let a word escape your lips, especially when dealing with Cadets, in disparagement of emotion or tenderness of feeling. By all means guard them against being swayed by mere sentiment, but never let them disesteem that outflow of emotion and tenderness, which so beautifully characterises the lives of those who truly love.

Love at its highest, the will and the feeling melted into one, brought The Salvation Army into being. The Army was raised as a special manifestation of love for souls – for the souls of sinners. When William Booth was asked what had been the compelling influence of his life, he said that it was 'an ardent, holy love for God and souls.' He was, to use his own words, impelled by 'the impulses and urgings of an undying ambition to save souls.'

Everything that we can know or learn about the Founders' lives indicates that, from first to last, an unselfish love impelled them in all that they did and said and planned. Many of you have heard me say of the Founder, that when preaching in chapels before The Salvation Army was born, his heart was with the churchless multitude outside. From the pulpit he could sometimes see out of the windows, and while speaking to his congregation he would often be saying to God in his heart, 'Oh, these people here have the light, they know the truth; but outside are the multitudes for whom not man cares! My heart is out there.' The love that produced The Salvation Army sustains us today. We want that love above all else implanted in the hearts of all Cadets.

Implanting Love in the Cadet

My purpose is to point out some means by which this love may be established as the ruling influence in the Cadet's heart. It is a difficult task. They are not always loving natures upon which we have to work. Love is alien to their make-up. It may be dormant, but so profound is the sleep that it seems as if only by magic can the awakening come! When they come to us many of them are servants to that which is harmful to love. Much in their characters, in their lives, sometimes in their habits, is discouraging. Many of them are selfish. They are accustomed to consider themselves in everything. Every circumstance, even the most trivial, calls forth the query, 'What about me? Where do I come in?' but the language of love is 'Never mind me!'

Some who come to the Training Garrisons with a sincere desire to serve God are hard in their make-up. Any latent tenderness in their natures has never been cultivated. The circumstances of their lives have been such as to harden them. Many of them have had very little affection shown to them. Talking to one Cadet – a cold-blooded sort of fish whom I wanted to help – I asked whether any one had ever kissed him. He thought I meant, had any girl kissed him! 'Oh, no; no one has ever kissed me!' he said, quickly and emphatically. 'Surely you can recall whether your mother ever kissed you?' I asked. 'My mother wasn't that sort,' was his reply.

Again, some whom you are asked to train are by nature fickle, quick to change. That characteristic is unfriendly to love. The person who is played upon by every wind that blows, who passes rapidly from one kind of feeling to another, is not fertile soil for the heavenly plant of love. Some, especially the more educated type, are inclined, by training and temperament, to repress and starve their love. They do violence to their natural feelings by cultivating the habit of repression. They have been trained to bottle up their emotions. They may even cultivate a kind of cynicism as a self-protection against any display of feeling. The consequence is that this part of their nature has become crippled like the Chinese women's feet – dwarfed against nature.

Others – and this is a far more serious matter – are lacking in the first principle of love for souls in that they do not deeply love God. If more affection flowed from them as individuals towards Him who is the Fountain of Affection, they would be more ready to receive our help and instruction.

Yet each Cadet comes to us more or less in the spirit of 'Here I am; do what you can with me.' There is our opportunity – to make of every Cadet a lover.

Perhaps because I am getting older, I see more clearly than ever the wonderful truth hidden in a few words the dear Founder said to me in one of our last talks together. Towards the end he was unable to converse for long at a time, but he uttered sentences and etched expressions. His normal condition was restless. He was always in life a kind of travelling earthquake! He was restless when he was dying! But in an interval of quiet one evening he stretched his hand over the bed to take hold of mine, and said, 'Bramwell, I have been looking back, and let me tell you, Love is all.'

Yes, love is all, and if we fail in planting this great power in the hearts and lives of the Cadets we fail with them altogether. None of us would desire to spend our precious time making mere professors of Salvationism. We do not want to turn out a people painted to look like Salvationists. We want men and women on whose lives at last may be written, 'Love is all.'

Drink at the Fountain of Divine Love

You will not plant this love in the hearts of the Cadets unless you love them. I do beg that you will drink at the Fountain of Divine Love yourselves. Divine Love is different from human love in this: that man must be daily baptized with it. Human love may endure against all odds without much effort. Once deeply embedded, I doubt if it ever really dies. But if we are to be lovers of the Divine Lover, whose love is ever flowing to us, we must will daily to love Him. We must go perpetually to the Fountain. We must put ourselves in the place for daily baptism.

Then we must be lovers of souls. Perhaps more than most Staff Officers, some of you are withdrawn from actual contact with sinners in the mass. But true love carries us to those whom we love when they are in misery and bondage. We feel ashamed to be glad when they are sad, to be lifted up with joy when they are cast down with grief, to be filled when they are hungry. True love for souls will take you in prayer into the haunts of the lost. It will open many opportunities of wayside contact with the sinner. Many ways will present themselves of pointing him to Christ. And there is this fact, not least of all, that if love for sinners burns in your heart, the Cadets will catch its glow and warmth. Their own love for souls will increase thereby, and you will be sending out men and women in hundreds, perhaps in thousands, to succour the multitude you will never see, and to bring to Christ magdalens and prodigals of whose existence you do not even know.

Love One Another

Next, strive by every available means to help your Cadets to love each other. Let them begin by loving you. Do not be afraid to allow their hearts to receive from yours that which is so precious, and to find in you that which they can appreciate and admire. Your example must have great power with them, and, if you love them, they will naturally give some of their love to you. You do not, of course, want to attach them to you except in so far as you can lead them to God and attach them to The Army; but do

not repel the offering of appreciation and affection they bring you while they are in the Garrison. How can they love the lost outside the fold if they fail to love the saved within the fold? Does not that wonderful commandment which Jesus Christ gave through John, 'Love one another,' imply that unless we have a warm, pure love for each other there will be a poor chance of our loving anybody else; that to 'Love on another' is the first short step towards that height from which after a while we shall love the whole world? Therefore, do your utmost to help the Cadets to love one another, to be patient with one another, to show kindness to one another to the extent of self-denial, to enter into one another's feeling, to prefer one another in honour.

Help them to find pleasure when they see a fellow Cadet excelling on the platform, or in the visiting, or in the examinations. Save them ever from envy and jealousy. Help them to show humility, which is one of the first graces born of love. Where there is no humility there is no love. Humility yields its own and seeks the interests of others before its own. If a Cadet has been unkind to another, bring him into the spirit in which he will ask forgiveness. There is plenty of time in the training period for the development and exercise of all the graces which spring from love, plenty of opportunity to help the Cadets in these ways and to draw out their hearts.

Then I would say, encourage sympathy with such sinners as may especially stir their individual hearts. Perhaps when 'fishing' in a Meeting a Cadet's heart will be particularly drawn out to some person whom you may happen to think not worthy of his attention. Do not snub that Cadet. Even if the object of his interest is worthless – ought we not to hesitate before we say that anybody is worthless? - do not on any account tell the Cadet so. If his or her heart is drawn out to this poor, worthless creature, take advantage of that to try and develop the Cadet's affection and feeling through love for that soul. The same applies to visiting. Cadets will become concerned about particular people; for example, the sick and dying, or the very poor, and will come back to the Garrison full of this or that case. Try and arrange for such Cadets to follow up the individual in whom they have become interested, so that, their hearts being moved and stirred, you can draw them out further.

Encourage them to pray for people in whom they are specially interested. Prayer strengthens and enlarges love. I have had some of the richest blessings from the hand of God, especially in recent years, in pleading with Him for particular people in whom I have been interested in my own Meetings, especially backsliders. My heart is always tender to backsliders. They suffer so much. They have such troubles. They feel (especially if they have been in The Army any length of time and enjoyed its comradeship) so isolated – left like refuse on the shore. In my own spirit I have been so blessed and touched in pleading with God for some particular man or woman who has drawn out my sympathy. I shall soon be seventy years of age, if God allows me to live long enough, and here I am, after nearly sixty years of soul-saving work and trying to bless the people and word for God, and my own heart is touched and made tender, my love for souls is increased, and I am made to realise my own need, while I am praying for particular souls. If that is so with me I am sure that such prayer will affect the Cadets, and enlarge their love, even more powerfully through the very fact of their

inexperience. God will draw very near to them when they pray for others, and their own hearts will be drawn out to Him. Encourage them to pray for souls.

The Value of Souls

Help the Cadets to dwell on the value of souls. Try and show them how to study the people. The souls of men are like books in a library, of which the outsides only are visible; to be understood they must be studied. Even when read most carefully, much in them will be found to be in an unknown tongue unless the Holy Ghost interpret it. Make the Cadet feel that he ought to be able to take the book from the shelf, and that when he has opened it, he ought to have sufficient knowledge of its language to enable him to read. Help him to see that to these people belongs an eternal future; that even the worst and lowest and most degraded of them has powers which point to another life and another world – powers of the spirit, a capacity for worship, for God, power to think, to reason; above all, power to love. Sometimes it seems to me that failure – even ruin – help to prove the immortality of the soul. A blighted soul is like a plant, which, in an unfavourable climate, cannot flower, or if it flower, cannot bring its seed to perfection. The plant lives, struggles, and comes to maturity of a kind, but is never perfected. When we look at it we say that there must be a clime somewhere where that flower can blossom, where that seed can be perfected and fall fertile into the soil. Let the Cadets be inspired with love and hope so that they will still hope for the uttermost failures, so that they will never despair of drawing the worst and vilest into the Kingdom.

The Cadets will be helped to bless souls if they realise the immense possibilities for development which lie before the individual. Just think what it means to be capable of eternal growth, continual advance! How wonderfully people develop here when they bring themselves into the full sunshine of God's will! Do you not often feel that the transformations which take place in the Cadets themselves are almost a miracle? You can see some of them growing. Look at ourselves. Think what we were ten, twenty, thirty, forty years ago. Look at what we have become. We do not detract from – rather we add to – the glory we want to give to God when we confess what progress we have made, what signs we see in our lives of growth under His hand.

And that development is going on forever. I think highly now of many of you here, but I do not know what you will yet be. Think of what Yamamuro will be a thousand years hence! When I look at saved people who do not become what one had hoped, who wobble and shirk, who do not know their own minds and get astray in their devotion, I often say to myself, 'They are only in their childhood; there is going to be another life; they will be better by and by; there is a better day coming.' And that thought encourages me.

But just as souls have infinite capacity for growth in goodness, so they have infinite capacity for growth in badness. Make the Cadets feel that a man's decision here is so tremendously important just because, if he does not range himself at the Cross, his life on earth will be a prelude to eternal progression downward, in what is bad. How true it is that 'he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.' I can recall the very hour, the very spot, where

that truth really seized me when I was a little more than a boy. I had thought about it often, and had heard it spoken of at home. Religion was going strong in our house all the time! But one day it came home to me that every sinner we rescued was rescued from an eternal progression in evil. This idea changed many things in my life. If you can find some powerful means of bringing that truth home to Cadets, you will be doing much to develop their character and intensify their devotion.

The Eternal Wrath

I rely upon you to instruct the Cadets about retribution and the operation of that law. Convince them of retribution, and you bring to bear on them influences which evidently played a powerful part in Jesus Christ's life and experience. Convince them of retribution, and they will feel something of Jesus Christ's compassion for the wandering and the lost, something of His passion to save souls at any cost to Himself. No teacher so continually taught the great fact of retribution as did Jesus Christ. He realised – His words say so clearly – the tremendous fact that broken law must bring punishment, separation, and misery. If they saw the inevitableness of punishment and the separation from God, which is the darkest part of what is meant by Hell, I feel certain that any of those about whose slowness of heart you mourn, would rouse themselves out of lethargy, out of the 'take it easy' attitude which some assume towards the work they are to do.

I have no doubt that some Cadets pass through conflicts as to the doctrine of eternal punishment. It is of the greatest importance how they come through those conflicts. You should deal personally, if possible with any Cadet who is having a struggle of this kind. Make him feel that no change is possible in the principle which God has laid down, 'whatsoever a man soweth, that shall he also reap.' That is in the nature of life, and no more to be escaped than we can escape from the fact that two and two make four.

Many of us have passed through very dark and trying experiences about this particular truth; but we would not be without those struggles, for we learned in them a great lesson. For myself, I can say that I learned that in this, as in all else, I must go to Jesus Christ and learn of Him. In Him I found the solution of my difficulty. If you read His words you will find that He said more about Hell than about Heaven, and the words He used are His own words. He was the first to speak of Hell fire and to portray the dungeon into which evil men are to be cast forever. It was He who first spoke of the worm that dieth not and of the fire that is not quenched. It was He who spoke of the weeping and wailing and gnashing of teeth.

Many Cadets find it a cross to speak those words – a cross to warn the sinner of judgement and doom. But do you not think it was also a cross to Jesus Christ? Do you not think that that wonderful Being of light, of love, and tenderness, must have felt with the greatest intensity the agony of having to proclaim these truths to those for whom He came to die? We must teach the Cadets to follow their Master and take up that cross, to enter into this fellowship of His sufferings.

The Wonders of Mercy

But just as definitely as you must help them to see the inevitableness of eternal separation from God for those who do not turn to the Deliverer, so you must help them to see the wonders of God's mercy. You must lead them to understand, each in his own way, that the most degraded soul who turns to Him may be free from the bondage of sin and death. Show them that the Holy Spirit never rests in seeking the lost, that He is ever knocking at their hearts. Show them by illustration and incident something of your own illuminated passion, how God prolongs His dealings with individuals, calling them by many different means to repent and renounce sin.

Try to call up their pity for sinners whose condition is, in part at any rate, the consequence of some awful influences in their lives – a bad home, drunken parents. In nearly every country there is, if not a drink evil as we have it there, something that corresponds to it in its dreadful and debasing influence. You may have heard me tell the story of the little boy who rushing into the Slum Officer's room one morning, crying joyfully 'Captain! Captain! Father's dead; now I can be converted!'

Many children are brought up in indifference to God and unbelief; others are subject to cruelty or to spoiling in childhood and lack of all guidance in youth. The influence of home, friends and associates are all against some. The handicap is not always drink or kindred indulgences in the home, though, alas, it may arise from a pollution that is even worse! But the power of a bad past – what a terrible infliction!

Many of the Cadets, especially if brought up more or less in association with The Army, have had great advantages. Help them to compare their circumstances and upbringing with those of the people whose souls we are seeking, and they will pity them. Don't we all know what it is to feel, as we plead with some poor, wretched wastrel, 'If I had had his parents and his chances or no chances, I should be as bad as he is'? What ought to be the holiest influences in life have become for some people in the most degrading. Many are pulled down by the very ties that should lift them up to God.

Then think of the desolation of those who have no one on earth to love them. In some cases the memory of one who is dead may help them. One lad told me how he was working in a warehouse among filthy-minded companions, the stream of filth was about him from morning till night, and sometimes he did not know what to do. I asked him where he turned for help, and he pulled out something wrapped in a bit of black silk – the portrait of his mother in uniform. She was then in Heaven. 'When I feel I am slipping,' he said, 'I take it out and look at it, and that helps me.'

You will find that Cadets are often helped in their love for souls as they come to realise, more and more, the power that sin formerly had in their own lives. Under the influence of Training, the Cadet comes to look back upon his own sin as a far more serious matter than he formerly regarded it. The Cadet is helped when he deals with the rebellious and the wicked if he can say to himself, 'I know the power sin once had over me, so I can understand the power of sin over them.' But while they pity the sinner, they must remember the condemnation, 'that light is come into the world, and men loved darkness

rather than light, because their deeds were evil.' Men and women are to be pitied because they drink or because they are idolatrous, but they are to be condemned if they do not turn to Him who offers them Salvation. Our first duty to such people is to give them the good news of God's love. If they refuse to turn to the living Saviour, we must try to make them realise the condemnation they bring upon themselves.

Sympathy with Jesus Christ

My last word on this subject today is that we must teach and train the Cadets to associate themselves with Jesus Christ. If they can feel true sympathy with Him they will love the sinner.

In my own life I have always been greatly influenced by my sympathy with God. Perhaps my circumstances have been more favourable to that sympathy than many people's circumstances, because I have had something to do with governing and managing people since my boyhood, and I know the difficulties and the conflicting and heart moving interests brought to bear in such matters.

Bring the Cadets, one and all, into closer sympathy with Jesus Christ. The more they love Jesus Christ, the more they will love those for whom He suffered and died. Love for the Shepherd will beget in us love for the sheep, especially the lost sheep.

When you go to your Meetings, to your Lectures, to your Side Council, kindle afresh each time your own sympathy with Jesus Christ. Associate yourself in your own mind with Him. Lay the hands of your soul, so to speak, upon His hands and enter into what you are doing in sympathy with Him in what He wants to do. Then your love for Him, and the Cadets' love for Him, will be like the rod of Moses, which brings water out of the very rock.

Will the real Salvationist please stand up

by Commissioner Wesley Harris

IT IS said that if we don't believe in something we'll fall for anything and that may be a real danger in contemporary society. As Salvationists we should be defined not only by the name of the movement to which we belong but by the godly life we live. What we believe should be made visible, audible and credible.

Early day Salvationists were notable and noticeable because of their strong convictions. They were a passionate people. They were out to win the world for Jesus. Some would have regarded them as extreme but what they achieved under God was amazing.

T.R.Glover said that Marcus Aurelius didn't believe enough to be great and his assessment might be debatable. But there is no doubt that to be great and to do a great work Salvationists need to be people of strong convictions ready to stand up and be counted.

St Paul said, "I am not ashamed of the gospel"(Romans 1.16) and like him we should believe that although we may not be able to change human nature God can and will. William Booth said, "We are a salvation people". That is what salvationism is all about.

Sometimes standing up for we believe will mean being 'counter cultural', and swimming against the tide of popular opinion. I recall a time and a situation when I was 'odd man out' and something of a wouser on account of being a non-smoker. Now medical science has proved the rightness of the stand that was taken.

There may well be a similar turn of the tide with respect to alcohol as the problems of binge drinking, violence and road toll linked to strong drink are focussed. But in any case we should stand as witnesses to the fact that 'dutch courage' is not necessary in order to cope with life's challenges. The grace of God is sufficient!

The lines of an old hymn should still challenge us today.

Stand up, stand up for Jesus,
Ye soldiers of the Cross...

Pray for the Burden of Souls

Australian War Cry – April 12, 1913

Men are Dying – Women are Perishing – Children are Damned in their Tender Years!

Can You Contemplate the Ruin of Immortal Souls Without Horror?

*If Your Heart is Not Stirred by the World's Sin and Sorrow Pray God to Give You a
Vision*

The multitude of unanswered prayers is beyond human calculation. They are voicings of personal longings in our petitions to God, of which we do not expect a fulfilment, however ardently desired. We recognize instinctively that they are no part of God's plans, and our faith storms no heaven to obtain them. These prayers are like the sacrifice offered by Cain, their smoke never swings free of the earth. For most unanswered prayers our own heart can find a good reason. Not in self-indulgence, but in self-denial lies the path of true service – the service that is acceptable to God, that blesses man, and that is satisfactory to our own heart. No selfless prayer was ever left unanswered. Let our spirits crave and seek that which develops our souls, strengthens our spiritual powers, and makes us more like Christ, and we find God's answer awaiting our petition. 'Before they call I will answer,' He has said.

Look at God's heroes and note the manner of their prayers. Take, for instance, Abraham, honoured by God with His confidence, so clearly expressed in that sentence, 'Shall I hide from Abraham that things which I do?' It implies a long-standing friendship between Jehovah and Abraham; it was the result of efficacious prayer and implicit obedience. Abraham was not only thinking of Lot and his family when he prayed for their lives, hoping that fifty righteous people might be found there. God readily agreed to save the cities if fifty righteous could be found. But Abraham's heart misgives him. God would not destroy fifty good people without cause, and so he goes on asking more and more until he comes down to ten. Surely ten righteous can be found among the thousands of those two cities. And the Lord agreed to save the cities for the sake of ten. Alas! not even that small number could be found! Abraham bore the burden of souls.

Again, look at Moses. The anger of the Lord is kindled even more terribly than the overpowering indignation felt by Moses when he found the Israelites dancing around the golden calf, and when Moses beheld the majesty of Divine anger, his own displeasure turned to intense grief. Hear him pray, 'Oh, this people have sinned a great sin...Yet now, if Thou wilt forgive their sin; if not, blot me, I pray Thee, out of the book which Thou hast written.' What a desperate earnestness and deep love for the people, and what a contrast between this prayer, the cry of a torn heart, on behalf of a sinful people, with the perfunctory prayer we hear so often, when no genuine responsibility is felt for the souls of others.

Elijah saw the idolatry of the children of Israel, and grieved over it. He would prove that the Lord was God, and turn the hearts of the people to Him again. Watch his assurance. Listen to the passionate prayer yearning for the restoration of the backslidden nation, and note the instant answer of God: - The fire fell, the sacrifice consumed, and the enemy discomfited.

Gideon felt for his oppressed brethren, and he sought God's help in prayer. And because he felt the burden of others, God answered him twice by a sign, and made him the liberator of the people.

Samuel was a living answer to prayer. Daniel prayed without considering the danger to himself, and his prayers shut the lions' mouths, and won the heart of the king. Right throughout the Bible we read of the wonder-working power of prayer, and the successful prayer is the outpouring of a heart overflowing with anxiety for others.

We know how prayer brings forgiveness to the penitent, triumph to the tempted, comfort to the troubled and afflicted, and strength to the weak; but what we particularly want is the burden of souls. If we are not feeling the weight of our responsibility for others' salvation weighing upon us, if we can look upon the exhibition of sin and its ravages without deep emotion and intense hatred, then let us pray that God may lay upon our hearts the burden that oppressed Moses, and made him willing to perish with his people rather than be saved alone. Let us seek the godly sorrow that made the prophets weep for the sins of their people, crying with Jeremiah, 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and nights for the slain of the daughter of my people.'

It was the same burden, unspeakably heavy on account of His exact appraisal of the world's sin, that drove Jesus to seek so frequently isolation on mountain-tops and in lonely places, in order that he might undisturbedly commune with the Father in nights of prayer.

The burden of souls brought obscure men out of unlikely places, and made them religious leaders and reformers of the faith. It was that heat burden that gave the world men like Bernard of Clairveaux, Francis of Assisi, Savonarola, Huss, Wycliffe, Luther, Fox, Wesley, Finney, and a host of other glorious names, including that of our own great and good founder and first General, William Booth. Under great pressure these men developed their divine power over the minds and hearts of others, and as we meet together for prayer from time to time, let us pray that God may qualify us for His work, and lay upon our thoughts and affections the burden of souls, that we also may become wise in the art of winning them.