

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## **Editorial Introduction**

by Editor, Major Stephen Court

Welcome to JAC81. You might reasonably ask how we can match the weighty JAC80. This is our considered response.

Colonel Richard Munn (ICO) updates the first JAC 100 – Most Influential Salvationists list from 2007. This is his personal take on the subject.

Soldier Erin Wikle, pioneering a corps in USA Southern Territory, writes Holiness and Other Pertinent Matters. Erin did some very interesting research into holiness and discipleship in the USA Western Territory and shares her results.

Captain Rob Reardon (USN) gives his thoughtful take on Baptism, Eucharist, and Ministry from The Salvation Army's perspective.

Lieutenant Peter Brookshaw, a corps officer in AUS Territory, writes an insightful piece on An Innovative Salvation Army.

Colonel David Gruer, CSM of Etobicoke Temple asks What Now? His corps has just torn down its building and is moving into the next stage of the salvation war on that front.

Soldier Tina Laforce, in Canada, was once Trapped, and she preaches about it in this contribution.

Lieutenant Xander Coleman – preaches about A Great Commission? And reminds of the basics of the great adventure in which we find ourselves as God's soldiers.

Major Howard Webber, decorated UK author, in part 2 of his JAC series, asks How Lost Are The Lost?

CSM Tim Taylor, in Canada, preaches about Becoming A Living Sacrifice from Romans 12.

Commissioner Wesley Harris asks What Might Have Been?

And Jonathan Evans, principal of The War College in Vancouver, researches William and Catherine Booth's Mobilisation of an Army of all Believers Through Partnered Ministry.

This should be enough to keep you going for a couple of months. Read the articles, pray them, share them, apply them. May God bless your interaction with JAC81.

## **100 Most Influential Salvationists**

by Colonel Richard Munn

Time Magazine publishes a much anticipated '100 Most Influential People' every year; indeed, did so for the entire 20th century just over a decade ago. The honored 100 fit into selected categories such as politics, business, the arts, science etc.

Spurred on by the ever-creative, indefatigable JAC editorial board the challenge went forth across the blogosphere: Who might be the '100 Most Influential Salvationists' in our illustrious history? Having never seen a bullet point list I wasn't drawn to, the hook drew me in. What began as a cursory meandering of salvo greathearts soon evolved into a 3 day journey that simultaneously inspired, provoked and mystified.

What follows is a gentle submission for your edification. Immediately some disclaimers gush forth:

- This is from one person, thus highly subjective.
- It is clearly from a western orientation, although every gallant attempt has been made to cover the global heroics of our international army.
- Men outnumber women - especially in the 'music,' 'administration' and 'doctrine' categories. Even as a committed egalitarian, maybe this just reflects the reality of our (Army) world. (Interestingly enough, the only category this is not so is 'sacrifice.' Surely there is story there. Hat tip Major JoAnn Shade)
- Every General is included, by default. No questions asked.
- High esteem is factored for those colleagues honored with the Order of the Founder.
- Some individuals originally included in 2007, very few, were substituted in 2012 – mostly because they were considered influential at the time, but other names have now come to attention that seem, upon reflection, more influential.
- The measuring criterion – the operative word – is 'influential.' There are quite possibly some others who are more 'gifted' or 'well known' or 'popular.'
- The lists are roughly chronological, in descending order, with a deliberate attempt to include contemporary influencers.
- Several luminaries can easily be included in several categories – Catherine Booth, for instance, could readily be inserted in the 'Leadership' 'Preaching' and 'Doctrine' categories. I have opted to use each name only once.
- One of the purposes of such a venture is to provoke thought and discussion. 'Who was left off, and why? What induced this person to be included? How could x be on and y left off?

Finally, a dual impression is intended: 1. What a magnificent legacy and history is ours. The cumulative effect of this 100 is, candidly, awe. 2. Almost certainly, an even greater 100 are those who serve selflessly, sacrificially, heroically and never receive one iota of attention or renown. Thank the good Lord, these soldiers influence untold thousands in

local units and neighborhoods, across continents and in myriads of languages, decade after decade. I salute them, with every passion of respect I can muster.

Jesus said, 'Woe to you when all people speak well of you' and, 'Those who exalt themselves will be humbled, and those who humble themselves will be exalted.'

RJM

### **Music**

Charles Fry – 1st Brass Band  
Richard Slater – Father SA Music  
Eric Ball – Classical Tone Poems  
Eric Leidzen – Music and Ministry  
Dean Goffin – 1st grand productions  
Joy Webb (OF) – A New Generation  
Ray Steadman Allen (OF) - Prolific  
Brindley Boon – Music Historian  
John Larsson - Musicals  
Bill Himes (OF) – Music & Evangelism

### **Evangelism**

George Scott Railton – Heroic  
Rachel & Louise Agar – Hallelujah Lassies  
Joe the Turk - Legendary  
Elijah Cadman – Pioneer Hero  
Catherine Booth – 'Marechale'  
Clarence Wiseman – Evangelist General  
Lyell Rader (OF) – Open Air Zealot  
Terry Camsey – Church Growth  
Joe Noland – Aggressive Adaptive Evangelism  
Steve Court – Internet and Primitive Salvationism

### **Preaching**

Rheba Crawford – Inspired Guys/Dolls  
Andy Miller – Camp Meetings  
Bramwell Tripp – Classical Wesleyan  
Bram Tillsley – Classical Wesleyan  
Arthur Pitcher – Classical Wesleyan  
Arnold Brown – Classical Wesleyan  
John Gowans – Classic Oratory  
Margaret Hay – UK Preacher of Year  
Linda Bond – Female Force  
Israel Gaither – Black Passion

### **Prayer**

Herbert Booth - Songs  
Flora Larsson - Books  
Josef Korbel (OF) – Communist Camp  
Check Yee – Communist China  
Herbert Lord – Communist Korea  
Solomon Perera – Ceylon For Christ  
Albert Pepper – Sainly SFOT Patriarch

### **Leadership**

William Booth - Founder  
Catherine Booth – Founder  
John Carelton (OF) – Self Denial Fund  
Mbambo Matunjwa (OF) - Zulu Pioneer  
Eva Burrows – Eastern Europe Vision  
Paul Rader - Internationalism  
Evangeline Booth (OF) – USA  
Stuart Mungate – All Africa Congress  
Brian Tuck – Truth and Reconciliation  
Phil Wall – Roots and Hope HIV

### **Expansion**

Eliza Shirley – USA Pioneer  
Jack Addie – Canada  
James Barker – Australia Pioneer  
Henry Stillwell – California  
Henri Becquet (OF) – Congo Pioneer  
Hanna Ouchterlony (OF) – Sweden  
Florence Soper – France Pioneer  
Henry Bullard – India & Japan Pioneer  
Francis Simmonds – South Africa  
Cecil Brown (OF) – Appalachian Pioneer

### **Sacrifice**

Sarah Broadbent – Early Martyr  
Elizabeth Cottrill – 1st social worker  
Frederick Booth Tucker (OF) – India  
Charles Pean – Devils Island Reform  
Emma Westbrook – WW1 Donut Girl  
Eva Den Hartog – Protestant Mother Theresa  
Alida Bosshardt (OF) – Red Light Hero  
Harry Williams (OF) – India Hospitals  
Anna Beek (OF) – Congo Schools  
Dudley Gardiner (MBE) – Indian Poor

### **Administration**

Bramwell Booth – Administrative Genius  
Richard Holz – Post USA Moore split  
Ballington Booth – Early USA Growth  
Edward Higgins – 1st High Council  
George Carpenter – Post WW2 unity  
Wilfred Kitching – New IHQ Building  
Erik Wickberg – 3rd World Leadership

Cath. Bramwell Booth (OF) – Lifestyle  
Mina Russel (OF) – Sainly SFOT Matriarch  
Damon Rader (OF) – 1st Prayer Ambassador

Dean Seiler – Founder of SAWSO  
Paul Du Plessis – African Hospitals  
Robin Dunster – 1st woman Chief of Staff

**Writing**

Albert Osborn – Poet General  
Henry Gariepy (OF) – 30 Books  
Robert Sandall – SA history  
Catherine Baird - Poet  
William Pearson – Fight Songs  
Sallie Chesham - Poet  
John Waldron - Anthologist  
Gunpei Yamamuro (OF) – Common Gospel  
Jenty Fairbanks - Archivist  
Sydney Cox – Song Writer

**Doctrine**

Samuel Logan Brengle (OF) - Holiness  
Frederick Coutts – Gospel/Social action  
Clifford Kew – Sacraments  
Allister Smith (OF) – Holiness  
Milton Agnew – Greek Scholar  
Edward Read – Wesleyan Holiness  
Phil Needham – 1st Ecclesiology  
Roger Green (OF) – 1st Soldier on Doctrine  
Council  
Shaw Clifton – Holiness, Sacraments, Ecumenism  
JoAnn Shade – Female Ministry

## Holiness and Other Pertinent Matters

by Erin Wikle

### The Premise

I have a tendency to write on whatever God is teaching me (read: graciously kicking my butt about) as I would serve little purpose as a writer were I to bear witness to things that just weren't happening in my own walk.

The same is true this time around. Over the past two years, God has really begun to call my attention to my *personal holiness*. Addressing areas of pride, anger, worldly comfort, and just plain old sin, my spirit has been convicted over and over again. As I've confronted my flesh and said, "*No more!*" I've since agreed to be/think/love/exist more like my Jesus and be/think/love/exist less like myself.

I'm a firm believer in the Word and in my own words – the latter is fallible, the former is not. Nonetheless, I believe God has called this matter to my attention to thereby bring it to yours – you, The Salvation Army, a holiness movement. So bear with me as I share with you my heart (which is being transformed by His heart) partnered with the hearts of a select few who love Jesus, and love Others, and love the Army.

Samuel L. Brengle regarded holiness as "pure love ... a baptism of love that brings every thought into captivity to the Lord Jesus Christ (2 Corinthians 10:5) [and] that brings one into perfect and unbroken sympathy with the Lord Jesus Christ in his toil and travail to bring a lost and rebel world back to God" (*Helps to Holiness*, Samuel L. Brengle). That's pretty much gold, right? As good as it sounds, it's even better to really "get".

I sat down with a number of deep thinkers and lovers of the Lord during the weekend of *The Gathering*, an extravagant celebration of our Army and commissioning of The Salvation Army's Western Territory's Friends of Christ session this past June, to pick their brains and gauge their understanding of holiness. What follows is a collection of their thoughts, sentiments, and heart for the matter.

### Love Jesus, Love People

In an interview with Major Birks (Divisional Secretary for Program, Golden State Division, Western Territory), I asked if he felt holiness was [still] taught well.

*"I often hear people say, 'We don't preach holiness enough.' I disagree with that, because we do preach loving others, feeding the poor, forgiveness, victory over sin, sharing our faith, etcetera. [So] when people say 'we don't preach Holiness enough in the Army,' I think they are referring to the doctrine of Holiness and not necessarily the discipline or the demonstration. If we're listening carefully, my guess is that holiness is preached nearly every Sunday from most Army pulpits. Living it out is way more important and behavior follows believing. We would not*

*get so hung up on doctrine if we could look at someone and say, “Man, he really knows/loves Jesus.”*

I asked Birks to share how he’s *personally* pursuing holiness and what’s changed for him over the past few years. Vulnerably, he shared of his struggle loving those in our movement who [seemed to] lack compassion for each other and the Lost. (Ironic, isn’t it?) He admitted, “That’s changing.”

Reflecting on General Linda Bond’s time with the Western Territory’s Officers earlier that afternoon, Birks shared:

*“Every time I hear from the General, I can tell she’s spent time with Jesus. You can just tell. I need [to spend] more time with Jesus and [spend] more time in the Word. The same love I feel for people on the streets? I want to feel that for those in my own movement who respond differently than I think they should. It’s not for me to condemn them. I have a need to have a deeper love for those who are harder to love (the ones who don’t think they’re ever at fault). I want to love Jesus and love people.”*

That’s a simplified holiness theology if I ever heard one.

I suppose that’s the thing... has holiness become so obscure that we just don’t really get the bare bones of it? That we aren’t able to identify those in our movement who, without a doubt, *really love Jesus*? It stands to reason that if there is a lack of love for one another (let alone Others), the cause may be a lack of love of Jesus, the one who it’s all about to begin with.

### **Waiting on the Second Blessing**

When asked what his current understanding of the Army as a continued Holiness movement was, Major John Chamness (Divisional Commander, Hawaiian and Pacific Islands Division) responded:

*“I have always struggled with my understanding of us as a Holiness Movement. Not because I do not believe in holiness but because I think every part of my life should be submitted to Christ and through this, he sanctifies me through and through. I remember going to Brengle<sup>1</sup> and it seemed like there were some trying to force holiness to happen in their lives; they were waiting for that second blessing that [Samuel L.] Brengle describes. I got the feeling that because they were not experiencing this second blessing, they thought something was wrong with them. To be honest, I don’t remember receiving this second blessing but I know that I have received hundreds of blessings when I surrender the next thing on the list that God wants me to submit to Him. Maybe its just semantics for me.”*

Now, we could sit around and talk doctrine and theologies of holiness until we’re blown up with such knowledge that it doesn’t really matter what we actually believe. Here’s the

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<sup>1</sup> Institute on Holiness designed for Officers of The Salvation Army emphasizing the holiness teachings of Samuel L. Brengle



thing, I do not believe there is any element of “waiting around” when it comes to the process of holiness happening in our lives. If you’re pursuing Jesus – holiness is happening. No wait, necessary. Am I more sanctified today than yesterday, I hope so! If I’m pursuing Jesus and rejecting the world, then, YES, I AM! Chamness speaks to “surrendering the next thing” – what he’s talking about is surrendering (laying down) whatever widens (or simple does not close) the chasm between you and God. As we humbly and obediently ask God to show us what we must die to in order to allow for his increase, you had better believe he will not back down from his pursuit of us! Will we respond in pursuit of him? Should we be caught up in awaiting the second blessing? (That can be discussed at a later time amongst loftier thinkers than myself.) Should we prioritize what we consecrate to him and say Lord, “More, more! I want more of you!” Yes.

### **The far reach of personal holiness**

During my time with Major LeAnn Trimmer (Corps Officer, Murrieta Corps & Community Center), she shared at length of her journey to a fuller life in Christ. Once consumed by an “unintentional connection between who [she] was and what [she] did,” Trimmer came to a crossroads where she was given the choice between joyful obedience to the Lord or a hard and embittered heart. She refused bitterness. “I didn’t and *still don’t* want to be impotent for the Kingdom.” Her heart and life began to change and thusly did her ministry.

I enjoyed listening to Trimmer’s stories of her earlier ministries days in Farmington, NM when she prayed out the demonic oppression of her congregation, a group largely influenced by polytheistic beliefs rooted in their Native American culture. I also enjoyed listening to her story of God’s transforming work in her congregation in Murrieta, CA where she and her husband currently serve, teaching and showing them how to truly love one another instead of tear each other down.

Trimmer also spoke at length to the correlation between discipleship and holiness. “We must lay a foundation for difficult times, enable those we disciple to identify sin in their lives, and learn to deal with it. Otherwise, they will drift away.” Spoken simply, seeped in truth.

### **The Big, Bad ‘D’ word**

Ah, discipleship. Those I spoke with over the weekend admitted to a direct correlation between holiness and discipleship. They also said we need to do it better. To clarify, discipleship is not bible study. It’s not youth group. And it’s not band practice. Discipleship *is* frequent, one-on-one, intentional time spent in discussion, accountability, prayer, and the Word between a believer and someone more mature in their faith for the purposes of spiritual growth (full freedom from flesh, full freedom in Christ). Discipleship entails humility, honesty, obedience, and an investment of time and heart – of which is requisite of the disciple *and* discipler. It cannot be any other way.

In a survey of those at *Bootcamp 4* and *The Gathering*, 62% its participants claimed they have been or are currently being disciplined by a more spiritually mature believer and member of The Salvation Army, while 38% claim that have/are not. Of particular interest, 36% of the Officers who were surveyed claimed they have *never* been disciplined.

Whether you bear red or blue, discipleship is a critical part of your individual journey towards holy living and is equally critical to the future of our Army. Discipleship cannot be done alone and cannot be “optional”. Even more so, this is a call for our leadership to address their own discipleship issues! If you have not yet (I say “yet,” because only your pride will tell you it’s too late) been brought under the training and teachings of a more spiritually mature believer, what experience have you to draw upon as you aim to make discipleship a priority in your Corps and for your people?

Major Stephen Court (Corps Officer, Crossroads Corps, Edmonton Alberta, CAN) shared that discipleship training without holiness teaching is not discipleship. “We cannot teach holiness as the ‘domestication’ of our sin.” I love this phraseology so much, I can’t stop dropping it into conversations whenever appropriate. “Domestication” in this sense would entail suppressing or taming, even, our natural inclination to sin. The emphasis is not on overcoming, but subduing. However, suppression is not enough and cannot be tolerated. Overcoming sin? Overthrowing sin? Now you’re talking. This is the stuff of holiness.

Court recently launched DisCo (Discipleship Covenant) with a simple premise – choose what to be held accountable for, find someone to hold you accountable, make a covenanted agreement to stay accountable, and meet to “pray for each other, support each other, and help each other (Journal of Aggressive Christianity, Issue 77, Article 2). Fair enough. Court asks “Can DisCo save the world?” I ask, “Can it save our Army? I think so. *To learn more about how to start up DisCo in your Corps, Google the article referenced above.*

### **It’s time**

Has holiness become something of such disputed theology that it no longer means anything to us practically? Has holiness become such the buzz word to all Primitive Salvationists<sup>2</sup> that the rest of us have shunned it, saying, “It’s really not for me,”? Or has it lost its appeal because we simply don’t get it and therefore we just don’t want it? If holiness cannot be translated into terms or shown in such a way that helps equip our Army’s Soldiers live more fully in Christ, like Christ, and for Christ *unto death...* then such half hearted and lack luster leadership will be the detriment of our movement. The Army may march on as it has for the past several decades, but discipleship will continue to decline, individual and corporate holiness will wane, and we will not gain greater ground for the Kingdom. As General Linda Bond shared during an evening session

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<sup>2</sup> Primitive Salvationists are those adhering to a strain of re-emerging Salvation Army philosophy based in 19th century fundamentals of Booth, Railton, Booth-Tucker, and others

during *The Gathering*, “To be an Army on the march, we must first be an Army on its knees.”

It’s time.

We must recommit to a higher standard of personal holiness – saying no to the garbage that keeps you in bondage and from knowing your savior more intimately. We must commit to the costly investment of discipleship of our Jr. Soldiers, Soldiers, Adherents, Band and Songster members and innocent bystanders. We must understand that holiness is neither a buzzword or an obscure part of our doctrine, but an essential (more than privileged) part of our transformation as committed followers of Jesus Christ. We must believe that God will release even greater blessing, favor, and increase our territory for mission once we re-consecrate our *all* to him and commit to such reconsecration *daily*.

This is it, friends. This is the war you signed up for and the Army you belong to, one with its roots planted in holiness unto the Lord.

See you on the front lines.

*“I used to care that people know we are a church; now I care that they know we love everyone.”*

– Major Rob Birks

*“How can we exist if people are not getting saved? We keep trying to do church the same way and trying to push the same programs with the same outcome: no growth, no one finding salvation. Our Army, like so many denominations, is dying and we seem to be alright with this.”*

– Major John Chamness

*“When holiness is sought, it’s experienced. When it’s experienced, it’s contagious.”*

– Major Stephen Court

*“I used to spend 15 minutes during the morning in the Word and in prayer. Now, 30 minutes or more will pass when I realize the time. And I want more! We must count on the Word and listen to the Lord!”*

– Major Ivy Hood (R) when asked her advice for our younger generations pursuing holiness

***Of the 160 delegates who participated in an anonymous survey regarding personal understanding of holiness and discipleship, the following were represented: 26% Corps Officers, 11% DHQ/THQ/ARC Command Officers, 53% Soldiers, 3% Adherents, 5% Non-Soldiers, and 2% Non-Specified Participants spanning the age range of 14-49+.***

**Of those surveyed during *Bootcamp 4 and The Gathering*:**

- 3% claimed they did not really have a solid understanding of what a “holiness movement” is.
- 71% truly believe The Salvation Army strives to help individuals achieve “Christian perfection” as expressed and practiced through its mission by aid of the Holy Spirit.
- 24% do not believe The Salvation Army of today is representative of its founding position as a holiness movement.
- 2% did not offer a response.
  
- 79% believe they have been adequately raised up to understand the concept of holiness.
- 18% do not believe they have been adequately raised up to understand the concept of holiness.
- 3% did not offer a response.
  
- 93% claim the ministry of The Salvation Army has helped cultivate within them a desire to live a more holy life.
- 6% do not believe the ministry of The Salvation Army has helped cultivate within them a desire to live a more holy life.
- 1% did not offer a response.

**When the Army’s holiness doctrine was presented in modified terminology (I believe that it is a privilege to be *wholly sanctified*, and that my whole being (spirit, soul, and body) can be *sinless* before Jesus Christ returns):**

- 80% claimed this was true.
- 17% claimed this was false.
- 3% did not offer a response.

**Of particularly interesting note...**

- 9% of those Officers surveyed do not believe in the Holiness Doctrine of The Salvation Army
  
- 62% claim they have been/are being disciplined by a more spiritually mature believer and member of The Salvation Army
- 35% claimed they have not been/are not being disciplined by a more spiritually mature believer and member of The Salvation Army
- 2% did not offer a response.
- 11% claim they do not actually know what “being disciplined” really mean
- 86% claim they do understand that “being disciplined” means
- 3% did not offer a response.

**Of particularly interesting note...**

- 36% of those Officers surveyed claimed they have never been disciplined

## Baptism, Eucharist, and Ministry

by Captain Rob Reardon

In this paper, I offer thoughts on the sacraments from a Salvation Army point of view that could help foster Church Unity.

### INTRODUCTION

In 1982, the World Council of Churches released Faith and Order Paper No. 111, entitled, *“Baptism, Eucharist and Ministry.”* In the preface of this document, it is stated that “important for the development of this text has been the witness of local churches which have already gone through the process of uniting across confessional division. It is important to acknowledge that the search for local church union and the search for universal consensus are intimately linked.”<sup>3</sup> Later in the preface the dilemma of church unity is addressed as it relates to justice, peace and reconciliation in the world: “As the churches grow into unity, they are asking how their understandings and practices of baptism, Eucharist and ministry relate to their mission in and for the renewal of human community as they seek to promote justice, peace and reconciliation. Therefore our understanding of these cannot be divorced from the redemptive and liberating mission of Christ through the churches in the modern world.”<sup>4</sup>

Remaining in the preface, additional comments are made regarding the need for consensus in the areas of baptism, Eucharist and ministry so that true unity can be achieved through the Holy Spirit. Arrival at such consensus can only be fulfilled through deep conviction and humility. Such hope is given breath when past contentions are addressed: “In leaving behind the hostilities of the past, the churches have begun to discover many promising convergences in their shared convictions and perspectives. These convergences give assurance that despite much diversity in theological expression the churches have much in common in their understanding of the faith.”<sup>5</sup>

Subsequent to the publication of *“Baptism, Eucharist and Ministry,”* The Salvation Army, at the invitation of the World Council of Churches for an official response from the highest levels of ecclesiastical authority, prepared a text that was released in 1985 and later published in booklet form in 1990, entitled, *“One Faith, One Church: The Salvation Army’s Response to Baptism, Eucharist & Ministry.”* In this publication, the Army’s non-observation of traditional sacraments is succinctly presented, aiming to “emphasize the Army’s unity in Christ and Christian faith with all who accept him as Savior and Lord while humbly but confidently presenting its theological position as a valid alternative to that emphasized in the Lima Text.”<sup>6</sup>

While I am an active Salvation Army officer and have been dedicated to the Army’s mission and remain committed to The Salvation Army’s doctrinal and theological positions, this paper is my own personal response to the World Council of Churches’

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<sup>3</sup> BEM, vi

<sup>4</sup> *ibid.*, vi

<sup>5</sup> *ibid.*, vii

<sup>6</sup> *One Faith, One Church: The Salvation Army’s response to Baptism, Eucharist & Ministry* (London: The Salvation Army, 1982), 5

“BEM” document. My aim is to offer a thoughtful proposal as a point of discussion in the ecumenical dialogue, using my understanding of Scripture alongside a Salvationist perspective on the sacramental traditions. The format of this paper will be similar to that of the “BEM” document, following each of the three headings in order and as each relates to the other.

## **BAPTISM**

In the fifteenth chapter of Acts the account is given of certain people and Pharisees teaching that circumcision was necessary for salvation (15:1, 5). In this situation, Gentiles were being saved and the Jewish believers were convinced that salvation wasn't possible for Gentiles unless circumcision was performed in order to keep the Law of Moses. Paul and Barnabas arrived in Jerusalem to look into the situation and come to a consensus for the sake of unity among the believers of both Jewish and Gentile origin. Scripture records that much discussion and debate took place which was followed by Paul's address to the assembly: “My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; and in cleansing their hearts by faith he has made no distinction between them and us. Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will” (15:7b-11). Paul concluded: “Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood” (15:19-20).

To further emphasize this newfound unity, Paul would declare to the believers in Ephesus that there was an expectation of unity among those who were once hostile towards one another:

*“So then, remember that at one time you Gentiles by birth, called “the uncircumcision” by those who are called “the circumcision”—a physical circumcision made in the flesh by human hands— remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole*

*structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God” (Eph. 2:11-22).*

During the earliest days of the church, a ritual that had been instituted by God through Moses was set aside for the sake of unity within the Body. This wasn't a decision that was made lightly. Scripture records that Paul and Barnabas embarked on a lengthy journey to arrive in Jerusalem to investigate the matter that was causing division. Along their journey, they heard of the many Gentile conversions. Upon their arrival in Jerusalem, we are told that much debate ensued. We are handcuffed by the lack of narrative surrounding this debate, but we can only presume that considerable time and energy were expended for such a weighty subject. Thousands of years of tradition and practice were at stake. Paul, who had been counted among the chief of Pharisees, knowing full well the ramifications of the law, was poised to make the decision to set aside the practice that caused division – for the sake of unity in the Body, even a sacred act of covenant was deemed non-essential.

Since that momentous occasion, the Body once again finds itself divided sharply. Particular to the practice of baptism, consensus is being attempted, yet we continue to fall short. Could it be that in the 21<sup>st</sup> Century, as in the 1<sup>st</sup>, it is time to look at a human tradition that has been sanctified by the church as non-essential for the sake of unity within the Body? Within the universal body of the Church, there are numerous manners in which baptism is practiced. Some practice infant baptism, while others only baptize adult believers; some faith traditions sprinkle with water, while others practice full immersion. Commentary (6) in the BEM document admits to continued division: “The inability of the churches mutually to recognize their various practices of baptism as sharing in the one baptism, and their actual dividedness in spite of mutual baptismal recognition, have given dramatic visibility to the broken witness of the church.”<sup>7</sup> Within the BEM document, baptism is defined as “the sign of new life through Jesus Christ.”<sup>8</sup> The text continues by stating: “The New Testament scriptures and the liturgy of the Church unfold the meaning of baptism in various stages which express the riches of Christ and the gifts of his salvation. These images are sometimes linked with the symbolic uses of water in the Old Testament.”<sup>9</sup>

It must be noted that “historically water baptism was a common initiation feature in both Jewish and pagan religions.”<sup>10</sup> When John saw Jesus approaching the river in the third chapter of Matthew, John would have been practicing a common ritual to his upbringing as a Jew. Furthermore, Jesus' insistence that he be baptized by John was in fulfillment of Jewish practice. We know from John 4:2 that Jesus himself did not baptize anyone. As noted in the passage above from Ephesians, Jesus came to remove the barriers that had been erected by man; he came to bring peace where there had been hostility. John's prophecy concerning Jesus tells of the intent of Christ's baptism: “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the

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<sup>7</sup> BEM, pg 2, D. 6 (6)

<sup>8</sup> Ibid., pg 1, II.2

<sup>9</sup> Ibid.

<sup>10</sup> *One Faith, One Church: The Salvation Army's response to Baptism, Eucharist & Ministry* (London: The Salvation Army, 1982), 11

thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit” (Mark 1:8). Thus, the baptism of the Holy Spirit is what is important and nowhere in scripture is it clear that baptism by water equates baptism of the Holy Spirit. On the contrary, we can see that the Apostles at Pentecost were filled with the Holy Spirit without the precursor of any physical act (Acts 1:4; 2:1). Once filled with the Holy Spirit, the Apostles were able to proclaim the Gospel in languages heretofore unknown to them. It is precisely this baptism therefore, that enables all believers to participate in Christ’s Great Commission: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you” (Matt. 28:19-20).

## **EUCCHARIST**

As a point of clarification, classic definitions of the terms sacrament and ordinance are necessary: *Sacrament*: God’s activity, eliciting our response; *Ordinance*: Human activity born out of our obedience.<sup>11</sup> The Salvation Army is of the view that Holy Communion is considered to be an Ordinance. We would not hold to the belief that there is a spiritual or mystical power in the act itself. “A sacrament is something that has an inherent sanctifying effect, that is, the ceremony itself is sacred and has the power to make you sacred.”<sup>12</sup>

It is best to articulate The Salvation Army’s position concerning the Eucharist, with the intention of elaborating on the proposal begun in the previous section. Together they form an overall praxis for ministry that is born out of a deeper, non-practicing form of sacramental living as displayed through active ministry.

Admittedly, The Salvation Army’s early rationale for not practicing the Eucharist was practical; it was a well known fact that the Army’s founder, William Booth was nothing if he was not pragmatic. Therefore there were four practical reasons<sup>13</sup> for our non-practice:

1. *Use of wine was universal for communion.* This was unthinkable for the Army with its large number of recovering alcoholic members.
2. *Confusion existed over who may legitimately preside over the sacraments.* The Army has consistently applied the principle of the priesthood of all believers and promotes egalitarian ministry. This, of course, would include women.
3. *Confusion existed over who would receive the sacraments.* Order would be necessary, especially considering the rowdy crowds attending those early Army meetings. Would everyone be indiscriminately offered communion? Who, then, would decide which persons received and which did not? That question would very likely lead to unnecessary conflict over a practice that was intended to promote reconciliation.
4. *The sacraments have been misused in a superstitious way.* Members of churches with a strong sacramental emphasis have often grossly misunderstood their church’s position.

<sup>11</sup> Class notes – PW101 Introduction to Corporate Worship, Spring 2010, Wesley Theological Seminary

<sup>12</sup> Jim Garrington, *Equipped for Battle* (Chicago, IL: The Salvation Army, 2002), 177

<sup>13</sup> *Ibid.*, 178-179



Going deeper theologically The Salvation Army believes firmly that we are a “part of the prophetic tradition, which from Old Testament times has declared against all comers that ceremonial religion is not the only, or even the best, way to God.”<sup>14</sup> It is not denied among Salvationists that “remembrance of the crucified and risen Christ is central to Christian worship.”<sup>15</sup> But rather than contain such a remembrance in a solitary act, the Salvationist would contend that such remembrance was necessary and ought to be exhibited throughout the entirety of the believer’s life.

When he was General of The Salvation Army, Albert Orsborn wrote of the sacramental life<sup>16</sup>:

*My life must be Christ's broken bread,  
My love his outpoured wine,  
A cup o'erfilled, a table spread  
Beneath his name and sign,  
That other souls, refreshed and fed,  
May share his life through mine.  
My all is in the Master's hands  
For him to bless and break;  
Beyond the brook his winepress stands  
And thence my way I take,  
Resolved the whole of love's demands  
To give, for his dear sake.  
Lord, let me share that grace of thine  
Wherewith thou didst sustain  
The burden of the fruitful vine,  
The gift of buried grain.  
Who dies with thee, O Word divine,  
Shall rise and live again.*

The notion of an entire life dedicated to sacramental living is paramount to Salvation Army theology: “Every Salvationist is committed to this sacramental service. It was for this purpose that the movement was formed. The call to sanctification involves a call to sacramental living.”<sup>17</sup> With the inclusion of sanctification leading to holiness, a deeper theological understanding begins to take shape. It is the belief of The Salvation Army that holy living is sacramental living. As Orsborn’s lyrics indicate, the believer’s life as Christ’s broken bread and love as his outpoured wine, is meant to be proactive in seeking to bring others to a closer communion to Christ himself. Moving away from the more private and personal act of partaking in Holy Communion, the sacramental lifestyle at once engages others in the practice. Retired Salvation Army Commissioner Phil Needham writes: “There can be no sacraments divorced from everyday life; there can only be the sacramental potential of each moment of everyday life. In keeping with

<sup>14</sup> Shaw Clifton, *Who Are These Salvationists?* (Alexandria, VA: Crest Books, 1999), 59

<sup>15</sup> One Faith, One Church: The Salvation Army’s response to Baptism, Eucharist & Ministry (London: The Salvation Army, 1982), 28

<sup>16</sup> The Songbook of The Salvation Army (Verona, NJ: The Salvation Army, 1987), 142

<sup>17</sup> The Salvation Army Handbook of Doctrine (London: The Salvation Army, 1969), 180

its Wesleyan heritage, The Salvation Army has traditionally used the word ‘holiness’ to describe the sacramental life, and ‘sanctification’ as the gracious act of God which makes holiness possible. The sacramental life is lived in the power of the Spirit.”<sup>18</sup>

A recent suggestion for the Army’s position contends that it is neither anti-sacramental nor non-sacramental, but instead *neo-sacramental* (*new expression of*).<sup>19</sup> Indeed, as I’ve moved from a state of naiveté to a deeper, more mature understanding of my denomination’s position on the subject of Sacramental Theology, I can say beyond a doubt that I hold to our view on the subject. On my best days I endeavor to live in such a way to embody the mandate set forth in living so that my life lived is truly Christ living in and through me. In doing so, I cling to the concept of sacramental living in a way that brings others closer to Christ through my participation daily and consistently in the death and resurrection of Christ – thereby actively remembering...doing this...as commanded by Christ.

## MINISTRY

Insofar as this paper is focused mainly on a proposal concerning the place of the traditional sacraments in respect to unity in the Church, it must be noted that in the third section of the BEM document concerning ministry, there are several statements with which I personally resonate as does The Salvation Army as a whole. Allow me to highlight those statements in which there is full agreement: “Through Christ, people are enabled to turn in praise to God and in service to their neighbors.”<sup>20</sup> Most assuredly, it is our belief that once a soul has been reclaimed by Jesus Christ, it is an inevitable response on behalf of the individual to turn their heart simultaneously toward God and fellow human-beings. “The church is called to proclaim and prefigure the Kingdom of God...In order to fulfill this mission faithfully, they will seek relevant forms of witness and service in each situation. In doing so they bring to the world a foretaste of the joy and glory of God’s Kingdom.”<sup>21</sup> The Salvation Army has, from its inception, had the priority of Kingdom business at the forefront of our mission on earth. The Army’s mission statement was succinctly summed up by retired General John Gowans in 2000: “The Salvation Army was created to Save Souls, Grow Saints and Serve Suffering Humanity.”<sup>22</sup>

Salvation Army officers are ordained ministers of the Gospel and adhere to the principles of ordination that govern most, if not all Christian expressions of church. There is little disagreement with the text of the BEM on this subject. “Experience in The Salvation Army confirms that ‘Christ continues through the Holy Spirit to choose and call persons to the ordained ministry,’ and the inner assurance of that call and the seal of the Holy Spirit have sustained thousands of Salvation Army officers in [123] lands

<sup>18</sup> Philip Needham, *Mission in Community: A Salvationist Ecclesiology* (Atlanta, GA: The Salvation Army, 1987), 18-

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<sup>19</sup> unknown

<sup>20</sup> BEM, pg 16, I.2

<sup>21</sup> Ibid., pg 16, I.4

<sup>22</sup> The actual mission statement reads: “*The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.*”

through a life-time of active and fruitful ministry. The Salvation Army officer has unquestionable right to, and theological support for, his divinely granted and sustained authority – to claim, like the apostle Paul, to be ‘a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God’ (Romans 1:1). The terms used in the Lima Text serve to confirm this belief.<sup>23</sup>

Briefly, to bring this section to an end, The Salvation Army affirms the position based on Galatians 3:28 – “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” We wholeheartedly believe that women are not only eligible for full-time ministry, but are gifted by God to be leaders and visionaries in the universal Church.

## CONCLUSION

I don’t believe it to be a coincidence that Paul’s words referenced above from Galatians 3:28 – “...for all of you are one in Christ Jesus” echo the words of our Lord when he prayed for his followers in John 17:20-23, “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.”

Therefore, my proposal as presented is one that would see baptism removed as a barrier to true unity and those traditions to whom the sacramental lifestyle takes precedent over practicing the Eucharist be considered for full acceptance. A phrase often attributed to St. Augustine says: “*In necessariis unitas, in dubiis libertas, in omnibus caritas,*” or translated, “unity in necessary things; liberty in doubtful things; charity in all things.” I believe that The Salvation Army has something of value to add to the ecumenical dialogue in these areas presented. We are a missional movement, compelled to minister to humanity through the grace and love given us by God through the sacrifice of God’s son, Jesus and the infilling of the Holy Spirit. “We maintain that there is a need for the continuing witness to the freedom of God to bless his people even outside the traditional sacramental means of grace. We are encouraged by the comment of Professor John Macquarrie (*Principles of Christian Theology*, page 376): ‘Although The Salvation Army has no sacraments, we could not for a moment deny that it receives and transmits divine grace.’”<sup>24</sup>

While we respect the long held traditions of the church, we recognize that in the 21<sup>st</sup> Century, there remain barriers to those that would believe in the risen Christ. To reach out and offer to them the life-giving gift of salvation without human conditions, I believe is what God is calling the church to do. God offers unconditional love to the repentant soul, but all too often God’s human agents attach conditions that prevent the work of salvation.

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<sup>23</sup> *Faith, One Church: The Salvation Army’s response to Baptism, Eucharist & Ministry* (London: The Salvation Army, 1982), 43-44

<sup>24</sup> *Ibid.*, 65

In Matthew chapter nineteen, we read of the young man who came to Jesus seeking the key to eternal life. After the brief conversation, Jesus told him he was lacking one thing – that he was to sell all his possessions and give the proceeds to the poor, then he was to come and follow Jesus. Shocked and saddened, the young man walked away. Jesus commented to his disciples, that it was hard for the rich to enter the Kingdom of God. Perhaps our tightly held possessions are keeping the church from realizing true unity. Perhaps Jesus is asking us to leave that which we hold dear to follow him in saving the world, but we are not able to let go. Jesus ended this encounter by making the declaration: “For mortals it is impossible, but for God all things are possible” (Matthew 19:26).

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## **An Innovative Salvation Army**

by Lieutenant Peter Brookshaw

An interesting story is told of a business called Western Union who were a very, very profitable business in the mid-to-late 1800s, within the telecommunications industry. They were the leading business offering telegraphy to the world. Everything seemed sweet. Everything seemed stable. Until they were confronted with what is today labelled as a 'new-market disruptive innovation'.

Alexander Graham Bell invented the telephone.

Talk about a disruption to a stable, profitable business! Bell had just created a revolutionary product that would transform the telecommunications industry. The question left begging was would Western Union profit from this amazing innovation?

Alexander Graham Bell offered the patents of his technology to Western Union for just \$100,000 (equivalent to \$1.8 million today). You would think such amazing technology would be snapped up by Western Union.

No.

They knocked Bell back on purchasing his patents. Why would they invest in this idea? I mean they already had a very lucrative business; coordinating the use of the telegraph! Western Union president, William Orton said regarding the telephone, 'What use could this company make of an electric toy?'

Alexander Graham Bell, the famous inventor of the telephone pursued his new technology, and in 1878 the first telephone company popped up in New Haven, Connecticut. By 1900, the number of people who had purchased telephones from Bell's original invention reached 1 million. All of sudden, you could sense the reactions of the business people of Western Union. Only one word comes to mind...

Oops.

It was an innovation that shook the world, and they were not a part of it.

This story got my heart beating, and my palms sweaty. You can see the correlation between The Salvation Army and Bell with his telephone and subsequent new business AT&T. Both organisations have 1878 as a significant year where innovation was booming, and rapid growth was the order of the day. While Bell was changing telecommunication habits, the Booth family and their counterparts were spreading the gospel throughout England and into many parts of the world, all the while recruiting soldiers and planting hundreds of corps and outposts.

Then my mind flipped over to today. I wondered when God would bring a holy revolution once again, and whether we would find ourselves acting like Alexander Graham Bell

and the early Salvationists; embracing change, encouraging adaptation and reaching for new heights. Or would we look back in 20 years, and realize we acted like Western Union; unwilling to support new ideas and new methods?

Chapter three of Catherine Booth's *Aggressive Christianity* is all about this idea of adaptation. She says:

*I have read this afternoon that the law of adaptation is the only law laid down in the New Testament with respect to modes and measures. I challenge anybody to find me any other. While the Gospel message is laid down with unerring exactness, we are left at perfect freedom to adapt our measures and modes of bringing it to bear upon men to the circumstances, times, and conditions in which we live—free as air. 'I became all things to all men.'*

You have to say with all confidence that Catherine Booth and the newly formed Salvation Army lived and breathed adaptation. Remember the Match Stick factory, the Doughnut Girls in the World War I, or the using of dance halls for the preaching of the gospel. They were willing to embrace innovative methods for the advancement of the gospel message, and in a sense The Salvation Army was a 'market disruption' to the established church of the day.

Are we willing to have that sense of disruption, as God does something new and vibrant amongst us?

I am currently serving in a small corps in the northern parts of Australia, and over the last few months our corps worship attendance has doubled. New families are searching out the relevancy of Jesus, and there is disruption! Long serving soldiers are confronted with new families, new spiritual experiences, new demands on leadership, and new discipleship challenges. The question I ask them goes something like this, 'Is your passion for the lost greater than the discomfort you feel with all this change?'

I believe God is promising to bless the future of The Salvation Army. I have great dreams of 2 million soldiers and 100,000 officers, of cutting edge social justice impact and a spreading of Holy Spirit fire to over 200 countries and provinces (Acts 2:17). The question is not whether Jesus wants to do a new thing in our Army (Is 43:19), the question is rather, are we ready to ask for it, pray for it, believe for it, work hard for it and then embrace it?

Lt. Peter Brookshaw regularly blogs at <http://www.petebrookshaw.com/>



## What Now?

by Colonel David Gruer

### Bible Reading: Joshua 7: 1-13

**INTRO:** It may not be the best way to begin a message, but this morning I want to begin with a rather surprising and sad spectacle; we might even go as far as to consider it a bit disappointing, It has to do with Joshua, the sucesor of Moses in the leadership of the people of Israel, a first class military leader.

If we go back to Numbers Chap. 13 we read there about the first time the Israelites came to the border with the promised land under the leadership of Moses and how, at the Lord's command, Moses has chosen one man out of each of the twelve tribes to go and spy out the land. They were gone for 40 days and when they returned and gave their report, only 2 out of the 12 were convinced that they stood a chance of defeating the pagan nations in that land; and Joshua was one of the two.

For the next 40 years of wanderings in the desert whilst that generation of doubters died off, Joshua gained notoriety as a courageous military leader.

Moving on to that thrilling first Chapter of the Book of Joshua, we find God speaking to the new leader of his people, giving Joshua his marching orders with the most encouraging words. Listen: **'As I was with Moses, so I will be with you: I will never leave you or forsake you.'** v.5b **'...Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go.'** v.6

And sure enough, the first battle in the invasion of the promised land was a splendid victory, about which we read in Joshua Chapter 6. - We know the story so well, as the people marched again and again around the walls of Jericho and then blew their trumpets as God had commanded...and the walls came tumbling down!

Now we move to Chapter 7. The next target in their campaign is the city of Ai. Joshua sends spies from Jericho to Ai. The spies suggest that it is not necessary to send the whole army to conquer Ai; two or three thousand men should be enough!

### 1 – WHAT NOW?

I say all this to get us to what I said a few moments ago to the effect that I am starting out with what is a rather sad spectacle, perhaps surprising and even a little disappointing. I wanted to provide a little background leading up to what takes place looking at Joshua, Chapter 7, commencing at v.6 – Here we find Joshua and all the leaders of the Israelites with their clothes torn, having sprinkled dust on their heads, all flat on the ground in front of the Ark of the Lord. They had been like that from the time they received the terrible news that the Israelite army had had to flee for their lives pursued by the Aitians (?) and 36 of Israel's men were dead. (This business of tearing

your clothes, throwing dust on the head and lying face down on the ground was a customary way of expressing deep grief, of mourning) So that isn't too hard to understand.

What to me comes across as rather disappointing is that right away we find Joshua, that brave warrior, expressing doubt almost ready to throw in the towel, as we might say. One gets the impression that he thinks all is lost. Listen to him:

**'Why did you bring us this far and then let the Amorites destroy us? We would have been happy to stay on the other side of the Jordan. ..they will surround us and kill us all! He is even concerned about God's reputation. 'Then what will you do for your own great name?.'**

I don't know how Joshua might have said it in Hebrew. But if he had been speaking in English I can imagine him asking 'What Now'? Lord, 'What Now'?

There does not seem to have been any commiseration from God Almighty as He finally speaks to Joshua. v10 **'Stand up! Why are you down on your face? The Israelites have sinned.' It comes across even more emphatically in The Message, which reads: 'Get up. Why are you groveling? Israel has sinned.'** In that circumstance, it was not a time to mourn, or despair, or give up. It was a time for action, a time to put things right.

Before we look a little further at this whole incident and its present day application, I would like us to think about us who have been linked to Etobicoke Temple for a while. I suspect we will readily agree that, having finally moved out of the our old building, is, in itself, a tremendous victory. We are encouraged and join in praising God for the abundant evidence of His blessing on us as His people. In just a few days those walls will also come crashing down!

I can't help but ask myself: **'What now'?** Are we going to be content to settle into some kind of holding pattern and continue dreaming, praying and planning for the great and wonderful things that we believe God is going to do in and through us when we finally move to our new facilities?

Or are we going to stand up and reach out and commit ourselves wholeheartedly to following the Lord's leading, so that we might go out in His Name and fulfill our calling to be His true and faithful ambassadors?

I look at our dear brother Paul Nickles. Bless you Paul. You and several others in our splendid Corps family have done such a great job and are working so hard. But I want to give you something else to think about. **I would like to see this auditorium become too small for our growing congregation and having to relocate to the cafeteria which is more spacious. I believe, I believe the Lord has great things in store for us, NOW!**

## **2 – THE SCARY WORD 'BUT'**



**Now let us consider how what we learn from Joshua Chapter 7 applies to the day and age in which we live.**

What word does Joshua chapter 7 begin with? **BUT** - As soon as we hear that word or come across it in our reading, our pulse rate increases, our curiosity is roused! We might say it's a bit of a scary word. What's coming next? Every 'but' is preceded by something and something always follows.

So let's take a moment to look back at Chapter 6. The heading in my Bible says 'The Fall of Jericho' – the initial battle in the conquest of the Promised Land, when as we have already noted, the 'walls came tumbling down!' The Israelites had been given quite detailed instructions as to how they were to proceed, and these included what we read in verses 18 & 19:

**'Don't take any of the things that are to be destroyed as an offering to the Lord. If you take them and bring them into our camp, you yourselves will be destroyed, and you will bring trouble to all Israel. All the silver and gold and things made from bronze and iron belong to the Lord and must be saved for him.'**

We know the story. The Israelites totally wiped out the city of Jericho with the exception of Rahab and her family according to the promise made that her life would be spared, for protecting the Israelite spies. That day they won a great victory!

Then we move to chapter 7 and face that ominous 'BUT!' Reading on in that first verse of Chapter 7 we discover what that 'but' is all about: **'But the Israelites did not obey the Lord.'** In the process of finding out who the guilty party was, Achan is singled out. He confesses his sin as we read in vv. 20 & 21

**'...It is true! I have sinned against the Lord, the God of Israel. Among the things I saw was a beautiful coat from Babylonia and about five pounds of silver and more than one and one-fourth pounds of gold. I wanted these things very much for myself, so I took them. You will find them buried in the ground under my tent, with the silver underneath.'**

Reading on we learn that Achan, his whole family, his cattle his tent, all was taken to the Valley of Achor (which means Valley of Trouble) where they were stoned to death, burned and covered with rocks! I don't suggest this as bedtime reading for your kids.

Actually you have to be rather thick skinned not to shudder as you visualize this scene!

You might think I could have chosen a different topic for this morning's message. But I do hope and pray that the Lord will see fit to use this text from the Holy Bible to speak to our hearts.

After all, in The Salvation Army we still believe as our first statement of faith declares, that:

**'the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.'**

Allow me to quote from the writings of John MacArthur which I found helpful:

**'If we do not have a growing awe about the holiness of God and His righteous judgment of sin, our understanding of God's grace and mercy will fade away. Without an acknowledgment that God can and does punish, the possibility of mercy and forgiveness carries little weight. If we do not seek to see the entire scope of God's actions and character, we will tend to gravitate to what we like or don't like and miss the connections.'** (The MacArthur Bible Handbook p.60)

There is a fundamental truth of human existence that too many people don't want to admit. It is the inescapable truth that **SIN** doesn't only affect the individual that sins. **Sin always affects others. Sin has both personal and corporate consequences.**

You can go back all the way to Genesis and read how our first parents disobeyed God's express command and sin entered the human race; and then read on until the last book in the Bible and time after time and all the way on to the book of Revelation you will find evidence of this truth. (Actually in the Book of Revelation in my Bible I found nine instances of the little word 'but' followed by words of judgment!

Let me add right away, that you don't have to open the Bible to become aware of the disastrous and devastating effects of sin in the lives of individuals, communities and nations! Just read the newspapers, listen to the radio or turn on the TV. Think of the loss

of life these last few days in the GTA or the tragedy in a cinema in Aurora, a suburb of Denver in the USA! - And people talk and talk and then talk some more. What can be done? Who is to blame? Ban guns, longer prison sentences. Deport criminals, More community programs, education, job opportunities for young people. Greater parental responsibility. The trouble is that in all this conversation, and while the experts gather information and do their research and politicians discuss options, whether it has to do with gun violence, sex, drugs, poverty, gambling, abuse and exploitation of all kinds, or the subject is little children starving to death or multitudes of refugees fleeing for their lives, or the topic is the dire predictions about global warming, the result of careless stewardship of the resources God has provided. – **whether this is happening in our back yard, across the border or in far away countries – it seems to me that the sin problem is ignored, as is the fact that Almighty God in his Infinite Love and Grace provided the one infalible remedy, the only guaranteed solution. He sent Jesus Christ our Blessed Lord and Saviour to make Atonement for sin and open the way so that all who will may be saved from sin. And the answer to ALL, and I say it advisedly, ALL of life's problems and challenges is in this Book, God's Holy Word. Here we find Jesus who declares:**

**'I am the way, the truth and the life, no one comes to the Father but by me.'**  
(John14:6)

Before we start praising the Lord and even feel inclined to shout 'Hallelujah' rejoicing in the fact that we believe in Jesus, know him as our personal Saviour and Lord of our lives, let me share with you something the Lord has laid on my heart, as I think of us as part of the family of God known as Etobicoke Temple, at this particular juncture in our history.

### **3 – A DANGER TO AVOID**

First and foremost we need to be certain that we have placed our trust in the Lord, are following His leading and experiencing victory over 'the world, the flesh and the devil'. This requires not only a 'personal' commitment to avail ourselves of every means of grace, setting aside time each day for prayerfully reading the Bible, and communing with our Lord in prayer. It also involves our responsibility as a Corps family to meet together as a congregation regularly to Worship God. - Also, we must constantly encourage, support look out for and love each other in His Name!

At the same time there is a danger that we must avoid. It is the danger of becoming proud of our goodness, and begin self-righteously pointing our finger at those ignorant non-believers in a post-Christian, greedy, consumer-driven, egocentric pagan society. The 'we' generation!

### **4 - DANGER OF FORGETTING OUR DIVINE CALLING.**

Expanding on this thought, could I suggest that we need to be aware of the danger of forgetting our divine calling? (And here I don't refer to the special 'call' such as the call to Christian Ministry which for us in The Army usually means becoming Officers. I am now thinking of what is known as the 'priesthood of all believers'.) You see, it is possible for us to become a deeply caring, compassionate, loving Corps family, and that is as it should be. After all reading in John 13: 34-35 we find an express command of Jesus to His disciples – sometimes referred to as the 11<sup>th</sup>. Commandment, which says:

**'I give you a new command: Love each other. You must love each other as I have loved you. All people will know that you are my followers if you love each other.'**

**May I suggest that this is infinitely preferable than to be known as gossipers, whiners, grippers, malcontents?**

**At the same time, we must be careful not to become insular, forgetting that in the Sermon on the Mount, for example, Jesus said (Matthew 5:13) 'You are the salt of the earth' and in the next verse: 'You are the light of the world' and then He added 'let your light shine before men, that they may see your good deeds and praise your Father in heaven.'**

This is what our Lord and Master calls us to. In all our relationships, out there in what we refer to as 'the world' we must have the purifying effect of salt, and we must be a

true reflection of He who is 'the Light of the world,' our blessed Lord and Saviour Jesus Christ. It is indeed a Divine calling.

Thinking of our divine calling, I am particularly drawn to a passage to which I keep coming back time and again. It is found in II Corinthians 5 commencing at verse 17. You might want to follow this reading in the NIV version while I read from the New Century Version.

**'If anyone belongs to Christ, there is a new creation. The old things have gone; everything is made new! All this is from God. Through Christ, God made peace between us and himself, and God gave us the work of telling everyone about the peace we can have with him. God was in Christ, making peace between the world and himself. In Christ, God did not hold the world guilty of its sins. And he gave us this message of peace. So we have been sent to speak for Christ. It is as if God is calling to you through us. We speak for Christ when we beg you to be at peace with God. Christ had no sin, but God made him become sin so that in Christ we could become right with God.'**

**Notice God's marching orders to each and everyone one who has the witness in his heart that she/he is a NEW CREATURE, a NEW CREATION in Christ. v.20 'So we have been sent to speak for Christ.' I like the use of the word 'ambassador' in the NIV version of this verse better;: 'We are therefore Christ's ambassadors, as though God were making his appeal through us...'**

Finally, let us keep in mind that fundamental truth which makes the Christian Gospel distinct, as expressed in the words of Jesus quoted earlier: (John 14:6) **'I am the way and the truth and the life. No one comes to the Father except through me.'**

## **Trapped** by Tina Laforce

*Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free."*  
John 8:31-32

### **What is freedom?**

- Personal liberty, as from slavery, bondage, serfdom, etc.
- Liberation or deliverance, as from confinement or bondage
- The quality or state of being free,
- The state of being without something unpleasant or bad; exemption or immunity: freedom from taxation
- The right or privilege of unrestricted use or access
- Autonomy, self-government, or independence
- The power or liberty to order one's own actions

So I thought, I know what the definition of freedom is and if we are not free, what are we then? BOUND, TRAPPED, HELD CAPTIVE OR CONFINED.

I looked up the word **SERFDOM** - A person in a condition of servitude, required to render services to a lord.

To a lord? How about to satan? To the liar of all liars.

Jesus said, 'Ye are of your father the devil. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it'. John 8:44

He has been called 'Satan' and he has been called 'the Devil' but no matter what terminology you use, he will always be 'The Father of Lies'... He was a liar from the beginning in the garden when he lied to Eve.

In order to experience freedom, we have to understand bondage. Bondage to what??

People don't know it or don't see it but there are so many forms of bondage. Bondage is one of Satan's means to destroy us or cause us to be useless for God's purpose. It's whatever that enslaves us. Makes us incapacitated to do anything for the glory of God. BONDAGE!!

## **THINGS WE CAN BE BOUND TO:**

### **( 1 )We can be bound by resentments and unforgiveness.**

Sometimes we may harbor some unforgiveness towards hurts of the past inflicted on us by friends, family or even strangers. We may blame ourselves or feel shame or humiliation because of something that happened to us. It could stay in us for years and we may not be able to get past it. Our anger just grows and grows until it consumes us.

#### **BONDAGE!!!**

God understands that we are human and we cannot forgive on our own – this is why He sent Jesus Christ to help us. Matthew 26:41 says... “the spirit indeed is willing, but the flesh is weak.” Satan knows that he has the legal right to attack our mind when we have un-forgiveness in our heart. Whether a Christian for a long time or a short time, there is something we can do as believers to maintain our peace and freedom – and that is to forgive others. We must be willing to forgive others (and our self) if we want to continue living and walking in God’s peace and freedom. Do you know that if we don’t confess our unforgiveness we prevent God’s power from working in our lives? I am responsible for my life, my heart and my shortcomings. I have to forgive in order for the Spirit to work in my life, otherwise I am denying God’s power. It says, “Love your enemies and pray for those who persecute you.”

But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Matthew 6:15

In the Lord’s prayer. Forgive us our trespasses as we forgive those who trespass against us.

### **(2 ) We can be bound by addictions whether they be it be through substance, pornography or gambling.**

I’ve recently read an article in a magazine called ‘Living Light News’ There was a story about a Rhythm and Blues singer by the name of Mary J Blige. She came from the Bronx of NY. She was abandoned by her father at a very young age and later was sexually molested by a friend of the family. She felt worthless and she blamed herself for what had happened, which in turn led her to a path of self-destruction. She was recognized for her talent as a singer and she became famous. She received many awards for the R&B songs mixed with gospel rap, hip hop and high-tech funk. The glitz and glamour was not enough to dispel the deep scar in her. She got hooked on drugs and alcohol. It took control of her and she went on a downward spiral for some time. She was trapped, doing whatever she could to feel better. But nothing brought her the peace or happiness she craved. Yet, by the grace of God, she was introduced to Jesus. It took time but she finally understood that she was special and loved. Currently she is serving the Lord and glorifying Him through her music. She is a rising star. She has a song called “The Living Proof” which is on the soundtrack from the hit movie ‘The Help’ in 2011. She’s a great example of being set free.

Addiction is one of the most common problems in the world today. So common that it seems natural to many and excepted. Some have addictions that they don't even realize ARE addictions. Drugs, alcohol, cigarettes, Rock music, pornography, video games, and gambling are addictive and will always lead to more of the same. Drugs can lead to prostitution, stealing and murder. Addictions are things you can't go without and you become a slave to them. An addiction always lead's to more addictions that lead's to more addictions and so on and so on. It is a downward and draining habit that literally takes you completely away from God and makes you useless as a person of God. These things entice us with their great pleasures for a moment, but they become a controlling factor in our lives. Some addictions can even lead to imprisonment or to death. Alcohol can lead to drunk-driving accidents. It's on the news. People killed – Alcohol was a factor. Or Theft and robberies where a person can end up in prison. **BONDAGE!!**

I wanted to find a game on-line to depict being tied up or bound in some way. I was thinking of getting someone tied up up just to show how a person can't free themselves when in restraint. Well I found stuff on bondage all right, it was called S&M. That's how the world sees bondage. Pornography is an addiction that can entrap the young and old alike. There's prostitution and trafficking happening. The lure and entrapment comes through in many forms through the advertisements, Commercials, the web sites and the media. It's everywhere and it makes it appealing. Sex sells. **BONDAGE!!**

**But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. Matthew 5:28**

**For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. 1 John 2:16**

### **(3) We can be bound by fear and the spirit of oppression.**

We believe the lies that satan throws at us.

There are **three wills** in this world: God's will, our will (a part of our soul), and Satan's will.

It is no secret what the devil's **will** is. Look at

*John 10:10: The thief cometh not, but for to steal, and to kill, and to destroy...*

*II Timothy 2:26: And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

Depression and rage are two of the most destructive oppressions. It could cause a person to kill or commit suicide, if not dealt with. Our mind and emotions, and our flesh, are the areas the devil attacks. Many Christians have no peace and they have been tricked into believing they have to live this way. Satan is telling them that there is no hope for them and that they will have to live this way as long as they live in this world. This is a lie from the enemy! Things from the past or sins committed and not confessed can pose a stronghold, an in-road for oppression. Satan knows that the bondage and addictions are a result of these emotional strongholds. We then feel that we are not cutting it as a Christian. We don't have what it takes. Our insecurities become

magnified and our self-esteem is beaten. We become depressed or self loathing and wonder how God can use us?

**FEAR!** I had a vehicle accident for the second time in 2006. I became gripped by fear every winter. Once, I was driving back from out of the city and just before getting onto the Yellowhead in a snow storm, I had a tight grip on the steering wheel and I couldn't breathe. I pulled over and could not move. I called a friend and she talked to and helped me through it. Another time, I had a friend with me and had to get him to take over the driving. I started to panic and had a hard time breathing again, I was gripping my steering wheel again and my neck and shoulders started to hurt from the tension. Another time I was on my way to a meeting and end up pulling over again on Yellowhead trail. I called the person I was suppose to meet and she came and picked me up. She found me on the Yellowhead trembling and crying because of the fear that gripped me again. Before winter, I started to fear the winter. I was starting to dread winter and with the job I have now, AS A CAREGIVER and driving all over the place, sometimes 18 places in a day, I could not get away from driving. I started experiencing anxiety and getting that same old dread that came with it. I called Major Steven about it and he suggested that I get prayed over. So one day I sat with Sylvia and we prayed over this and since then, I have been set free from the fear of driving. I pray every time it snows and I ask the Lord for protection and I am set free from the bondage of this fear. Sometimes you can't do things alone. You need the support and prayer of your fellow brothers and sisters in Christ.

Satan needs just one area of our life to help him open other areas. Satan doesn't care what sin a Christian falls for just as long as he (Satan) can keep his foot in a door. He only wants a crack in one door so he can open it further – eventually opening other doors in our life. It is then that we lose our ability to overcome temptation; or to be a good witness and bear fruit. Many people, because of a lifetime of sin, have at least one area (or door) open to Satan's temptations. When we become saves, we may be instantly delivered from alcohol or drugs, but might still have a problem with lust. The open door of lust, if not shut, can lead to a stronghold of perversion in their life. This stronghold of perversion can eventually re-open other doors that God shut at our conversion; such as the doors of alcohol or drugs. An open door of sin will allow a vicious cycle or pattern to continue in the life of a Christian unless it is dealt with. We must give every area of our life to God. When a person gets surrenders their lives to Christ, they sometimes continue smoking, drinking, or even doing drugs. Why did God not instantly set every person free from all bondage and addiction the moment they became a Christian. Only God knows. Maybe there is something deeper that needs to be dealt with. God could set a person free from addictions, any time, but He knows there are deeper issues (i.e. pride, stubbornness, fear, rejection, lust, etc) which are not as obvious to them as the addictions; however, are equally as important. God wants to reveal to us the deeper issues and bondages in our life so that He can completely set us free from them all. God never intended for His people to carry the burdens that lead to evil oppression. Jesus Christ came to bear our cares and burdens, and through Jesus Christ, Christians can live in peace and freedom.



The devil will try to steal anything he can from Christians, especially our salvation, if we allow him. He will try to steal our understanding of God's Word, our peace of mind, and our very life! Christians can have more than one area of oppression at a time and all areas must be dealt with, leaving nothing hidden. It is that very area we may think does not matter, or perhaps are embarrassed to deal with, that keeps allowing temptation back time and time again.

God already knows all that is in a person's heart, but it is the person who must see in order to deal with it. God wants our mind and our emotions (heart) to be free from deep emotional bondage and issues, just as much as He wants the addictions (manifestations) of this bondage out of our life.

**Timothy 1:7: For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.**

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

**(4) We can be bound by our past mistakes or by generational sin, the sins of the father.**

We can't seem to get past our own mistakes. The enemy reminds us constantly of our failures and that God is angry with us. Or he can hound us about things that happened in our families over generations. We think that we are no different or that this is part of our heritage. Or where they say that the sins of the father will carry on from generation to generation up to the sixth. We have to confess, rebuke and let it go.

For example -- **My dad was an alcoholic so I guess that means I will be an alcoholic. We settle for the inevitable, SO WE THINK!.**

**(5) We can be bound by the supernatural or involvements with horoscopes, psychics or fortune tellers.**

One reason Christians stay in bondage is because of the spiritual doorways or in-roads in their homes. Christians also stay in bondage to addiction – and/or oppression. These avenues may have been opened through their own participation in the practice of false religions. Some of them involve the praying or worship of statues or images in certain religions. There is *yoga, meditation, bowing to statues – as in Buddhism, praying to spirits other than God, relying on horoscopes, fortune tellers, etc.* Christians are deceived into believing that Yoga is only an exercise, but the fact is Yoga is Hinduism. Practicing yoga, or misguidedly using it as exercise, will open spiritually doorways in a person's mind and emotions. The word 'Yoga' means 'to yoke'. People who use this Hindu method of nature worship as an exercise are actually yoking with the false belief of Hinduism – and the evil spirits that are behind it. *Yoga postures, are 'salutations to the sun god'.*

*The Bible prohibits any and all occult practices, and this includes all forms of idolatry and nature worship, divination, etc. Deuteronomy 4:16-19: Lest ye corrupt yourselves,*

*and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.*

*Deuteronomy 18:9-12: When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, and that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.*

We want to know the future. Our itching ears will accept anything that tells us we will be rich, successful and loved. People are drawn to people who can give them answers to life's mysteries. But peace of mind sought from avenues other than from the word of God is meaningless. We might have been involved at some point for the enemy to keep us bound. We have to clean our houses of any books or objects that will open the window of spiritual bondages. We are able to defeat this Spirit through Jesus Christ our Lord. Because we are his Chosen we have the power to win our fight against the Spirit of Bondage.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Ephesians 6:12:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. I John 4:1-3

**ALL THESE PROMISES ARE FALSE AND TEMPORARY. YOUR PROBLEMS DON'T GO AWAY. THEY WILL BE THERE WHEN YOU COME DOWN FROM YOUR HIGH OR WHEN YOU WAKE UP. THESE FEELINGS RETURN AGAIN AFTER YOUR NEXT FIX, YOUR NEXT SMOKE, YOUR NEXT DRINK, YOUR NEXT PILL OR WHATEVER YOU NEED TO GET THERE.**

**NOTHING WORKS!!**

**If the Son therefore shall make you free, ye shall be free indeed**

**John 8:36**

In Matthew 18:18 it says, “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: ...” This means that we are able to bind the Spirit of Bondage.

Then we can loose the Spirit of Adoption to take us under his wings as His. In the same verse Matthew 18:18 it says “...and whatsoever ye shall loose on earth shall be loosed in heaven.”

God can heal us emotionally and physically if we would just turn everything in our life over to Him – no matter what it is!

God can heal and deliver us from anything, including nicotine, but we must first understand how we contributed to temptation by allowing evil doorways into our homes, and lives. If we do not remove the doorways eventually we will be tempted back into bondage.

Through Jesus we can overcome any problem. He understands exactly what we are going through. Scripture also tells us that when we are physically, mentally, and morally weak, and we just do not know how to pray, the Spirit of the Lord will help us!

In reading *JOHN 10: 10 WE SEE THAT JESUS CHRIST CAME TO GIVE US LIFE ...I am come that they might have life, and that they might have it more abundantly.*

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Philippians 4:7:

John 14:27: Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

As Christians we can have peace in our life. Psalm 119:165  
Great peace have they which love thy law: and nothing shall offend them.

Living in peace and freedom begins with knowing the truth of God’s Word. John 17:17: Sanctify them through thy truth: thy word is truth.

To live in abundance does not mean to live in oppression to the devil. Jesus came to set us free from sin and death. He came to destroy the works of the devil and to give us an abundant life.

It is not God’s will for any person to die lost, but for all to come to repentance and salvation through Jesus Christ. When we accept Jesus Christ as our Savior we become new. However, we must not forget that our enemy the devil will try and entice us to walk in some of our old bad habits by attacking our soul (**mind, will, and emotions**), and our flesh

God does not cause bondage and addiction, nor is it his desire for us to be in bondage and addiction. However, it is the other deep rooted issues in our life that have allowed

or caused bondage and addiction to remain in our life even after salvation. It does not mean that we are not saved. It just means that we must become so tired of living in bondage and addiction that we are willing to give everything to God and allow Him to reveal the deeper issues in our life, so that we can receive freedom and emotional healing. It just means we may struggle even after salvation until our deeper issues are dealt with. It means our emotions are wrapped up in things that we have been afraid to face, or have subconsciously blocked out. God knows it will take time for us to deal with the things we have been avoiding most of our life. He knows that if we tried to face everything at once it would emotionally destroy us. He never gives us more than we can handle.

**No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. 1 Corinthians 10:13**

When Christians participate in any practice that is contrary to the Word of God it will result in evil bondage, addiction, and oppression of the mind, flesh, and emotions (soul). God does not want Satan's things, or practices, in the temple of our home or mind!

**Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? 1 Corinthians 6:19**

I am amazed at how much scripture there is on his Love, His Strength, His Power, His Promises. Get into the Word. Put up scriptures that speak to you.

### **1 - Personalize the Scriptures.**

**Confess and renounce the things holding you back from walking a victorious life.**

We must renounce. Confess, and repent if we are to be set free from strongholds or inroads that the enemy can use against us in order to be set free. We must acknowledge what is binding us and has us in a position where we are incapacitated.

### **2 - Be accountable with someone and pray for one another.**

Likewise the **Spirit** also helps in our weaknesses. For we do not know what we should **pray** for as we ought, but the **Spirit** Himself makes intercession for us with groanings which cannot be uttered. Romans 8:26

### **3 - Another way the truth can bring freedom is to do an inventory of our own hearts**

*Psalm 139:23-24: Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. Notice, again, that scripture includes the mind (thoughts).*

**4 - Come to the Mercy Seat. Pray for the freedom that is available for you.**

**Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.”**

**John 8:31-32**

## **A Great Commission?**

by Lieutenant Xander Coleman

This idea of a world-saving mission is part of the Salvation Army's psyche. It almost defines us: The name, in Chinese, for The Salvation Army is literally translated as 'The Save-the-world Army!' Not that this mission is in any way the exclusive task of the Army. God has commissioned his whole church to take the good news about Jesus Christ to the whole world:

*Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."* (Matthew 28:16-20, NIV)

So, in this text, the scene is set. The disciples have had an intense time recently and their heads are spinning – their Master, dead and buried, has come back to life, and has appeared to the disciples on a number of occasions. He calls them to a specific mountain at a given time and appears to them for the last time recorded by Matthew. And as a parting gift, you could say, although he is not really leaving – by His Spirit he is with us always – he bestows on them this mission to bring the whole world to discipleship in Jesus Christ.

### **The Great King**

But the very first thing that the disciples needed to understand as they received this world-changing mission is who Jesus is. They had to understand – really understand – that Jesus wasn't just some rabbi, not just a prophet, not just a holy man. The disciples needed to recognise that Jesus was God incarnate, the King of glory come down to earth. And many of them did – verse 17 says that 'when they saw him, they worshipped him'. God alone is worthy of worship – to worship Jesus was to recognise his divinity, to recognise that he is God.

*'Worship was the natural response to the realisation that the Jesus who had meant so much to them throughout his earthly ministry was stronger than death and was alive again'* (Morris, 1992: 744).

And yet, verse 17 continues, 'some doubted'. Other translations say that some hesitated. They weren't quite sure, weren't quite convinced. They knew that Jesus was a good man, a godly man. They had seen the miracles he had performed, heard his inspired teaching.

And yet they hesitated. If Jesus was worthy of worship – if he really was the God of heaven come down to man – that changes everything.

*Nolan Clark says 'the Jesus that you see is the Christian that you'll be' (2002: 3). In other words, if we see Jesus merely as a good man, then the best we can hope to be*

as Christians is a good person. If we see Jesus as 'gentle Jesus meek and mild, riding on a donkey', then we will be gentle, meek and mild Christians. But if we see Jesus as a passionate lover of souls, then we will passionately love souls! If we see Jesus as the Saviour of the world and all those in it, then we will work and pray and believe for and see the salvation of the world and all those in it!

So, how do you see Jesus? Is he King of your life? Or is he simply a good man that it's a good idea to follow? Have you worshipped him truly, recognised him as God come to earth? Or have you hesitated?

Do you still have doubts?

If you do, that's okay – even amongst the disciples themselves 'some doubted'. Doubting is a very real and often necessary stage that many Christians go through at various times in their lives. But that is never where God leaves us. And it isn't where Jesus left the disciples.

Jesus said to them, as he now says to you, 'all authority in heaven and on earth has been given to me' (verse 18). This is the glorified, risen Christ. The one seated at the right hand of the Father in glory. 'He has supreme authority throughout the universe' (Morris, 1992: 746).

He is the King of kings and the Lord of lords, King of all the earth. This Jesus, whom the disciples had learnt from and spent time with and seen rejected, persecuted, crucified, is now alive, proving that he is who he claims to be, the son of God. It is the Great King who gives the great commission.

### **The Great Task**

And it is 'because he is who he is and because he has the full authority he has, [that] they are commissioned to "go and make disciples" of all nations (Morris, 1992: 746). This is a matter of kingdoms. The disciples have recognised that Jesus is the king of heaven and the king of the whole earth, and he tasks them with establishing his reign throughout the whole earth. Jesus spent his earthly ministry teaching about the kingdom of God, and here he stands before them, all authority in heaven and earth given to him, and he charges his disciples to make this kingdom – God's kingdom – a reality on the earth.

The command is to go! Patricia King makes the point that Jesus commanded us 'go ye into all the world', not 'stay ye inside the church'. In Acts 1:8 Jesus says 'you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth'. It starts where they are – in Jerusalem – and expands ever outwards so that this kingdom of God encompasses all nations. Colonel Janet Munn describes the kingdom of God as an ever-expanding circle of inclusion. Isaiah 9 talks about Jesus' coming – 'Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders...of the

increase of his government and peace there shall be no end! This kingdom keeps expanding, gathering momentum!

This great commission is a Great Task, but it starts with disciples like you and me choosing, deciding, making the conscious effort to go. To leave our comfort zones and share the good news of a coming kingdom with a people who desperately need to hear it.

### **The Great Relationship**

Finally, we need to understand what exactly Jesus is telling his disciples to spread throughout the earth. The command is to make disciples. Jesus never said make converts of all nations, he said make disciples, and I hope you can see the difference. Christianity is not membership of a religion, it is not even saying the sinners' prayer in a moment of emotional vulnerability. 'The apostles are called not to evoke decisions but to make disciples. And that is an altogether tougher assignment' (M. Green, quoted in Morris, 1992: 746, footnotes).

Christianity is a path of discipleship, where we place ourselves under the tutelage of our Master Jesus Christ. And as we learn from him, his teaching and his Spirit transform us into his image. We become like Jesus. That's why we were first called 'Christians' – the word was used disparagingly, meaning 'little Christs'. Jesus said, 'make disciples...teaching them to obey everything I have commanded you' (Matthew 28:20). I wonder if we really know what Jesus commands are. If we really know what he commands about money, about marriage, about anger, lust, justice, the poor, forgiveness, prayer, the Sabbath? I wonder, how often we measure ourselves by Jesus' commandments.

And yet an obedient relationship with the risen Christ is what changes us, transforms us, and brings about his kingdom in our lives, our contexts, our spheres of influence. This is the transforming relationship – the Great Relationship – that he commissions us to spread throughout the whole earth. As we submit ourselves to the reign of Christ in our lives, and make disciples of all nations, and they submit to the reign of Christ – well, that's how we change the world and establish God's kingdom on earth.

*'And surely,' Jesus says, 'I am with you always, to the very end of the age' (Matthew 28:20, TNIV).*

This is our task. This is our mission; the great commission. To 'go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything' Jesus has commanded (Matthew 28:19-20).

We want to see the world saved. We want to see the world changed.

But the reality is that we can only give what we have. We can only offer the world salvation and transformation in the measure that we have experienced salvation and



transformation. We can only inaugurate the kingdom of God in the world to the measure that we have allowed Jesus to inaugurate his kingdom in our own lives. And that happens when we recognise who Jesus is – God come down to earth.

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## How Lost are the Lost?

by Major Howard Webber

*Part 2 of a 3 part series*

Who are the lost? Those who live separated from God, in rebellion to God. How lost are the lost? Or to put it another way, how serious are the consequences for those who are lost? Very serious indeed, according to God; so much so that he went to the extreme measure of sending his own Son in human form to suffer and die, that those who believe in him should not perish but have everlasting life. So great is God's love for us that he has done everything necessary for us to have a perpetual, everlasting relationship with him that beyond this life will be more wonderful than we can ever imagine, better by far than the indescribable taste of joy, love and peace those of us that know him have with him now. The last thing he desires for anyone is the alternative, which is equally unimaginable.

### **A difficult truth**

Consideration of the consequences for those who die apart from God (i.e. Hell) is as unfashionable today as it is an unpleasant thing to think about. We live in an age where our first concern is not offending anyone or upsetting anyone or losing anybody else from our diminishing congregations. But the truth is, as the Anglican South African Bishop Frank Retief reminds his clergy, "people without Christ go to hell".

Jesus always spoke the truth whether it was accepted or not, whether it made him enemies or friends. He often received derision for so doing, and because of his teaching, he watched his congregation or those who had previously followed him, desert him (John 6: 66).

William Booth knew that a day such as ours might one day come. When asked at the beginning of the 20th century what he saw to be the chief dangers in the coming century, he replied, "I consider that the chief dangers which confront the coming century will be religion without the Holy Ghost; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God; and Heaven without Hell."

### **The Biblical hell**

'The word 'hell' occurs in the New Testament twelve times, eleven on the lips of Jesus. It is not a myth created by dismal angry preachers, but a solemn warning of the Son of God who died to deliver sinners from its curse. We ignore it at our peril,' wrote John Piper. Jesus had more to say about eternal life than anyone else in the bible, but he also had more to say than anyone else about the eternal punishment of the wicked. He spoke of hell as a place; a place of doom, 'outer darkness,' (Matt 8:12), 'where the fire never goes out,' (Mark 9:43), causing 'weeping and gnashing of teeth,' (Matt 13:42), and where 'their worm does not die.' (Mark 9:48) He said that those confined to hell will be like guests shut out from a feast, (Matt 25:10-11) branches that are burned, (John 15:6) weeds that are burned and bad fish that are thrown away.(Matt 13:30, 48).

### **Greater than we can possibly imagine**

We have no concept of how glorious and wonderful heaven is. As Paul says, “No eye has seen, or ear has heard, no mind has conceived what God has prepared for those who love him,” (1 Corinthians 2:9), although God has given us a glimpse. A little like someone going home from work and getting a whiff of the aroma of the dinner that awaits them. They can’t see it, they can’t taste it, they are not sure of all that has been prepared, but they have breathed in enough of the fragrance to know that it’s going to be wonderful indeed, and their saliva glands are already active in joyful expectation. We live in a world where heaven and hell meet, where both God and Satan are active. We cannot imagine it otherwise; we can only dream of a world without Satan; without sin and pain and tears.

The real thing is unimaginably more fantastic than anything we can conceive or any picture that Christ has painted for us. He cannot paint a picture that is beyond painting. It is so fantastic that even the worst experiences here will melt into insignificance there. “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us” (1 Cor 8:18). “For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all” (2 Cor 4:17). These words were written at a time when Christians were being flogged and chained and imprisoned, stoned, sawn in two and put to the sword. (Hebrews 11:36-37). Light and momentary troubles? What about the reality of hell?

## A Living Sacrifice

by CSM Tim Taylor

*From Romans 12*

We have to live in this world; we really don't have much choice! But as Christians we should have different values than the world's values, we should try to live our lives in a godly way, but this is often difficult. There's a lot more to being a Christian than just attending a church service every Sunday! God wants you to renew your body, soul, and mind and I'm going to give you three easy steps that will get you well on the way and change your life forever!

### **Romans 12:1- 2**

*NKJV: I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*

*NLT: And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice—the kind he will find acceptable. This is truly the way to worship him. 2 Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect.*

But what does it mean to give our bodies to God? And what has he done for us? Why is God asking us to sacrifice our bodies to him?

In the Old Testament there were animal sacrifices made to God and they always sacrificed the best animals because they wanted to give God the best of what they had. It was important for the people to know that they were giving God the best of their labors. Are you giving God your best? He's not asking you to burn it on the altar, but he still wants our best. More than anything God wants us to obey. Even in Old Testament times it was clear that obedience to God was more important than any kind of animal sacrifice, such as in first Samuel 15:22: Samuel is telling Saul why God has rejected him and Saul is saying that he did everything properly, meaning that he did the proper sacrifices and followed the proper rites:

So Samuel said:

“Has the Lord as great delight in burnt offerings and sacrifices,  
As in obeying the voice of the Lord?  
Behold, to obey is better than sacrifice,  
And to heed (obey) than the fat of rams.

Even in Old Testament times it was more important to obey God than to sacrifice. We live in New Testament times now where we no longer sacrifice animals, but it's still important to learn to obey the will of God.

Here in Romans Paul is warning us not to copy the behavior and customs of this world, but what are the benefits of sacrificing ourselves to God?

In Romans 8:5 and 6 Paul states "Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Holy Spirit think about things that please the Spirit. 6 So letting your sinful nature control your mind leads to death. But letting the Spirit control your mind leads to life and peace.

There's a choice here, God always gives us a choice. We can follow our sinful nature and die spiritually, or let the Holy Spirit control our mind and have peace.

What exactly is sin? The Greek word translated "sin" in the Bible is an interesting term. Hamartano, it literally means, "to miss the mark." If we go beyond the will of God, doing things God has said not to do; if we fall short of the will of God by not doing things commanded by God; if we move away from God's will, we "miss the mark" or SIN.

What are the values of this world? The dominant values of the world include wealth, power, pleasure, revenge, fame, vanity and status. Worldly values promote jealousies, resentments and conflicts among people. Paul talks about this very thing in Galatians 5:19 -21 where he writes:

"When you follow the desires of your sinful nature, the results are very clear: sexual immorality, impurity, lustful pleasures, 20 idolatry, sorcery, hostility, quarreling, jealousy, outbursts of anger, selfish ambition, dissension, division, 21 envy, drunkenness, wild parties, and other sins like these. Let me tell you again, as I have before, that anyone living that sort of life will not inherit the Kingdom of God."

I see not much has changed in the 2000 years since this was written! Notice how this verse ends with "and other sins". This is certainly not the whole list of sins!

In Timothy Paul warns: "For people will love only themselves and their money. They will be boastful and proud, scoffing at God, disobedient to their parents, and ungrateful. They will consider nothing sacred. 3 They will be unloving and unforgiving; they will slander others and have no self-control. They will be cruel and hate what is good. 4 They will betray their friends, be reckless, be puffed up with pride, and love pleasure rather than God. 5 They will act religious, but they will reject the power that could make them godly." And Paul's advice: "Stay away from people like that!"

Do we worry too much about what other people think of us, do we need to make more money, and have more toys? I recently saw a sign which said "he who dies with the most toys wins". I'd like to disagree with that! You can't use those toys when you are dead, I even heard of a guy being buried on his Harley!

In God's word in Matthew 6: 20 it says: Store your treasures in heaven, where moths and rust cannot destroy, and thieves do not break in and steal". But how do we store treasures in heaven? We do it by following what God wants for us, by learning to listen to the Holy Spirit and let the Holy Spirit transform our lives and our minds.

I used to follow worldly values, and sometimes I still get caught up in it. More more more, I need more money, a better this, better that. Have you ever seen my car? Sometimes I wonder about my own obedience to God. But I do my best to store up treasures in heaven. I've been sober long time now but I used to use lots of drugs and drink a lot, and I used to believe that I had to be high all the time in order to cope with the world, and that the more women I chased the more victories I had, but in the end they were always hollow victories and they always caused me nothing but trouble! I had to have more of everything and I wanted to be a winner in life. But I was such a loser! I never had anything, and when I did get something it turned to crap in a big hurry!

When I became a Christian I knew I had to make some changes but I had no idea how I was going to do it. My values were completely messed up! I started by attending a cell group (brigade) in my church. It was there that the transformation of my mind began. Verse two says "let God transform you into a new person by changing the way you think. Then you will know what God wants you to do and you will know how good and pleasing and perfect his will really is". I didn't know what God wanted me to do but I was ready and willing to make some changes. At first I thought if I was going to live my life for God I needed to become a pastor, but I've since learned that there are lots of ways to serve God. The renewal of my mind began in that cell group, where I spent time with godly people and learned how to follow God by listening for the Holy Spirit and letting the spirit figure out what I was supposed to do. Here we call our cell groups brigades.

Which Brigade you belong to? There's one almost every night of the week, there's really no excuses!

God also wants us to be accountable and being accountable really leads to changing the way you think!

I joined the Christian bikers. It was there that I began to learn how to minister to people, but what I learned more than anything was accountability and having that patch on your back certainly lends to accountability! You have to act in a godly way when you're wearing a big crest that proclaims you are a Christian! I learned to listen for the Holy Spirit and be led by him instead. But it was still easy to get off base. I had a friend that I would talk to about how I should act in certain situations, (sort of like a Spiritual Sponsor), and he still helps me out today. Who is your Spiritual Sponsor? If you don't have one, find one! Pick somebody you admire or somebody that you want to be like, but make sure you pick another Christian! There are plenty to choose from!

For accountability here we have DisCo, a discipleship covenant with other like-minded people where you can be accountable for whatever you want. Are you in a DisCo

group? You should be! There are DisCo groups springing up all across the world so why not try it out?

God wants what is best for you, but it's not often easy to figure out what is best. I'm kind of hard headed so it took me a long time and I tried a lot of different things before I finally ended up joining the Salvation Army. I was coming here off and on for seven years while I was "looking for what God wanted me to do"! Little did I know that the Holy Spirit had already led me to it, I just had to wake up and smell the coffee! Now I'm doing what God wants me to do, ministering to those less fortunate than me, being a spiritual sponsor, taking part in and leading a brigade and being in a DisCo group. What kind of plans does the Holy Spirit have for you? Believe me, it's more than I ever thought it would be! Giving up what the world wants for you is not easy but when you do it your life will be transformed. I have an awesome life now, I'm able to share my life with a beautiful woman that I am proud to call my wife, and a face things differently than other people would. When I was recently diagnosed with cancer and given a 20% chance of living, it was quite a shock, but I know that God has a plan for me. People often ask me how I can be going through something like this and still have a good outlook on life. It's because I have Jesus Christ in my life and so if I die, I still win! If I live I get to be here and spend time with all of you, but if I die, then I go to heaven! I enjoy life now, sure, there are times when I get down and when I get frustrated, but when I remember the plans that God has for me, as in Jeremiah 29:11 "For I know the plans I have for you," says the LORD. "They are plans for good and not for disaster, to give you a future and a hope." Then I know all will be well.

Earlier I mentioned three steps that would help bring you a lot closer to God and help you become a living sacrifice, holy and acceptable to God. It may or may not happen overnight, it certainly didn't happen that way with me, but it will happen.

**1. Join a Brigade.**

You will be spending time learning about God, through his word, and by other means as well. We want to get to know you, and joining a brigade is a great way to make friends and get to know God better.

**2. Get a Spiritual Sponsor.**

Spiritual sponsors don't know everything, well at least I don't, but having someone to talk to about pretty much anything can't hurt. A Sponsor is someone you should be able to trust, someone that you can bear your heart you, and someone to help pick you up when you fall. It's not someone to give you advice or tell you what to do, but it is someone to perhaps offer a different way of looking at things, a godly way, and to offer support.

**3. Join a DisCo group.**

Can DisCo change the world, I believe that it can. DisCo stands for discipleship covenant, and all it means is that you join a group of people that help you with accountability. God wants us to be accountable to each other, and the great thing is that you can pick what you want to be accountable for! One of the things on my list is

walking the dog twice a day! It's great to be able to get together and talk about what God is doing in our lives.

And it all begins with sacrificing yourself to God and letting the Holy Spirit transform you into a new person by changing the way you think. Earlier I asked "what has God done for us?" The answer is that he sent Jesus. We no longer sacrifice animals, Jesus was the ultimate sacrifice and he did it for you. He gave his life so that you could have forgiveness from your sins and he also sent the Holy Spirit to minister to you and to help you transform your life. If you don't know this Jesus character, now is as good a time as any to meet him!

It's easy, you just have to admit that you been a sinner, which really means that you have not been following God, or that you are "missing the mark" as I explained earlier. You have to confess that you believe that Jesus is the Lord, and that you're turning your life over to his care and turning away from your sin. If you want to change your life, please talk to someone wearing the uniform or to come to the mercy seat where our team will be glad to pray with you. The mercy seat is also open for anyone who wishes to pray or have prayer.



## **What Might Have Been?** by Commissioner Wesley Harris

IN THE issue of *The War Cry* dated May 18th, 1912 there appeared a detailed report of the Festival of Thanksgiving in London's Royal Albert Hall celebrating William Booth's 83rd birthday. At that time the Founder had little if any sight and spoke of an impending operation on his eye which, unfortunately, was not successful.

He went on to survey what might have been in his life. He might have searched for wealth or fame. He might have been involved in one of the political parties or even started a party of his own! He could have concentrated on providing housing for the poor or waged war on the evils of alcoholism. His list of possibilities went on but then he recognized that under the blessing of God many of the worthier aims had been realized anyway in and through The Salvation Army. Through sacrifice and service had come great fulfillment in his life.

At an age similar to that reached by the Founder I could echo his testimony. As a lad my ambition was to achieve some fame as a journalist. I became a kid reporter on a local newspaper and could possibly have spent the rest of my days reporting weddings and funerals, inquests and court cases together with the social trivia of the district.

Then I attended Salvation Army youth councils in my native city. I would like to say that I was captivated by the bible messages given on that occasion. In fact, that was not the case. Indeed, I was somewhat bored at the slow rate in which the speaker's pile of notes was reduced! But God can do great things even in what might not appear be good meetings! It can be a case of 'not by might but by my Spirit says, the Lord'.

During an appeal for candidates the wife of the divisional youth secretary whispered, 'What about you, Wesley?' That was all she said, but it was enough. In that moment life came into focus for me as the image through a telescope may become clear when an adjustment is made. I knew that I was really destined to be a Salvation Army officer and well over sixty years later that conviction remains undiminished. 'What might have been' appears fair enough but paltry compared with the rich experience which has been mine, far better than I could ever have dreamt possible.

In my youth we used to sing a chorus containing the lines, 'I've never been sorry I answered the call, I've never been sorry I yielded my all!'- and that, in a nutshell, is the story of my life.

## William and Catherine Booth's Mobilisation of an Army of all Believers Through Partnered Ministry

by Jonathan Evans

Catherine and William Booth began the Christian Mission, which became The Salvation Army in 1878, to respond to the economic, moral and spiritual destitution of London's notorious East End. Gender stratification enabled social mores such as worker exploitation, poverty, gambling, and systemic alcoholism. This paper will argue that the partnered leadership and exemplary lives of Catherine and William Booth as "Army Mother" and "Army Father" respectively enabled the recruitment of marginalized men and women into the priesthood of all believers.

The Salvation Army condemned the depravity of the East End of London, whilst it marched into the darkest pubs and theatres to win recruits who would "renounce the drinking and fighting that exacerbated their impoverished existence."<sup>25</sup> Those who joined The Salvation Army were overwhelmingly men and women from the working class. Men isolated themselves with leisurely pursuits characterized by drinking and gambling while women were confined to family and private piety.<sup>26</sup> Women and children, desperate to keep the social fabric from untangling, were confined in impoverished living conditions and "sweated labour."<sup>27</sup> The genius of William and Catherine reconstituted gender roles of Victorian England, inviting women into the foray and men to become contributors in the home and in ministry.

The Booths believed that in their time every effort to mobilise the whole people of God was required to win the world for Jesus. Catherine declared, "The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and that He shall reign, whose right it is, from the River to the ends of the earth. We shall win. It is only a question of time. I believe that this Movement is to inaugurate the great final conquest of our Lord Jesus Christ."<sup>28</sup> World Saving's important emphasis was that of individual salvation,

- 1) *"We believe in the old-fashioned salvation. We have not developed and improved into Universalism, Unitarianism, or Nothingarianism, or any other form of infidelity, and we don't expect to. Ours is just the same salvation taught in the Bible, proclaimed by prophets and apostles, preached by Luther and Wesley and Whitfield, sealed by the blood of martyrs – the very same salvation which was purchased by the sufferings and agony and Blood of the Son of God."*<sup>29</sup>

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<sup>25</sup> Andrew Eason, *Women in God's Army: Gender and Equality in the Early Salvation Army* (Waterloo, ON: Wilfred Laurier Press, 2003), 14.

<sup>26</sup> Pamela J. Walker, *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian England* (Berkeley: University of California Press, 2001), 71 - 84.

<sup>27</sup> Eason, *Women*, 14.

<sup>28</sup> Catherine Booth, quoted in John Rhemick, *A New People of God: A Study in Salvationism* (New York: The Salvation Army, 1984), 202 – 3.

<sup>29</sup> William Booth, *The Founder Speaks Again: A Selection of the Writings of William Booth* ed. Cyril J. Barnes (London: Salvationist Publishing and Supplies, 1960), 45 – 6.

This salvation experience was the necessary empowerment and commissioning in the Army rather than social class, gender or age.<sup>30</sup> William demanded a pragmatic approach to create a full force of converts released with the gospel, “We must have improvement and variety. We must have more speakers. Old converts, if their joints are not too stiff; but new converts at any rate. For freshness, for sweetness, and flow of feeling, there is nothing like the speaking of new converts. It goes all over you, and makes you feel all over alike. We must have variety in sex both male and female. Let the women talk.”<sup>31</sup> William announced ordination was not to be an obstacle for anyone:

2) *You cannot say you are not ordained. You were ordained when you signed Articles of War, under the blessed Flag. If not, I ordain every man, woman and child here present that has received the new life. I ordain you now. I cannot get at you to lay my hands upon you. I ordain you with the breath of my mouth. I tell you what your true business in the world is, and in the name of the living God I authorise you to go and do it. Go into all the world and preach the gospel to every creature.*<sup>32</sup>

It is to the example and writings of Catherine that will highlight the mobilisation of women in The Army.

The Salvation Army and its contemporaries agreed that the Army offered unprecedented opportunities for women. Catherine Booth had defended women’s right to preach and the Army’s regulations enshrined their equal position in all areas of Army government.<sup>33</sup> John Wesley had previously given women the prominent teaching position in Methodism as class leaders.<sup>34</sup> Catherine Booth, inspired by Wesley, furthered the status of women in her pamphlet, *Female Ministry; Or, Woman’s Right to Preach the Gospel*, responding to the Victorian criticism of Phoebe Palmer’s preaching in England in 1859.<sup>35</sup> She alleged the attitude toward women was based on contemporary culture rather than Biblical interpretation, “Oh, that the ministers of religion would search the original records of God’s Word in order to discover whether the general notions of society are not wrong on this subject, and whether God really

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<sup>30</sup> Walker, *Pulling*, 92 - 93.

<sup>31</sup> William Booth, “How to Improve our Open-air Services,” *The War Cry*, 24 January, 1880, quoted in 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), 194.

<sup>32</sup> William Booth, *The War Cry*, 22 January, 1898.

<sup>33</sup> Pamela J. Walker, “A Chaste and Fervid Eloquence. Catherine Booth and the Ministry of Women in the Salvation Army,” in B. M. Kienzle and P. J. Walker eds., *Women Preachers and Prophets through Two Millennia of Christianity* (Berkeley: University of California Press, 1999), 288 – 302. Robert Sandall, *The History of the Salvation Army*. Vol. 1, 186 – 1878 (London: Thomas Nelson and Sons Ltd., 1947), 179 – 80, 84.

<sup>34</sup> Justo L. Gonzalez, *The Story of Christianity: The Early Church to the Present Day* Vol. 2 *The Reformation to the Present Day* (Peabody: Prince Press, 2001), 213.

<sup>35</sup> Walker, *Pulling*, 9, 22-29. Roger J. Green *Catherine Booth: A Biography of the Cofounder of The Salvation Army* (Grand Rapids: Baker Books, 1996), 125.

intended woman to bury her gifts and talents, as she now does.”<sup>36</sup> Catherine believed that the Biblical precedent for women to preach was by the leading of the Spirit, “If she have the necessary gifts, and feels herself called by the Spirit and Word of God to preach, there is not a single word in the whole book of God to restrain her, but many, very many, to urge and encourage her.”<sup>37</sup> Following her defense she vowed to God that she would no longer bury her gifts but obey the Holy Spirit’s promptings. William continued to incite her to begin preaching.<sup>38</sup> On Whit Sunday in 1860 upon the conviction of the Holy Spirit, Catherine stood next to William at the conclusion of his sermon and said, “I want to say a word.” The congregation was moved and William announced that Catherine would preach at the evening service.<sup>39</sup> William soon fell ill and Catherine assumed regular preaching responsibilities.<sup>40</sup> It was the example and defense of Catherine that enabled female proclamation of the gospel in The Salvation Army. The organization’s inaugural constitution stated, “Godly women possessing the necessary gifts and qualifications shall be employed as preachers... and they shall be eligible for any office, and to speak and vote at all official meetings.”<sup>41</sup> Furthermore, The Salvation Army’s first manual declared, “[T]he Army refuses to make any difference between men and women as to rank, authority and duties, but opens the highest positions to women as well as to men.”<sup>42</sup> Women following Catherine emerged from the confines of the home and became the mainstay at the front lines and leaders amongst their male counterparts.<sup>43</sup>

The Salvation Army was founded amidst British imperialism, the age of the “Christian soldier” and the muscular Christianity of Sir Henry Havelock and Charles Kingsley.<sup>44</sup> The Salvation Army tapped into this ethos through its militarism language, titles and uniforms. General Booth, tall and fit himself, appropriated the muscular ideal and masculinity in the Army.<sup>45</sup> “His Army may have adopted the nomenclature of these militarist decades,” Lauer asserts, “but Army values were at odds with them over the issues of physical strength verses spiritual strength and war and militarism.”<sup>46</sup> When The Salvation Army “opened fire” in East London violent opposition came from The Skeleton Army. The Skeleton Army persecuted the Salvationists, injuring 669 soldiers and martyring Captain Susannah Beaty.<sup>47</sup> The apparent unwillingness of Salvationists

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<sup>36</sup> Catherine Booth, *Female Ministry; Or, Woman’s Right to Preach the Gospel* (New York: The Salvation Army, 1975), 14.

<sup>37</sup> *Ibid.*

<sup>38</sup> Catherine Bramwell-Booth, *Catherine Booth: The Story of Her Loves* (Toronto: Hodder and Stoughton, 1970), 157.

<sup>39</sup> *Ibid.*, 158.

<sup>40</sup> Walker, *Pulling*, 33.

<sup>41</sup> *Christian Mission Minutes*, 1<sup>st</sup> conference, June 15 – 16, 18, 1870, sec 12. Quoted in Eason, *Women*, 44.

<sup>42</sup> Quoted in Sandall, *The History of The Salvation Army*, Vol. 1, 215 – 16.

<sup>43</sup> Walker, “Chaste,” 289, 298.

<sup>44</sup> Olive Anderson, “The Growth of Christian Militarism in Victorian England,” *The English Historical Review*, 86 (1971): 46 – 72.

<sup>45</sup> Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, Vol. 1 (New York: The Macmillan Co., 1920), 67-8.

<sup>46</sup> Lauer, “The Ideal,” 201.

<sup>47</sup> R. Kent Hughes, *John: That You May Believe* (Wheaton, IL: Crossway Books, 1999), 479.

to defend themselves reinforced the ideals of spiritual warfare and strength outside of the physical realm. The rejection of physical force was intentional considering the Army was composed of men whom were physically endowed: “blackguards, pugilists, dockers and labourers.”<sup>48</sup> The Army’s emphasis on a new life in Christ was the catalyst of non-violence. Men had a new identity and separation from an unredeemed working-class male culture. Walker observes, “Salvationist men, in turn, offered a masculine religiosity that stressed temperance, frugality and discipline all of which were at odds with pervasive notions of manliness.”<sup>49</sup> Booth encouraged men to utilise their conversion experiences to advance the Salvation War, “God Almighty wants veterans who have been themselves delivered from the foe, and washed in the blood of the Lamb, and who will follow Him whithersoever He leadeth. This is the only medal out of which God can make spiritual ‘ironsides,’ ‘invincibles,’ ‘more than conquerors.’”<sup>50</sup> Indeed, William Booth allowed Victorian notions of masculinity fall to the wayside in favour of being a fool for the gospel. An 1892 *St. Stephen’s Review* illustration depicts William Booth in women’s attire, shaking a tambourine while three men applaud.<sup>51</sup> Depictions like these ridiculed the new Salvation Army man yet Booth’s chief concern was the gospel, “if I thought I could win one more soul for Christ by standing on my head and beating a tambourine with my feet I would learn how to do it.”<sup>52</sup> Lauer summarizes,

- 3) *The Salvation Army created a new masculinity by rejecting the hallmarks of male identity – physical strength, all-male spaces – and offering in its place access to spiritual power and the support of the Army organization, an organization of men and women. In place of an authority which had its roots in gender segregation, Salvationist men gained authority as evangelists and possessors of spiritual gifts, in much the same way women enjoyed status in the Army.*<sup>53</sup>

The Salvation Army sought to remake men as domesticated beings reintegrating them into household as a fitting partner for a woman who had her own spiritual work to do in the world.<sup>54</sup> Another shared sphere was the authority that William and Catherine showed to their Salvationists as father and “Army Mother.”<sup>55</sup> In this way The Booths reclaimed the family as a meaningful site of authority and ministry.

William and Catherine’s healthy and loving partnership was essential in The Salvation Army’s warfare. William and Catherine modelled a family leadership through the titles of Army mother and father; played out in their romantic and professional relationships. The egalitarian marriage would be the governmental paradigm in the home and in Army governance. William wrote on shared authority:

- 4) *A good family government must mean, therefore, that there is a head to whom all look up. Nominally that head is the father, but between father*

<sup>48</sup> Lauer, “The Ideal,” 202.

<sup>49</sup> Walker, *Pulling*, 243.

<sup>50</sup> William Booth, *Salvation Soldier* (London: The Salvation Army, 1883), 50.

<sup>51</sup> Walker, *Pulling*, 123.

<sup>52</sup> William Barclay, *The Gospel of Luke*, Rev. ed. (Louisville: Westminster John Knox Press, 2001), 82.

<sup>53</sup> Lauer, “The Ideal,” 198.

<sup>54</sup> *Ibid.*, 205.

<sup>55</sup> *Ibid.*, 204.

*and mother there should be such union of spirit, aim and will, that both shall be felt to be as one. The expressed will of the one will then be taken as that of the other, and the children will know no difference in power and authority between the one and the other. This is the order of God who puts both parents conjointly over their children.*<sup>56</sup>

During Courtship William and Catherine wrote letters cementing their love and devotion while becoming "... of the same mind, having the same love, being in full accord and of one mind" (Phil 2:2). Issues such as temperance and the role of women would be settled in favour of Catherine's views. Catherine, whose father was prone to drinking, rebuked William for his use of alcohol for medical reasons. He was convinced to "be a teetotaler in principle and practice."<sup>57</sup> William also initially sided against Catherine regarding women, "But as to concede that she [Woman] is man's *equal*, or *capable* of becoming man's equal, in intellectual attainments or prowess – I must say *that* is contradicted by experience in the world and my honest conviction."<sup>58</sup> Catherine responded lovingly, "Perhaps sometime with thy permission (for I am going to promise to obey thee before I have any intention of entering such work) I may write something more extensive on the subject."<sup>59</sup> However, the argument would continue to move to Catherine's favour culminating in William stating "She [Woman] has filled with honour the most important positions of authority in our ranks, and directed with success many of our difficult enterprises. Indeed, she has justified every demand ever made by the Army upon her capacity, her courage and her love."<sup>60</sup> Egalitarian views of the Booths remained ambiguous. Catherine acknowledged William's "headship," while at dinner the Booths sat side-by-side; "there was no head at their table."<sup>61</sup> Lauer translates this ambiguity to their Army, "William, the General, stood at the head of a great Army/family. Catherine, the 'Army Mother', was placed in a somewhat unclear relation to the rest of the hierarchy."<sup>62</sup>

The Booths would instruct their soldiers on the institution of marriage. Marriages were to make soldiers and officers "a good deal better after" marriage to God and The Army.<sup>63</sup> One of "The Articles of Marriage" vowed, "We each severally promise to use all our influence with each other to promote constant and entire self-sacrifice for the Salvation of the World."<sup>64</sup> Parents, dedicating their children to God in The Army were admonished, "You must be willing that the child should spend all its life in the Salvation Army, wherever God should choose to send it, that it should be despised, hated, cursed,

<sup>56</sup> William Booth, *Training of Children: Or, How to Make The Children Into Saints and Soldiers* (London: The Salvation Army, 1884), 42.

<sup>57</sup> Jack S. Blocker Jr., David M Hahey, and Ian R. Tyrrell eds. *Alcohol and Temperance in Modern History: An International Encyclopedia* (Santa Barbara: ABC – CLIO Inc., 2003), 542.

<sup>58</sup> Begbie, *The Life*, 236.

<sup>59</sup> Catherine Booth, quoted in Walker, *Pulling*, 20.

<sup>60</sup> Quoted in Henry Garipey, *Christianity in Action: The International History of The Salvation Army* (Grand Rapids: William B. Eerdmans Publishing Co., 2009), 36.

<sup>61</sup> Norman H. Murdoch, *Origins of The Salvation Army* (Knoxville: University of Tennessee Press, 1994), 27.

<sup>62</sup> Lauer, "The Ideal," 204.

<sup>63</sup> Walker, *Pulling*, 124.

<sup>64</sup> *Ibid.*

beaten, kicked, imprisoned or killed for Christ's sake."<sup>65</sup> William and Catherine promoted child conversion and wrote on child rearing relying heavily on their experience of raising their eight children together.<sup>66</sup> William wrote *Training of Children Or, How to Make the Children into Saints and Soldiers*, which implores parents to set an example as, "faithful Soldiers, giving all the time, strength, ability and money possible to help on the War".<sup>67</sup> Children, following their parents, were to be prepared to "suffer all manner of persecution, and perhaps, be half killed for the testimony they must bear and the separate life they will have to live."<sup>68</sup> Thus, children were mobilised with men and women for The Army's viability and witness. Railton, in the appendix, admonishes the Booths for their child rearing, "All the children of The General regard the Salvation of the world as the one object of their lives – the six eldest already taking a most prominent part in the working of The Army."<sup>69</sup> The example had been set for other prominent youth to move up the ranks of The Army alongside complete obedience to the General.

Strikingly the authority William prescribed in the home impacted The Army. He required perfect obedience:

- 5) *What is a soldier? Is it not someone ready at a moment's notice to throw himself into the breach, whatever the danger, in order that the interests of his Sovereign may be advanced? To refuse would be to play the part of a deserter. ...*
- 6) *My dear comrades, do let us look seriously into the question of obedience. It is the duty of all those who have our Salvation warfare to heart to ask themselves, Am I a soldier in very truth? Can my captain depend upon me at all times and in all places?*<sup>70</sup>

Disobedience was not accepted, even from Booth's own children who left the Army. They became ostracised; members of the family that were not talked about.<sup>71</sup> Lauer concludes, "As disobedient soldiers and wayward children, they had forfeited their place in the Army family because they had challenged their father's authority." Unfortunately, this precedent has long outlasted the Booth's legacy whereby officers may only chose to resign if they are unwilling to obey their authorities. Contrastingly, William's obedient children would be promoted instigating allegations of nepotism. Eva Booth, for example, became the fourth General of The Army, promoted from the rank of captain to commissioner (the second highest rank), bypassing all intermediate ranks.<sup>72</sup> Eason surveys, "The Booth children were placed in positions of considerable authority at very young ages, often replacing more seasoned officers in the process."<sup>73</sup> Consequently, William and his son, Bramwell, who became the next general, withstood allegations of

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<sup>65</sup> Richard Collier, *The General Next to God: The Story Of William Booth and The Salvation Army* (New York: E. P. Dutton, 1965), 110.

<sup>66</sup> Lauer, "The Ideal," 189.

<sup>67</sup> William Booth, *Training*, 27.

<sup>68</sup> *Ibid.*, 135.

<sup>69</sup> *Ibid.*, 261.

<sup>70</sup> Quoted in Lauer, "The Ideal," 205.

<sup>71</sup> Lauer, "The Ideal," 205.

<sup>72</sup> Eason, *Women*, 148.

<sup>73</sup> *Ibid.*

favouritism to promote youth and women as instrumental to The Salvation Army's leadership personnel.

To conclude, the Booths aimed to transform all aspects of its members' lives, including relations between husbands and wives, by creating new men and women.<sup>74</sup> It was the first Christian group in modern times to treat women as men's equals by offered a compelling, if sometimes ambiguous, vision of gender and authority.<sup>75</sup> The thrust of the new people of God was the Victorian optimism and sheer necessity to "get people saved." The Booths argued that female authority was justified in scripture and absolutely necessary if all the lost souls were to be saved.<sup>76</sup> Being useful or promoted was not by social status or education but by "blood and fire" (Salvation and Regeneration) and radical obedience to God through the hierarchical chain of command in The Army, making The Salvation Army a dynamic organization across the globe.

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<sup>74</sup> Lauer, "The Ideal," 196.

<sup>75</sup> Diane Winston, *Red Hot and Righteous: The Urban Religion of The Salvation Army* (Cambridge: Harvard University Press, 1999), 95.

<sup>76</sup> Pamela J. Walker, "Booth, William 1829 – 1912" in *The Encyclopedia of Protestantism*.



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