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Editorial Introduction

by Major Stephen Court

Greetings in Jesus' name. Welcome to JAC73. God has blessed us again with a great line-up of contributions by all kinds of Salvationists. We have a range that includes general, commissioner, major, lieutenant, cadet, and soldier. We have contributions from UKI, NZF, USS, USW, and AUS territories.

Writers tackle mission, salvation, healing, theology, holiness, and more. Enjoy the following:

Captain Andy Miller – Seeing Again From The Blind Beggar, throws down the gauntlet to Salvationists and The Salvation Army in his application of this popular story.

Cadet Xander Coleman – Radicalising the Reformation, analyses the priesthood of all believers issue from a Salvationist perspective.

Cadet Dawn Marie Paulson – Salvation To All, breaks down The Salvation Army's sixth doctrine with a contrast of theological perspectives on salvation.

Lieutenant James Thompson – Ambassadors of Holiness Valedictory, preached at his commissioning some months ago. As many of his international sessionmates are being commissioned this month and will appreciate this speech.

Mat Guthmiller – Ranger Creed; God's Soldier, juxtaposes the Ranger Creed with a stirring Soldier Creed.

General William Booth – A Ladder to Holiness, explains the way to entire sanctification in this timeless classic. You will want to share it with your friends.

Cadet Robert Adams – Faith Healing in The Salvation Army, takes an in-depth look into healing in The Salvation Army in our early days and through the years in New Zealand. The article includes some great primary source appendices.

Major Melvyn Jones – Songs of Holiness Series, Part 3, carries on his five part series on The Salvation Army Song Book through the lens of holiness.

Commissioner Wesley Harris – Characteristics of Salvationism, offers a different take on this popular discussion topic.

Cadet Xander Coleman – Salvationist Monasticism, provides some potentially powerful insights in aligning The Salvation Army with historic monasticism.

Jonathan Evans - Is Militant Language In The Church Appropriate In The 21st Century?, asks that very question and considers different perspectives before coming firmly down on the.. well, we'll let you read it to find out.

This is the seventy-third issue of Journal of Aggressive Christianity. If you finish reading this before JAC74 is released, don't despair. You can read JAC1-72 on this site. You can catch our daily blog at <http://www.armybarmy.com/blog.html>. You can download the weekly isalvos 4Cast from itunes (search 'isalvos'). You can read the latest salvos news at iSalvos Weekly - <http://paper.li/iSalvos/salvation-army>. Don't be left out in the cold. Stay in the salvosphere. May these resources enhance your salvation warfighting this season.

Seeing Again from the Blind Beggar

by Captain Andy Miller

Mark 10:46-52

Sitting on the curb with calloused hands, weather-worn feet, and a dejected spirit that's tired of pleading for money and begging for food is a blind man. He has been sitting in this spot as a default, for he is afraid that there will not be other safe places for him to exist. All he possesses is a coat and the clothes he is wearing. He doesn't need it to warm his body because of the blistering heat of Jericho. Instead the coat laid over his legs is there to collect change. To us he is a famous blind person that we know only by his father's name: it is Bartimaeus (son of Timaeus). I am sure you, like me, are not surprised by this scene from Mark's Gospel. We expect blind beggars to be sitting in a place of dependence. This condition does not take a way from the fact that he wanted to see again...

If we are to understand the scene of Bartimaeus we need to be escorted into the back-story that Mark, the evangelist writing this Gospel, wants us to see. There are two scenes that come before Bartimaeus' plot. The first is the story often referred to as the "Rich Young Ruler." A person who says that he has kept all of the laws of Moses since he was a boy, asks Jesus for the one thing he needs, the one thing that he can't buy. He comes to Jesus and *"falls on his knees...[asking]...what must I do to inherit eternal life"* (10:17). Jesus explains that he must give his many possessions to poor, and Mark gives us picture of his emotions: *"At this the man's face fell. He went away sad, because he had great wealth"* (Mark 10:22). This man couldn't see, and did not want to see.

The second scene is of two of Jesus' faithful disciples, James and John, as they ask Jesus, *"we want you to do for us whatever we ask"* (10:35). Now this is quite a request. It reminds me of kids saying to their parents, "I am going to tell you something really bad, but I don't want you to be mad at me." Jesus courteously responds, "What do you want me to do for you?" And essentially they ask for political positions in his kingdom, like asking to be to be Secretary of State and Vice President, or being appointed to a Divisional or Territorial staff position. Jesus painfully describes the weight of their question, alluding to the fact that they are missing the point of Jesus' ministry. These men did not yet see...

Then Mark brings us a picture of someone who is completely opposite of the rich man and the self-aggrandized James and John. He presents for us a poor blind beggar,^[1] a person who is mocked by crowds. Do you remember or have you ever seen someone picked on by crowd?

I am a faithful Chicago Bears fan. One year while my parents were living in St. Louis they got tickets for us to go the Rams-Bears game. My family and I put on our Bears jerseys and went to the game, only to discover that our tickets were at the very top of the dome. Coming in late [after the holiness meeting...of course], there we were walking up the isle, in a sea of blue and gold, and seemingly everyone was commenting or

yelling at us about what they presumed to be our stupidity. I felt like all of St. Louis was against me. It didn't help that we walked in late because we went to church and by the time we arrived the Bears were losing by a wide margin. Bartimaeus' embarrassment happened because of his disability. He's already been thrown down to the curb, he's already been denied access to society, he's already caught in a position he can't control— because he no longer had his sight. You can imagine why he wanted to see.

The world itself is also suffering from a kind of blindness. Are we aware of the dysfunction of our world where people are living in hunger and the resources to help them are held in our hands, and yet people die from preventable causes? William Booth when asked "what is the problem with the East side of London?" and he quickly said "The West Side of London." There is a relational problem that blinds our world.

We know that many people are searching for something that only Jesus can provide, seeking self-satisfaction through work, friendships, media, cell phones and we might be able to sense that our world is still shouting like Bartimaeus, "*I want to see again.*" There was a time when our world could see, it had direction...at creation, but sin perverted that vision and purpose. That is why our world is longing for something else, it is looking to see again.

We in The Salvation Army might say, "Well, that isn't us. We 'do justice.' Or, I took a workshop at a recent event, I got really teary eyed watching that video of a partner territory, or my corps took a mission trip." Others might respond, "We have case workers who handle these things at our Corps." Certainly in The Salvation Army we have a polished image of helping our blind world, but what about you? Work is done, people are served, funds are raised, and we are doing the most good, but have we personally been involved in helping a blind world?

Too many Salvationist are not in the "fight." For Officers we go AWOL when we simply see the Corps as the place we work. And Soldiers go AWOL when they see the Corps as simply a church. They pull into the Corps on Sundays and maybe for music practice and see it as their church of choice. Participating in the Corps in this fashion takes just about as much faithfulness as watching a favorite television show every week. These are marks of a blind fighting force within The Salvation Army.

As an Army there is no doubting the vision we had at the beginning of our movement. We had a picture of where we were going-We were going to bring the world to Jesus, or rather we should be saying "We are going to bring Jesus to the world." This vision can too easily be lost, and we can find not only the world blind, but we find the Army blind as well.

In Bartimaeus we see a persistent person who is not willing to be satisfied with his place in life. He could have very easily said, "*I'll keep this nice spot in the curb, I'll keep my coat, I'll keep my spare change, and I'll be satisfied with what I have.*" No he is not satisfied. In his blindness he persisted, in his blindness he cried out for Jesus, in his

blindness he had hope, in his persecution he cried out. He was not willing to become a victim of his situation. Why? To reclaim, he persists to reclaim his vision.

It is interesting to note not just the fact that he cried out but what Bartimaeus said. When Jesus comes by and he becomes aware of the event, he immediately shouts, “*Jesus, Son of David, have mercy on me*” (10:47). There is only one other time that Jesus is called the Messiah and that is when Peter makes his confession (Mark 8). But even Peter doesn’t go this far, to say “*son of David.*” This is a clear messianic title. Both the gospels of Matthew and Luke make extended points at the beginning of the accounts to list Jesus’ genealogical connections to David. Though Mark does not go into the same detail, we get a consistent theology (or a high Christological formula) of who Jesus is. Many scholars believe that this is a climactic point in Mark’s gospel, and the reason for that is its placement directly before the beginning the Passion (Jesus’ triumphal entry happens in the next chapter, AKA Palm Sunday).

Jesus hearing this persistence halts his steps and says “*Call him*” (10:49). I love the way that Bartimaeus responds to Jesus, as he throws his coat down. We read that, “*he jumped to his feet and came to Jesus*” (10:50). Notice that Jesus did not need to come to him, but instead he comes to Jesus. Listen to what Jesus says to him, “*What do you want me to do for you*” (10:51)? Where have we heard this before? This is the exact question that Jesus asks James and John (10:36), but they responded in a selfish way.

Bartimaeus says, “*rabbi, I want to see again.*” Because it says ‘*again,*’ it indicates that he knows what he is missing. I can almost hear him crying as he says these powerful words which expose his soul: “*I want to see again.*” Jesus heals Bartimaeus. I think there is something powerful in these last few words that follow. Jesus heals him, “*and [he] followed Jesus along the road*” (10:52). A literal translation is he “*followed Jesus on the way.*” “*The way*” is the earliest description of the people later known as Christians—they were first called followers of the way. In Bartimaeus we see a prototype disciple, who hears Jesus call, responds, has faith, and follows Jesus.

We might be challenged to be the same kind of disciple. Just as Bartimaeus could have been happy to hang on to his coat, hang on to his change, and hang on to what he knew. He decides to seek something better. Do we as a Salvation Army look at our coat, and our pocket change, all that we know, and stay on the side of the road? Are we satisfied with where we are today, satisfied to simply be a charity, satisfied to have notable programs? We could look at what we have, and not risk public scrutiny of calling out to Jesus. This non-confrontational position will cause us to lock our doors and avoid what God is doing in the world.

If we play the safe card holding onto our coat, we will be more likely to play the roll of the victim. We could easily whine about how we aren’t like the local mega churches or whine about our Corps not being cool enough to have Starbucks in the fellowship hall. What counts is how we respond to Jesus’ call, like Bartimaeus, and then we see who we can be as a movement in light of his calling us.

The missional question then is not "What would Jesus do?" Rather the better question is "What is Jesus Doing?" I believe that Scripture and tradition show him being with the Bartimaeuses of this world. God is at work in the world and we have the privilege to join him.

Of any quality that Bartimaeus demonstrated it was that he was persistent. Recently in my Territory there was a great new missional conference called "Reclaim." The work of reclaiming is not at all easy. Do you love the Army's mission of enough to be persistent? Do you believe that God wants to use the Army, and he wants us to become better? I hope you answered yes, but the harder question is this, are you willing to persist to reclaim?

I believe that Jesus is looking at our world and our Army today asking the question that he asked twice in the passage: "*What do you want me to do for you?*" Will we be like the (1.) self satisfied rich man, (2.) the power seeking James and John or will we say with (3.) Bartimaeus "***Master, I want to see again.***" Do you want to see again? This implies that at one time we saw what God wanted for our world and for our movement. Do you remember ever having excitement about the Army's mission, something that led you to serve in this way? If so, say with Bartimaeus, "***I want to see again,***" in order to see the potential of the Army, see the unending channels of service, see a movement that is inspired to walk with Jesus, and see what the Holy Spirit wants to do with his Army. This might mean that you are serving meals regularly in your Corps' Soup Kitchen or Shelter. It might mean that we try something novel and learn the names of the people staying in your Corps' shelter.

I have committed the next 36 years of my life to serve as an officer and my entire life to be used within the Army, I wouldn't be an officer if I didn't believe that God wanted to restore our vision, but we surely can not do it by ourselves. We don't restore or reclaim our vision; instead this is a gift of God, and it is grace. The opportunity to reclaim our vision was initiated by God in Jesus' incarnation, his life, his teaching, his death, his resurrection, and his ascension. Meanwhile we faithfully wait for his return. Do you want to see? Then let God reclaim your vision.

*Silently now I wait for thee
Ready my God they will to see
Open my eyes illumine me
Spirit divine. (SASB, 308)*

[1] Interestingly we are group that wouldn't be here today if William Booth had not have come upon an Open Air meeting in front of a bar called the Blind Beggar.

Radicalising the Reformation

by Cadet Xander Coleman

Radicalising the Reformation:

How contemporary Salvation Army ideas about 'spiritual leadership' relate to the traditional concept of the 'priesthood of all believers'.

The term, 'priesthood of all believers' is often bandied about in Salvation Army intellectual circles when discussing 'spiritual leadership' (Clifton, 2010: 4). Referring to both a biblical reality and a theological concept proposed by Luther during the Reformation, the idea of a 'priesthood of all believers' abrogates the need for a priestly caste to mediate between God and humanity. Such an assertion, though, carries with it further questions, particularly regarding the function of ordination, the necessity for professional Christians, and the role of the 'laity'. In exploring the idea of the 'priesthood of all believers', Salvationists engage in discussion which includes varying views of how that principle should be practised.

The biblical basis for the concept is perhaps the best place to begin examining its relevance to contemporary Salvationism. The people of Israel in the Old Testament were called to be a 'kingdom of priests' (Exodus 19:6, TNIV), but they rejected this call: too afraid of God to approach his awesome presence, 'they stayed at a distance and said to Moses, "Speak to us yourself and we will listen. But do not have God speak to us or we will die"' (Exodus 20:18-19, TNIV). 'The presupposition of priesthood is our sinful estrangement from God' (Milne, 1998: 192), and Israel, aware of its own sin, was unable to come into God's presence. Relationship with God was broken, and they could not overcome that brokenness without an intermediary, Moses. 'The priest is God's appointed mediator through whom the estrangement is overcome' (Milne, 1998: 192): the Aaronic priesthood was later established as an extension of the priestly role that Moses fulfilled in interceding between God and Israel. They were tasked with offering sacrifices that appeased God's wrath and reconciled the people with God.

In the New Testament, God renews his call to the new people of God to be a new priesthood through Jesus Christ. 'The Church as a whole, and Christians as members of it, are spoken of in priestly terms...but individual ministers are never called priests' (Hanson & Hanson, 1985: 149). The title 'priest' in the singular form is only ever applied to Jesus in the NT, and his priesthood renders all others obsolete (Milne, 1998: 278). Jesus is referred to as the High Priest throughout Hebrews (e.g. Hebrews 4:14, TNIV), and it is through his intermediary work that Christians can approach God. Christians do not fear the awesome presence of God like the Israelites did at Sinai (see Exodus 20:18), but through Jesus 'approach the throne of grace with boldness' (Hebrews 4:16, NRSV). Jesus' humanity qualifies him to act on humankind's behalf in relation to God, and in offering his own life as an atoning sacrifice for the sin of humankind Jesus reconciled humanity to God in himself (Milne, 1998: 192), giving 'his life as a ransom for many' (Mark 10:45, TNIV). Thus we see that his 'priestly office covers the whole saving work of Christ in his death' (Milne, 1998: 193).

The New Testament picture of priesthood is of a new order of priests, not made up of a special caste of Christians, but a *priesthood of all believers*. In the new covenant there is no longer any need for a human intermediary to access God – Christ is our eternal high priest, and we 'come to the Father' through him (John 14:6, TNIV). Revelation depicts scenes of heavenly worship in which the living creatures and elders proclaim, 'with your blood you purchased for God members of every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God' (Revelation 5:9-10, TNIV). Here, God's people are at last fulfilling the 'vocation to which the ancient people of God were called' in Exodus 19 (Beasley-Murray, 1994: 1434). The redeemed of Christ from every nation comprise this new priesthood, not just a select family from a select tribe. The only qualification needed is to have been purchased by the blood of Jesus. This classification of the redeemed as priests appears twice again in Revelation: 1:6 ('has made us to be a kingdom and priests to serve his God and Father,' TNIV), and 20:6 ('but they will be priests of God and of Christ and will reign with him for a thousand years,' TNIV).

Again echoing God's call in Exodus 19, 1 Peter declares, 'you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light' (1 Peter 2:9, TNIV). The identity of the new people of God is likened to the ideal of the nation of Israel: 'holy', 'priesthood', 'special possession', 'called'. Christian ministry in the New Testament largely seems to be based on participation of all believers according to the gifting of the Holy Spirit. The Church is likened to a body, every part functioning differently yet contributing to a working whole; no part is exalted over another, but each works according to its design. 'Now you are the body of Christ, and each of you is a part of it' (1 Corinthians 12:27). There is no distinction between 'clergy' and 'laity' in the congregation: 'When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. Everything must be done so that the church may be built up' (1 Corinthians 14:26, TNIV). Believers are not just gifted to minister in meetings. Romans 12 speaks of spiritual gifting for 'prophesying', 'serving', 'teaching', 'encouragement', 'giving', leadership and acts of 'mercy' (Romans 12:6-8, TNIV). 'For Paul, ministry is a matter of what the Holy Spirit calls the individual to do within the community' (Hanson & Hanson, 1985: 250-251). And not just certain individuals: 'all the main NT passages dealing with this theme assert that a gift or gifts of the Spirit are the possession of every truly regenerate man or woman' (Milne, 1998: 277, emphasis his). The NT reveals that 'the whole body of Christians constitute a single priesthood' (Hanson & Hanson, 1985: 254), and that this priesthood involves different kinds of service to God. A priesthood of all believers.

Hill describes a process he calls 'clericalisation' whereby hierarchies – informal or formal – develop in worshipping communities as they institutionalise. Both he (2006: 7) and Hanson & Hanson (1985: 249) identify this process affecting the early church in the first century as the Pastoral Epistles were being written. As the apostles died, their leadership was replaced by the specific ministry of overseers/bishops (Greek = *episkopos*), elders (Greek = *presbyteros*) and servants/deacons (Greek = *diakono*) (Hill, 2006: 7), though in the beginning there was no fixed hierarchy: 'overseer', 'servant'

and 'elder' were used interchangeably (Hanson & Hanson, 1985: 251). The terms were functional, 'not of particular theological significance', or intending to carry over priestly terms or tradition from the OT (Hanson & Hanson, 1985: 252). Nobody spoke of Christians leaders as 'priests' until 200 AD, when Tertullian applied the term to bishops (perhaps to assure their status alongside equivalent pagan priests) (Hanson & Hanson, 1985: 254). He also posited that bishops, elders and deacons 'comprise a clerical order as distinct from the laity' (Hill, 2006: 9). 'By the third century the various offices of the church were beginning to be seen as a *graded* hierarchy, a ladder up which clerics could climb' (Hill, 2006: 8, emphasis his). Those in priestly offices assumed increasing privilege and power, restricting ministries to the 'ordained'; by the tenth century the laity 'were reduced to a spectator role in the liturgy' (Hill, 2006: 10). This is antithetical to Paul's instruction that 'when you come together, *each of you* has a hymn, or a word of instruction, a revelation, a tongue or an interpretation' (1 Corinthians 14:26, TNIV, emphasis mine)! The 'development of the idea of the special "priesthood of some believers"' meant that the concept of the 'priesthood of all believers' was sidelined (Hill, 2006: 11).

The Reformation attempted to correct many abuses of the established church, including the corruption of priesthood. Indeed, Gill claims that 'puncturing what they regarded as the pretensions of the professional clergy came as close as anything to being what the whole Reformation was about' (1958: 282). Martin Luther coined the term, 'priesthood of all believers', to describe a truth he saw revealed in the New Testament (Clifton, 2010: 4). 'Luther...rejected the sacerdotal priesthood' and 'restored the idea of the church as a spiritual communion of believers, all of whom are priests to God' (Milne, 1998: 302). There was no need, insisted Luther, for any human intermediary between God and humankind other than Jesus. This assertion by necessity demanded a de-emphasis on the role of ordained clergy in the life of the church (Gill, 1958: 282) though Clifton (2010: 5) and Hill (2006: 17) are quick to point out that Luther's reforms did not dispense with a functional clergy. Rather, the understanding of what the clergy was changed: ordination did not enact some ontological transmogrification in the ordinand (giving status above mere laity), it signified a special function that the priest or minister fulfilled in church life, and no more. It should be noted that Luther was ordained, and continued to function as a priest: nothing much changed in how Lutheran churches did ministry, and clergy continued to enjoy pre-eminence in church life, reserving for themselves certain rites and roles (Clifton, 2010: 5). Hill points to Anabaptists as a type of radical Reformers, who rejected any distinctions between clergy and laity. 'Rather than having no clergy, it could be said that they had no laity' (2006: 19). Their focus was on the local congregation of believers ministering to one another and the world around them.

Any 'traditional concept' of the 'priesthood of all believers', then, might consist purely of Luther's meaning of the term, that is, that there is no intrinsic difference between lay and cleric in status (Montover, 2010: 73). Or it might refer to the much more radical New Testament picture, which emphasises the role of each believer to minister Christ to the world. Contemporary Salvationist thought on spiritual leadership tends to fall somewhere in the continuum between these two ideas. The official position of The

Salvation Army seeks the best of both worlds, acknowledging the calling and ministry of 'laity' as equally valid and 'spiritual' as that of 'clergy' (officers), but nevertheless recognising the unique calling to Officership and its expediency in terms of leadership (The Salvation Army, 2008: 33-62).

The extreme emphasis of Officer distinctiveness is rarely articulated explicitly, but often expressed. Clifton reinforces it in chastising those who 'misuse' the phrase 'priesthood of all believers' by 'making it a slogan for diminishing the role of a separate order of clergy or of officers, thinking mistakenly that the phrase is a battle cry which means: "Anyone can do anything within the church!"' (2010: 4). A General's position becomes precarious if the authority and validity of Officership is undermined. Other Army practices subtly perpetuate this view. The UKI Territory allows only commissioned Officers to conduct weddings (Official Minute Number OCW0809, September 2008), perhaps pointing to a quasi-priestly status of Officers over and above that of Soldiers. The very use of the term 'ordination' in creating Officers is relatively recent, instituted in the late 1970s, and 'is a church term... to do with the offices of a priest and, if truth be told, historically implies access to sacramental authority' (Ryan, 2009). Sandercock-Brown identifies self-perceptions among some Officers that commissioning 'produces some ontological change in them' making them 'somehow different to lay soldiers'. He worries that 'our longing to see ourselves as ordained ministers of the Church of the Salvation Army has a great deal to do with settling back down to security, status, power and prestige and very little to do with mission and practice as we find it in the New Testament' (2009). The existence of non-commissioned Officer ranks (such as Auxiliary-Captains, Gowans' Lieutenants and Envoys) also points to awkwardness about the status of Officers (Hill, 2006: 194ff). If 'spiritual leadership' merely denotes different function, should not those filling that function be called Officers? Hill's scathing conclusion is this: 'though the Salvation Army rubric, in distinction from the Church's clerical orders, is that "captain is as captain does," the exceptions seem to be too numerous to prove the rule' (2006: 206).

More radical understandings of the 'priesthood of all believers' are applied to spiritual leadership by those seeking to re-radicalise the Army. These voices advocate for the mobilisation of 'laity', making the ministry of the Soldier, rather than the Officer, the locus of corps ministry. Yuill talks about leadership as a spiritual gift that serves the whole body (2003: 3). John Coutts insists that the Army follows the tradition of the 'radicals of the Reformation', who focussed on the ministry of the local fellowship, and that its view of church leadership is purely pragmatic: we do officership because it works (2001: 104-105). Sandercock-Brown posits that Officership's 'great virtue is its convenience to the Army's mission...It is a glorious, sacrificial and a God-honouring convenience, but a convenience nevertheless' (2009). Missional expediency is the only justification for having any distinction between Officer and Soldier. Ryan laments that 'as the role and importance of the officer increased [historically], conversely the involvement and commitment of soldiers – the laity – decreased' (2009). In contrast to General Clifton, Ryan recognises that 'the profound beauty of early-day Army operations was that anyone and everyone could and did do everything that eventually came to be regarded as the exclusive domain – if not sacred obligation – of the officer'

(Ryan, 2009). Court goes further still, rejecting even functional distinctives between Soldier and Officer: 'There is no difference between the two functions [officer and soldier], there is no distinctive... The emphasis on ordination and the professional nature of officership only serves to widen the artificial gap existing between officers and soldiers. Note I use the term "soldier" rather than the insidious term "laity"' (cited in Hill, 2005: 19). These voices emphasise the priest-status of all believers, not just in the sense of immediacy of grace, but in a practical, functioning way. The Church's ministry must be carried by all believers: if mission is just what the Officer/minister/priest can do, then it will be sorely inhibited.

Finding resolution between these differing perspectives is neither likely nor necessary. In the vast continuum of thought on the concept of priesthood, the extremes of Salvation Army thought are not far apart, and dialogue between the positions reminds the Army about this important issue, whether it conforms to the traditional reformation concept of the 'priesthood of all believers' or radicalises it towards biblical models. The Salvation Army claims that 'all vocations are important opportunities for expressing discipleship... In that sense there is no separated ministry.' (2010: 252), but I wonder if sometimes the prevailing attitude of Soldiers and Officers in some quarters is that all Christian vocations are equal, but some are more equal than others. The biblical pictures of both 'priesthood' and ministry involve all Christians. There is now no need for an intermediary between believers and God, other than Jesus; yet the Church is called to be an intermediary between God and a humanity that is estranged from Him. What potential to see the world changed if a billion believers took their role as priests seriously. The collective effect of a billion believers living their lives so as to bring Christ to a dying world will bring his kingdom. The harvest is plentiful, we cry, but the labourers are few. That reason alone is motivation enough to embrace and promote the concept of the true priesthood of all believers.

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Salvation to All

by Cadet Dawn Marie Paulson

John Wesley, who vastly influenced the doctrine of The Salvation Army, preached: “God decrees, from everlasting to everlasting, that all who believe in the Son of His love, shall be conformed to His image; shall be saved from all inward and outward sin, into all inward and outward holiness. Accordingly, it is a plain undeniable fact that all who truly believe in the name of the Son of God do now ‘receive the end of their faith, the salvation of their souls’” (*The Salvation Army Handbook of Doctrine* 140-1). The sixth doctrine of The Salvation Army reflects Wesleyan theology concerning Christ’s atonement and salvation for mankind. Because Christ’s death on the cross made atonement for the sins of all humanity, Salvationists believe that ‘*whosoever will may be saved.*’

Whosoever will may be saved. John Wesley believed Christ to be *Christus Victor*—an affirmation that Christ died for everyone, thus making the benefits of the atonement made on the cross available to anyone (*The Salvation Army Handbook of Doctrine* 140). He further developed a set of doctrinal beliefs known as Arminian theology. According to Arminian theology, then, Jesus died for the sins of all humanity, made atonement for all humanity’s sin, and therefore ‘whosoever’ can be forgiven and reconciled to God through Jesus’ sacrifice on the cross. There is extensive Scriptural support for this theology. John 3:16-17 reads, “*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved (The Nelson Study Bible NKJV).*” God loved the world, so He allowed His Son to be sacrificed for the world, so that whoever believed could have everlasting life. And Paul, in his letter to the church in Corinth, writes, “*Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation*” (2 Cor. 5:18-19). 1 John 2:2 reads, “*And He [Jesus] Himself is the propitiation for our sins, and not for ours only but also for the whole world.*” And the author of Hebrews writes, “*But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone*” (Heb. 2:9). This theme—the idea that Jesus’ atoning work on the cross was for the whole world—seems to be consistent amongst the New Testament authors, and those passages listed above are just a small sampling of what the New Testament writers had to say about the atonement. Further evidence to support Arminian theology is found in Paul’s letter to the Romans: “*Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died*” (Romans 14:15). Paul seems to imply that Christ died for those that are ‘destroyed,’ alluding to the fact that there are those that will not be saved who Christ died for. All this taken into consideration, it seems that the Biblical support for Arminian theology is sound. Therefore, this theology (and hence the doctrine of The Salvation Army) can firmly conclude that ‘whosoever will may be saved.’

Calvinist (Reform) theology does not coincide with the position previously stated above. Contrary to Wesleyan theology, reform theology would argue that the atonement of Christ is limited to the elect and therefore only the elect can be saved. This view, called limited atonement or particular redemption, holds that “Christ died for particular people (specifically, those who would be saved and whom He came to redeem), that He foreknew each one of them individually and had them individually in mind in His atoning work” (Grudem 596). Reform theologians interpret Jesus’ words: “*I am the good shepherd. The good shepherd gives His life for the sheep*” to exclusively refer to the elect. They believe that *the sheep* refers to just those that are chosen, or ‘elected.’ Another key passage Calvinists use to support their position of limited atonement is Ephesians 1:3-5: “*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will.*” This passage, along with many others, is used to defend the idea that Jesus only died for the elect, and to meanwhile refute the idea that He died for the ‘whosoever.’ Wesleyan theology would argue that there is no conclusive evidence within Scripture to define the elect as only those who are chosen by God for eternal life. Arminian theology would define the elect based on man’s free will to choose God or not, and thus the elect would be those that choose to believe God and by faith accept His gift of salvation through His Son. Thus, Christ still died for the ‘whosoever’ even though not all mankind will elect to accept Jesus’ atonement and gift of salvation.

Whosoever will may be saved. It has been firmly established that the atonement for sins made on the cross was for all humanity. However, God’s Word makes it clear that He, in His great love for mankind, has not forced mankind to follow Him. Rather, God gives man free will to choose Him or not. He did not make robots, for there is no real love when a person is forced to love. God allows people to have free will and make that choice for themselves. Therefore, if a person wills or desires to follow God and accept His free gift of salvation, they can do so. God has revealed Himself to all humanity—“*He has put eternity in their hearts*” (Eccl. 3:11b). God has also graciously given special revelation of Himself through His Word. Furthermore, Wesley believed that God gave prevenient grace—“*grace that goes before [that] grants man the gracious ability to respond to the call of the gospel*” (Dunning and Greathouse 72). God gives humanity the *ability* to respond, He does not *force* a response; God took the first initiative but the decision rests on man. Frederick Norwood said, “It is by grace of God that man turns, but he turns!” (Harper 48). There is a responsibility on man’s part to respond to God. Hence, the doctrine of The Salvation Army states that whosoever wills to be saved may be saved.

While Arminian doctrine states that man has free will to choose God, reform theology would argue that man does not have a choice, rather, that God decided for all humanity even before man was created—a theological concept known as election. The Calvinist doctrine on election believes that “election is an act of God before creation in which He

chooses some people to be saved, not on account of any foreseen merit in them, but only because of His sovereign good pleasure” (Grudem 670). This belief implies that if God chooses some people to be saved, He then ‘chooses’ the rest of the people to suffer in hell for eternity. A passage essential to the support of this belief is found in Paul’s letter to the Romans: “*And we know that all things work together to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified*” (Rom. 8:28-30). A second key passage in support of the doctrine of election is Acts 13:48—“*Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.*” However, earlier in his letter, Paul writes, “*For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith’...For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and the Godhead, so that they are without excuse*” (Rom. 1:16, 17, 20). And in his letter to Timothy, he writes that God “*desires all men to be saved and to come to the knowledge of the truth*” (1 Tim. 2:4). Paul seems to indicate in these verses that God desires all men to be saved—not just the elect—and that salvation, therefore, is for all men. So although there exists an opposing view, Arminian theology holds to the belief that salvation is not limited to the elect, rather, that ‘whosoever will may be saved.’

Whosoever will may be saved. Arminian theology believes that all can be saved, but that not all will. Scripture is clear that heaven and hell exist, and therefore it can be concluded that people *may* end up in either. In His parable about the wheat and the tares, Jesus expresses that the tares will be bound and burned and the wheat will be gathered in the barn (Matt. 13:24-30). In this parable the wheat is understood to be Christians, while the tares are understood to be those people who are wicked and do not accept Jesus as their Lord and Savior. The wicked, then, are burned (presumably in hell) while the righteous are gathered in the barn (presumably heaven). And later in His teaching, Jesus explained to His listeners about the sheep and the goats—that the sheep are those He knows and those who will inherit blessing and the kingdom prepared for them (Matt. 25:34), meanwhile the goats are those He does not know and He will command them to depart from Him and enter the place of “*everlasting fire prepared for the devil and his angels*” (Matt. 25:41). The Salvation Army doctrine states: “We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked” (*The Salvation Army Handbook of Doctrine* xvi). Although it is the desire for all humanity to be saved, because mankind is given free will, because heaven and hell exist, and based on Christ’s teaching, it can be concluded that not all men and women will choose Him even though the choice is given to the ‘whosoever.’ 2 Peter 3:9 reads, “*The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should*

perish but that all should come to repentance.” Here, in his discussion about the coming judgment at the end of the age, Peter conveys God’s desire for all to be saved, meanwhile affirming that not all will be. Therefore, ‘whosoever will may be saved,’ but not all *will* be saved.

Whosoever will may be saved. Salvation refers to “the deliverance from sin that was made possible by Christ’s death” (Hotle 59). It is a beautiful reconciliation in relationship with God given freely by Him. Paul Mickey’s encompassing definition of salvation reads: “By His [Jesus] death on the cross the sinless Son propitiated the holy wrath of the Father, a righteous anger occasioned by sin. By His resurrection from the dead, the glorified Son raises us to newness of life. When we appropriate by faith God’s atoning work in Jesus Christ we are forgiven, justified, regenerated by His Holy Spirit, and adopted in the family of God. By His grace He sanctifies His children, purifying their hearts by faith, renewing them in the image of God, and enabling them to love God and neighbor with whole heart” (Mickey 125). As is demonstrated in Mickey’s definition of salvation, there are many components to a holistic view of salvation, yet Paul’s familiar words provide a much more concise definition: “*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord*” (Rom. 6:23). Through Jesus’ death on the cross, salvation of mankind was made possible. He took the sins of the world upon Himself so that the wrath of a holy God was dispensed on Him rather than on humanity. Therefore, mankind now can be justified through faith in Jesus Christ and can be seen by God as righteous because of the righteousness of Christ. As a result, humanity no longer stands condemned before God and can receive salvation, being reconciled back to God. Anyone that desires to be saved and to spend eternity with God can be.

Foundational to Christian faith is the belief in Jesus Christ and His atoning death on the cross. Arminian theology (and hence the doctrine of The Salvation Army) is grounded in the belief that Christ’s death on the cross atoned for the sins of all mankind and that through His death, all mankind has been offered the free gift of salvation. It is recognized, however, that not all men and women will choose to accept God’s gift, and therefore, it is believed that though all *can* be saved, not all *will* be saved. Therefore, ‘*whosoever will may be saved.*’

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Ambassadors of Holiness Valedictory

by Lieutenant James Thompson

Good evening everyone. Thank you for allowing me to share some words on behalf of the Ambassadors of Holiness. Tonight is a special night. Tonight is a night where we acknowledge the satisfactory completion of The International Certificate of Officership. As the Training College Prospectus states, "In The Australian Southern Territory many, (though not all,) of the requirements of the International Certificate for Officership are achieved through the study of 20 units toward an Advanced Diploma in Ministry." And so tonight is a celebration of our academic accomplishments.

In today's world, some would say that academic qualifications seem to be the key to employment. If we get the right qualifications we can get the right job. Perhaps we can see this in ministry too. Perhaps there are some that may believe that this academic study will produce better-equipped ministers. Perhaps diplomas, advanced diplomas, bachelors and masters are the key to more effective ministers of the gospel. It would be easy on a night like tonight, to think that those who studied well, achieved high marks and stood out in class discussion would be the best officers.

However, whilst researching for an essay I realised that this perception is strongly contested. I was reading a book by Peter Wagner. In it he speaks of a man named Christian Schwarz who undertook a massive research task. He looked at church health and church growth. He analysed over 1,000 churches in 32 Countries. Schwarz writes, "Formal Theological Training has a negative correlation to both church growth and overall quality of churches." I asked myself, how could that be? Has all this time studying, hours bent over books, with all nights of writing been for nothing?

I looked through history, and to my amazement a pattern began to emerge. You see, history seems to prove his point.

For example, the early Methodists were sweeping through the land when they began to realise that their ministers were not as qualified as the ministers from other denominations. Therefore they began giving their ministers higher education to bring them up to speed with the rest of the church. However, this directly correlates to the stagnation of the Methodist church. As soon as formal theological training became the qualification for ministry the Methodists stopped growing and their revolutionary mission came to a halt.

So if academic study is not what makes a good officer what does? Is it our skills, passions or experience? Is it quite simply, "What we are good at?"

I've heard a number of these Graduation speeches over the years, and more often than not they begin by noting all the different jobs and skills, the experience, that the session has had. For example the Ambassadors of Holiness has a wide range of skills ranging from Truck Driving to Beauty Therapy, from Dentistry to teaching, and from exterminating to social work. Not only that but our session is remarkably talented in

sports and creative arts. Some have even ran marathons! (And if you want to hear how talented we are, buy one of our CD's this weekend! Only \$10 with all the profits going to Training Cadets Overseas.)

You would think that with all our academic study, different skills and achievements that we are a qualified bunch, ready to enter into full time ministry as Officers of The Salvation Army. We sound quite good don't we?

However, there's more. Let me fill you in on some more personal details about who we have been...

In our session, THE AMBASSADORS OF HOLINESS, we have people who have worshipped other gods. We have people who have participated in the occult. We have been completely disobedient to a just and Holy God. We have not always worshiped God with all our heart, mind, soul and strength. At times we have even tried to make God into who we wanted Him to be.

Along with other filthy language we have used God's name in vain. We have not kept the Sabbath holy, instead preferring to spend our time and energy on 'more important things'. As many of the parents here would know, we have even disrespected and argued with our parents.

But that's not all. We have been addicts. We have abused drugs, alcohol and cigarettes. We have been alcoholics, gamblers and addicted to pornography. We have started, and finished fights, threatened people with guns, knives, fists and words. We have had unhealthy sexual relations, we have lusted, we have stolen, and we have lied. We have been envious, jealous and gossips.

We don't sound so good now do we?

So how could we possibly be qualified for Officership? It is not our academic study, it is not our experience, it is not even what we are good at! Do you know what it is?

It is Jesus Christ.

Jesus Christ, the Son of God, the man who never sinned, walked the Earth. He loved the unlovable. He performed miracle after miracle to show the world that He was the all-loving God. He spent time with the rejects of society and the vilest of sinners.

Then He then gave His life to save the world. The book of Isaiah says that His face was beaten beyond recognition, we are told of the beatings He received at the hands of the Jews and Roman soldiers. Jesus allowed the world to nail Him to a wooden cross and kill Him. And as He died, this innocent and all loving man took the punishment of our sins. He took the punishment that we deserved. And by doing so He took our guilt, condemnation, misery, pain, selfishness and sin to the grave.

But the story doesn't end there.

Three days later Jesus Christ gloriously rose from the dead. He defeated death and gave us an opportunity to be born again. God has made a way for us to be happy, saved and free. He is the one that accepts us, loves us, redeems us, heals us, makes us whole, and gives us life in the fullness. As Jesus Christ rose from the dead we too can rise from the dead and live a new life in the power of Gods Holy Spirit.

This is not just something we read about in a book or a lesson we listened to in College. This is not just a theological statement that we should all believe, critique, write essays on. This is the real life experience of THE AMBASSADORS OF HOLINESS. We can all stand here today and say that we are "SINNERS SAVED BY THE GRACE OF GOD." God has changed our lives. God has equipped us for ministry. Our qualification for ministry is none other than Jesus Christ Himself.

The early Salvation Army knew this. They offered a vehicle for both the young and poor to engage in the Salvation Army's mission. Catherine Booth, founder of The Salvation Army, once said, "He may not be able to put together two sentences of the Queen's English, but if he can say that he has been born again, if he can say, "once I was blind but now I see", he will do for The Salvation Army."

The early Salvation Army looked for people who had been totally transformed by the power of God. The qualification for ministry was not academic degrees, not vast experience, and not what one was good at! Rather it was what God had done.

We, The Ambassadors of Holiness can stand before you tonight and say that "We have been transformed by the power of a loving God." We can all say, "Once I was blind but now I can see!" We can all say that we have been born again. We can give you specific examples of how God has saved us, healed us and set us free. We can tell you about living a life of integrity, a life of victory over sin, a life of holiness. Is it something we have done? No, it is simply the work of God in our lives. Because of the work of Christ in our lives, we can stand before you qualified to be ministers of the gospel.

The Salvation Army must guard itself against any idea that academia, experience or skill will qualify a person for Officership. We must remember that academia, although useful and necessary, is only part of what makes a good officer. Instead, we must continue the tradition of William and Catherine Booth. We must remember that we are only qualified for ministry because of Christs death and resurrection.

Jesus Christ is the only reason why we can stand here tonight even remotely qualified for ministry as officers in The Salvation Army.

In closing, let me close with the passage from 1 Corinthians Chapter 1 that Commissioner Finger preached to us on Covenant day:

26 “Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. 27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. 28 God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, 29 so that no one may boast before him. 30 It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. 31 Therefore, as it is written: “Let the one who boasts boast in the Lord.”

Although we are celebrating our achievements and our commissioning this weekend, we cannot boast in what we have done. The truth is, we are simply sinners saved by the grace of God. We are simply normal, everyday people who have been transformed by a loving God. We are nothing without Jesus Christ. But because of Jesus Christ, we are, and you can be, if you choose, Ambassadors of Holiness.

Ranger Creed; God's Soldier

by Mat Guthmiller

Recognizing that I volunteered as a Ranger, fully knowing the hazards of my chosen profession, I will always endeavor to uphold the prestige, honor, and high esprit de corps of my Ranger Regiment.

Acknowledging the fact that a Ranger is a more elite soldier who arrives at the cutting edge of battle by land, sea, or air, I accept the fact that as a Ranger my country expects me to move farther, faster and fight harder than any other soldier.

Never shall I fail my comrades. I will always keep myself mentally alert, physically strong and morally straight and I will shoulder more than my share of the task whatever it may be. One-hundred-percent and then some.

Gallantly will I show the world that I am a specially selected and well-trained soldier. My courtesy to superior officers, neatness of dress and care of equipment shall set the example for others to follow.

Energetically will I meet the enemies of my country. I shall defeat them on the field of battle for I am better trained and will fight with all my might. Surrender is not a Ranger word. I will never leave a fallen comrade to fall into the hands of the enemy and under no circumstances will I ever embarrass my country.

Readily will I display the intestinal fortitude required to fight on to the Ranger objective and complete the mission though I be the lone survivor.

RANGERS LEAD THE WAY!

God's Soldier

I am a soldier of God. Knowing that being a christian can be dangerous, I still choose to uphold the Word of God with all honor.

Knowing that a soldier of God is set apart for service and spiritual warfare, I accept the fact that God expects me to move farther, faster and fight harder than others. Never shall I fail God. I will always keep myself mentally alert, physically strong and morally straight and I will shoulder more than my share of the task whatever it may be.

One-hundred-percent and then some. Gallantly will I show the world that I am a specially selected and well-trained soldier. My courtesy to my fellow man (Christian and non-christian), knowledge of the Bible and care of others shall set the example for others to follow.

Energetically will I meet the enemies of God. I shall defeat them on the field of battle for I am better trained and will fight with all my might. I will only surrender to God's will and I will never leave a fallen comrade to fall into the hands of the enemy and under no circumstances will I ever embarrass my God. Readily will I display the intestinal fortitude required to fight on to God's objective and complete the mission though I be the lone survivor.

GOD'S SOLDIERS LEAD THE WAY!

A Ladder to Holiness by General William Booth

Seven Steps to Full Salvation

This ladder is constructed on the plan described in the tract entitled 'How to be Saved,'¹ and is intended for the use of those seeking for holiness of heart. To those who wish to use it we give the same counsel with which we commence the former, namely:

1. Set apart a special time for its consideration, retiring for the purpose if possible into some place where you can be alone with God.
2. Read the paper carefully and thoughtfully from start to finish, and then go through it again, following the instructions step by step.
3. Sincerely pray for the guidance of the Holy Spirit.
4. On your knees before God, with all your heart take one step at a time. Be careful not to leave the first step for the second until it is clearly understood, genuinely accepted, and seriously decided upon; and so on with second and third steps, until the last is reached.
5. If this course be followed in sincerity, the desired blessing of a clean heart will be attained.

FIRST STEP - I AM A CHILD OF GOD

I am a child of God. I can with confidence call God my Father. I know that Jesus Christ is my Saviour, and that He has pardoned my sins. I have been converted – that is, my heart and life have been changed by the Spirit of God. The fear of death and judgment and Hell has been taken away.

I love God and want to please Him. I hate sin and long to be entirely delivered from it. I pray and read my Bible and love Christ's people. I work and give to extend the kingdom of God on earth and wish to do more.

I have a good hope that my Saviour will be with me when I come to die, that He will acquit me in the day of judgment, and then receive me into Heaven to dwell with Him forever.

¹ 'How to be Saved, a Ladder of Seven Steps,' by which any sinner may climb out of the condemnation and bondage of their sins into the forgiveness and favour of God. By the Founder.

SECOND STEP - I KNOW, WITH SORROW, THAT SIN STILL EXISTS IN MY HEART AND LIFE

But although I have this assurance that I am a child of God, I know also to my sorrow that there are evils still existing in my heart and life which ought not to be there, and which I very much wish could be removed.

For instance, there are in my soul the remains of pride, vanity, bad temper, malice, hatred, bitterness, revengefulness, ambition, lust, sloth, love of pleasures and treasures of the world, selfishness, lack of thorough truthfulness, envy, etc.

(Now select from this list the particular evil, or evils, which you have reason to believe exist within your own heart, with which you have to fight and which lead you to actual sin. Look at the particular sin or sins, when discovered, until you see and feel their hatefulness, and until you detest and loathe them).

I find that these evils manifest themselves in my conversation, in the manner I discharge my family duties, in the way I conduct my business, and in almost every part of my daily life

I feel that these evils damage my example as a Salvationist, and very often prevent me reproving sin in those around me, because I feel when I do so I lay myself open to the charge, 'Physician, heal thyself.' I feel that these evils interfere greatly with my happiness, causing me much irritation and vexation of spirit, often leading me into open sin, on account of which I am brought into condemnation and have to seek forgiveness.

But, most deplorable of all, I know that these evils grieve my Saviour, being contrary to His will concerning me, and in direct opposition to His word.

I am sure I hate these sins, and long to be delivered from them.

THIRD STEP - I BELIEVE THAT JESUS CHRIST CAN SAVE ME FROM ALL SIN

From what I have read in the Bible, by what I have heard from my comrades, and by the light God has given me by His Holy Spirit in my own heart, I now see and believe that it is possible for me to be delivered from all inward and outward sin, and that I can be made holy in this life. I believe that I can be cleansed 'from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

I do not expect to be delivered from temptation or sorrow, from suffering or from the possibility of falling into sin in this world; but I do believe that God can work such a change in my appetites and disposition, and give me such a measure of His Holy Spirit as will enable me to live without committing sin. For now I see that the purpose for which Jesus Christ was born into the world, and for which He lived and died and rose again, was to destroy the works of the devil out of my heart and life.

I believe that in the Bible this blessing of holiness is offered to me, and urged upon my acceptance by the Holy Spirit, and that God is waiting now to cleanse me from all impurity of heart and mind.

Even now while I kneel before Him, He is saying to me, 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will walk in My statutes, and ye shall keep My judgments, and do them.'

*Oh, joyful sound of Gospel grace!
Christ shall in me appear;
I, even I, shall see His face,
I shall be holy here.*

*This heart shall be His constant home;
I hear His Spirit's cry:
'Surely,' He saith, 'I quickly come';
He saith who cannot lie.*

FOURTH STEP - I NOW CHOOSE, WITH ALL MY HEART, TO BE HOLY

Believing that God has promised to cleanse my heart and life when I ask Him to do so, I do here and now choose to be holy and determine to seek this blessing, cost me what it may.

I plainly see that I shall not gain it without difficulty. But although I may have to give up some things that appear pleasant to me, and do some things that I would prefer not to do; and although I may have to battle with the Enemy of my soul who does not want me to be holy, and to struggle with my own heart of fearfulness and unbelief before I can enter into this promised land of holiness – still I feel sure that the treasure is worth any sacrifice that I may be called upon to make in order to obtain it.

FIFTH STEP - I RENOUNCE ALL KNOWN SIN AND ALL DOUBTFUL THINGS

Seeing that holiness means living without sin, and that God has commanded me to sanctify and make myself holy, which means that I must be a partner with Him in the great work of cleansing my heart and life, I do now fully resolve that I will do all I can to purify myself. I, therefore, do here and now thoughtfully and solemnly renounce everything that appears to be contrary to the will and wishes of my Lord and opposed to the happiness and holiness of my fellow-creatures.

I put away everything evil in the thoughts, feelings and imaginations of my heart.

I give up all that appears to be evil, wasteful or impure in my personal habits, whether in my eating, drinking, dressing, talking or in any other particular.

I give up and abandon everything that is wrong in the way I conduct myself in my family, in my dealings with my wife or husband (if I am married), with my children or servants (if I have any), in my conduct toward my master or mistress (if I am so employed), in my business and in the general conduct of my daily life.

Nay, not only do I here renounce those things which I know to be evil, but those things which appear to me to be doubtful. I will abstain from doing, or allowing to be done, so far as I can, anything about the rightness or wrongness of which I have any serious doubt. In short, I will not bring myself into condemnation by doing doubtful things.

SIXTH STEP - I CONSECRATE MYSELF FULLY TO THE SERVICE OF GOD

Not only do I, by God's help, promise to cease from all evil, but I do fully and freely consecrate myself, here and now, to the service of my Lord.

I give Him my body that it may henceforth become His dwelling-place; I give Him my hands, feet, eyes, ears, tongue and everything else connected with my body, together with all its appetites and powers, for Him to keep and employ as He sees fit.

I give Him my mind, with all its faculties of memory, judgment and imagination, that He may cleanse it and preserve it blameless to the day of His coming.

I give Him my heart, with its capacities for affection, worship, hope and faith, that He may purify and fill it with His love.

I give Him my goods, and promise to regard them as belonging to Him and to His kingdom, solemnly engaging to use them in such a way as He will approve.

In short, I give Him my life, and promise to regard myself henceforth as belonging as much to Him in the place where I now live as I expect I shall do when I come to live with Him in Heaven. I leave my condition and position entirely to His good pleasure. He can make me poor or rich, sick or well. He can keep me on earth or take me to Heaven. I belong to Him.

STEP SEVEN - I BELIEVE THAT GOD FOR JESUS CHRIST'S SAKE CLEANSSES ME NOW

And now, O Lord, believing that You desire me to be holy, that Jesus Christ by His death has purchased for me this deliverance from all evil, and that You have promised to make me holy when I seek for the blessing with all my heart; having renounced every evil way and presented myself a living sacrifice according to Your wish, I believe that You do, here and now, accept and purify my offering.

As a stone which the builder takes and lays upon the foundation, so I this moment lay myself on the sure foundation which Jesus Christ has laid, even His own blessed broken body – a sacrifice which by its infinite merit covers all the sins of my past life, and sanctifies the imperfect offering which I make and, regardless of fears and feelings, I believe that You do, for Christ's sake, receive this offering, and that the Blood of Jesus does this moment cleanse me from all sin.

Glory be to God the Father, glory be to the Son, and glory be to the Holy Ghost! I am fully the Lord's and He is fully mine!

Faith Healing in The Salvation Army

by Cadet Robert Adams

ABSTRACT

The drive behind this inquiry was to research an aspect of ministry where the person involved is heavily reliant on the Spirits power. The area of ministry chosen was 'faith-



healing' whereby God by His divine power intervenes and brings healing to someone who is suffering with sickness or disease. This healing could be instantaneous, or occur over a period of time.

The plan and purpose of this report was to identify the place of 'faith-healing' as a ministry in The Salvation Army(TSA) early days and its importance for first year officers in New Zealand (NZ) today.

The report also states TSA official position with regard to Faith-healing and investigates how this position reconciles with actual practice in NZ of recent times. There are some interesting findings with regard to faith-healing that have been uncovered when researching the first 20-30 years of TSA. This initial journey of TSA seems to have influenced strongly both (1) the TSAs official position on this ministry and (2) the apparent low profile it has within TSA today. What seems to have been lost in TSA journey out of its first 30 years is the obvious hunger General William Booth had to see this ministry grow and multiply as part of TSA being Christ-like to the whosoever. This report recommends the profile of faith-healing is lifted in accordance with our founders heart on the subject, and that first year officers endeavour to include faith-healing as an integral part of their ministry to those in their care and beyond.



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I. Introduction

The purpose of this report is threefold – firstly to research the evidence of faith-healing in the early days of TSA; then secondly, to state TSA official position on the matter, and thirdly explore how this reconciles with current practices in NZ.

For the purpose of this inquiry Faith-Healing is defined as follows:

*The recovery of someone afflicted with sickness or disease, by the power of God's Spirit, in answer to faith and prayer, without the use of ordinary means, such as doctors, medicines and the like.*²

This recovery may be immediate or over a period of time.³ Either way the explanation for the recovery is by divine intervention. The ministry of faith-healing was a priority for Jesus⁴, and for His disciples⁵. The disciples were healing the sick in both the Gospels⁶ and the book of Acts⁷. This would reveal that faith-healing occurred as a 'normal' part of ministry for followers of Christ. This report endeavours to identify how 'normal' faith-healing is within the context of TSA.

II The Task

II.I Description

The task is based on the following question:

What evidence has there been of 'faith healing' ministry in TSA past, how is this officially regarded by TSA today, how does this reconcile with current practices in NZ?

II.II The process and scope

Researching faith-healing within TSA has involved reading many of the movements early day books and articles. It has also involved looking into those who practiced faith-healing outside TSA, and how this influenced those within the movement. TSA official position was researched looking to see how this lined up with actual practice in NZ today.

² Based on William Booths definition. General William Booth, *Faith Healing: A Memorandum* (London: International Headquarters of The Salvation Army, 1902), 1-2

³ Mark 8:22-25

⁴ Matthew 4:23; Matthew 9:35; Acts 10:38

⁵ Matthew 10:1

⁶ Luke 10:1

⁷ Acts 4:14; 5:15; 8:7-8; 9:32-35; 14:8-10; 19:11-12; 28:8-9

III The Inquiry

III.I 'Faith-healing' - The Early Days

III.I.I Pre-1900

It would seem that The Salvation Army(TSA) from its inception did not foresee the level to which 'faith healing' would become part of it's early mission and ministry.⁸ During the 1880's God was at work, from late night healing meetings in tents, to Divine Healing Conventions at Army camps, people were reported as being miraculously healed. In the UK, one Major Pearson⁹ believed in the power of God to restore the blind, the lame, and the deaf and held services in the Tontine Street Circus, Hanley¹⁰. Many thousands were reported to have attended, and before the night was over several people had ascended to the platform to testify of miraculous healings.¹¹ Divine Healing Conventions were being held by Canadian Officers (such as Captain George E. Fisher¹²) and also in Stratford, Canada, a Captain Payne was an enthusiastic reporter of healing, proud that in TSA, "the deaf hear, the lame walk, and the leprous sinners are cleansed".¹³

In the NZ War Cry 1886, it was reported '*On Sunday, June 6th God told us in a vision to go to Miss Ross and tell her in the name of King Jesus to get up. In His strength she obeyed, to the joy of her family...on Wednesday 10th...Wilhelminn Ross worshipped in public for the first time since smitten with paralysis sixteen years before.*'¹⁴ This is one of many testimonies of 'faith-healings' being reported in TSA War Cry publication throughout the world.

III.I.II The turn of the century

Prior to the 1900's it seemed that 'faith healing' was a growing ministry in TSA.¹⁵ However, in the late 1890s, one Commissioner Arthur Booth-Clibborn¹⁶, was preaching divine healing within TSA. The heart of his message was aligned with other faith healers of the day claiming that "...*Christians may claim healing from sickness on the grounds that Christ has already carried that sickness for them just as he has carried*

8 See William Booths War Cry article in Appendix 5

9 An article about Major Pearsons healing services also appeared on page 4, column 1 of the NZ War Cry, 12 February, 1887. This article outlined a number of significant testimonies of Divine Healing. See Appendix 3 for full article.

10 Hanley in Stoke-On-Trent, UK.

11 Colonist, Volume XXVIII, Issue 4107, 8 April 1885, Page 3

<http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=TC18850408.2.13> 13/02/2011

See Appendix 1 for full article.

12 James William Opp, The Lord for the Body, (McGill- Queen's University Press: Montreal, 2005), 83

13 James William Opp, The Lord for the Body, (McGill- Queen's University Press: Montreal, 2005), 84

14 C.A. Fulton, Divine Healing, (The War Cry – New Zealand, 1886; 3rd July, page 2, Column 1) - See Appendix 2 for full article

15 James William Opp, The Lord for the Body, (McGill- Queen's University Press: Montreal, 2005), 83

16 Married to William Booths eldest daughter, Catherine

their sins".¹⁷ Although the General believed in, and desired to see more healing miracles in TSA¹⁸, his view on the Atonement¹⁹ was not that Christ carried sickness in the same way that He carried sin.²⁰

At the end of 1900, Arthur Booth-Clibborn specifically wrote the General requesting liberty to preach freely 'divine healing'²¹ but he was refused based on William Booths doctrinal stance, and as a result Arthur and wife Catherine resigned from TSA.²² After his resignation Arthur felt 'free to preach the urgent Gospel not only of Christ the Saviour, but Christ the healer...'²³

The Generals response to this "runaway"²⁴ teaching was a memorandum on faith healing that was released later in 1902. This not only clarified TSA doctrinal position, it also revealed the founders heart on faith-healing.

III.I.III The Founder on 'faith-healing'

In his memorandum, the General emphatically states his desires with regard to 'faith-healing':

'I strongly desire that these instances of Divine interposition should greatly increase and multiply amongst us.'²⁵

Booth suggests that the performance of such miracles could be a powerful way to captivate people's attention, alerting them to things eternal and opening the door for sharing the Gospel.²⁶

"We have proclaimed this on the house-tops...' Booth stresses, '...[that] we Salvationists have believed and taught from the beginning that God does, when He sees that He can thus glorify Himself and benefit men, go out of His ordinary course in healing the sick in answer to the Prayer of Faith.'²⁷ Booth goes on to say "Therefore, oh, my Comrades, I want you to labour mightily for their [faith-healings] multiplication."²⁸

17 Petts, David (1993) *Healing and the atonement*. PhD thesis, University of Nottingham.

18 General William Booth, Faith Healing: A Memorandum (London: International Headquarters of The Salvation Army, 1902), 6

19 See Appendix 4 for supporting information about the Atonement and 'faith-healing'.

20 General William Booth, Faith Healing: A Memorandum (London: International Headquarters of The Salvation Army, 1902), 18

21 Carolyn Scott, *The Heavenly Witch* (London: Hamish Hamilton Ltd., 1982), 194

22 After an extended dispute over policy the Booth-Clibborns finally left the Army in 1902, founding a European Christian Mission of Friends of Zion....the resignation of the Booth- Clibborns and Arthurs public association with the faith healing activities of Dowie were traumatic events in Army ranks, and the estrangement from her family proved to be very difficult for Kate, who was less than two months away from giving birth. James William Opp, *The Lord for the Body*, (McGill- Queen's University Press: Montreal, 2005), 88

23 Carolyn Scott, *The Heavenly Witch* (London: Hamish Hamilton Ltd., 1982), 195

24 Arch Wiggins, *The History of The Salvation Army – Vol. four * 1886-1904* (Edinburgh: Thomas Nelson and Sons Ltd., 1964), 166

25 General William Booth, Faith Healing: A Memorandum (London: International Headquarters of The Salvation Army, 1902), 18

26 Ibid.

27 Ibid. 9

28 Ibid. 6

III.II Salvationist perspective today

The latest edition of TSA Handbook of Doctrine states that TSA recognises all spiritual gifts²⁹ including healing, 'which places the movement firmly in the non-dispensationalist camp'.³⁰

Although TSA has always been open to faith-healing as part of its ministry, the Orders and regulations for Officers reveal the desire for a more conservative approach:

'While TSA does not usually practice faith healing in public, the officer may during the course of visitation be requested to pray for the sick.'³¹

This does not diminish the Army's underlying stance with regard to any ministry which is to replicate the life of Christ³² – i.e. if it was important for Jesus, it's important for Salvationists.³³

'There is no avoiding what the risen Christ said to the eleven apostles: 'they will place their hands on sick people and they will get well' (Mark 16:18 NIV).'³⁴

Phil Needham when writing about TSA perspective on healing says that it should be a central concern in the life of the church. He says that it is not a peripheral issue, and that '...every Christian is called to...represent Christ's healing power to the world.'³⁵

III.III 'Faith-healing' today in NZ

Faith-healing in TSA does not appear to be an avenue of ministry that is 'proclaimed from the rooftops' today in NZ. The apparent quietness on the subject suggests that either faith-healing is a rarity, or more likely that there is a hesitation to circulate testimonies too widely within TSA circles.³⁶ Either way this quietness does not help develop faith-healing as a viable ministry within TSA.³⁷

29 International Doctrine Council, *Salvation Story*, (London: International Headquarters, 1998), 112

30 David Noakes, *Divine Healing: What's the Salvationist View?* (Article in the NZ War Cry, 12th April 2008) David Noakes also explains in his article that Non-dispensationalist do not adhere to the belief that certain gifts were "dispensed with" following Pentecost.

31 *Orders and Regulations for Officers of The Salvation Army*, (London: International Headquarters, 1997), 34

32 To be like Jesus this hope possesses me, in every thought and deed, this is my aim my creed, To be like Jesus! *The Salvation Army Song Book*, Chorus section, no. 107 (London: International Headquarters, 1986), 778

33 'Jesus cared about every dimension of human life...his ministry demonstrated a healing response to human suffering and disease in all its forms.' International Doctrine Council, *Salvation Story*, (London: International Headquarters, 1998), 93-94

34 Ed. Graham Calvert (Phil Needham), *Health Healing and Wholeness – Salvationist Perspective* (London: The Salvation Army International Headquarters, 1997), 60

35 *Ibid.* 25

36 Possibly because of the differing weight placed upon faith-healing among officers and Salvationists, the less noise one makes on the subject, the less ripples of discontent will result. The logical conclusion here is the limiting of sharing what God is doing to only those in the relevant circle of understanding on the matter.

37 William Booths heart was that we would be far from silent on the subject. He says: Bring more faith into your Testimonies. Hunt up the miracles wrought in your life, past and present, describe the confidence you are reposing in God for the future, and tell all out for the glory of God and the encouragement of your comrades. General William Booth, *Faith Healing: A Memorandum* (London: International Headquarters of The Salvation Army, 1902), 7,8

Over recent times occasionally testimonies have found their way into various SA publications:

- Steve Chalmers - Heart testimony³⁸
- Home group meeting healing³⁹
- Jackie Satherleys story⁴⁰

Where faith-healing is occurring there is an apparent diversity in the expression of the ministry. Some Corps have been openly intentional by holding healing meetings⁴¹ while others have adhered more closely to Orders and regulations by keeping faith-healing more private in terms of practice.

IV Analysis and Discussion

IV.I Significance of Findings

Faith-healing was quite prominent in the very early years of TSA, however the amount of easily accessible records of faith-healing occurring seems to drop off following the release of William Booths Memorandum on the subject, 1902. Although clearly revealing his positive disposition toward faith-healing, the memorandum was written to doctrinally 'hem in' those who were becoming extreme in their practice. This 'hemming-in' may have caused a shying away from the pursuit of faith-healing within the ranks of TSA.

The somewhat conservative attitude of TSA toward faith-healing, and the apparent diversity with regard to its actual practice would suggest TSA is uncertain of how to effectively and consistently minister in this area.

IV.II Relevance for a first year officer

The first year officer should seek to replicate the life of Christ in every way – including creating room for those in their care and beyond to experience divine healing. The healing ministry can result in powerful testimonies of God's goodness that can encourage and build faith within community. Healing testimonies can also open the door for sharing the Gospel with unbelievers.

38 See Appendix 6 for Steve Chalmers testimony

39 See Appendix 7 for story from Owen L Ojalas homegroup.

40 See Appendix 8 for Jackie Satherleys testimony

41 Craig Millington's article in The War Cry, 4th August 2007 mentioned that the Palmerston North Corps advertised 'miracle healing meetings'. Napier Corps Newsletters advertised 'Healing and miracle services' during 2009.

IV.III Recommendations

Although faith-healing is not necessarily considered as a driving imperative for TSA, it would do no harm for first year Officers to lift the profile of what is possible when the power of God is at work, and to create opportunities for Him to move in this way.

Should Officers not feel confident engaging personally in a faith-healing ministry, they could look for someone who is gifted in this area and work with them to develop this ministry. Some ways to lift the profile of faith-healing in the Corps could be:

- Republish in Corps Newsletters/War Cry the portions of William Booths Memorandum that reveal his heart on the subject.
- TSA could release a more succinct, affirming publication about its desire for faith-healing to increase in the movement.
- Take up William Booths challenge to labour mightily for the increase of Faith-Healings
- Start up a Healing Meeting. Work with your Corps folk and plan to hold a Healing Meeting.
- Publish and promote testimonies that will inspire and encourage people

V Conclusion

Salvationists are not dispensationalists; they firmly believe that faith-healing has a part to play in ministry. However, the issue TSA faces is not a theological one, it's more about the tendency not to actively pursue faith-healing as a ministry. The power of God is what sets TSA apart from other social agencies and community groups. Consequently Salvationists should pursue Divine interposition for faith-healing so that God is glorified and people are arrested to His Divine capabilities, and not to the efforts of a movement or the people in that movement.

Appendices

Appendix One – Newspaper article about Major Pearson

Colonist, Volume XXVIII, Issue 4107, 8 April 1885,

Page 3

<http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=TC18850408.2.13>

13/02/2011

THE Press Association state that some faith-healing miracles in connection with the Salvation Army are reported from Hanley, Major Pearson, who professes a power of restoring the blind, the deaf, and the lame, held services in Tontine Street Circus, Hanley. Many thousands of persons attended, including over 100 invalids of all ages, some of the whom were brought to the circus in Bath chairs, being unable to use their lower limbs. After the ordinary service the faith-healing ceremonial commenced. The major and his subalterns threw off their outer garments and descended into the arena. A lad who had been a cripple from an early age was first operated upon, and while the major vigorously rubbed the disabled limb, his followers and the congregation, at the request of the major, engaged in prayer. They prayed earnestly and long, and finally the lad was induced to rise and walk about a little. The major, amid the greatest excitement, proclaimed that the Almighty had answered their prayers. Before this result was brought about the major's followers had dispersed themselves over the hall, the detachments surrounding one of the many who had come to be healed. They prayed vigorously, and the scene, which lasted until mid-night, was of a most exciting character. An old woman, who represented that she had been deaf for forty years, stated that she had regained her hearing, and a young woman who went to the building stone deaf testified to her cure. Another young woman, a confirmed invalid, who was taken to the circus in a Bath chair, was prayed for and finally staggered to her feet and walked a yard or two, and a few moments afterwards another woman walked feebly across the building, her Bath chair being hoisted over the heads of the people, the throng shouting "The Lord be praised," and making use of ejaculations expressive of their astonishment. Several persons ascended the platform and publicly testified to their cure, and the congregation joined in thanks-giving for these miraculous recoveries.

ENGLISHMEN are learning to like American beans, and there is an increasing exportation to that country.

Appendix Two – War Cry article:

From: The War Cry – New Zealand, 1886; 3rd July, page 2, Column 1

H. J. R.

DIVINE HEALING.

TO THE EDITOR OF THE "WAR CRY."

Dear brother in Christ,—I send you the true account of the raising up to perfect health of Wilhelmina Ross by the Lord Jesus.

On Monday, May 31st, we anointed her according to the command, Ja. v. 13-15, when God gave us the assurance that He had healed, and would raise her up from the bed on which she had lain for sixteen years.

On Sunday, June 6th, God told us in a vision to go to Miss Ross and tell her, in the name of King Jesus, to get up. In His strength she obeyed, to the joy of her family.

The following day Mrs. Fulton drove to the house, and Miss Ross took her seat in the carriage; and for two hours visited her friends about the district. Thanksgiving services began at Woodside the same night, and are owned and blessed of God in the conversion of many.

The Hall being occupied on Wednesday, 10th inst., the service was transferred to the Church at Wangatua, and Wilhelmina Ross worshipped in public for the first time since smitten with paralysis sixteen years before. Several others have since come forward for anointing, and to-day are praising God for restored health. Meetings are still going on with very blessed results.

Waipori, June 18th. C. A. FULTON.

South Dunedin.

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Appendix Three – Major Pearson – NZ War Cry article

Page 4, column 1 of the NZ War Cry, 12 February, 1887.

FAITH-HEALING
IN
Wakefield.

BY AN OCCASIONAL CONTRIBUTOR.

(From the Wakefield "Free Press.")

Eastmoor is evidently a favoured spot. Some time ago it became the local headquarters of the Salvation Army, a schoolroom on Stanley Road being utilized for the purpose.

On Tuesday large posters were out informing the people that Major Pearson would hold "Holiness, Salvation, and Divine-healing services." Of course, faith-healing is not peculiar to the Salvation Army, many eminent men in other religious bodies believing in its possibility. For myself, I was not prejudiced either one way or the other. I am not up in theological questions, but to an ordinary mortal there seems no reason why faith-healing, if it be a reality at all, should be peculiar to the first and not to the nineteenth century. I leave, however, others to argue this point, my object being solely to record the impressions I received on visiting Eastmoor last Tuesday evening.

The service extended over fully two hours, and was of a diversified character. Major Pearson is a respectable-looking elderly man, evidently well-accustomed to address large numbers of people, and his sermon—if such it can be called—was interspersed with homely similes and pathetic appeals. His opinion evidently was that faith-healing in the church is, or ought to be, the normal condition of things, and that after all it is simply

all it is simply

A Question of Faith on Man's Part.

I learned that a service had been held during the afternoon, and several parties came forward to testify as to the results in their own individual cases.

The first and apparently most striking instance was that of an elderly woman, who told the meeting that for some years she had been unable to walk without the aid of a stick or crutch—I am not sure which—but that afternoon she had been so much benefitted that she was now able to do without it. She was followed by her son, who corroborated her by saying that she had suffered for five years from thickness of the joints of the knee, which was continually swelling and causing her to be in bed for weeks, and he had no doubt some of those present would have seen when she came to the meetings that either he or somebody else had to bring her. Well, when he got home that afternoon from his work he said to her, "What has your faith done for you, then?" and in reply

She jumped up and went Round the House.

(Cries of "Hallelujah! Praise the Lord!")

My attention was next attracted by a woman on the platform wearing the Salvation Army bonnet, and with a child in her arms. Her testimony was to the effect that for some time she had been so ill that she had not been able to make her own bed, and her neighbours, some of whom were present, had had to make it for her night after night. That day one of her friends came into the house and asked her was she not going to try and get to the meeting. Her reply was that by God's help she intended to do so, and so she came across, and she was now free from any pain whatever! This declaration led to renewed and still louder ejaculations from the congregation. A respectable-looking man then rose in the middle of the Hall, and said he wished to acknowledge the benefit he had received after an illness of sixteen years.

Then Came a Quiet-Looking Woman;

who was seated in front of the platform, and her story, short and simple, was this:—

"When I came in this afternoon I was ill, but I prayed God to take the illness away, and he did so."

In all parts of the room persons were standing up—some on seats, in order to get a better view of the scene—and no one could doubt the earnestness of many of those present. Such are some of the scenes I witnessed and the statements I heard, and I place them before the readers of the "Free Press" without any comment on my part. I leave your readers to form their own opinions, merely adding the Salvation Army is evidently a factor in our social and religious life.

That Cannot be Laughed out of Existence!

Appendix Four – Atonement views

The doctrine that physical healing is provided in the atonement is defined as "the view that Christians may claim healing from sickness on the grounds that Christ has already carried that sickness for them just as he has carried their sins".

Petts, David (1993) *Healing and the atonement*. PhD thesis, University of Nottingham.

The New Testament passages used to support the doctrine are identified. These include Matthew 8:17, 1 Peter 2:24, Galatians 3:13, 1 Corinthians 11:29-30, James 5:14-15, and Mark 16:15-18.

William Booth in his memorandum on faith-healing says:

'It must not be taught that Jesus Christ has, by His atoning sacrifice, redeemed the body as He has redeemed the soul. Or, in other words, that He has procured Health for the body in this life in the same sense that He procured Salvation for the soul.'

(same officers were saying at the time that Jesus Christ obtained – either by His life or His death – deliverance from every form of physical sickness and pain, and that all that is needed to be entirely free from both is to claim exemption by Faith)

General William Booth, *Faith Healing: A Memorandum* (London: International Headquarters of The Salvation Army, 1902), 18

Assemblies of God View:

It is inescapable that there is an important connection between healing and the Atonement. Yet biblical passages that speak specifically and clearly to this issue are quite rare. Even the familiar and oft-quoted "by His scourging we are healed" (Isaiah 53:5; see 1 Peter 2:24) must be understood inclusively, embracing both spiritual salvation and physical healing. Yet we must recognize that the thrust of the great Messianic passage of Isaiah 52:13 through 53:12 is upon

Christ's dying for our sins. We ought, therefore, to be cautious about trying to formulate a detailed theology of "heal-ing in the Atonement." Yet we need to be convinced that divine healing is indeed mediated to us through the Cross. An important aspect of biblical salvation is its holistic nature. Christ died to reverse the curse resulting from the sin of our first parents; He redeemed us from the curse of the Law (Galatians 3:13). The curse was death — both physical and spiritual. He died for the whole man, not only for man's soul. His redemptive work includes salvation for all aspects of man's being, however one conceives the interrelationship of body, soul, and spirit.

Physical healing occurs as a result of the atoning work of Christ, but at best it is only a temporary deliverance since all must die. The greater physical deliverance is the redemption of the body, which will undergo not only resurrection but also transformation, never again to be subject to sickness and disease (Romans 8:23; Philippians 3:20,21). Ultimately, the consequences of physical and spiritual death have been overcome by the death of the One who took upon himself both our sins and our sicknesses.

By: Anthony D. Palma *Healing and the Atonement*
(<http://agchurches.org/Sitefiles/Default/RSS/IValue/Resources/Divine%20Healing/Articles/HealingandAtonement.pdf>.) accessed 16/02/2011

Recent Salvationist perspective:

'He took upon himself the weight of our sin and the burden of our disease. He took upon himself our suffering.'

'Through our faith response to Jesus' life, death, and resurrection we have been rescued from the dominion of Satan, so that illness, disease and death are never the last word.'

¹ Ed. Graham Calvert (Phil Needham), *Health Healing and Wholeness – Salvationist Perspective* (London: The Salvation Army International Headquarters, 1997), 30,31

Appendix Five – War Cry article

March 14, 1885 edition of the War Cry:

My Dear Comrades:

A good deal of attention is being given just now to what are known as the extraordinary gifts of the spirit; that is, the ability to do something which is beyond the power of man to do without the direct operation of God. Such gifts as these were, without doubt, possessed by the Apostles both before and after the death of our Lord. They had the gift of tongues; that is, they received suddenly the power to speak languages which they had never learned. They had the gift of healing; that is, they cured the sick, opened the eyes of the blind, unstopped the ordinary means. They wrought miracles; they caused to happen that were contrary to the usual course of nature. These were very remarkable gifts, proving that God was with them, because no man could do these things unless God was operating directly through him. These gifts were useful, inasmuch as they called attention to those who possessed them, declared that the mission of these Officers was Divine, and justified men everywhere in believing what they had to say. For this reason they were important to the world, and their possession today might be a great blessing to mankind. There is not a word in the Bible which proves that we might not have them at the present time... No man, therefore, can be condemned for desiring them...

My comrades, let us covet, let us seek earnestly – nay, let us never rest until we possess, in all its fullness this celestial passion.

Believe me, yours full of expectation for greater things, William Booth.

Appendix Six – Heart testimony: Napier Corps Newsletter – Dec. 2008

My mum died of coronary artery disease(C.A.D), and 3 of my brothers have had cardiac problems, so I went and saw a cardiologist, Dr Dyson at HB hospital for an assessment.

Two weeks later I underwent an ECG test on the treadmill. Part way through they said I could stop now as they had found what they were looking for. Dr Dyson then told me I had failed the test, with the presence of C.A.D. showing up. They would have to perform an angiogram to determine the extent of the problem.

Robert and Jan prayed for me at church one Sunday morning and declared "by His stripes we are healed". These words hit me really powerfully and I realised I could claim this promise for myself and be healed there and then. It was at this point I felt Gods healing power around my heart and I felt it expand.

The next Tuesday I underwent the angiogram. I can't recall being told there was no sign of C.A.D. because of a tranquilising drug I was given, but when Jan came back into the room Dr Dyson's words to her were, " all is well", the same words Robert used in his prayer; i.e. when the doctors looked at the results they would find 'all would be well'.

While in hospital I looked at my case notes particularly at the results of my ECG. There were clear signs of C.A.D in the readings.

I feel very humble and gratefull that I have been healed. I feel I have been reborn - literally given a new lease of life. God is a great God, a personal God to whom nothing is impossible. To Him be all the Honour and Glory and Praise. Amen.

Stephen Chalmers

Appendix Seven – Home Group meeting story

From Owen L Ojala's book: Sounds of Abundance – The Holy Spirit at Work in TSA in New Zealand. 1991, pages 44-45

A couple from the local Baptist Church came regularly to the house meetings but the woman suffered badly with her legs. They were twice the normal size and sometimes caused her great pain. One particular evening she was suffering and her husband suggested she should go to bed instead of going to the meeting. "No" she said, "I feel I should go. Let's go early and get seated before the others arrive." It was a great meeting and when prayer requests were called for one sister asked for prayer that she might be a better witness in the office where she worked.

Another - a new convert - asked for wisdom and patience in dealing with her three boisterous sons. We were about to close when the Baptist lady who was seated on a low dumpy with her skirts to her ankles, suddenly asked for prayer. I stood beside her and was just going to pray in the usual way when the Spirit spoke to me and said, "Jesus never prayed for the sick; He always commanded them to be made well." For a split second I was in doubt, then acting on the Spirit's guidance said, "Mrs Thompson, would you be willing to accept your healing right here and now?" She said, "Yes I would." Do you have a promise from the Bible?" I asked. "Yes," she said without a moment's hesitation, "Whatsoever you ask in faith, believing, it shall be given you." So in a loud voice I responded, "Then in the name of Jesus Christ be healed right now and be made perfectly whole. Praise the Lord!"

The meeting finished and we all, including Mrs Thompson, fraternised over a cup of tea. Two days later I felt I should visit Mrs Thompson to see how her faith was holding out. She invited me inside and excitedly said, "I can't believe it really happened to me. I've been

praying for this for 13 years without success and I come along to your meeting and it happens instantly. Why was that?" I didn't know but I believe the Spirit gave me the answer for I said, "You've been praying for 13 years but you've told yourself not to say a word to anybody in case nothing happens." She threw back her head and laughed heartily. "That's exactly what I did say." We rejoiced together and gave God the glory. He is a wonderful Saviour.

Appendix Eight – Jackie and Kerry Satherleys Story: Our Beautiful Blessing

LIFE IS FULL of challenges. Some we work through quite easily, but others really test our faith. I believe God allows times like these to happen and that he is interested to see how we handle them. I experienced a major challenge last year that tested my faith. I pray that I handled it in a way that pleased God and I am sharing this experience to honour him.

I attend The Salvation Army church in Palmerston North. I'm married to Kerry and we have been blessed with two beautiful daughters: Renee, 4, and Olivia, 15 months. It was the pregnancy with Olivia that was my challenge.

Medical Concerns

In May 2005, during the seventh month of pregnancy, my midwife organised an ultrasound to determine why I was carrying extra fluid around our baby. Rather than the scan taking only 15 minutes, it took over an hour. I knew something was not right. The scan revealed that our baby had too much fluid in the ventricles of the brain and this news scared me a lot. Further blood tests and amniocentesis confirmed that I was carrying a virus called cytomegalovirus (CMV).

CMV is a common virus that is passed from person to person and is often picked up at places like playgroups and kindergartens. Many people carry an antibody from having CMV, but problems arise when it is contracted for the first time during pregnancy—as it was in my case. This creates extreme health risks to the unborn baby, including possible brain damage, blindness, deafness, epilepsy, varying degrees of mental retardation and in some cases, death.

The excitement that was building for the arrival of our second child was replaced with uncertainty and both Kerry and I began to question. What condition would our baby be born in? How would we cope with a disabled child? Would our child even live after birth? All the questions humans typically ask when faced with something that is out of control came too, like: What have we done to deserve this? and, If God loves us so much, why does he let things like this happen?

It was suggested that we request prayer from the prayer chains operating at our church. Also, extended family members in The Salvation Army throughout New Zealand requested prayer from Gisborne, Auckland and Wairarapa, to Nelson, Christchurch and more. Kerry's family also prayed at the Lutheran church.

It was then that we began believing for healing for our baby. My view on physical healing was mixed. My father, Alvin Hannah, had passed away at the age of 55 with bowel cancer. Many people prayed for his earthly healing, but God chose to heal completely in Heaven.

There are many accounts of healing in the Bible, but I only knew of one miraculous healing within my family, that of my mother's uncle, the late Major Ray Knight. He had an inoperable brain tumour and was given only weeks to live. However, a friend laid hands on him and prayed for healing. Doctors discovered the tumour had shrunk to the size of a 10-cent piece and it stayed that way until he passed away earlier this year—almost 35 years after the initial diagnosis. God allowed Ray that extra time on earth to finish his work for him. We wondered, would God be able to heal our baby too?

Promises from God

Any woman who has been pregnant knows that you can wake in the night from the baby kicking or just feeling uncomfortable. But I was often awake in the night from worrying about what might be. I recall one particular night I awoke suddenly and immediately this song came to mind, 'For you are great, you do miracles so great, there is no one else like you.' I believe this came directly from God. This song resounded in my head for weeks and it was a promise I clung to.

I also clung to God's Word, particularly Psalm 139 verses 13-16: 'For you created my inmost being, you knit me together in my mother's womb. I praise you for I am fearfully and wonderfully made ... My frame was not hidden from you, when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book

before one of them came to be.' This reassured Kerry and me that God was bigger than this virus. He was in control.

God also revealed himself in other ways. While travelling to the hospital for an ultrasound one morning, I saw a rainbow. This is something often seen during the month of May. It was something I would notice, but usually take for granted. This time though, God reminded me through the rainbow that his promises are real and that he was with our family.



Kerry and I had SOME FAITH, but it was blurred by all the medical facts

Later that day my sister Bronwyn told me that while driving her nine-year-old and six-year-old children to school that morning they prayed for our baby. On arriving at school a rainbow was visible above their classrooms. And again my mother Christine Blake and her husband Graham with my oldest sister Carolyn were contemplating our situation. They noticed a bright rainbow at the end of their street that faded quickly. These were not coincidences. God was reassuring family members of his presence and increasing our faith.

We were blessed to have the services of one of the few Christian midwives in our city. She has become a special friend. She talked with us most days and prayed for and with us. I remember during one visit she said, 'Whatever the outcome, your baby will be perfect in Heaven.' This was a truth I was sure of, but selfishly I wanted a perfect baby on earth too.

It was recommended that we visit Wellington Hospital to meet with specialists and a paediatrician. This was not an encouraging experience. They had to be honest about the prognosis for our baby and we came away feeling there was no hope. We were warned that our baby already showed signs of damage through the fluid on the brain, so chances were that it would be quite ill at the time of birth.

We were also told that our baby would need to be

isolated in the neo-natal ward immediately and we would have to stay at least a week in hospital. The doctors spoke again of all the negative outcomes that could occur with this virus. I recall Kerry asking if there was any chance our baby will be okay. The reply came, 'It is unlikely.'

On the evening of 29 May we attended the monthly healing service at our corps. People from all over the city, both from The Salvation Army and other churches and some unchurched, came along. We were surrounded by members of our family and church family. I likened this to the story in Matthew chapter nine about a paralysed man whose friends brought him to Jesus. The Bible says that when Jesus saw their faith (the faith of the friends), he forgave the man his sins and then healed him. That night Jesus would have seen the faith of our families.

Kerry and I had some faith, but it was blurred by all the medical facts we had been told. During the service we sang the song that God had given to me, 'For you are great, you do miracles so great.' Kerry and I went forward for prayer and Major Craig Millington anointed me with oil and prayed for healing for our baby.

Craig's wife, Major Sharon Millington, placed her hand on my tummy and during the prayer both she and I noticed the baby begin to move. Babies can move around a lot, but this seemed different. Our baby kept moving unusually, through that night and until mid-morning the following day. I believe God was working to restore our baby to full health.

>>

Appendix Eight (cont.)

>> Our Beautiful Blessing

The specialist had strongly suggested that because of all the risks with CMV, our baby should be delivered at Wellington Hospital. This meant that I could not have my midwife as she would be out of her area, plus we would be away from our family in Palmerston North. We thought we would be alone. But our families said, 'If you are having the baby in Wellington, we're coming too!' So did my midwife, who accompanied us in a support role for the birth.

On 2 June 2005, I was induced at Wellington Hospital and laboured throughout the afternoon. My midwife repeatedly prayed with us and for our 'anointed child'. At 7:29pm our beautiful girl Olivia Marie Satherley was born. She cried immediately, which was the greatest sound I've heard. She was a healthy seven pounds, one ounce.

A pediatrician saw no need for her to go to the neo-natal unit. Within minutes of her birth, our family almost filled the delivery suite. They were overjoyed and emotional.

Our stay in Wellington ended up being less than two days, not the minimum of a week that we were originally told. Olivia had a head scan at three weeks old that revealed all the excess fluid on her

brain had drained away and the ventricles were normal size. *Praise God!*

An eye examination at two months of age showed nothing unusual and no further tests are required. A hearing test at five months also showed no abnormalities. A pediatrician and developmental therapist still assess Olivia, but these assessments show that there are no health or developmental concerns. We continue to pray for her though.

God used this challenge to increase our faith. We experienced the power of prayer, as we had times of great peace when we could have been very anxious. We witnessed love and faith in action by our wonderful families and church family. We recognised God through a simple rainbow; something that still reminds us of the miracle he performed in Olivia.

We know that God is the giver of life and every child is a precious gift. Most importantly, God has proven again that he is the Almighty God and the Great Healer ■

A big thank you to all who prayed for Olivia and our family during that uncertain period.

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Songs of Holiness – Part 3

by Major Melvyn Jones

In my previous article I presented the eleven ever-present holiness songs and stated that I would reveal the common theme shared by the songs in this article: well here it is. The common theme is one of geography not of theology: and the geography is related to the authors. Charles Wesley for a period lived and ministered in the USA, as did the Frenchman Theodore Monod. James Nicholson emigrated from Britain to the USA as did Francis Bottome. Lewis Hartsough was a Methodist from the USA as was Wilbur Fisk Crafts. Mary James, one of the two women on this list of authors was also from the USA together with William Burrell and Lowell Mason. That leaves the odd man out – or to be more precise the odd women out – Antoinette Bourignon: but even in this case there is still a USA link. John Wesley translated this song and in so doing brought the song to the recognition of the English-speaking world. John like his brother Charles spent some time in the USA.

For good measure, William Booth – under whose authority these songs were originally included in Salvation Army Song Books – seriously considered emigrating to the USA in his younger days. Thus the common theme is geography in general and the USA in particular. The sub-text however is one of theology. The USA in the nineteenth century was a centre for revival – or revivalism – and of a renewed interest in Wesleyan based holiness teaching. It was this heady mix of holiness and revival that initially attracted William Booth to the USA when he was struggling against British ecclesiastical opposition. Also the American ‘free market’ approach to church must have tempted the entrepreneurial Booth. He was to stay in Britain and as a result the International Headquarters of The Salvation Army is situated in London not New York: but the Atlantic Ocean – the big pond – can be crossed both ways and the USA sent over numerous promoters of holiness and revival during the nineteenth century: Charles Finney, Phoebe Palmer, James Caughey, Dwight Moody and that fascinating married couple Hannah Whittall and Robert Pearsall Smith were part of this significant influx from America. A history of evangelical Christianity in Victorian Britain cannot be written without reference to the influence of the USA. The world famous and hugely influential Keswick Convention based in the romantic Lake District of England owes a great deal to the USA in terms of its origins and it continues to have strong links across the Atlantic Ocean. Equally a history of the holiness teaching of The Salvation Army has to recognise that same significant USA influence: an influence that was to culminate in the saintly American Commissioner Samuel Logan Brengle.

*I stand all bewildered with wonder
And gaze on the ocean of love*

Characteristics of Salvationism

by Commissioner Wesley Harris

AMONG the people of God Salvationists are likely to have certain characteristics. I would mention a few. For one thing they should be **visible**. In the street where we live my wife and I are known as Salvationists because week by week we are seen in our uniform. Our garb has sacramental significance and gives silent testimony to our creed. Others may keep their faith under wraps and only share it with close neighbours but we are called upon to stand out because we stand up and at the very least let our uniform do the talking.

The visibility of our profession is a privilege and a responsibility. It announces our availability to be of service to any in need. The honour of the movement is on our shoulders. If behind the wheel of a car a uniformed salvationist behaved badly the Army might share the blame just as courtesy on the road could confirm a positive view.

On my travels through the years my uniform has encouraged complete strangers to confide in me and made it possible for me to help in ways that would not have been likely otherwise. Of course, what I have been able to share has needed to be more than 'uniform deep' – a living and personal faith, no less.

Then Salvationists are often **audible**. Through the years some of us have shouted the odds on issues of life and death on beaches and street corners and market places. But there have also been opportunities to speak up for our Lord in an office or factory where it may have been known that we were professing Christians and therefore expected to witness.

Have we sometimes been non-committal or struck dumb? It is said that silence is golden but sometimes it may just be yellow! The psalmist wrote, 'Let the redeemed of the Lord say so...' (Psalm 107.2 KJV). It should be in our spiritual DNA that when opportunity arises we will not hold back from speaking a word in season.

Then it should be characteristic of the Salvationist that he or she is **credible**. There is no doubt that in the early days of our movement some of our forebears were outlandish in their methods. No doubt sedate souls looked askance at some of the means employed to attract attention but they could not but be impressed when drunkards became sober and wife-beaters gentle men.

Holiness was a prescribed part of salvationism so that even critics had to admit that they were Army folk were good people.. Now in some parts of the world we have to pray that we may be at least as good as people have come to think we are for we are all too conscious of our imperfections.

When The Salvation Army is working at its best there is abundant evidence for the credibility of the gospel. It is found in the lives of souls reborn. God is honoured by the lives of his faithful people.

Salvationist Monasticism

by Cadet Xander Coleman

Parallels Between Monasticism and The Salvation Army

There are a few Roman Catholic of high Church monastics, and, whatever I may think of their errors and their mummeries, I always feel a measure of reverence when I pass them.

- Catherine Booth⁴²

Salvationism does not often reference monastic traditions amongst its theological influences, yet striking echoes of monasticism resonate in its practice and development. Catherine Booth described Christianity as a 'community, existing in the midst of another kingdom or community, having its own laws and principles and aims entirely distinct and separate from the world'⁴³. This Christian ideal was striven after in both traditions. In exploring the similarities between monastic spirituality and the practices of The Salvation Army some parallels emerge: both monks and Salvationists take vows and live according to a rule; both have sought to re-discover authentic Christianity in the midst of a popular expression of Christianity which is seen as corrupted; and both have required times of renewal where the ideal of the respective primitive movements are rediscovered.

As the middle ages progressed and the monastic movement gathered momentum, 'monasticism came to be dominated by... rules compiled for communities'⁴⁴. Various Rules were designed to give practical and spiritual advice for righteous living in a monastic community. They gave form to monastic expressions of spirituality, guiding almost every aspect of monastic life 'by explaining the goals for which [the monk] should strive and the way in which to achieve them'⁴⁵. The Rule of Saint Benedict, written for the monastery at Monte Cassino, dominated the monastic tradition after its composition around 535AD. Timothy Fry, a Benedictine monk, remarks that Benedict's Rule 'offered definitive direction and established an ordered way of life that gave security and stability'⁴⁶. It ordered what and when the monks ate and drank, what, when and how they prayed, what they wore, when and where they slept, and contained guidance as to the attitude of humble obedience that the monk should adopt. When someone presented themselves to become a monk, they went through a strict novitiate, following which they took vows of 'stability, fidelity to monastic life, and obedience' to the Rule

42 Catherine Booth, *Popular Christianity*, 1986: 99

43 Catherine Booth, *Popular Christianity*, 1986: 85

44 Janet Burton, *Medieval Monasticism*, 1996: 4

45 Janet Burton, *Medieval Monasticism*, 1996: 5

46 Timothy Fry, *The Rule of St Benedict*, 1982: 11

and the Abbot⁴⁷. These promises are transcribed into a document signed by the novice, who 'with his own hand lays it upon the altar'⁴⁸.

Salvationists, too, are inducted through a ceremony involving the making of vows. After a period of instruction the recruit affirms belief in the Army's doctrines and promises, among other things, to abstain from gambling, pornography, the use of tobacco, alcohol and other drugs. The *Articles of War* are signed in an act of consecration at the Holiness Table (the Salvationist correspondent to a church's altar) and the recruit determines, 'by God's help, to be a true soldier of The Salvation Army',⁴⁹ thus placing his- or herself under the authority of the Corps Officer and *Orders and Regulations for Soldiers of The Salvation Army*. As The Salvation Army expanded there became need for a rule which governed the work of its corps and personnel. As early as 1886 a printed book of *Orders and Regulations for Field Officers* was published claiming to contain 'sufficiently complete explanations of the principles and system of The Army, to enable every Officer to get all necessary information as to his duties'⁵⁰. Alongside spiritual exhortations and advice for effective Christian ministry, this rule included detailed instructions for Officers' health, food, exercise, relationships and personal finance⁵¹. Though recent incarnations of *Orders and Regulations for Soldiers* no longer order the minutiae of Soldiers' lives, as late as 1950 an Order was published containing instructions such as, 'Food should be simple and nourishing in character'⁵². Nevertheless, *Orders and Regulations* began as and remains a primarily spiritual guidebook and, like the monastic Rules, explains 'the goals for which' Salvationists 'should strive and the way in which to achieve them'⁵³.

In many ways, monasticism developed as a yearning after authentic Christianity, which was seen to be watered-down in the widespread contemporary expression⁵⁴. 'We appeal to the life of the primitive Church, for what is the monastic life except what was then called the apostolic life?', expressed Peter the Venerable⁵⁵. The spirituality expressed by the majority of Christendom fell short of the Christian ideals evidenced in the New Testament, and the monastic movement aimed to reclaim these ideals. John Cassian (c. 360-435) was one of the earliest writers to perpetuate the idea that monasticism was the 'custodian of authentic Christianity'⁵⁶, and in the ninth century Smaragdus claimed that 'the apostles were monks and the true authors of the monastic

47 St Benedict, *RB* 58.17

48 St Benedict, *RB* 58.20

49 The Salvation Army, *Handbook of Doctrine*, 2010: 322

50 William Booth, *Orders and Regulations for Field Officers*, 1886: iii

51 see contents, pp v-xv

52 The Salvation Army, *Orders and Regulations for Soldiers of The Salvation Army*, 1950: 38

53 Janet Burton, *Medieval Monasticism*, 1996: 5

54 Janet Burton, *Medieval Monasticism*, 1996: 2

55 cited in C. H. Lawrence, *Medieval Monasticism*, 2001: 146

56 Janet Burton, *Medieval Monasticism*, 1996: 4

life⁵⁷. The monastic ideals of common property, voluntary poverty, commitment to prayer and separation from the world emulated the 'lifestyle of the apostolic community at Jerusalem as briefly described in the Acts of the Apostles'⁵⁸. These ideals varied in emphasis between orders and at different periods in history – voluntary poverty, for example, became particularly attractive to the sons of the rich who were disenchanted with the trappings of wealth, and enjoyed a surge of popularity as Europe increased in wealth in the twelfth century⁵⁹. Yet each order, with its distinct emphasis, justified its spiritual expression in the biblical founding vision of the life of the Apostles as 'the source and origin of monasticism'⁶⁰. The 'popular Christianity' of their day was not a vigorous enough form of Christianity for those who pursued the monastic lifestyle. Monastics saw themselves as a spiritual elite, and aimed to live-out the most authentic Christianity they could find, using the earliest Christian communities as their model.

Early Salvationists experienced a similar dissatisfaction with the spiritual ineffectiveness of their contemporaries, and in some ways grew up in protest of it. 'Popular Christianity must be confessed, when weighed in the balances of the sanctuary, to be found lamentably wanting' claimed Catherine Booth⁶¹, and Cardinal Manning conceded in 1882 that 'The Salvation Army could never have existed but for the spiritual desolation of England'⁶². Salvationism, like monasticism, also appealed to apostolic Christianity as the model on which modern Christians should form their faith – and none more vehemently than Catherine Booth. Of the apostles she asserted, 'is it not true that just in proportion as their successors have followed in their steps, they have been successful in propagating the gospel!'⁶³ Her reading of Acts produced slightly different ideals from that of the monastics: voluntary poverty, separation from the world and commitment were there, but true Christian expression, she posited, was evidenced by passionate, aggressive evangelisation. She lamented, 'the fact that modern Christianity has ceased, as a rule, to provoke opposition, is one of the deadliest signs of its ineffectiveness. As a rule, the world and modern Christianity go comfortably together'.⁶⁴ Where the Church's expression of Christianity was weak, and Salvationism sought to live a different, strong, effective, vigorous, authentic faith. The magazine *Christian Week* commented in 1881 that in Salvationism 'we discover a type of Christianity so bright, so heroic and so pure that it puts to shame the cold and fashionable Christianity'⁶⁵. Like monasticism, Salvationism aimed to live out the New Testament expression of Christianity in its fullness.

57 cited in Lawrence, *Medieval Monasticism*, 2001: 146

58 C. H Lawrence, *Medieval Monasticism*, 2001: 148

59 C. H. Lawrence, *Medieval Monasticism*, 2001: 147

60 C. H. Lawrence, *Medieval Monasticism*, 2001: 160

61 Catherine Booth, *Popular Christianity*, 1986: 112

62 cited in Robert Sandall, *The History of The Salvation Army Volume II:1878-1886*, 1950: 143

63 Catherine Booth, *Popular Christianity*, 1986: 93

64 Catherine Booth, *Popular Christianity*, 1986: 92

65 cited in Robert Sandall, *The History of The Salvation Army Volume II:1878-1886*, 1950: 141

As monasticism grew in popularity throughout Europe, it started to lose focus. 'As more and more people recognized the value of these communities, they were offered favors by people in power' and endowments by the wealthy⁶⁶. The emphasis shifted from the ascetic ideals of voluntary poverty, and monasteries became increasingly preoccupied with acquiring and managing their growing wealth. With the increased demand for land and the rise of the 'money economy' in Europe in the eleventh century, monastic houses found themselves in positions of great affluence⁶⁷. The late eleventh and early twelfth centuries saw the rise of movements criticising 'the religious life as practised in contemporary monastic houses', which led to a 'crisis of monasticism'⁶⁸. Sincere monastics sought to recover the asceticism and simplicity of 'primitive monasticism'. Both Burton⁶⁹ and Lawrence⁷⁰ identify three sources of inspiration in primitive monasticism that attracted disciples: the practices of the Desert Fathers, early hermitic mystics who were extremely ascetic; the *vita apostolica*, or 'apostolic life', referring to the practices of the very first Christian communities; and the return to a stricter, more literal observance of the Rule of Benedict itself. This quest for the purest, most authentic, most primitive form of monasticism led to the establishment of many new orders, but inevitably these too eventually compromised their founding ideals.

The Salvation Army has also moved away from its founding vision as it has acquired property, wealth and a respectable reputation. Numerical decline in Western territories has precipitated a re-evaluation of mission priorities in recent decades, and voices within the movement have suggested strategies to reverse decline, mostly appealing to the Army's founding vision for their authority. Harold Hill identifies some contemporary manifestations of this movement to 'reawaken the radical passion of the 1880s', as 'Roots' Conferences, 'Armybarmy' websites, 'War Colleges' and an online Journal of Aggressive Christianity, grouping them under the banner of 'neo-primitive salvationism'.⁷¹ Stephen Court, a vocal proponent of primitive Salvationism, distills its essence to 'mission-focussed, charismatic-flavoured heroism'⁷² and claims that 'Primitive Salvationism epitomized the purest, most powerful manifestation of The Radical Army of God in history'⁷³. This appeal to the founding principles of the Army mirrors twelfth-century monasticism's yearning after primitive monasticism. Experiments in primitive Salvationism continue, gathering momentum particularly in Australia and the western coast of North America, though it is too early to comment on the long-term effect of this trend. Court observes, 'unapologetic, romantic, heroic warfare remains as attractive and captivating today as it was 130 years ago with the

66 Jonathan Wilson-Hartgrove, *New Monasticism*, 2008: 48

67 Jonathan Wilson-Hartgrove, *New Monasticism*, 2008: 49

68 Janet Burton, *Monastic and Religious Orders in Britain 1000-1300*, 1994: 63

69 Janet Burton, *Monastic and Religious Orders in Britain 1000-1300*, 1994: 63

70 C. H. Lawrence, *Medieval Monasticism*, 2001: 147-9)

71 Harold Hill, 'Leadership in The Salvation Army: A Case Study in Clericalisation', *Journal of Aggressive Christianity* Issue 37 (2005): 6-32

72 Stephen Court, 'Engaging the Ecumenical Booths', *Journal of Aggressive Christianity* Issue 37 (2005): 60

73 Stephen Court, 'Revolution', *Journal of Aggressive Christianity* Issue 14 (2001): 87

primitive salvos or 2,000 years ago with the 33 AD salvos⁷⁴, or, indeed, as it was 900 years ago for monasticism.

This convergence between the monastic and Salvationist traditions is by no means exhausted in this paper. I have not mentioned the distinctive clothing, or the anti-sacerdotal emphasis on lay spirituality, or the priority of evangelisation that occurred in monasticism in the twelfth and thirteenth centuries. I hope I have demonstrated resonating frequencies between the two movements in terms of the ordering of the spiritual life according to promises to God and a Rule of life; of the common inspiration for Salvationists and monastics in the *vita apostolica* in the context of contemporary spiritual malaise; and of the appeal of primitive forms of their respective movements in order to to reinvigorate their own spiritual expressions. It is my prayer that, whereas the monastic renewal of the eleventh and twelfth centuries ultimately failed, renewal movements within Salvationism would be powerfully used of God to reinvigorate The Salvation Army and to bless the world.

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Is Militant Language in the Church Appropriate in the 21st Century?

by Jonathan Evans

Jesus, the Prince of Peace, is difficult to associate with crusades, terrorism, rape, the displacement of people and racial conflicts of which the church has been involved. Militant language in the church creates controversy based on history, pluralism and of the globalized awareness of violence. However appropriate, Jesus employed the prophetic language of “the Kingdom of God,” unexpectedly fulfilled the role of Messiah and subverted Roman imperialism. G. K. Chesterton quips, “Whatever else is true, it is emphatically not true that the ideas of Jesus of Nazareth were suitable to His time, but no longer suitable to our time. Exactly how suitable they were to His time is perhaps suggested in the end of His story.”⁷⁵ This paper will argue that the costly use of militant language is appropriate if it subverts the subject of violence and recaptures the missional people of God motif.

First, I will argue that the Christian response to violence is one that engages with the atrocities of this world by subverting militant language and symbols for hope and healing. Utilising metaphors subverts language. McFague defines a metaphor as “seeing one thing as something else, pretending ‘this’ is ‘that’ because we do not know how to think or talk about ‘this,’ so we use ‘that’ as a way of saying something about it. Thinking metaphorically means spotting a thread of similarity between two dissimilar objects, events, or whatever, one of which is better known than the other, and using the better-known one as a way of speaking about the lesser known.”⁷⁶ It becomes clear then that Jesus and the writers of the New Testament employed subversive tactics as a means of encountering and defining differences between different worlds; subverting Greek philosophy, Israel’s story and Rome’s military dominance.⁷⁷ This theme is climaxed in the crucifixion. Jesus’ salvific act is violent in its nature to expose humankind’s maleficence. Flemming Rutledge insists “No other method has ever matched it in terms of public disgust; that was its express purpose.”⁷⁸ The apostle Paul would not shy away from preaching about the crucifixion despite public disdain, “For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God” (1 Cor 1:18). Therefore, applying metaphorical language provokes a response. Kierkegaard recognized that sanitizing religious language cheapens its meaning and expression:

The Christianity of “Christendom”... takes away from Christianity the offense, the paradox, etc., and instead of that introduces probability, the plainly comprehensible. That is, it transforms Christianity into something entirely different from what it is in the New Testament, yea, into exactly the opposite; and this is the Christianity of

⁷⁵ G. K. Chesterton, *The Everlasting Man* (San Francisco, CA: Ignatius Press, 1993), 194.

⁷⁶ Sallie McFague, *Metaphorical Theology: Models of God in Religious Language* (Philadelphia, PA: Fortress Press, 1982), 15.

⁷⁷ Brian Godawa, *Word Pictures: Knowing God Through Story and Imagination* (Downer's Grove, IL: Intervarsity Press, 2009), 142-60.

⁷⁸ Flemming Rutledge, *The Undoing of Death* (Grand Rapids, MI: William Eerdman's Publishing Co., 2005), 109.

“Christendom,” of us men... Yes, in the Christianity of “Christendom” the Cross has become something like a child’s hobby-horse and trumpet.⁷⁹

Ignoring violence and withholding engagement to the misery of humankind is more harmful than association. Anthropologist Victoria Sanford regards the discourse of violence as a way to triumph over trauma, “In a world where emotional pain and its very causes are either denied or blamed on the victims themselves, the mere sharing of pain through memory is a proclamation of identity, a shedding of misplaced culpability. The transformation of a private memory creates a public space, however small, where survivors learn to speak; it breaks down externally imposed understandings and chips away at the power structures imposed through silent negotiation of life-shattering events.”⁸⁰ Utilizing subversive language activates a public discourse where victims can triumph over trauma.

Only a church presenting an alternative through committing to nonviolence is qualified to use subversive language. William Booth sought to employ the subversive language and garner attention using British Imperialist military culture of the late 19th century.⁸¹ Winston accounts of primitive Salvationists’ use of subversive language, “The goal he wrote was to ‘TO ATTRACT ATTENTION. If the people are in the damnation of Hell, and asleep in the danger, awaken them.’ Steeped in this straightforward dictum, Salvationists used the tools of popular culture and advanced industrial capitalism to facilitate religious renewal.”⁸² When The Salvation Army “opened fire” in East London and drew violent opposition from The Skeleton Army. The Skeleton Army persecuted the Salvationists, injuring 669 soldiers and martyring Captain Susannah Beaty.⁸³ An army conquering through death is indeed oxymoronic like the name Salvation Army itself. “This [nonviolent] community of faith is the only way of resisting a world made possible by military violence in which death can only justifiably be described in violent terms. The language of violence is necessary lest such a world become subject to the kind of scrutiny that would render death in military conquest unintelligible. As an alternative, a nonviolent church declares that this unintelligibility is, in fact, central... since it follows a crucified Lord.”⁸⁴

“Without the presence of the church as an alternative community that lives in a new way newly made possible in Christ, the world, in Hauerwas’s words, ‘cannot know that it is the world.’ It cannot know that all along it has been assuming that the world is the full extent of all possibilities unless an alternative possibility exists to challenge that

⁷⁹ Soren Kierkegaard, *Attack Upon Christendom*, trans. Walter Lowrie (Boston, MA: The Beacon Press, 1959), 162-3, 165.

⁸⁰ Victoria Sanford, *Buried Secrets: Truth and Human Rights in Guatemala* (New York, NY: Palgrave MacMillan, 2003), 12.

⁸¹ Laura Lauer, “Soul-saving Partnerships and Pacifist Soldiers: The Ideal of Masculinity in the Salvation Army” in Andrew Bradstock et al. eds *Masculinity and Spirituality in Victorian Culture* (New York: St. Martin’s Press, 2000), 201.

⁸² Diane Winston, *Red Hot and Righteous: The Urban Religion of The Salvation Army* (Cambridge, MA : Harvard University Press, 1999), 17.

⁸³ R. Kent Hughes, *John: That You May Believe* (Wheaton, IL: Crossway Books, 1999), 479.

⁸⁴ Craig R. Hovey, *Speak Thus: Christian Language In Church and World* (Eugene, OR: Cascade Books, 2008), 48.

assumption.”⁸⁵ Therefore, the use of the military metaphor is not only appropriate but necessary to offer healing and an alternative way of seeing the world with the possibility of peace and hope.

Secondly, militant language enables the Church to recapture its own powerful story and metaphors. Instead, culture has dictated to the church the appropriateness of its own story and metaphors. Hovey argues that the linguistic philosophy of modernity has left us with such an impoverished account of the role of metaphorical language.⁸⁶ Indeed, branding, slogans and descriptors void of biblical or historical inferences today inform many expressions in churches.⁸⁷ Marva Dawn writes that she is “dismayed that biblical faith is being replaced by something less than faithfulness because of distortions in language.” She aims to “rectify the names” or recover Christian language from culture.⁸⁸ Brian Walsh posits that Christians find themselves in exile like the Jews in Babylon. “One of the ways in which they dealt with this problem was by constantly reminding each other of who they really were. In the face of Babylonian stories and myths, Jews told and retold their own stories.”⁸⁹ In the New Testament too, Walsh observes the need for Christians to retell their narrative in the face of opposition: “Paul’s attack on the ‘philosophy’ is animated by a similar concern to remember and not forget the story. His most potent weapon against the idolatrous worldview that threatens to take this community’s imagination captive is precisely the retelling and remembering of the community’s founding story.”⁹⁰ We ought to retell our story using the militant language, metaphors, symbols and praxis starting in the story of Israel and continuing in the early church to define the people of God. The people of God are still those who are ushering in the kingdom of heaven to earth in the name of Jesus of by the power the Holy Spirit.⁹¹

God’s people share their story in the canon of the Old Testament. It is obvious when one reads Deuteronomy that there is a militant motif of the people of God. Yahweh assured Israel he would “fight against their enemies,” “drive out their enemies” and “give them victory” (Deut 7:22; 11:23; 20). This however, must be understood in Israel’s predicated call to bless the nations, (Gen 18:18) whose land they would inhabit. The hyperbolic mandate⁹² was Yahweh’s judgment against Canaan’s idolatry (Deut 9: 4 -5), and to purge the land of pagan worship (Deut 7:5). Purgation of idolatry was to be accomplished to keep Israel faithful to Yahweh otherwise they too would be subject to

⁸⁵ Ibid., 36.

⁸⁶ Ibid., 48.

⁸⁷ James B. Twitchell, *Branded Nation: The Marketing of Megachurch, College Inc., and Museumworld* (New York, NY: Simon and Schuster, 2004), 80-2, 87-8.

⁸⁸ Marva Dawn, *Talking the Walk: Letting Christian Language Live Again* (Grand Rapids, MI: Brazos Press, 2005), 11.

⁸⁹ Brian J. Walsh, *Subversive Christianity: Imagining God in a Dangerous Time* (Bristol, UK: Regius Press, 1992), 17.

⁹⁰ Brian J. Walsh and Sylvia C. Keesmaat, *Colossians Remixed: Subverting the Empire* (Downers Grove, IL: InterVarsity Press, 2004), 144.

⁹¹ N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York, NY: HarperOne, 2008), 207-8.

⁹² Iain Provan, V. Philips Long and Tremper Longman, *A Biblical History of Israel* (Louisville, KY: Westminster John Knox Press, 2003), 154.

military conquest (Deut 30:15 – 20). We observe Yahweh mobilizing his people for mission: the glory and justice of Yahweh to be a light to the nations (Isa 49:6).⁹³

The New Testament writers continue the story of Yahweh and his people recapitulated on a crucified Messiah who had vindicated his people and commissioned them in reconciliation by means of the gospel.⁹⁴ God's new forces play a pivotal role in the conquest of the world. Luke Timothy Johnson summarizes the militant people motif: They help reconcile the world to God (Rom 11:15; 2 Cor 5:19) and anticipate the whole world's rebirth into freedom (Rom 8:20-22). The Christian community is a place where God's purpose for the world is revealed (Eph 3:9-10)... Indeed, the community participates already in a *victory over the world* (1 John 5:4-5)... This victory will come to complete accomplishment (Rev 11:15)... The experience led to a fundamental release from the cosmic forces... Christians were no longer subject to these "powers and principalities... When Christians spoke of salvation, they meant not only something that would happen but something that had in some way already happened to them."⁹⁵

The Church of the New Testament is poised for battle. The figure of a soldier is the most frequent image for a Christian in the world.⁹⁶ Weber notes that enlistment into the Roman army was called the *sacramentum*, or military oath. The Church utilized *sacramentum* to signify the decisive act of becoming a soldier of Christ in baptismal vows.⁹⁷ The Christian vowed absolute obedience to Jesus and committed to participate in Christ's victory for the whole world. The early Church, therefore, was something like an army, committed to the Kingdom of God and to the mission for its realisation. However, rather than "fight with carnal weapons," (2 Cor 10:4), Jesus' followers lay down their lives (Mark 8:34; John 15:13) and fight with love (Rom 12:21), because love never fails (1 Cor 13:8). Indeed, the Jesus movement is a force to be reckoned with (Matt 11:12); it subverts the kingdoms of the world through the ministry of reconciliation (2 Cor 5:18), utilising the prophetic language, "the Kingdom of heaven." *Onward Christian Soldiers* is a triumphal hymn from the late nineteenth century. One verse from the hymn emphasizes the church's continuing militant story though other Kingdoms have passed:

What the saints established that I hold for true

What the saints believed that believe I too.

Long as earth endureth men that faith will hold-
Kingdoms, nations empires, in destruction rolled.⁹⁸

⁹³ T. D. Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch* 2nd ed. (Grand Rapids, MI: Baker Academic, 2002), 271-3.

⁹⁴ N. T. Wright, *The New Testament and the People of God* (Minneapolis, MN: Fortress Press, 1992), 475-6.

⁹⁵ Luke Timothy Johnson, *The Writings of the New Testament: An Interpretation* rev. ed. (Minneapolis, MN: Fortress Press, 1999), 100-1.

⁹⁶ Harvey Cox, *God's Revolution and Man's Responsibility* (Valley Forge, PA: The Judson Press, 1965), 115-7.

⁹⁷ Hans-Ruedi Weber, *Salty Christians* (New York, NY: Seabury Press, 1963), 25.

⁹⁸ Kenneth W. Osbeck, *101 Hymn Stories* (Grand Rapids, MI: Kregel Publications, 1979), 204-5.

Today the Church requires faithfulness to Israel's story as a new people in mission to the ends of the earth.

In conclusion, it may be difficult and require creativity to express God's missional church using military language and symbols, but it is possible. Much like the anti-war protesters in their 1960s military garb, subverted with flowers and peace symbols, the church today can contemporise and speak to a globalized culture about another kingdom. The appropriate use of the militant church metaphor is in subverting ideas of power and embodying the story of God's people. Rather than disengaging with matters of power and violence or let a motif fall to the wayside, the church is in a position to cleverly utilise powerful images, symbols and praxis. Considerations must also be made in how to communicate to a sensitive and sceptical church and culture. Indeed even using metaphors subversively may be misunderstood and we may meet persecution to the powers of the world. It is then by being a marginalized "force" that we can further demonstrate the power of God, confident that we are sharing in the sufferings of Jesus and that we will later share in his glory.

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