

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

# **JAC Online**

**Issue 84, April - May 2013**

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## **Editorial Introduction**

by Major Stephen Court

Welcome to the 84th edition of Journal of Aggressive Christianity.

As usual, JAC84 is a wide-ranging feast for the aggressive Christian. Thanks to all of the contributors for their willingness to share their heart and experience and learning with a wider audience. May God bless them on their fronts.

We start off with The Salvation Army's Ambassador of Holiness Major Young Sung Kim, who teaches us about Tongsung Kido. This practice is guaranteed to jack up any prayer meeting or knee drill.

We interview author Major JoAnn Shade about what is happening in her literary life, and then she offers an excerpt from THE GOD GALLERY: Images of the holy, a book created in conjunction with a series of radio broadcasts (reminiscent of Mere Christianity!) for Wonderful Words of Life.

Here's a new title by General William Booth – THE 5000, an excerpt from THE LIFE OF WILLIAM BOOTH, volume 1, chapter 27. Hold on to your hats. It might blow you away.

And if actual William Booth isn't enough, Sergeant Steve Simms answers the question, 'What Would William Booth Say?' It is a short piece that imagines Booth's advice to us today.

Recruit Sarah Wiatr has a radical revelation called Soldier Manifesto that is likely to go viral once we post this issue. Be among the first to read and share widely.

Veteran JAC contributor Commissioner Wesley Harris provides two articles: Entrepreneurial Salvationism and Discrimination. He's prolific, and the six/year schedule that JAC has carried since the last century is just not enough for his quick pen, quick heart, and quick wit.

There is a brand new sensation in the salvosphere called SALVATION FACTORY (salvationfactory.org and a busy facebook page). This new USE initiative is producing a high volume of resources for Salvationists. We're running one of their key pieces, with permission, called God's Fools, by George Scott Railton, from 1872.

Caitlyn Spence is a graduate of the Revolution Session of The War College, and here is her testimony. It might stir interest in you or people you know to look into attending The War College in one of its campuses. See [thewarcollege.com](http://thewarcollege.com) for more information.

JAC interviews the fascinating soldier Anne-Katharina Nufer from Switzerland – we recommend this interview especially for all current and would-be parents.

Russia pioneer, soldier Sven Ljungholm analyses some statistics to address the question for The Salvation Army, Doing What We Do Best, But How?

And we end with Colonel Janet Munn's Introduction To Discipleship, which is part one of a series and hits sources from Rick Warren and General John Larsson to Dallas Willard and William Booth in her first piece.

This issue represents the passion and learning of Salvationists in several territories and countries and a few continents around the world. The lessons contained herein possess the potential to accelerate the advance of the salvation war on your front and mine. If we all read and apply, who knows how far we'll advance before the next issue comes out, should the Lord tarry, in two months?

## Tongsung Kido

by Major Young Sung Kim  
Territorial Ambassador for Holiness  
The Salvation Army USA Eastern Territory

*Tongsung Kido*, which literally means "praying together out loud," is an important part of prayer life that the Korean Christians have cultivated in their practice of faith. *Tongsung kido* is a significant and almost universal spiritual practice that has been a distinctive way of experiencing the Spirit filled prayer life among Korean Christians. As a unique form of prayer, it is used both in public and private settings of prayer intentionally. Whether practiced in a setting of personal prayer or in public worship, *tongsung kido* is offered in a loud voice.

*Tongsung kido* has value as an example of a fervent, persistent and earnest way of crying out to God. It is a prayer experience of completely liberating oneself to God in total surrender, and in unflinching desperation giving to God anything and everything that can be expressed to Him. The person praying is freed from any awareness of his surrounding and relinquishes his sufferings and joys to God, who hears his voice.

The purpose of *tongsung kido* can be crystallized in two functions: First, as *tongsung kido* is defined as a passionate form of individual and communal prayer of lament, *tongsung kido* functions as a practice of confession of one's sins and an assurance that sins are forgiven. Second, as *tongsung kido* has a biblical character of a visceral struggle with God, *tongsung kido* embodies a radical channel for transforming one's prayer life into the life of a new creature requiring the discipline of the body as well as the mind.

The spiritual and cultural reference of *tongsung kido* is anchored to the idea of *Han*, which is unique to the experience of Korean people; in particular in a socio-historical context, including the experiences of Japanese colonization (1909-1945), the Korean war (1950-1953), the institutionalized oppression caused by the military dictatorship (1961-1992) in the history of Korea. In a special way, *Han* is significant in relation to the suffering experience of Korean women who are economically oppressed, politically repressed, and socio-culturally victimized under the "age-old Confucian system of ethics, which inculcates male domination."

Andrew S. Park defines *Han* as "frustrated hope, the collapsed feeling of pain, letting go, resentful bitterness, and the wounded heart" (Andrew S. Park, *The Wounded Heart of God*, 1993, 15-30.). James H. Cone attempts to compare *Han* with the concept of *blues*. For him, the experience of *Han* as "the crystallization of suffering and unresolved feelings owing to injustice" might be compared to the *blues* in the U. S. Afro-American experience (The Commission on Theological Concerns of the Christian Conference of Asia, ed. 'Minjung' Theology: People as the Subjects of History, 1981, xi.).

There is no one way to practice *tongsung kido*, but there are certain patterns one can observe. Individual *tongsung kido* may take place in a private place or in a church

sanctuary when no one is around in order to allow oneself to be immersed into fervent prayer with a loud cry to God. As a public collective prayer, *tongsung kido* might be practiced in various places such as in early Morning prayer meeting, regular Sunday worship service, revival meetings, and group prayer meetings. During worship, usually at the time of special prayer request, the minister or the worship leader will call the congregation to pray in unison. The whole congregation joins together to pray aloud individually but spontaneously at the same time in unison. Some time, in the beginning of prayer the congregation may shout, "Lord! Lord! Lord!" in unison as a corporative sign of engaging the prayer warfare. *Usually the congregation is given a specific time period, with a common theme of petition or supplication.*

### **Some Biblical References on *Tongsung Kido*:**

#### **\* *Tongsung kido* as a lament:**

Isaiah 29:13-14

Jeremiah 33:3

Lamentation 2:11-12

Joel 2:12

Rachel's cry – Jeremiah 31:15; Matthew 2:18

#### **\* *Tongsung kido* as a passionate faith practice:**

The Israelites' experience of the Exodus - Exodus 2:23b-25

Jesus's example – Luke 22:44

#### **\* *Tongsung kido* as a unique form of fervent prayer:**

Jacob's wrestling with Angel – Genesis 32:22-32

Acts 4:23-24

James 5:13-15, 17a, 18a

**References:** Chapter 4, "Fervent Prayer: The Practice of Praying Together" in *Sing the Lord's Song in a New Land: Korean American Practices of Faith*. Eds. Pak, Su Yon, Kim Jung Ha and Cho, Myung Ji. Westminster John Knox Press, 2005, pp. 35-44.

Kevin Park, "*Tongsung Kido* (Unison Prayer) in *Hungry Hearts: Solemn Assemblies*, Special Edition, Vol. 17, No. 5, 2008.

John Wesley's emphasis on prayer, especially in his book, *A Plain Account of Christian Perfection*.

## **JAC Interview with Major JoAnn Shade**

JAC - How's retirement treating you?

JS – These months since I completed my “active” service as an officer have been eye-opening. I hadn’t realized how physically tired I was. Being able to sleep until my body wakes up rather than to the ringing of the alarm has been a gift. Sitting quietly as the sun rises outside my home office window brings a new sense of the Creator God. I spend most of my days writing, quite a solitary experience, and I am recognizing that I need to balance that with interaction with people, so need to sort out what that can look like moving into the future.

JAC - how did you start out with The Salvation Army?

JS – I grew up in the Presbyterian Church and had the dream of becoming the organist there someday. So after 8 years of piano lessons, I began organ instruction at age 15 with an amazing high school senior. Towards the end of the school year, he said to me: “I’ve just gotten a summer job and have to give up my church pianist gig – would you be interested?” So I got hired to play the piano for morning and evening service, as well as for singing company practice, at that small corps in Tonawanda, New York – and “the rest is history - or her-story!” In the Salvation Army I found what Frederick Buechner describes: “the place God calls you to is the place where you deep gladness and the world’s deep hunger meet.”

JAC - How did you get saved?

JS – I came to faith as a child in the Presbyterian Church. My hunger for God was very real, and while I wouldn’t have used the term “saved” at that point in my life, that was my experience. It was deepened at a Young Life retreat in high school, walking in the woods on a chilly February day as I said a more definitive yes to God. A further step in the sanctifying work of God was during a period of intense spiritual searching in midlife, when I was brought face to face with how my sin of detachment had kept me from loving God and loving people freely and generously.

JAC - Please tell us about your current writing projects.

JS – I’m finishing up a book that listens for the voices of the women who are mentioned on the pages of the gospels. Each chapter has a few pages excerpted from their journals as I imagine they would have written, and then I write on the theme that I see in that woman’s life. As an example, one of the mothers of Bethlehem writes about her infant son’s death (in the slaughter of the innocents) and then I write about what it means for a contemporary woman to face profound loss. It’s a challenge to take the bits of scriptural description and to flesh them out in this way, but I’m listening hard to hear their hearts in this – and to communicate that for our culture.

JAC - And does this relate to previous projects?

JS – While my work hasn't only been women-related, I am called to explore female Biblical characters for the truths they teach us. *The Other Woman* was focused on Hagar, *Rapha's Touch Healing from Sexual Abuse* used Tamar's narrative as its base, and someday I'd like to write about the Ugly Woman (although that won't be my real title) – the story of Leah and Rachel.

JAC - do you find that previous books or articles you have written find new life in different seasons and in different ways? How?

JS – Yes. I've been writing a column in the local newspaper pretty regularly for the last six years – it's been a great opportunity to highlight activity at the Salvation Army Kroc Center, and to touch on issues that impact our community and our world. It's been on the editorial page of a secular newspaper, so I've had to find ways to bring spiritual questions to my readers without being blatantly religious (or else I'd no longer have the weekly voice in the newspaper). I do post these on my blog each week at [www.gracednotesministries.blogspot.com](http://www.gracednotesministries.blogspot.com). One of my ideas for a future project is to take some of the images from those columns to a book that will explore doctrinal truths in a way that engages the reader in the story, even if they have little or no previous religious understanding. For example, I think that my story about when Nana broke the Santa will work in a chapter on repentance.

JAC - What book of yours has had the greatest reception?

JS – “Seasons: A Woman's Calling to Ministry” has been helpful to many, and Commissioner Helen Clifton worked hard to get that into the hands of women officers around the world. But I'm praying that *Rapha's Touch*, the sexual abuse book, will make a real difference for those who face that difficult journey.

JAC - What suggestions do you have for budding writers?

JS – Write. Don't talk about it, don't think about what you'd like to write, don't hope to do it someday – just write. Share your writing with friends. Find some outlets – a blog, the local newspaper (yes, that does still exist in some places) – and there's a great on-line journal that welcomes thoughtful writers, the *Journal of Aggressive Christianity*. From Buechner again: “Write what you really care about . . . write about what truly matters to you - things to touch the quick of the world the way they have touched you to the quick. Wit, eloquence, style, relevance - yes, but with passion - to make people a little more alive, wiser, beautiful, open, understanding . . . human.

JAC - You have an author page on Amazon and other internet presence that will resource potential readers...

JS – Yes, I do. I am struggling with the marketing end of this. For many years as an active officer, I simply wrote and released my words – didn't worry about how to



produce or market them. The idea of getting a literary agent, and/or trying to pitch a book to a publishing company is beyond me at this point, so instead, I'm throwing my cap over the wall of the self-publishing arena, hoping to make some resources available for the Body of Christ. So little by little, I'm establishing a presence in the on-line world.

JAC - What subjects do you hope to tackle in writing in coming months?

JS - I'm beginning work on a book on the women in David's life – Michal, Abigail, Bathsheba, Tamar (his daughter), Abishag – even a chapter on the ten concubines he left behind at the palace. Absolutely fascinating narratives. I'll probably do something on domestic violence, using the story of the Levite's concubine. I've got a few chapters started on looking for holiness in people – not sure where that will go, but based on the idea that holiness looks different in each person, depending on their personality, character, experience, etc. – seeing and affirming the presence of Christ in each other. I'm also available to help other people tell their stories. Just now I'm working with a mother and daughter in our community who walked through a difficult time with teen depression. Oh, and I really would like to write a novel someday – but we'll see about that.

JAC - What is your hope as to the impact and influence of your writing?

JS – This question brings me to a truth about myself – I'm not focused in one specific direction. As a corps officer for 32 years, I learned to do a variety of tasks in any given day, and that is carrying over into my writing. So I hope that my readers will be intrigued, will want to know more about faith. That the glimpses of biblical characters will give them courage. That they'll be able to sense the healing touch of God. That someday, they'll be like the woman I saw one day at a bustling waterpark, reading *The Shack* and weeping – or that they'll get to the end of my novel and be sad that the story is over.

JAC - From your vantage point, what is the status of the salvation war?

JS – We are pulled in many directions. That is both a problem and an opportunity. Our most recent experience has been with a Kroc Center in small-town America, and we loved the way so many people could come through the doors of that building – and how people came to faith in Christ because they stepped through the doors of the Salvation Army.

JAC - How can we accelerate the advance of the salvation war?

JS – Organizationally, we need to talk to each other, listening to our young people while not discarding the wisdom of experience. We also have to find ways, as the writer of the Hebrews tells us, to “strengthen your feeble arms and weak knees.” We have brother and sister officers and soldiers who are struggling and need us to lift them up.

JAC - If you could write a letter to the Salvosphere, what would you say?

JS – A few months ago, we were visiting my husband's sister in Kansas, and the Salvation Army was in a community parade. I was with the corps officer who was farewelling from community within a few days, and as he walked the route, he'd stop to shake hands and say to those he met, "Remember Jesus." That's my word for today, along with your constant word, "remember the poor." If we remember Jesus and we remember the poor, we will be faithful to our calling.

*Gracednotes Ministries*  
*gracednotesministries.blogspot.com*

## The God Gallery: Images of the Holy

by Major JoAnn Shade

*Reprinted below is one of the chapters from The God Gallery: Images of the Holy. This is a book I did to connect with the series of radio broadcasts that will be done through Wonderful Words of Life, the USA South SA radio broadcast. Thought it might give a flavor of the book for JAC readers. ...Major JoAnn Shade*

Faith is a matter of life and death. The Bible is a serious book. A person's connection to Jesus has eternal consequences. That's solemn Kingdom business. Yet in our walk of faith and in our coming to Christ, there is a sense of great joy, an invitation to celebration, for our God is a Party Host. As one of twenty images of God explored in *The God Gallery: Images of the Holy*, the following excerpt provides scripture, song, poetry, prayer and intentional actions that remind the believer of the joy of salvation.

*We are all longing to go home to some place we have never been — a place half-remembered and half-envisioned we can only catch glimpses of from time to time. Community. Somewhere, there are people to whom we can speak with passion without having the words catch in our throats. Somewhere a circle of hands will open to receive us, eyes will light up as we enter, voices will celebrate with us whenever we come into our own power. Community means strength that joins our strength to do the work that needs to be done. Arms to hold us when we falter. A circle of healing. A circle of friends. Someplace where we can be free.*

*Starhawk*

The picture of God that will be our focus for this chapter is one that doesn't show up in the Bible's index or concordance, but is prominent in the stories of Jesus. While some may see God as a heavenly game show host, urging us to spin the wheel of fortune or choose between door number one and door number two, that image isn't consistent with scripture. But what is clear is that God is definitely a party host.

Turning to the pages of the Old Testament, the people of Israel were expected to celebrate, to share in feasts and festivals on a regular basis. It's an image found in many of the Psalms, such as Psalm 23 'He prepares a table before me in the presence of my enemies.' In the Old Testament narratives, God often provides food, such as the manna in the wilderness, and the flour and oil that never ran out for the widow at Zarephath.

As recorded in Nehemiah, the people of God were weeping as they listened to the words of the Law during a day of worship. Nehemiah gave strong direction to them: "Do not mourn or weep. Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of the Lord is your strength!"

As we move to the New Testament, we find God as a generous host at many parties, as we see at the wedding party at Cana in John chapter 2, and at the huge picnics that

came to be known as the feeding of the thousands. And then there is the ultimate celebration, recorded in the book of Revelations - the wedding feast of the Lamb. "Then the angel said to me, 'Write: Blessed are those who are invited to the wedding supper of the Lamb!'"

But perhaps the most moving image of God as the party host is found in Luke 15, as Jesus tells the stories of a lost lamb, a lost coin and a lost son. Each of the stories ends with rejoicing. Listen to how they are described by Luke: "There will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent," "There is rejoicing in the presence of the angels of God over one sinner who repents" and, as announced by the father of the prodigal son, "We had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found." This is a God who knows how to celebrate, how to host a party.

If we are created in the image of a celebratory God, then we too need to live in a spirit of rejoicing. As Paul wrote to the Philippians, "Rejoice in the Lord always. I will say it again: Rejoice!" Yes, we are challenged to the disciplines of solitude and fasting, but our celebratory God invites us to rejoice, to share meals together, to dance and to sing.

Rabbi Abraham Heschel warns us: "People of our time are losing the power of celebration. Instead of celebrating we seek to be amused or entertained. Celebration is an active state, an act of expressing reverence or appreciation." Perhaps it's time that we join our party host God in celebrating his glory, and the gift of life he gives to us in Christ. Leo Buscaglia challenges us: "*Life is meant to be a celebration! It shouldn't be necessary to set aside special times to remind us of this fact. Wise is the person who finds a reason to make every day a special one.*"

*He came to bring celebration into people's lives that have had nothing to celebrate. This is true religion, says the epistle of James, to visit the fatherless, the widows, and the afflicted and bring celebration into their lives. He is the Christ who saves you from sin and fills you with his joy, commissions you to go out and to spread that joy to the world because the Lord has come.*

*Tony Campolo*

## HYMN

I was once a sinner, but I came  
Pardon to receive from my Lord:  
This was freely given, and I found  
That He always kept His word.

There's a new name written down in glory,  
And it's mine, O yes, it's mine!  
And the white robed angels sing the story,  
"A sinner has come home."

For there's a new name written down in glory,  
And it's mine, O yes, it's mine!  
With my sins forgiven I am bound for Heaven,  
Never more to roam.  
*C. Austin Miles*

## **POEIMA**

*at the table*

*simon's banquet  
pharisee-crony party crashed  
host offended, guests miffed  
Christ anointed and adored, harlot esteemed and redeemed  
storyman at work, canceled debt, exposed arrogance  
forgiven*

*passover's meal  
upper room observance etched in eternity  
Jesus resolute, disciples unsettled  
servant-heart modeled, pastoral prayer pled  
sacrificial lamb prepared, bread broken, wine spilled  
remembered*

*galilee's communion  
seaside fast-breaking at dawn's first light  
crackling fire, sizzling fish  
sustenance offered, grace extended  
risen redeemer engaging hearts, rooster silenced, mission bestowed  
restored*

*Lamb's supper  
heaven's marriage table rich with lavish fare  
radiant bride purified, groom expectant  
ransomed saint embraced, Christ exalted  
lion of judah enthroned, jerusalem reborn  
home*

## INTO OUR HANDS, INTO OUR HEARTS

- Sing a new song to the Lord.
- Share in a delicious meal with friends, old or new.
- Release a balloon.
- Dance with joy.
- Do the polka.
- Read Phillip Yancey's *What's So Amazing About Grace*, especially his re-telling of the Lost Son parable as experienced in a bus station.
- Learn a Jewish dance.
- Celebrate the new Christian in your church.
- Celebrate the faithfulness of the saints.
- Plan a recognition dinner or reception for those who serve.
- Go on a picnic.
- Give a compliment.
- Start a new tradition in your family by inviting the celebrated person to eat from a special red plate to recognize birthdays, good report cards, anniversaries, or a job well done. Use it to honor a guest, to recognize achievement, or "just because!"
- Jump for joy.
- Create greeting cards to celebrate friendship.
- Read Tony Campolo's *The Kingdom of God is a Party*. a sermon given at the Crystal Cathedral.

## PRAYER

Our glorious God, we rejoice today in our salvation.  
We rejoice today in your presence.  
We rejoice today because we're alive to celebrate your goodness.  
We sing today with the angels.  
Accept our sacrifice of praise today, in the name of Jesus,  
Amen.

## **The 5000**

by General William Booth

What a strange name! What does it mean? Just what it says--a number of people joined together after the fashion of an army; and therefore it is an army, and an army for the purpose of carrying Salvation through the land; neither more nor less than that. If it be wise and lawful and desirable for men to be banded together and organized after the best method possible to liberate an enslaved nation, establish it in liberty, and overcome its foes, then surely it must be wise and lawful and desirable for the people of God to join themselves together after the fashion most effective and forcible to liberate a captive world and to overcome the enemies of God and man.

When Jehovah finished the work of creation, He turned from the new earth to the new Adam, and gave him the commission to multiply and increase and subdue and govern it, so that it should become a happy home for him and his posterity, and bring honour and glory to its Creator. Adam failed in his mission, and instead of Adam subduing the earth, the earth subdued Adam, and he and all his family went off into black and diabolical rebellion. But God still claimed His own, and a second time appeared, this time to redeem by sacrifice the world He had created; and when He had finished the work, He turned to His disciples, the spiritual Adams, and gave them a commission similar to that given to the first Adam, to go and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matthew xxviii. 19, see margin).

Again it is overcome, conquer, subdue, not merely teach, but persuade, compel all nations, that is, all men, to become the disciples of the Son of God.

So at least it is understood by the Salvation Army. This is the idea which originated and developed and fashioned it in the past, and which dominates and propels it to-day. The world, this very world, including this very England, which never ceases boasting of its freedom, is sold under sin, held in slavery by Satan, who has usurped the place and power and revenues of Jehovah, and who is indeed its Lord and Master, and to deliver it and to fulfil to the very letter the Master's command, an army of deliverance, of redemption, of emancipation is wanted. In the name of the great Three One the standard has been raised, recruits are flowing in. Drilling, skirmishing, fighting, advancing, are going on. Some territory has been won, some captives have been liberated, some shouts of victory have been raised, together with plenty of misfortunes and losses and disasters and mistakes, and all of that which might naturally have been expected in such a war, unless men had suddenly mended of their depravity, and devils had miraculously ceased to be devils; but with it all there has been growth and increase continually. Every day it is becoming more fierce and determined and courageous and confident, and every day more and more a Salvation Army.

Does all this sound strange, my brother--not sacred, not ecclesiastical, not according to the traditions of the elders, and after the pattern of existing things and institutions? Is it

something new? It may be so, and yet it may be none the less true and scriptural, and none the less of divine origin and made after some heavenly pattern for all that.

Let us look at it. What is this work we have in hand? To subdue a rebellious world to God. And what is the question to which many anxiously ask an answer? How is it most likely to be accomplished? Now, there are some things on which we may reckon all to be agreed:

1. That if ever the world, or any part of it is subdued, it will be by the instrumentality of men.
2. By holy men, saved, spiritual, divine men.
3. By men using substantially the same means as were used by the first Apostles, that is, preaching, praying, believing, etc.
4. That all that is effected will be by the co-operation and power of the Holy Ghost, given through and because of the atonement of the Lord Jesus Christ.

Now on these lines how could a number of the Lord's disciples conduct themselves in order the most effectually to succeed in the direction of discipling all nations, subduing the world to God?

Supposing 5,000 godly men and women of varying ages and conditions presented themselves at St. Paul's Cathedral tomorrow, saying: "We are so deeply impressed with the awful spiritual condition and peril of the world that we cannot rest; the word of the Lord is as a fire in our bones, and the love of souls is such a constraining power in our hearts that it will not let us remain idle, we want to join in a holy crusade for the redemption of mankind. Take us and all we have and use us in the way most likely to accomplish this end." What in such a case could best be done? How could these 5,000 burning hearts be used with the greatest force and likelihood of success? Let us see. It seems to us that substantially something like the following answer must be given.

I. The 5,000 must work in COMBINATION, and that the most complete and perfect possible. To separate and scatter them, leaving them to work out varying plans, would surely be unwise. No, no. Two working in combination will accomplish more than two in separation. Let them be one and the same force, though acting in various divisions and scattered to the ends of the earth. Mould and weld and keep them together. Let them be an army, and make them feel that they are working out one plan. Shoulder to shoulder, Brethren, sisters, comrades, division is weakness, unity is strength. Why?

1. Combination gives the strength which flows from sympathy. The knowledge that if one is sore pressed, wounded, a thousand hearts feel with him, that if he falls they will shout victory o'er his grave, follow him in imagination to "the river," and anticipate meeting him again before the Throne, will be stimulus unutterable, will make him willing to face enemies, loss, death, and devils.



2. Combination gives confidence. There is wonderful power in the consciousness that a multitude are shouldering the same weapons, engaged in the same conflict, marching to the same music, under the same standard, for the destruction of the common foe. Confidence makes men into heroes. Without knowledge there will be no confidence, and without combination there will be no knowledge. Hold together, close together, and there will be giants again even in our own days.

3. Combination gives the strength which comes from mutual help. With a system of combination which is a reality and not merely a name, the strong can bear the infirmities of the weak. In a great real war, no matter how carefully the forces are distributed, there will be weak places that will need strengthening when the conflict rages all along the line. There will be positions against which the enemy will hurl his most powerful battalions, which positions must be reinforced or all will be lost. How glorious for the fresh troops to come pouring in. What would have become of Lucknow had there been no Havelock, and but for Blücher, England would never have been so proud to tell the story of Waterloo.

We must hold the 5,000 together. We know not how the battle will go, and no wing or detachments must be without its supports, and all must be arranged that the power and force of the whole can be directed to strengthen and sustain the weakest part.

4. Combination gives power which comes from example. Man imitates. The deeds of daring and self-denial and sacrifice done here, will be talked about, and printed, and written about and imitated there. Men emulate. In every company there will be spirits more courageous and daring than others, and so all through the 5,000. These will lead and the rest will follow.

II. But such combination or oneness of action will only be possible with ONENESS OF DIRECTION. If all are to act together all must act on one plan, and, therefore, all must act under one head. Twenty different heads, according to the nature and experience and history of heads, will produce twenty different plans with different methods of their accomplishment, clashing and hindering each other more or less. Then what next? Differences of opinion, of feeling, of following, of action. Disagreement, confusion, separation, destruction. I am of Paul, and I am of Apollos, soon leads, so far as the actuality of things is concerned, to being of nothing save wrangling and the Devil.

Bring in your earthly usages. How do men ordinarily act? Do you want to tunnel a mountain, bridge a river, manage a railway, or conquer a nation? Is it committed? Did a committee build the ark, emancipate the Israelites, or ever command or judge or govern them after they were emancipated? Is it not an axiom everywhere accepted, in times of war, at least, and we are speaking of times of war, that one bad general is preferable to two good ones? If you will keep the unity of 5,000, one mind must lead and direct them. Is this direction of one mind all the direction needed? By no means. Subordinate leadership there must be in all manner of directions; all the talent in this direction possessed by the 5,000 must be called into play, but one controlling, directing

will must be acknowledged, accepted, and implicitly followed, if you are to keep the unity of 5,000 and make the most of it for God and man.

1. Then of course you will train the 5,000. An army without training, without drill, would be simply a loose, helpless mob, a source of weakness and danger, impossible to hold together without training and drill. And this 5,000 will be little better, though every one of them may now have hearts full of zeal for God and love to man; so we must train them, and that to the uttermost. We must teach them how to fight, how to fight together, and how to fight in the very best way. Train them in the industrious, practical, and self-sacrificing discharge of their duties. Develop what gifts they possess, and help them to acquire others. They will improve. They are only babes now, they will grow up to be men, some of them to be head and shoulders above their fellows; think what they will become when trained and taught and developed, and inured to hardship and accustomed to the war. Don't despise the gift that is in any, you will very often find the last to be first and the first last; let every one have a chance; God is no respecter of persons, nor sex either, neither must you be. Every gift you need is here; they only want calling forth and cultivating, and you will be fully provided for the war. But mind, you must train and teach and develop--no pipe-clay soldiers will be of any service here--and establish your army in actual service. In earthly armies, something may be done in making soldiers with marchings and inspections and drillings in the barrack square, far away from the din and smoke of actual war; but not so here; they must learn as they fight, and fight while they learn. They will train most rapidly in the ranks; and only in the ranks, on the field, with the flag of victory waving over them, can they be made into veterans and inspired with that feeling, or conviction, or whatever it may be that will make them assured that they are the soldiers of the Most High, and therefore invincible, unconquerable, and all conquering.

2. When you have trained your 5,000 you will sort them. When you have trained, and tried and developed your force, and found out what they are, and what they can do, then you will put the right man in the right place, and for every place you will have a man. Gifts differ. You will want the head and the ear, and the hand and the feet, and you will have heads and eyes and ears and hands in abundance. Now for every man in his own order, and according to his several ability. You want infantry and cavalry, and engineers and transports, and every other arm needed to make up a mighty force, and you have all, or you will by your training make all, and to all you must assign the place for which they are adapted and needed.

3. Then of course there must be obedience. If the 5,000 are to act together, and to act on one plan, it will be self-evident that it can only be effected by implicit obedience. If it were otherwise --if the Officers of the Salvation force can only express their wishes for those composing it to act in some particular manner, which said wishes can be received or rejected as they may appear pleasant, then anything like certain and foreseen action is impossible. But if it is known and assured that the 5,000 will act as directed, then the most important measures can be devised and executed with the exactest certainty. If a desired course of action will only be taken on its recommending itself to the judgment,

the leadings, the impulses, the feelings of each individual, then you can be sure of nothing except confusion, defeat, and destruction.

Try this on any of the aforesaid human undertakings, and where will you soon be? Any great commercial enterprise, for instance: will not the very speedy result be bankruptcy? Or war? Try it in the presence of the enemy. Let every man fight as he is led, or every regiment charge up the hill and storm the redoubt or do any other deadly, murderous deeds according as they are resolved upon after discussion, and votes and majorities, and where will you be? What sort of telegrams will you send home to an expectant country, and what sort of a welcome back will those of you that are left receive? No! obedience is the word. Somebody who knows what they are doing, to DIRECT, and then simple, unquestioning obedience. Obedience for earthly business and earthly war, and obedience for God's business and God's Army.

4. And then you must have discipline, order. Those who keep the commandments and who excel in service must be rewarded, and those who are disobedient must be degraded, punished, expelled.

5. And lastly, having organized and developed and disciplined your army, it must be used, employed, and that to the uttermost. Nothing demoralizes Salvation Soldiers more than inactivity. Idleness is stark ruin, and the Devil's own opportunity. Push forward, never heed the number or position of your foes, or the impossibility of overcoming them. Your Salvation Army has been made to accomplish the impossible, and conquer that which to human calculations cannot be overcome. FORWARD! If you will only go forward, and go forward on the lines here indicated, you will go forward to fulfil the commission of your Divine Captain, the discipling of all nations, the subjugation and conquest of the world.

## What Would William Booth Say?

by Sergeant Steve Simms

*Corps Administrator at Berry Street Corps in Nashville, Tennessee.*

General Booth was a man with a passionate love for God and a deep love for humanity. He died 100 years ago this year. What would William Booth say to us today — 100 years later? Perhaps he would say. . .

“A famous quotation from me repeats the words ‘I’ll fight!’ But what was I fighting for and what are you fighting for? The purpose of our fight is to take and hold territory — to change neighborhoods and cities by changing individual people through Christ’s salvation! We are The Salvation Army! We fight to see souls saved — to see people surrender in obedience and holiness to Jesus Christ and then to become fellow soldiers in the salvation fight.”

“We are not just about doing nice things. We do good things toward an end. That goal is the salvation of souls. We dare not help people live a better or more comfortable life here and neglect to warn them of the danger of missing the hereafter! Yes, love compels us to help people and to show them kindness, but then true love drives us further — it bids us to boldly declare to people that they can be saved from the bitter pains of self-destruction, bondage to sin, and separation from God! That we must do! We simply must! Eternal life is at stake!”

“It’s time to be red-hot! Not lukewarm! So sound the alarm! Wake up, Salvationists, to your great and mighty calling to be a soldier, not just in a religious or social service organization, but to be a warrior of the living God, hearing His voice and obeying His orders! March to His beat!”

“My dear wife Catherine presented the first Salvation Army Flag in 1878 to the Coventry Corps in England so that they could use it as a weapon in the spiritual fight for souls. The Blood & Fire Flag was never intended to be used as an ornamentation or decoration for a corps, but as a battle flag on the streets and in open airs around the world. It is not too late to put this glorious banner to work getting the attention of the world and proclaiming the Blood of Jesus and the fire of the Holy Spirit. It’s not too late to fight for souls! So fight the spiritual fight, my comrades, fight! Walk, pray, and show God’s love as you carry the Flag and the spiritual battle to the streets in your neighborhood!”

“You have a powerful way to share the Gospel that I didn’t have — social media.. Use it like we used open airs in my day. Proclaim the love of Christ. Call people to repent and turn away from their sins. But be careful. Don’t ‘like’ ungodliness, unholiness, and wickedness. And don’t read it or watch it! If Salvationists succumb to and/or support social media sin, how can you be a light? What weak warriors you will be, swept along in a tide of moral collapse. Don’t go there, comrades! Instead, use social media to change the world, but don’t let it change you!”

“Cultivate your courage. You need it. But don’t wait for courage to fall upon you. Get up. Step out. Take one bold step — even if you feel afraid. Make your shoes ‘just do it’ and go do something bold with the love for God and man brimming in your heart!”

“Declare war on sin within yourself. That’s a battle you must win. Fiercely fight the enemies of your soul — the desire to please people, focus on pleasure, stubborn self-will, self-justification and pride, ensnaring habits, and the allure of a world gone crazy on stuff and sex. Fight hard to be like Jesus, every day! Don’t be a brainwashed imitation of the world and its pleasure stuffed media. Be a Christ-man or a Christ-woman!”

“Urgency! The greatest human tragedy is happening every day. Millions are dying without Christ and His salvation. Rouse yourself to the urgency of so many of your fellow humans in desperate need of warning and rescue!”

## Soldier Manifesto

by Sarah Wiatr

What is it?

It is a **call**. A **stance**. A **commitment**. A **covenant**.

It is a **start** to a lifelong journey of service, and to know intimately the heart of our compassionate and just God.

It is a **sanctification** to rise up, to become a holy people.

It is a **charge** to 'go forth' and be led by the Consuming Fire, as Israel was led by the pillar of fire.

It is a **declaration** that Jesus is Messiah, the Victor; we are to make it known. Be bold; we are not ashamed.

It is a **responsibility** to finish the saving work of the Messiah, feeding the hungry, giving drink to the thirsty, taking in the stranger, clothing the naked, and visiting the prisoner and the sick.

It is an **awareness** of the work of the Adversary and the spiritual forces of destruction. It is an intercession and perseverance in the Strength of His might against such things.

It is a **defiance** to the darkness in the Name of the Light of the World.

It is an **agreement**, made in humility, that we are not our own, we are not powerful in ourselves, but made powerful in the Holy Spirit.

It is a **reliance** on the community of brothers and sisters in Messiah who are labouring at our side.

It is a **mission**, the Great Commission.

It is an **action**, not a reaction.

It is a **cry**, because the world cries.

It is a **song**.

It is a **sacrifice**.

It is a **call**. A **stance**. A **commitment**. A **covenant**.

Are you up for the task?

Are you ready for the challenge?

It is the **FIGHT** for purity, for holiness, for justice, for mercy, for humility, for forgiveness, for nobility, for love ...

**For victory** we already have.  
The army of blood and fire. Unite.

*Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.*

*1 Cor 15:58*

## **Entrepreneurial Salvationism**

by Commissioner Wesley Harris

OURS is a God of surprises! There is no dull sameness about his activity but infinite variety. It is therefore to be expected that those filled with His Spirit will be ready to break out in new ways of serving.

From the inception of the Army there has been a willingness to innovate and try almost anything in order to further the work of the Lord. Early issues of Army periodicals provided graphic accounts of the imaginative methods being employed not to show off but to share inspiration with the thought that what worked in one place may work in other situations as well.

In a rapidly changing world the methods of God's people may have to change and no one will have a monopoly of good ideas. We should all be ready to do whatever it takes to win people for Christ. William Booth was reported as saying, 'There must be adaptation of method but continuity of principle'. I say Amen to that!

We should recognise that not every good idea will succeed in every situation. As an active leader I often told officers that they had permission to fail but not permission to give up trying! If at first we don't succeed we may be quite normal but if we give up we will never accomplish anything.

As a retiree I am not circulating and seeing as many new approaches as when on active service. But I am immensely encouraged by snippets of news which show that the entrepreneurial spirit is still alive.

For example, an Australian Corps canvassed local secondary colleges with the aim of recruiting 300 young people to be 'Salvos for a day'. The Army building was packed with students who enjoyed lively fellowship and then engaged in a variety of service for 'others' like baking and taking cakes to those who were housebound, tidying gardens, and many other things. Some said it was the best thing they had ever done and in a subsequent re-union gathering there were those who committed themselves to God.

When an open-air market was set up in a town centre the local corps band obtained permission to present music to a thousand or more shoppers who gathered each week. A prayer tent was set up where people could share prayer for the sick or those with particular problems and that with a degree of privacy.

A new program entitled, 'Mainly music' is proving phenomenally successful in many Australian corps with parents attending with very young children and enjoying fellowship in a distinctive Christian atmosphere.

It's important that corps programs should take the shape of local need and if presented by comrades in touch with their local community and with God the possibilities are unlimited.



## Discrimination

by Commissioner Wesley Harris

IN MANY areas of life discrimination has been blacklisted and rightly so. From the beginning of the Army there has been the assertion that the gospel is not for a limited number but for the 'whosoever' and there has been good biblical backing for that contention.

We have rightly claimed that our social services should be open to people regardless of colour or class or gender. The heart of the Army is as wide as the world and its arms would enfold human need of many kinds, which is one reason why many governments as well as a host of non Salvationists are happy to support our work..

But life experience and dictionary definitions would illustrate that discrimination can have positive as well as negative connotations. We need to discriminate when we go shopping to avoid being 'conned'. We should discriminate when we choose friends – and particularly when we select a life partner.

In the Army we have to discriminate when we accept people as soldiers or candidates for training as officers. *But the basis on which we do so is crucial.* Character and conduct must be in line with our Christian principles and represent what we are all about. Selectivity as well as openness has characterized the Church from the beginning and a reading of early Church history – as in the book of Acts – would illustrate that. No one is obliged to join the ranks of the Army but those who do covenant to accept its standards, God helping them.

One definition of discrimination in the Oxford Dictionary is to 'observe distinctions carefully, have good judgement' and it is likely that 'Christian discrimination' may sometimes put us out of step with the world around us. We may need to 'dare to be different' to quote a line from one of our songs. The J.B. Phillips paraphrase of Romans 12.2 is, 'Don't let the world around you squeeze you into its own mould but let God remake you'. Perhaps more than ever that is a wise word for Christians today!

## God's Fools

by George Scott Railton, 1872

Salvation Factory – Salvationist resources from U.S.E. Territory

*There is a brand new sensation in the salvosphere called SALVATION FACTORY (salvationfactory.org and a busy facebook page). This new USE initiative is producing a high volume of resources for Salvationists. We're running one of their key pieces, with permission, called God's Fools, by George Scott Railton, from 1872.*



# The Fifty Articles of War

George Scott Railton

Chapter 3

## Article I: God's Fools

Christian Mission Magazine, December, 1872



*"God hath chosen the foolish things of this world to confound the wise." – 1 Corinthians 1:27*

"Did you see that bit in the 'Pall Mall Gazette' about Booth's Mission people?"

"What, about their commencing to build two new halls in a fortnight?"

"No; you never saw that in the 'Pall Mall,' I know; but about their being the Police Court again."

"What again?"

“Yes; some Whitechapel pet has been getting ‘converted,’ you know, and they took her home, some of them, and were going to get her nicely married, when she robbed them and moved on. The magistrate said he never knew such a case of absurdity and folly in all his life, and he has seen a good deal, you know.”

What a set of fools they must be! and there is no mistake about it, **God’s own people are fools.**

*Everybody says they are.*

- The *politician* says that they are very foolish to **hold tenaciously to a theory, when it is evidently opposed to “the spirit of the times.”**
- The *man of business* says it is folly not to take advantage of the openings Providence puts in your way – to take advantage, that is, of the ignorance of those whom you have dealings with, and of their faith in your statements.
- The *publican* says that they are a set of canting fools, who won’t allow other people to make an honest living in peace.
- The theatre proprietor and amusement dealer say they are a lot of silly fools who can’t enjoy themselves, and don’t want anyone else to do so either.
- The general public know very well what these religious fools are. But what matter to God’s people what the world says of them? Of course the world is sure to hate them.
- Ah! But “the Church” says they are fools. That great mass of reputed Christians who attend places of worship, and who profess to sympathize with the objects of Christianity, condemn the true followers of Jesus.
- They say it is very foolish to be singular and bring upon yourself voluntary martyrdom:
  - to be always running to religious services
  - to give way to excitement
  - to expose yourself in bad weather
  - to lay yourself open to imposition
  - to understand Scripture in a strict and absolute sense
  - to understand it to mean anything in particular
  - to expect everyone to think as you do, or to attempt to force your own notions down other people’s throats.

In short, they say that to do any of these things, is to carry things to extremes, and bring religion into contempt.

But do not the statements made by those Christians themselves prove them to be fools?

- They say they went astray from the womb, and were lost.
- They say that when they tried to do what they know they ought, they found themselves unable.
- They say they could never have got right, but would have been lost, but for Jesus Christ who died for them.

- They say they were changed in a moment from being the worst of sinners to being God's own children by believing in Jesus.
- They say that through this same Jesus, a man may be entirely saved from going wrong, and that no one else can prevent him from so doing.
- They say they don't belong to the world, whether they are young or old; but that they have possessions 'beyond the river' – death they mean.
- They say they don't want anything in this world; but that their treasure is above, and that all their riches is God's love.
- They say that it is good to be afflicted in this life, although they confess it isn't pleasant; but they say it will make it better for them in the world to come, and that whatever happens to them is for their good.
- They say God will give them whatever they need if they ask Him; because He has promised to do so.
- They say that they don't even know what to ask God for as they ought; but they say God's own Spirit asks for them.
- They say their religion is better than all the world.
- They say it is a good thing to die; and that they would rather die than live; and yet they don't wish to have their own way in that or anything else.

What fools they must be! *But God has chosen the fools* to confound the wise men.

- There was once a man who spent 120 years of his life in building a large vessel, because he said the world was going to be flooded. Everybody laughed at the silly fellow; but no one could get him to leave off, till the flood really came, and everybody but he and his family were drowned.
- There was a man who had the choice between a very fine pasture-land and a very poor one, and he gave up the choice to his nephew, who, of course knew which to pick, and ended his career in a cave, while his uncle became the greatest prince of all those centuries.
- There was a man who might have been an Egyptian prince in the days of Egypt's glory; but he chose to associate and suffer with slaves simply because they were God's people; and God made that man the founder of a new nation, which again and again crushed the power of Egypt.

This man led his people out of Egypt without any of the supplies or appliances of a great army, trusting simply in his God; and he won victories, and accomplished a march, such as no general in the world ever boasted, or ever dreamed of; but the people had not his bold faith; and when it came to invading the country they held back and refused to make the venture. One man, however, was insane enough to recommend them to go on, though he knew the strength of the fortifications and the determined attitude of the inhabitants. And after all those cowardly unbelievers were dead, God chose that man to lead their children into the country. He being in his dotage, moreover, so reduced the people to the level of his own enthusiastic stupidity, that they attempted to take a strong city by walking round it, and shouting; and the walls of it actually fell down while they were doing so.

- There was a young man who risked his life many a time to serve his country and his king, and got hunted almost to death by them as a reward for it. And yet more

than once, when he could have avenged himself, and got rid of his tormentors by killing the king, he refused to do so. And God called the stupid fellow a man after his own heart; and made him and his descendents kings forever.

- The last of that line was once asked for tribute money not due from him when he had no money to play with; but instead of standing up for his rights, he actually worked a miracle to pay what he did not owe.
- When men were killing him with every possible indignity and cruelty, he begged God to forgive them for it all, and said they did not know what they were doing. And He told His followers to preach salvation through His name to everyone; but to take care and begin with his own murderers! And God says, "This is my beloved Son; hear him."
- The first preachers of this Savior were unlearned and ignorant men, poor, and without means of conveyance, and yet they undertook to preach the Gospel to every creature. Their words are now read in every part of the world, whilst the very names of the world's greatest philosophers are only known to a very small circle of learned men.
- These men said they were honored when they were beaten and imprisoned for preaching, and they sang praise to God for it. And their followers enjoyed having their houses wrecked, they said, because they had houses in heaven that no one could meddle with.
- There was one well-educated man in a very good position, who threw up his appointment and joined himself with those poor persecuted people. He brought upon himself, by his own folly, every conceivable hardship, and when he might reasonably have demanded a living from the poor people he had so assisted, he preferred to work at a trade to earn his own bread. Although a gentleman of the highest honor and integrity, he said he was glad to be held a rogue or anything else if only he could so serve God.

But God chose that that man should write words which have become the food of the loftiest intellects of modern times, and which form the standard of the highest honor and excellence.

Another distinguished man in England some 130 years ago, left the University of Oxford, where his learning and abilities would have won for him a high position, to preach to colliers and tanners, who in some cases mobbed him. But that man is now acknowledged to have wrought in this country such a revolution as no one of its statesmen ever achieved, and his name will not rest until it is placed amongst the very foremost of earth's sons. And God has chosen such people to confound the wise.

Why?

Why has God chosen the foolish?

- Because the loving Father chose to cause His sun to shine on men that loved darkness rather than light
- because He chose to shower down blessings on men who make those blessings excuses for neglect of Him

- because He chose to entrust a rich world to men who live by robbing him
- because He chose to speak His word to men who laugh at his counsels and will not have His reproof
- because He chose reveal Himself to men who try always to forget Him
- Because He chose to give His only begotten Son to save those who would destroy Him
- Because He chose to save by His free grace those who think it a hardship to submit to be saved
- Because He chose to offer everlasting life to those who love death
- Because He chose to condemn none but those who were condemned already

That is why He has chosen the foolish – the only ones who would imitate Him.

Why has He chosen the foolish? Because the adversary has always been distinguished for his wisdom, and has always made every man who listened to him so wise as not to need any of God's teaching, and not to waste his time in attending to it.

Why did He choose the foolish? Because, in a world spoiled and filled with suffering through the devil's wisdom, the best course for man was not to kick at pain and suffering and difficulty, but to triumph over them, so God had need of men who would not be wise enough to shirk burdens, but stupid enough to submit to them.

**Why did He choose the foolish? Because He loved and wished to save all, and had need of agents who would despise nobody but honor everybody, and be the servants of all men.**

Why did He choose the foolish? Because the wisdom of the world is foolishness, and the folly of these men is the highest wisdom.

Yes, ye wise ones! your wisdom will not enlighten you much in the blaze of the last great day.

Ye magistrates of England, we honor you, we applaud your impartiality, and your devotion to your duties. We shall continue to honor and obey you, however you may treat us. But we ask you, in all respect, when men come before you who have been trying to rescue the ruined ones you can only condemn, and who have suffered in the attempt, does British justice require of you (we say nothing of extra-judicial fairness and gentlemanly feeling) that you should add the heavy quota of your scorn to the wrong they have already suffered? Would it degrade your office to speak a cheering word to a man or a woman, even so poor, who has been trying to do good, and who has been requited with evil? Would it be an improper use of your experience to tell him kindly how he may follow his object more securely another time?

But, Sirs, be sure that these men are independent alike of your condemnation or your scorn. They are very poor and low, perhaps, but they have been raised by the breath of love divine, and they will reward you or be revenged upon you by raising the fallen still.

Ye politicians, in your wisdom, ye have often made the people serve your ends; but ye have never yet known how to serve effectually the most needy of the people. Ye have schemed and planned; but does not Satan baffle all your schemes when they attempt good, and leave you only the barren offspring of your own befooled imaginations? Oh ye wise politicians, God has not chosen you, for ye have not chosen God. Listen to Him, obey Him, and He will exalt you.

Ye men of business, ye have invested, as ye think, in good securities, and obtained for yourselves a goodly portion – ye are very wise; but you will find the exchange very hard against you at the last great day of account. What will the profits if you have gained the whole world and lost your soul? What will become of all your property when the world is burnt? Oh, be fools enough to lay up for yourselves treasures in heaven, where moth and rust do not corrupt, and where thieves break not through and steal.

Ye publicans and pleasure-mongers, ye trappers of souls, right wisely have ye laid your nets. What crowds ye catch and hand over to your master the devil! What a rich and noble heritage of confusion and damnation ye are laying up for yourselves, ye wisest of the wise, for the great last day! Will your wise reasonings calm you, when ye stand before your Judge, and see then men and women upon whose misery and degradation and everlasting ruin ye have fattened and comforted yourselves?

Oh, be mad enough to halt before that awful day is here, and put away the evil of your doings from before the face of the Holy One.

And you, ye millions, ye crowds of unbelieving ones, how long will ye be blinded and led onward to destruction?

- Is it *really* wise to reject happiness and choose merry bitterness?
- Is it really wise to shut your eyes to your own real state before God?
- Is it really wise to forget God's tender love to you?
- Is it really wise to reject the Savior who bled and died for you, and who engages to reject none who come to God through Him?
- Is it really wise to put off to a more convenient season what can be most conveniently done now?
- Is it wise to be made fools of by the devil in time and to all eternity?

And you, ye foolish ones. The Lord has chosen you – He loves you – He will lead you on. Despised and derided by high and low, the All-wise will honor and smile upon you. Deceived and cheated and wronged by those you seek to save, the Faithful and True will never fail nor forsake you. Hindered and delayed and baffled in your labor of love, the Almighty arm sustains you, and the voice of the changeless One calls you to go on and prosper.

Go on! For God and man, go on! And in every moment of cloud and shame, hear the voice of the God-man they mocked and crucified, saying, "Fear not, I have overcome the world."

The above is chapter 3 of part One, found at:

<https://www.facebook.com/notes/salvation-factory/50-articles-of-war-chapter-3-article-one-gods-fools/218605101616647>

To read chapters 1 & 2 of part One:

To read Chapter 1, "The Wild Stallion":

<http://www.facebook.com/notes/salvation-factory/george-scott-railtons-50-articles-of-war-part-1-chapter-1-the-wild-stallion/218372634973227>

To read Chapter 2, "The Fifty Articles of War":

<http://www.facebook.com/notes/salvation-factory/george-scott-railtons-50-articles-of-war-part-1-chapter-2-the-50-articles-of-war/218529188290905>

To continue, see Part Two, chapter 4 – The Revolution

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## War College Testimony

by Caitlyn Spence

*Graduate of the Revolution Session of The War College*

When people ask me why I came to the War College, or why I live in the Downtown East side, I am constantly at a loss of what I should say. The reason being that my reasons for coming are completely different from the reasons I have stayed.

I first decided to come to The War College because I thought the idea was remarkably romantic. I was a kid who would throw words like “mercy” and “love” into every sentence, because I was sure of the very magic these words had to take a broken, unclean thing and make it into something beautiful and holy. I spouted quotes from Mother Teresa and Saint Francis as if I knew them personally, and would argue with anyone how forgiveness and love were the answer to every problem that confronts man. These beliefs were in no way wrong, but were founded on nothing but an adoration of the words themselves, having no grounding in reality; I believed these words fiercely, aggressively, although I actually knew nothing about them.

Experiencing these ideals, especially in the first 2 years here, was shocking, and very nearly traumatic, which brings me to why I have stayed.

I don't know the first thing about love.

I don't know anything about mercy, or justice; I don't have a clue about forgiveness, but I can think of nowhere in the world where I would rather learn about them. There's no one in the world I would rather learn it with than the community here. The truth is, though I often feel blind to the things of God, I have witnessed Christ moving in this neighborhood in undeniable, unexpected, painfully true ways. Though I understand nothing of meekness, I have seen her bring peace to disputes in slum hotels. Though I am confounded by grace, I have witnessed it moving through dark alleyways, bringing new friends out of shame. I know nothing of real, desperate hope, but I've seen it fighting its way through broken people's broken veins, as vital as blood in their small, delicate, ultimately insignificant bodies.

I was a kid when I moved here – young, excited, and wildly arrogant. I came expecting to save people from addiction with little more than an idealistic vocabulary. Any growth I have known comes from that lexicon, which I had built my life around, being shattered and torn apart by reality. Everything I know of Christ has been showed to me by angry, scared people in this neighborhood, and with nothing more than simple conversations they have redeemed my idealism for truth.

I have stayed because I need to have hope to the same degree of desperation I have seen in my neighborhood. I need to love with the commitment and urgency I have been showed here. I have stayed because mercy and justice have not finished changing me here. Quite simply, Christ has not finished showing me who he is and crushing my idea of who he should be, and he does that with the hands of withered women, who leave

dirt marks on my cheeks as they wipe tears from my face. I have been shown grace, mercy, joy, patience by people who should have no real idea what these words mean – people who haven't studied them or analyzed them, and yet they are the people I have learned from, and must continue learning from. I believe this because it's absurd, the same way that the Son of God being raised by a teenage refugee is absurd, or the way that the risen Christ showed himself first to a women of former ill-repute. The absurdity of God does not make His truth any less believable, but instead proves His involvement in our lives; no human logic could teach me the ways of God, and being shown such divine living in such un-divine circumstances, proves God's presence here to me.

I believe in love. I believe in grace. The weight of these words have crushed me; left me broken and weak, seemingly defeated, because the meaning of words like these are deeper than I ever realised. I daresay, if I had foreknown the absolute reality of such crushing truths, I probably would have preferred to live, die and be a part of soft lies. □ When I was young(er), I believed in the impact of such words, now I am impacted BY such words; wrestled to the floor where I must face the small honesty that in order to define love, one must be destroyed by it.

I know this much is true, after 3 years of War College – I belong to Christ; I am made in the image of YHWH and the spirit is making me ever more like him. Hope and faith are birthed out of painful doubt and despair, and I have seen their first fruits in me. I am walking a frustrating, narrow path like thousands have before, and Christ is never apart from me. I am holy and blameless. I strive for intimacy and honesty in all my relationships. I write poems and make art in attempts to convey my feelings, and somehow that blesses the church.

I am prone to wandering.

I am not a goal-oriented, missional-minded person, and that's okay. I enjoy serving as opposed to leading. I strive to see the good in everyone I meet, and I sometimes ignore the bad. I love that our God is Trinity. I love laughing and crying, and loving people means that I do both with them. I am growing into a very healthy understanding of death.

Sometimes I get sad about making new friends, because I am aware I may one day be at their funeral, then I think of all the things I will experience with them before that, and I choose to love them anyway. I will never again injure myself intentionally. I will never kill myself.

I have been blessed enough to experience tremendous beauty in my life, and I am content to live for just the very experience of a crisp, autumn day.

## **JAC Interview with soldier Anna-Katharina Nufer**

JAC: Please tell us about your conversion.

AKN: I was raised in a non-christian family. In his teens my older brother started to study the Bible and found Christ. Through him I became aware that there is no grey-zone with Jesus: either you're in or out. The realisation of the boundless love of Jesus and of my personal sinfulness made me come to surrender my life to him (I was 20 years old).

JAC: Please tell us about your sanctification.

AKN: I start my day off with Jesus - before the "every day buisness" hits. As the day goes on I want to stay "in-tune" with him through the study of the Bible and prayer. By putting my faith in action through practical service I am reminded that we are bought with a high price. Our walk with Jesus should never be chaep / cost us nothing.

JAC: What is your history with The Salvation Army?

AKN: After my conversion I got connected to the local corps. I started to be actively involved in the kids-ministry and the singing-outreach in the downtown-pubs right away. After half a year I was enrolled as a Salvationist.

JAC: How has God called you to serve Him?

AKN: I feel called to serve God as a godly mother and having an open-door 24/7. I feel very much that "the need is the call" wherever God plants us.

JAC: How has God used you and your husband in the salvation war?

AKN: Since we had our first daughter we prayed on a regular basis for our children and their future spouses - that they would find salvation and become devoted disciples of Jesus Christ. Through our lifes we want to be a "letter of love" that the people around us can read and find Christ.

JAC: You have 11 children. Recognising that not everyone is able and that some are called in different ways, have you any general recommendations about size of families?

AKN: Pray about it. God will tell you - there is peace of mind if you are walking in the unique plan that God has for you.

JAC: What outstanding fact is that 10 of your children are soldiers and the 11th is not yet old enough. What is your secret in producing blood and fire salvationists?

AKN: Be authentic and real. Even in weakness and failure, the Holy Spirit can speak powerfully through our lives.

JAC: What advice do you have for salvationist parents?

AKN: Be faithful in your example - when it comes to how we handle money, time, priorities, the way we speak, etc.

JAC: One practical question many readers will have is, how do you maintain disciplines such as daily rations with such huge family responsibilities?

AKN: I remember reading the Bible with the kids on the coach, falling asleep because I was so tired - and one of my kids waking me up! It can be a struggle but I encourage you to use even the small time-gaps you have to spend time with God and forget about the unclean kitchen-floor and the undone laundry. Be Mary for she "chose the better part".

JAC: What would you do differently if given the opportunity?

AKN: I think that I gave too much importance to what other people thought about our family. Focus on Jesus, not on other people.

JAC: What role do you have at your corps?

AKN: I am visiting people in a Salvation Army senior's home and I interceed for people.

JAC: How is God teaching you in these days?

AKN: Invite and include God in your every day life. Don't complain but do something about it and see the beautiful things happening, raise up and encourage others by speaking life into their lives.

JAC: What books influence you, aside from the Bible?

AKN: Oswald Chamber's "My Utmost For His Highest", Charles Spurgeon and literature from Corrie ten Boom.

JAC: What is an exciting move of God you have experienced?

AKN: Our fourth child Simon should be dead because of a life-threatening sickness, but God intervened. God provides in very practical ways in times of need and proves to be absolutely faithful even in little details of our lives.

JAC: What is your perspective on the role of The Salvation Army in the great salvation war?

AKN: God raised up The Salvation Army to be a powerful Salvation-movement that is aware of the urgent call to act. There is a tendency in our western world to become tired or passive but I believe that if we as Salvationists stay close to Jesus, filled with His Spirit and don't allow to be distracted by the world - greater things are yet to happen.

JAC: If you could write a letter to salvationists around the world, what would you say?

AKN: Be awake, rejoice and expect the coming of Jesus! Let God give you eyes to see the unseen. Dwell in the word of God and be ready in and out of season. Pray for the persecuted church and that Jewish people would come to know Jesus as their Messiah.

## **The Salvation Army, Downing What We Do Best, But How?**

by Sven Ljungholm

In his, *The Future of Faith*, retired Harvard University professor Harvey Cox serves up some very encouraging news. There is an unexpected resurgence of religion around the world and in the various religious traditions. The marginalization and even disappearance of religion that many predicted in the 1960s didn't happen. Cox began his Harvard teaching vocation in the era when the feared religious collapse was forecast by Emory University theology professor Thomas Altizer. The January 9, 1966 New York Times' headline announced; *God is Dead!* Others soon joined the growing chorus declaring God's demise, including Bishop John Shelton Spong, whose place on the religious high profile list immediately catapulted him to # 1. Book deals and the talk circuit soon followed.\*

Spong forecast that by the end of the twentieth century religion will have excluded hell from its vocabulary, a cause celeb on which Rob Bell and Brian McLaren jumped, and have been enjoying a ticker-tape free parade ever since. No hell – Universal salvation. The Examiner's David McCaine noted, "What's really shocking is how the Jesus, God, the Holy Spirit and the Bible have been revamped into entities that should accept any type of behavior since "God loves everybody". The expectations of God in the Bible have been replaced with a new standard where God should endorse whatever we humans put before Him because "we're only human".

Could our founder, General William Booth, or any Christian leader at the beginning of the 20th century been more prophetic? "The chief danger of the 20th century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and heaven without Hell." General William Booth

Professor Cox defines the change as "the nature of religiousness, that what it means to be a religious person, or frequently now people will say, a spiritual person - they have some questions, about the word religion. We're seeing a fundamental change there, so that it means something different now than it did 50 years ago".

In a 2009 interview Cox was asked what were the highlights, the revelations addressed in his book. His response was both singular and unequivocal: "The most important development in the world is the Pentecostal movement toward social ministries."

He had launched a study of 'progressive Pentecostalism', as he termed the movement, the fastest-growing form of worship on earth: the vibrant, primal spirituality of Pentecostalism. It's worth remembering that it was born just over a century ago in a rundown warehouse in Los Angeles. A Pentecostal movement was created that would, by the start of the twenty-first century, claim over 400 million followers worldwide.

Cox traveled the globe to visit and worship with Pentecostal congregations on four continents, and his, 'Fire From Heaven: The Rise of Pentecostal Spirituality and the

Reshaping of Religion in the 21st Century', followed. It is a first hand account of a dynamic, provocative history of this explosion of spirituality and what it means to people. Cox points out that the explosive growth centered on "the ones that were involved in community service, in clinics, in hospitals and schools... they were mainly Pentecostal and charismatic churches. And this is the major trend now."

He points to the decline suffered by the mainline Protestants over the last 20, 30 years as being "caused by a drift toward a more hierarchical, less communitarian structure."

Here's what General Eva Burrows said about Army activities and our organization at The Salvation Army USA Eastern Territorial Congress in 1988 – just over 30 years ago: 'The Salvation Army has become more task orientated than vision orientated – we are spending too much time in our various tasks and not enough time seeking God's will for the future of our movement ... We must change our priorities!'

We're becoming too 'organisational' and less 'vision-progressive' oriented? A slight rewording of the writer of Proverbs warning might read: 'Without a Progressive Salvationism the people perish.' Was ever a Biblical inspired warning more relevant?

Other church leaders struggling to find answers, concur with our own leader's assessment that our priorities need to be reconsidered. Oswald Chambers shares his insight in 'Shadows of Agony' as it relates to organizations like ours: 'God has no concern about our organizations (in themselves). Organisation is a great necessity, but not an end in itself; and to live for any organization is a spiritual disaster.'

Could it be that we have become too busy living for the organization and that we haven't given ample time seeking the leading of God, the Holy Spirit?

What's needed to turn the tide on the widening gulf between enlistments and resignations, retreats and retirements is a vision for the future. John Stott says: 'Vision is the result of a deep dissatisfaction with the status quo'. I believe our 'present' was sufficiently disturbed. But was our dissatisfaction with the status quo deep enough to move us to rethink our direction, our progress?

Dwindling church membership and leadership is widespread and certainly not an anathema unique to the Army. But that shouldn't be cause for either consolation or seeking to rest on the laurels of an appreciative general public's perception.

For some Salvationist leaders I have spoken with progress is defined as 'working to hold on to what we already have' or continuing, 'Doing the Most Good', the SA's current slogan in the USA.

Clearly both ambitions can be labeled noble and perhaps even divinely inspired, but can they be called visionary or progressive activities? I believe such ambitions might more correctly be categorised under the general heading of mission as these are a part of our regular on-going activities. Ambition and vision are often confused.

Blood and fire evangelism has never consisted simply of maintenance. Our evangelistic stewardship as Salvationists lies not in 'maintaining' what we already have, our status quo, but in visualizing, allowing God, the Holy Spirit to project for us what we can and ought to become. Evangelism translates as 'progression', never 'caretaking'. Army evangelism by its very definition speaks of conversion; sinners being saved, sworn in as soldiers, and sent to serve. There's nothing stagnant about evangelism.

What then qualifies under heading, vision?

Vision is perceiving God's will in the ongoing life of His Church. It is the act of seeking to translate God's will in the progressive life of His body. Vision occurs as we earnestly focus on God's 'alternative' to our status quo. And the vision must never be confined to present circumstances or the 'vision' will forever be small. Elton Trueblood stated, when speaking of the Church in a 1983 interview: 'Christ did not seek to build a little thing. The chief way you and I are disloyal to Him is when we make small what He intended to make large.'

God, the Holy Spirit sees us as we are, assesses our needs and then supplies all we need. Our stewardship lies in the acceptance of who we are, perceiving what we have been given by God, and with His leading, utilizing and making it 'large' for His glory. God has already supplied the Army with all the evangelistic tools needed to fulfill that part of His great commission assigned to us. There is, however, one thing lacking and that is an abundance of resources in both time and 'missionaries'. And here I don't mean to imply Christ's imminent return – I have no such insight. I mean only, do have about us both a sense of urgency and a true sense of indignation?

John Stott wrote: 'Every Christian ought to weep at the very sound of the word Hell!' Am I sufficiently mindful that friends and neighbours are bound for Hell? Am I indignant enough about the troop losses, and about the state of my Corps and our involvement in rescuing the perishing? Are we moving quickly enough from organization to involvement?

Divine indignation coupled with divine compassion are emotions clearly seen in the life and ministry of Jesus. He perceived the conditions in which people lived, physically and spiritually, as unacceptable to His Father. In Him was found a powerful seeking for an alternative. It was this same twofold combination that served to move William and Catherine Booth into progressively effective action 145 years ago. And it is the same divine combination that can serve to fuel and ignite dormant salvific hope and ambition in today's Salvationist soldier.

Booth wrote: 'The supreme purpose of Christ's life was, and still is, to save the world. Is this what you are living for? Will you leave the masses where you found them? Heaven forbid. Go and be compassionate with them. Go and represent Jesus Christ to them. Go, and a great Army shall stand up to live and fight and die for the Living God. What is the Army's future?' asked Booth. He answers his own question this way: 'That



depends on the Army. If she is energetic and faithful and steadfast, she will go branching this and that way, going from great to greater things. If she is slothful and slackens her zeal, she will perish.'

Like Booth, we too must seek to understand and translate God's vision; to seek our own way into divine indignation with the status quo. We must ask God, the Holy Spirit to reveal His dissatisfaction. And we must pray that He will inspire our indignation sufficiently that we will go out and be compassionate.

Can the tide be turned? Booth has answered for us all. Let's remain faithful and steadfast, never slackening the zeal. And what does faithfulness entail? It requires that we soldiers of Jesus Christ walk daily with God in good times and bad, offering our hands in Christ-fired compassion, being certain our hearts are tuned to God's directives, and keeping our ears constantly and compassionately alert, listening to the needs of those around us.

And as to the number of officers, soldiers; servants - What do our troop strength tell?

General Shaw Clifton wrote in his New Year 2010 Pastoral letter... "This season of new beginnings allows us to place before the Lord also the hopes we have in our hearts concerning our daily work. Many of you reading this are Salvation Army officers making plans for the spiritual advancement of those you lead and those you serve in Christ's name. I say to you, 'May God bless those plans, those sacred ambitions for the souls of others.'

Today, just three years later, more than 400 of the officers addressed in that Pastoral letter are no longer officers, having giving up their sacred ambitions in the role of SA officers.

Concurrently, the dearth in the number of accepted Cadets in western countries, coupled with the mandated retirement of officers at ages directed by law or SA regulations, casts a troublesome providence when witnessing the increased shortage of officers for today and the future, especially in western world territories.

And the UKIT's weekly Salvationist regularly includes a list of names added to the corps' rolls. However, the list of adherents regularly outnumbers the newly enrolled soldiers. And even more disturbing, some newly listed adherents are 'soldiers' who've decided they prefer to take the less difficult path.

Twenty five years ago, on taking up an appointment in Sweden, and wanting to catch a sense of the Divisional Commander's vision, I asked him, 'what are your goals for the Division these next 12 months?' "To close no more than 5 corps!" Vision? Not in my humble opinion; submission to defeat...

Were, and are our leaders of today accepting of the status quo?

It was 1990 when the DC shared his defeatist mindset. I immediately, in those pre-personal computer/google days, began to research Salvation Army statistics in Sweden dating back 30 years. The officer attrition rate and corps closings were alarming. Could it be that the stats were unique to Sweden, to Scandinavia? A week later armed with dozens of SA year books and supplementary stats I set to work. The alarming picture of decrease and defeat caused me to immediately re-examine my own vision and commitment to the salvation war, convinced that God didn't want or ever intended ours to be a small army! And what would I, our corps do to effect a turn around?

Since those studies were completed 25 years ago, I have moved 11 times and to 5 different SA territories on both sides of the Atlantic. Nonetheless, those many sheets of typewritten pages detailing SA officer statistics have somehow always found a place in my packing. And in gleaning those old stats regularly through the years it's clear that the attrition problem not only remains to this day, but that it's snowballing, and some would even say, it's out of control.

Had major changes been made three or four decades ago they might have prevented, or at the very least, stemmed the losses to large degree; tens of thousands of officers have left their SA calling and SA Covenant. True, many are faithfully serving God in other churches, local corps and fellowships. However, the root of our (SA) problem then and now is that we've become mired down in maintaining the status quo, burdened by restrictive regulations that ought to have been rewritten and implemented from the day that they were first given even cursory attention.

Studies conducted by the Former SA Officers Fellowship, now in its 6th year and with 600 members spread across more than 20 Territories confirm that a majority of those who went through the pain and anguish of divorce had wished to continue in active service. Had this in some form been permitted the Army would have had opportunity to provide much needed counseling, spiritual support and a path for return to substantive service. It needs to be added that the regulations were applied with obvious partiality; from personal experience I know that many resigning officers were offered preferential consideration.

## ATTRITION (USA)

The Salvation Army's attrition rate and the reasons for the losses reflect the experience across all denominational lines in the USA.

- Over 1,400 Protestant ministers leave their position each month.
- 50% of pastors' marriages end in divorce
- 50% of pastors would leave the ministry if they had another way to make a living
- 80% of pastors and 85% of their spouses feel discouraged in their roles. The SA's expectation that both spouses share a calling to officership has been found to be unrealistic in many territories and the Single Spouse Officer provision has been adopted – not always without significant difficulty to maintain. Within TSA this unique spiritual expectation is still considered the norm in the USA for those contemplating officership.

Many rise to the challenge and seek to fulfill their calling and embrace the SA's ministry design and discipline. However, not are able to do so. An April 2012, survey conducted among the then FSAOF's 450+ former SA officers revealed that 24 % of the hundreds who'd resigned and 'left the work' did so because one or both spouses had misinterpreted the 'call' and God's leading in their life. There was sufficient ambiguity in what was earlier a certainty of their vocation; "calling".

The survey further revealed that TSA could have addressed this resignation defining issue in several ways and potentially thwarted a number of resignations.

General Shaw Clifton's concern was expressed in his article, "If Crosses Come" in a 2009 The Officer article.

'Each year I receive the global annual statistics for officer resignations and dismissals. Those, for the calendar year of 2007 show that fewer colleagues left officership than in 2006. Of approximately 16,500 active officers, 257 or

1.6% left in 2007 (274 or 1.9% in 2006).'

The General details the cause and effect (%) of resignations:

Domestics, marital or family; 25.29 %

Dissatisfaction; (appointment/remuneration); 21.01%

Misconduct; 19.06%

Unsuited for further service; 9.7%

Transfer to another church; 6.23%

Marriage to non-officer; 5.8%

Feeling discouraged; 5.4%

Health issues; 5.4 %

Health of spouse; .4 %)

Doctrinal issues; 1.55 %

The General's comments reflect a positive position and consequently, one of lesser urgency than those shared regularly by officers in the field, SA soldiers generally, and those detailed in the FSAOF blog. One must remember though the General was addressing the world- wide army and needed to put on the best possible face. However, two UK denominations challenged TSA's official claim immediately, with one Pastor, a former officer, calling us 'naïve' and another termed us, 'self-delusional'.

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Here are attrition factors in the years: 2000 - 2010 (one decade) Corps closures in just 2 UKIT Divisions

Within a 25 mile radius of Glasgow, Scotland, 28 corps closed. And just an hour away, in the Edinburgh – Aberdeen are, 14 corps closed their doors. Forty-two corps closed in a 100 mile radius!

Two years ago there were 109 appointments to be filled in the UKIT and only 49 officer units on transfer. (less than half of the required number of officers)

In Canada, Sweden, NZ and Finland where the losses in the number of active officers run to a staggering 75%, recent statistics reveal a total of only 16 Cadets in Canada, and only a handful in Sweden, and even less in Finland.

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What's wrong with this headline?

Air Cadets Help The Salvation Army To Deliver A Brighter Christmas As I read the corps' announcement I was convinced it should've read Senior Corps Cadets help the Salvation Army! Or, the Divisional Future Officer Fellowship, music sections, or...

There is a strong feeling within the UKIT that the major negative factor causing such devastation attrition is the loss in both the number of young people and substantive authentic SA programming designed with them and their value as soldiers and officers.

"Our programs began losing their effectiveness and stem from the period when the Territory edged out Directory classes, Corps Cadets, and the divisional Future Officers Fellowship, all with specific strong Bible lessons and where SA training was given. Through the Corps Cadets programme young people studied the Word of God, completed lessons that were marked, they were trained to lead meetings, go door to door evangelising, sell the SA papers in the pubs, 'serve suffering humanity', to share their faith. All of this and much more was replaced by the SAY (Salvation Army Youth) programme. Although there were specific aspects to this programme that were meant to relate to the youth of the day, to teach and train in a way it was considered CC no longer did. It would appear to have failed miserably in many Corps throughout the territory."

A retired SA DHQ Officer

"Just a few years later the role of the then DYS was altered, watered down somewhat, Candidates taken away from their responsibilities. The DYS's were given a change of title to DYO and although the word Officer is in the title no longer was it necessary for the Divisional Youth Leader to be an Officer and in some instances, not even a Salvationist. In the past it had been considered the DYS was a strong role model for young people to encourage them to consider Salvation Army Officership for themselves. Now that role model had been removed.

We were told at the time by the Chief Secretary of the day, Lieutenant Colonel Douglas Davies that it had worked in New Zealand and therefore with the shortage of Officers in this (UKIT) territory there was no reason why it couldn't work here.

How can any none Officer DYO, no matter how good they are be good role models for SA Officership, they cannot unless they decide to take that road themselves. However,

in some instances it has been a stepping stone into Officership for some DYO's. Former DYS, 2 Divisions, DS UKIT

"Muslim ... Islam ... fully committed to a half truth ... whereas we have the full truth but are only half committed. SA corps officer UKIT

Young people are committing to these other faiths because of their sense of passion, drive, mission, zeal. We have moved away from these things making the excuses people no longer have the time to make such strong commitments; they have too many other pressures and so we go softly softly and shrink in the process. Other faiths however, make enormous demands on people and grow. Is it time we revert back and allow ourselves to be challenged by the searching words of Brindley Boon:

'Have I lost the sense of mission  
That inspired my early zeal,  
When the fire of my commission  
Did my dedication seal?  
Let me hear Thy tender pleading.  
Let me see Thy beckoning hand,  
Let me feel Thee gently leading  
As I bow to Thy command.'

Do we as an Army have sufficient troop strength? Is there a measurable individual and corporate spiritual commitment? Are we armed sufficiently for the battle? Am I, my corps, my division, my territory sufficiently committed and capable of joining side by side with the Catholic and Pentecostal Churches to go forward?

Or must we first retrench to the War Room- pray – plan – persuade - ?

\*(Archbishop of Canterbury Rowan William; "Culturally speaking, the Christian religion is one of those subjects about which it is cool to be ignorant. Spong's account of classical Christian faith simply colludes with such ignorance in a way that cannot surely reflect his own knowledge of it. I think I understand the passion behind all this, the passion to make sense to those for whom the faith is at best quaint and at worst oppressive, nonsense." 7 July 1998 edition of Church Times)

## Introduction to Discipleship

by Colonel Janet Munn

What is discipleship? How did Jesus make disciples? How can I become a disciple? How can I be a disciple-maker? Why should I prioritise discipleship? How can I be disciplined in The Salvation Army?

If you are asking these questions, you are not the only one. In fact, I think you would find many, who are asking the exact same questions. This three-part series of articles contains some insights into discipleship.

“Christianity without discipleship is always Christianity without Christ.” — Dietrich Bonhoeffer

### Introduction to Discipleship

#### A Definition

Rick Warren defines discipleship as; ‘the process of transformation that changes us to be increasingly more like Christ through the Word, the Spirit and circumstance.’ (Rick Warren, Purpose-Driven Church)

What we learn from Rick Warren is that discipleship means to be in a constant transformation process. We are always developing and striving to become more like Christ. Discipleship involves a relationship with God, where we do our part to maintain that relationship and God does his part.

If you want to dig deeper, these are the Bible verses that Rick Warren based his definitions on: John 17:17, 2 Cor. 3:18, Rom. 8:28-29, 1 Cor. 3:7, Eph. 4:22-23, Rom. 12:1-2.

### Discipleship and The Salvation Army

In Salvation Army we express the need for discipleship in our articles of faith. Doctrines 9 and 10 say:

‘We believe that continuance in a state of salvation depends upon continued obedient faith in Christ’

‘We believe it is the privilege of all believers to be wholly sanctified and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ’.

Discipleship is a means of continued obedient faith. It is something we actively have to work on. We have to do our part:

Work hard to show the results of your salvation, obeying God with deep reverence and fear. For God is working in you, giving you the desire and the power to do what pleases him.

(Philippians 2: 12-13)

In Paul's letter to the Thessalonians, we read about God's part and receive the promise that he will do his part:

May God himself, the God of peace, sanctify you through and through.

May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it.

(1 Thessalonians 5:23-24)

God WILL sanctify us, but we still have to work hard to continue in obedient faith.

We can't do God's part and he won't do ours.

'Jesus did not say, "Go and get decisions'. He said, 'Go and make disciples'. Too much evangelism has concentrated on bringing the unbeliever to a point of decision only' wrote General John Larsson.

How can we in The Salvation Army help those within our influence become 'increasingly more like Christ'? Not necessarily enrolments but apprenticeship with Jesus Christ.

Why prioritise discipleship?

First of all Jesus says it directly to his disciples in what we know as The Great Commission:

Jesus came and told his disciples, "I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age. (Matthew 28: 18-20)

Secondly, Barna and Gallup Research polls indicate that rates of premarital sex, adultery, divorce, bigotry, and domestic violence among Christians are the same as that of the general population. Even in nations where church attendance is large and enrolments are many, we have yet to see a transforming effect on those societies.

Is this the best we can hope for disciples of Jesus Christ to live? Is this holiness and societal transformation?

Dallas Willard writes:

There is an obvious Great Disparity between, on the one hand, the hope for life expressed in Jesus – found real in the Bible and in many shining examples from among his followers – and on the other hand, the actual day-to-day behaviour, inner life, and social presence of most of those who now profess adherence to him.

If the new birth and the power of the Holy Spirit do not result in transformed living by transformed people there are basically 2 possible reasons:

1. God's provision is inadequate – including perhaps the possibility that what God promised and commanded is completely unrealistic and even impossible, thereby making the Lord out to be a cosmic despot.
2. We (most Christians) do not give ourselves to [our walk with Christ] in a way that allows our lives to be taken over by it. (Dallas Willard, *The Great Omission*, 2006)

William Booth also saw a need for discipleship and he had a similar view to Dallas Willard:

“I have been thinking much that some of our Officers need to give more attention to the development of the work of the Divine Spirit in their Soldiers. Many of our people, I fear, have not progressed very far beyond the A B C of spiritual experience. I do not mean that some of these do not enjoy a Full Salvation. I believe they do. . . But, then, as you know, Holiness is something more than an act – of surrender on their part and of cleansing on the part of the Holy Spirit – it is life. It is true that it begins in an act, but it necessitates also a continual progress. Purity should lead to maturity...” (William Booth, *Talks with Officers – The General*, 1921)

*[In the next two articles we will explore the four essential components of discipleship and how discipleship is unfolded in The Salvation Army.] Colonel Janet Munn*