

JOURNAL OF AGGRESSIVE CHRISTIANITY

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Editorial Introduction

by Major Stephen Court

Welcome to the 88th edition of Journal of Aggressive Christianity.

Our three conditions for inclusion in JAC have traditionally been orthodox, edifying, and provocative. We want to be orthodox, as far as salvationism is concerned, not wanting to stir up any more controversy than the provocation of some of the articles already do. And we want content to be edifying – building up. Now, in the short term, it may appear that an article here or there is exceptional in that regard. But perspective can prove otherwise. We hope so.

Major Danielle Strickland kicks off JAC88 with the draw and necessity of life on the MARGINS. We hope you'll find what you're looking for, there.

Captain Scott Strissel know how you can find that, and describes it in EVERLASTING CONTENTMENT. We're all looking for it. And God wants to provide it.

Captain Michael Ramsay certainly lives up to the 'provocative' standard in A TEST FOR FAITH: HOW DO YOU KNOW THAT YOU REALLY ARE A CHRISTIAN? This might be an excellent devotional exercise that you can also share with your friends.

Major JoAnn Shade has a classic article that we're making available here called HAVE YOU EVER SEEN A LASSIE? This will be bookmarked and shared and referenced for years to come, so get in on the ground floor. Yes, we're talking about egalitarianism again.

And while we're looking to mobilise as many of the best leaders as possible for the great salvation war, let's read Stephanie Parker Chagas's MAKING WAY FOR THE YOUNGER GENERATION. And then let's do it.

In our short 'lists' section Sergeant Steve Simms gives us the TOP TEN WAYS TO QUENCH THE SPIRIT. Warning – these might hit too close to home.

Lieutenant Peter Brookshaw gives us 8 REASONS CHURCHES DON'T GROW. If you find yourself in a corps that isn't growing, maybe one or more of these reasons will apply. And identifying the problem is key to solving it.

Our JAC Exclusive interview this issue is with Lieutenant Andre Mere-Bara Togo. We interviewed Lieutenant Nana Togo, who is married to him, early this year. They are a fascinating couple. And he is a fascinating man with a God-honouring story. This is a mind-boggling, miraculous account of God's sovereignty! Edify yourself by reading it, and then edify others by sharing it.

Major Robert Evans questions the semantics of a common phrase, in OFF TO WORK. Longtime readers will know that JAC is strong on words we use to describe what and

who we are. We describe ourselves as 'evangelist' (as we were taught officership is when in training college) and are happy for officership to be described as vocational Christian leadership in The Salvation Army. And so on...

And picking up where Evans's leaves off, let us add our own take on semantics in THE SALVO WAY.

That's it for JAC88. There is enough orthodox stuff here to provoke and edify, to save and sanctify, to challenge and inspire. Favour us by reading, applying, and sharing the contents of this issue. Glory to God.

Margins

by Major Danielle Strickland

I've made a life choosing to posture myself in the margins... with the people in the margins. I did this to model the life Jesus lived. Completely on purpose, Jesus hung out with people who were not of the 'mainstream'. People who made 'normal' people uncomfortable. People who don't know their place in society - or who just don't care.

I remember a good picture of this in my life when I took two of my friends from the margins of the downtown eastside of Vancouver to Missions Fest Vancouver. Although it was just down the street - about a fifteen minute walk - it was a lifetime away in social status. Once we were seated my friend Annie thought it a good time to spread out her collected 'butts' and spread them out on the carpeted floor of the venue so she could roll a few nice new smokes while everyone was busy singing hymns. My other friend Stephanie was so bored at the event that she simply kept looking around at everyone and announcing to me (as though they weren't real) 'how do people sit through this?' which I think was less a ruse and more a genuine question coming from her.

What I now realise is that the poor don't need me. People in the margins don't really need charity or mercy from people in the status quo - because they don't get their affirmation or their value from people in the mainstream. They never have. That's why they live in the margins. They have chosen a different value system, a different way of life - and the things they measure and the way they live is so completely different to me it's like we grew up on different planets. and we mostly did. What I did come to see is that they don't need me - but I need them.

I need a life that is free from the facade of lukewarm vanilla living. I need to measure something other than the length of the grass on my lawn and the shade of paint on the walls of my suburban home. I need to measure my life in things that actually matter. I need to un-Martha Stewart myself until I can actually feel again. Until I can admit my own weakness and laugh at my need for control. Until I can see others for who they really are and stop judging them on what they are wearing or their latest highlights. I need them.

What the margins have taught me is that there are different ways to live. I can see why Jesus chose to hang out there every chance he got.

These days I live in suburbia. I didn't choose it - I was sent. And I've spent three years raging against the warm glow of comfort that threatens to put me in a spiritual slumber. This week I was talking to a great friend who has discovered the same truth. The margins don't need us - we need them. And so I long for the discomfoting presence of smelly people who defy the status quo. I find myself hoping for some caramel flavour in a vanilla world where even my own appetite bores me. I realise just how toxic the mainstream becomes without a prophetic voice to wake us out of our spiritual slumber. There must be better things to invest in than Costco? For this longing, even an eggnog latte will not suffice.

So, we have decided to create a spiritual survivor guide for the suburbs. Not just a book but actually to live it out. A shocking idea. Chapter one. Wake Up. Wake up to your desperate need of awakening. Wake up from the slow, thick fog of wealth and ease. Wake up from everything neat and tidy and details of minutia that will cause us all to die a death of a thousand paper cuts. Wake up and head to the margins... even if just to visit. Because a prophet, dressed in the most inappropriate of clothing, using the most inappropriate language and hanging out in the most inappropriate of places is waiting for you. The prophets always lived in the margins, living out the very word of God in the world... awake to the reality and words of a living God. I need this godly prophetic place. I need the margins to wake me up on the inside. (stay tuned for the book, due out sometime in the future!)

Everlasting Contentment

by Captain Scott Strissel

“I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want.” Philippians 4:12 (NIV)

This passage of scripture is written by a prisoner and an apostle of Jesus Christ. Paul had learned a secret that each and every Christian ought to grasp; the secret of being content in any and every situation of life. Consider being in a cold dark prison cell for a moment. The comforts of home are gone, as well as home cooked meals, and the cozy bed that you used to sleep in...it's all gone. You are locked in a cell of stone and metal where rats are constantly running over you and the floor is your only resting place. This image of being in prison isn't a glorious one. It is stark, threatening and claustrophobic, so how can Paul even proclaim to being content while locked away in a prison cell?

Contentment ultimately isn't found in our surroundings or comforts. At times perhaps we may sit back and sigh and take in the moments of relaxation or familial enjoyments but eventually our contentment will evaporate. True lasting contentment isn't found in things, people or places. We may experience momentary contentment but eventually our hearts, minds and bodies require more.

The question at hand then is this; how do we find, as Paul once did in a prison cell, this “secret of being content in any and every situation”? How does that happen? Is there a secret phrase we must utter and then “poof” we are content? Is there some formula, or a magic potion to consume in order to find this contentment? The answer to both of those questions is “no”. There is nothing physical that we can do in order to achieve a lasting presence of contentment within us. You see, all of our efforts, which are man-made, come from our own human portions of strength and wisdom. These are external by design. For example, if we grow tired of our morning routine we might shake things up a bit by taking a different route to work or formulate a different pattern of getting our children ready for school...these are externally our choices and strengths at play. We make a conscience decision and we follow through with it in our own strength, thereby providing a jolt of contentment within old boring routines of life.

But there is better way to find complete and lasting contentment that I believe the Apostle Paul is talking about in this portion of Philippians. The secret to lasting contentment isn't found in the external designs which are propelled by our own power and fortitude, the lasting contentment is found internally. Let me clarify though because this internal contentment isn't an original part of our human DNA (that is post-fall of man). At the moment of salvation, the Holy Spirit takes up residence within us. He prompts us, strengths us, gives us this hunger to learn more about Him. This indwelling of the Holy Spirit makes it possible for us to become Holy people of God. Without this internal indwelling we cannot hold onto this grace that has been given to us through Jesus Christ.

How do we find this everlasting contentment? It is found through tapping into the very source of our salvation – Christ himself. Once He is found in us, we feast on Him, we savor His fellowship, we thrive on His unending love and mercy and it becomes our focal point instead of places, people and things. This doesn't mean that we neglect our earthly responsibilities or ignore our bodies but it does mean that our priorities and our perception of life becomes broader as the Holy Spirit stretches and renew us daily in our fellowship with Him. I believe Paul found this to be true. I believe that as His relationship with the Holy Spirit grew and he understood that it didn't matter any longer if he had all or none of the comforts of life. It didn't matter any longer if he achieved a certain portion of status either. Those human achievements became an afterthought as God's Holy mission consumed him. Paul understood that no matter where he was placed him or where he was imprisoned, God would use Him to share this vital message to the world!

Are you in a place right now that feels like a prison? Are you finding that your human contentment has run thin or has now completely evaporated? We can run from one thing to another chasing these fickle moments of contentment through job titles and achievements, but eventually we will find that none of it makes us happy any longer. We could keep running from place to place, from job to job, or we could allow the Holy Spirit to administer within us His Holy presence of contentment. By doing so we shift our focal point from human achievements and prestige to God's perspectives which are always fulfilling. The journey to Holy contentment begins through discipline of the body soul and mind. This isn't some kind of new age mumbo-jumbo, but rather a better way, a holy way that will lead us to contentment no matter where we are placed or end up.

Are you in need of contentment? Ask the Lord, begin there...feast on Him daily and slowly you will begin to find His perspectives and vision bringing a contentment like you've never experienced before.

I'm reminded of a chorus in closing:

*"Where He leads me, I will follow
Where He leads me, I will follow
Where He leads me, I will follow
I'll go with Him, with Him all the way"*

Find real lasting contentment today!

A Test For Faith: How Do You Know That You Are A Christian?¹

by Captain Michael Ramsay
Galatians 5:13-6:10

Today we are looking at Galatians 5 and 6, specifically Galatians 5:13-6:10. And today we are going to take a test and this is a most serious test: This test is entitled 'How to know when you are a Christian.'

The Apostle Paul in his letter to the Galatians says that we can either serve Christ or we can serve the flesh: one or the other. So this is an important test. This is a self-test. This isn't a test for you to do for someone else; this is a test for you to do for yourself. And another important thing about this test is that if you don't score as well as you like, it is easy to do your corrections for homework. Today we are all invited to take the test that Paul lays out for us in Galatians 5:13-6:10; so, let us begin. Paul says that you can either serve the Spirit or you can serve yourself, which he refers to as 'the flesh'.² Paul says "the acts of the flesh are obvious" so then let's take this test and see whether we have in us the acts of the Spirit or the acts of our self, the flesh. There are seven very important questions on Paul's test for faith.

Test For Faith

Question 1. Do you ever fall victim to 'sexual immorality' (adultery / fornication)?

The word translated sexual immorality in the NIV Bible is sometimes more accurately translated as 'adultery' (Strong's 3430). Deuteronomy 5:18 (Exodus 20:14) records, 'You shall not commit adultery'. Jesus says, Matthew 5:27-28: "You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman [person] lustfully has already committed adultery with her in his heart." Question 1: Have we ever committed adultery in our hearts?

Question 2. Do we ever fall prey to impurity (uncleanness) or debauchery (lasciviousness / fornication)?

Impurity refers to vaguely enough to ceremonial uncleanness (Strong's 167) and debauchery - variously translated as 'lasciviousness' or 'fornication' (Strong's 766) - can apparently mean any lustful longing or greed.³ So then, do we ever display any lustful longing or greed? Do we ever wish we had our neighbour's car? Do we ever lament that we don't have a job as cushy or with as big of a paycheque or with as many holidays as someone else's? A big part of the advertising that helps prop up our whole economic

¹ Based on the Sermon. *Galatians 5:13-6:10: Test of Faith*. Presented to Swift Current Corps of The Salvation Army, 04 August 2013 by Captain Michael Ramsay.

² Cf. R. Alan Cole, *Galatians: An Introduction and Commentary*. Downers Grove, IL : InterVarsity Press, 1989 (Tyndale New Testament Commentaries 9), S. 211

³ Marvin R. Vincent, "Of uncleanness" in *Vincent's Word Studies in the New Testament*, Vol. 4, (Peabody, Massachusetts: Hendrickson Publishers, 2009), 22.

system in this country is the desire to have what someone else has; do we ever need to 'keep up to the Joneses?' Do we ever fall prey to that temptation? Do we ever covet someone else's life or someone else's possessions? Question 2: Do we ever fall prey to impurity and debauchery?

Question 3. Do we ever fall into the traps of idolatry and witchcraft?

We have previously spoken about local occult businesses, events, and practices even here in rural Saskatchewan – the Bible belt of Canada - and I don't imagine that anyone reading this is tempted by these but that is not all that is referred to by idolatry and witchcraft in the test for faith here. Also included in idolatry and witchcraft are horoscopes, fortune cookies, tarot cards, tea reading, a lot of yoga, spiritual readings, spirit guides, a lucky horseshoe or a lucky rabbit's foot – and idolatry also includes anyone or anything that you turn to instead of God in a crisis. So I ask us again, Question 3, do we ever fall into the traps of idolatry and witchcraft?

Question 4. Are we ever caught up in hatred, discord, or jealousy?

We have already spoken about coveting our neighbour's belongings. Do we ever get to the point where we hate someone? Do we ever say, 'if so-and-so is going to be involved with that then I won't come'? Do we ever threaten, 'well, if you want me to help with that, then so-and-so better not be there because I will leave'? This is hatred. This is discord. Do we ever gossip? Do we ever repeat things about people that we have no business repeating? I have heard people do just that and that causes so much discord. Hatred, discord and jealousy are very serious indeed. Matthew 5:21-22 records Jesus as saying, "You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell." Question 4, are we ever caught up in hatred, discord, jealousy?

Question 5. Are we ever overtaken with fits of rage?

Do we ever get to the point where we are so mad that – as they say – 'we can spit'? Do we ever get so mad that we punch a wall or swear at someone? Do we ever get so worked up that we yell at someone? Do we ever hear others -when they see us coming- cautiously ask people around what our mood is like? Do people ever 'walk on eggshells' around us? Question 5, are we ever overtaken with fits of rage?

Question 6. Are we ever subject to our own selfish ambition, dissensions, factions and envy?

We have already spoken about covetness, jealousy, and envy; we have already spoken about dissensions and factions as they relate to discord. Do we ever try to get people on 'our side'? Do we ever play politics? Do we ever try to whip up support for our own

selves or our own position at the expense of others? Do we ever talk to others about so-and-so and such-and-such instead of approaching the matter head-on? If so we are guilty of dissensions and factions. And much of this – if not all – can be seen as a result of selfish ambition. If we don't have the need to be right all the time, if we don't have the need to be thanked every time we do something, if we don't have the need for people to always tell us how much they appreciate what we do for them, then why would we fall prey to envy and the like? We probably wouldn't. So, Question 6, are we ever subject to our own selfish ambition, dissensions, factions and envy?

Question 7. The last question on the Apostle Paul's test for faith: Do we engage in drunkenness, orgies, and the like?

Do we spend our nights – or days for that matter – drunk, or involved in chaotic parties? I think this also applies to drugs as well as alcohol. I would say too that if you feel the same way about a piece of cake or a can of soda pop that an alcoholic feels about her addiction then that is the same thing. If you immediately, when someone leaves the house, run and grab the chocolate chips that you have squirreled away or if there are times when you are incapacitated -not from a hangover- but because you were up all night playing video games, I think the same sentiment applies. Question 7, do we engage in drunkenness, orgies, and the like?

That concludes the test. Now let's check our personal tests for faith. The correct answers are:

1. Do you ever fall victim to 'sexual immorality'? No.
2. Do we ever fall prey to impurity or debauchery? No.
3. Do we ever fall into the traps of idolatry and witchcraft? No.
4. Are we ever caught up in hatred, discord, or jealousy? No.
5. Are we ever overtaken with fits of rage? No.
6. Are we ever subject to our own selfish ambition, dissensions, factions and envy? No.
7. Do we engage in drunkenness, orgies, and the like? No.

I imagine that everyone who just partook of the Apostle Paul's test for faith aced the test. Now, just in case we didn't. On the off chance that we didn't pass this test, the Apostle Paul says, Galatians 5:21, "I warn you, as I did before, that [those who do not pass this test] those who live like this will NOT inherit the kingdom of God." Now I know this probably doesn't apply to any of us but as you can tell this is very serious stuff.

Let us think about this for a moment because I know that many of us have read the book of Galatians and, as recorded there, we know that Paul is quite upset with people's suggestion that new Christians become Jewish Christians and follow some elements of the old Jewish Law.⁴ Paul says that the Kingdom of Heaven isn't like that and Paul says that we are under a curse if we place ourselves under the Law (Galatians

⁴ Cf. Captain Michael Ramsay, *Galatians 4:8-11: Vs. Old Jewish Law*, (Swift Current, SK: Sheepspeak.com, 28 July 2013), <http://sheepspeak.blogspot.ca/2013/07/galatians-3-4-vs-old-jewish-law.html>

3:10). I have a question though and that is by composing this test for faith that Paul did for the Galatians - by adding a list such as this - is that not exactly what Paul is doing? Is not Paul saying that unless you avoid all of these things you will not enter the Kingdom of God? What is the difference between Paul's list and the Old Jewish lists?

Professor Frank J. Matera answers correctly that, "Paul's answer is simple and direct. Those who are no longer under the Law are led by the Spirit which produces its fruit in their lives (5:22) so that their faith expresses itself in love (5:6). Consequently, even though believers are no longer under the law, they fulfil the law through the love commandment (5:14). This vision of the moral life, as life under the guidance of the Spirit, is probably the most optimistic statement of Paul's ethical teaching..."⁵

"...The fruit of the Spirit [Paul says, Galatians 5:22-24] is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the flesh with its passions and desires."

Biblical Scholar, Richard B. Hays declares that, "in the summarizing sentences of this unit, Paul returns explicitly to the problem raised in vv.13 and 16, 'Those who belong to Christ' (cf. 3:29) will not...be overwhelmed by the impulses of the flesh, because they have 'crucified the flesh with its passions and desires.'"⁶ James Montgomery Boice explains that 'Christians are delivered through the presence and power of the Holy Spirit from the necessity of serving sin in their lives.'⁷

Paul says that those of us who do actually belong to Christ Jesus have already crucified the flesh with its passions and desires. We don't need to go to a 12-step program to rid ourselves of these vices; Christ has already crucified them. Simply by our turning to Jesus, the Holy Spirit will replace the fruit of the flesh with the fruit of the Spirit in our lives. Like it says in 1 Thessalonians 5:22-23, when we have Christ, He will make us holy. We are now free to NOT sin.⁸

So then as that is the case one might ask, 'why do I sometimes give into those vices mentioned on the test instead of experiencing all the blessings of the Spirit - love, joy, peace, forbearance [perseverance], kindness, goodness, faithfulness, gentleness, self-control, and things such as these? Why, one might ask, according to this text and this test, do I have the fruit of self and the fruit of the flesh instead of the fruit of the Spirit? Am I really in danger of the fires of hell? That can't be, can it? I am involved with a church and/or a Christian organisation? I'm still reading this article, aren't I? Doesn't that

⁵ Frank J. Matera, "Galatians in Perspective: Cutting a New Path through Old Territory", *Interpretation*, (July 2000), 244

⁶ Richard B. Hays, *Galatians*, in *NIB*, Vol. 11, ed. Leander E. Keck, et. al. (Nashville, TN: Abingdon Press, 2000), 328.

⁷ James Montgomery Boice, *The Expositor's Bible Commentary*, Pradis CD-ROM: Galatians/Exposition of Galatians/III. The Call to Godly Living (5:1-6:10)/C. Life in the Spirit (5:13-26)/1. Liberty is not license (5:13-18), Book Version: 4.0.2

⁸ J. Lewis Martyn, "The Apocalyptic Gospel in Galatians", *Interpretation*, (July 2000), 255.

prove that my name is written in the book of life (Psalm 69:28; Philippians 4:3; Revelation 3:5, 13:8, 17:8, 20:12)? ' No, it doesn't.

I can't tell you or anyone else whether your name is written in the book of life. I don't have the ability to judge your salvation based on what I see and I'm not even going to try (Matthew 7:1, Luke 6:37). That is between you and God. That being said, if you see some areas where I need to be encouraged to grow in holiness, you certainly do have a responsibility to let me know about that and to help me through it (Galatians 6:1-2). And - even more importantly - if we do not see the fruit of a relationship with Christ in our own lives, we may want to ask Jesus to come into our hearts. And if we have done that at some point but we are still struggling with the acts of self, the acts of the flesh, we may wish to come to the Lord in prayer both now and often (cf. TSA docs 9 and 10). We may wish to spend more time with Jesus; we may wish to pray and read our Bible everyday; we may wish to show our love to Jesus by actually spending some time with Him because Jesus promises that He will never leave us nor forsake us (Hebrews 13:5; cf. Deuteronomy 31:6, Joshua 1:5), and Jesus promises that if we seek Him we will find Him (Matthew 7:7-12; cf. Deuteronomy 4:29, Proverbs 8:17, Jeremiah 29:13); and Jesus promises that as we find Him we will be holy as He is holy (1 Peter 1:3-25 cf. also Leviticus 11:44-45, 19:2, 20:5-7; Psalm 89:35; Matthew 5:48; 2 Corinthians 13; Colossians 1:28; 1 Thessalonians 5:23-24, Hebrews 11-12); and we are promised that we will experience love, joy, peace, forbearance [perseverance], kindness, goodness, faithfulness, gentleness, self-control, and things such as these. As we seek God, He promises that we will find Him. No matter how we scored on our tests today, let us take comfort in that and no matter how we scored on our tests today, let us commit to spend even more time getting to know our Lord and Saviour.

Let us pray. This prayer for us from 1 Thessalonians 5:23-24: May God himself, the God of peace, sanctify us through and through. May our whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls us is faithful and He will do it.

Have You Ever Seen a Lassie?

by Major JoAnn Shade

The Salvation Army's celebration of the 125th anniversary of opening the work in New York included quite a party that gave witness to the faithfulness of God in powerful ways. But it raised again an issue that has troubled me for a number of years: Why do we continue to refer to the seven brave women who came with Railton as the “seven hallelujah lassies”? OK, in a pinch it may be a poetic phrase, but this is the twenty-first century, and whatever that word may have implied in 1880, my vivid imagination can only draw on my early childhood experience of Lassie, the adorable collie who kept getting lost.

These “lassies” are seven women who left their homes, their families, and everything that was familiar to cross the ocean in hopes of spreading the gospel. They are seven women who have names. Except that it's difficult to find them. Sixty minutes on the Internet could not locate their names. They are unnamed in *Soldier Saint*, a biography of George Scott Railton, who accompanied them to New York, nor are they named in *Red-Hot and Righteous*, Diane Winston's work on the urban religion of The Salvation Army. Edward McKinley names one in *Marching to Glory*, Emma Westbrook, and describes the group as “stalwart women with great heart but little ability”(15). It finally took an e-mail to the archives in London to find them. So for the record, in recognition of their personhood, the women who came to these shores in 1880 were Alice Coleman, Rachel Evans, Emma Elizabeth Florence Morris, Elizabeth Pearson, Clara Price, Annie Shaw, and Emma Westbrook.

It could be presumed that the lack of naming of these women has been simply a historical oversight, but if so, there have been too many historical oversights in the course of the history of our faith, beginning with the Scriptures. Jephthah's daughter (Judges 11), the woman who was a concubine (Judges 19), the woman at the well (John 4), the woman taken in adultery (John 8), the woman with an issue of blood (Matthew 9), and the woman in Simon's house (Mark 14), are only a few of the many unnamed women in the Bible.

Yet unnamed women are not confined to the pages of history. There are unnamed women in our contemporary world as well: the female babies aborted daily in China simply because of their gender, the women being sold into prostitution and sexual slavery, and yes, the prostitutes on the street corners and the women who have been bumped off the welfare rolls in our own communities.

Yet these women do have names. While they may not have been considered noteworthy enough to be recorded in the Scripture, each woman has a name. Even women who are forced to abort their daughter give them a name. And sex slaves, prostitutes, and poor women all have names as well. As such, their names are known to the God of the universe, the shepherd who cares for his sheep. As the chorus writer reminds us,

He cannot forget me, though trials beset me,

*Forever his promise shall stand,
He cannot forget me, though trials beset me,
My name's on the palm of his hand.*

SASB 125

While I may not be able to change the historical records of The Salvation Army, I can remember that George did not come alone to the shores of the US, but was accompanied by Alice, Rachel, Emma, Elizabeth, Clara, Annie and Emma. I can honor the memory of the unnamed women in the Scriptures by telling their stories. And I can respect my brothers and sisters enough to speak their names, whether in the pew or the soup-line, as those who are created in the image of God and held close to his heart. For the gift of a name bestows both identity and regard upon another, and I can choose to live in such a way that the names of God's children are cherished and preserved.

*O concubine of Ephraim,
No name is ever wholly forgotten.
Your mother's lips brushed identity upon being.
A fragile vase, auctioned to the highest bidder,
Stripped naked of dignity.
Yet your name whispers gently.
I know you.
(see Judges 19)*

Making Way For The Younger Generation

by Stephanie Parker Chagas

If people hadn't been patient with me, given me teaching, encouragement and opportunity to develop my spiritual life to this day, I doubt I would be here writing these words, and if this is a reality for you, you most probably wouldn't be reading them either!

We all need someone to walk alongside us on our spiritual journey, encouraging, teaching, and holding us accountable. Who has been the person, or the people, who have influenced and supported you, taken time to hear what you have to say and pressed you on?

We know that the Bible has powerful examples of God-inspired actions that show how people helped each other develop. Jesus and His disciples, Barnabas and Paul, Paul and Timothy, Naomi and Ruth, Elijah and Elisha, Moses and Joshua, Deborah and Barak, Elizabeth and Mary (the mother of Jesus), and many others.

These relationships demonstrate a sense of continuity, development and transformation through modelled leadership, integral lifestyle and commitment to the one another.

Just as we have received, how are we influencing and mentoring the younger generation, teaching them to be passionate about Jesus, to love and serve their neighbour and delight in the everlasting pleasures of life? If they do not see and hear, how will they know?

A longing

We live in the digital age. The content is out there and we search for it. Society pushes us on to having whatever comes our way and not being left behind. So we have to do a lot of internet research to know what the trend is!

However, it can be so frustrating and tiresome to always have to have everything new, the latest electronic product and survive on momentaneous pleasures. It's draining, and people easily become tired of "things", always looking for a new message.

Therefore, one of the pros related to the weariness of a post-modern world is that the gospel of Jesus becomes a balm to the chaotic, instant, shallow changes of life.

People start to realize that what the media offers, a crazy work lifestyle and transitory relationships, just aren't enough to fill the gaps our souls long for. A space is opened for something deep, for the roots to grow and firm themselves.

Many young people have experienced or are experiencing this and are longing for a change. Fed up of being part of the crowd and wanting to stand up for what they truly believe in, they engage with the rewards received in the kingdom-building business.

Their souls are waking up “to the realisation of the fact that they belong to God, and that He has sent them into the world not to look after their own little petty, personal interests but to devote themselves to the promotion of His, and that, in doing this, they will find happiness, usefulness, and glory”. (Catherine Booth, Practical Religion, p.28)*

Catherine Booth wrote these words at the end of the 19th century to direct parents in the upbringing of their children, but this is an ever constant responsibility of the Church towards its younger generation to stay alive and renewed.

Walk beside

In 1st and 2nd Timothy we see how Paul was confident about encouraging his younger assistant to rise above the issue of being young.

“Do not neglect your gift, which was given to you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Timothy 4:14-16).

Again in the same book (p.27-28) Catherine Booth is very clear in the direction that should be given to the way the “sons and daughters” are to be instructed if they are to be the Lord’s:

Regarding sons – “if you want your children to be the Lord’s when they grow up, if you want your boy to withstand the unknown temptations of the future, if you want him to come out a man of righteous principle, integrity and honour, superior to all the doubleness, chicanery and devilry of the world, you must train him to look upon all the world’s prizes as dross compared with the joy of a pure conscience and a life of usefulness to his fellow-men”.

Regarding daughters – “If you want your daughter to be a true woman, willing to sacrifice and to suffer in the interests of humanity and truth, you must inspire her now with contempt for the baubles for which so many women barter their lives and their souls. You must teach her that she is an independent, responsible being, whom God will call to as severe a reckoning for the use or abuse of her talents as that of her brother man”.

Maybe there is someone that automatically comes to mind who you do already walk beside. If not, ask the Spirit to place a spiritual child on your heart and then intentionally commit to being responsible for their spiritual development.

- **Establish a relationship.** Building on shared experiences and weaknesses constructs a sense of trust and mutual respect. For this to happen, time needs to be invested, whether it be long or short, the quality is the most important aspect.

* The 1891 edition of Practical Religion is available in different formats at: <http://www.archive.org/details/papersonpractica00boot>

- **Make time and discover their passions.** Do we take time to actually hear the desires, dreams, frustrations and fears that dwell in the hearts and minds of children and youth? Make time for them, whether it be over coffee or spending some extra time after the Sunday meeting to talk to them and listen. Young people want to be loved, they want to feel that they fit in, that they belong, are heard and respected.
- **Build up their faith.** Encourage them through recommended reading, share your personal experience, give them spiritual disciplines to practice, maybe start a small study group. There's no need to come up with something new! Today the internet gives so many options on interesting and creative resources for spiritual life development and youth.
- **Give responsibilities.** Whether it be assisting in a Sunday School class, helping to prepare food parcels, leading a devotional time and so much more. There is nothing more rewarding than overcoming a challenge. Help them to achieve something that might have seemed difficult and then watch them strive to go further in the faith and develop their gifts!

The time has come

May it be of encouragement that today, thousands of young Salvationists around the world unite in saying that they want something fresh, they want the Scriptures to come alive, to be transformed by the Spirit, to be like Christ, to cause an impact, to help, to serve, to live a life full of purpose and substance that will last for all eternity and to be helped on the journey.

Before Elijah was taken up to the heavens he asked Elisha "Tell me, what can I do for you before I am taken from you?". Elisha replied "Let me inherit a double portion of your spirit," (2 Kings 2:9). Elisha witnessed the kind of man Elijah had been and what he went through and desired so much more than his leader had had.

May it be so today that young people are equipped enough to know what they have to do because they would have had such Godly examples, are fed by the Word, recognize God's voice through prayer and intimate relationship with him and are sent out by the power of the Spirit to endeavour and accomplish greater things.

“But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God[a] may be thoroughly equipped for every good work” - 2 Timothy 3:14-17

Stephanie Parker Chagas
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Top Ten Ways to Quench The Spirit

by Sergeant Steve Simms

“Quench not the Spirit” is one of the most disobeyed scriptures in the New Testament. So how do we quench the Spirit. Here are the Top Ten ways.

- 10) We teach people that God isn't speaking to human beings nowadays.
- 9) We freely indulge our desires to the point that our heart gets so hard that we no longer hear what God is saying to us.
- 8) We tell the Holy Spirit that we will do what He wants later, or when we are older.
- 7) We intentionally disobey the direct commands of Scripture.
- 6) When we are with believers, we pretend that we are better Christians than we really are.
- 5) We ignore the guidance of that our conscience gives us.
- 4) We care more about what other people think about us than we care what God thinks about us.
- 3) We believe that because of grace it doesn't matter if we obey God or not.
- 2) We let our pride keep us from doing anything that we consider to be humbling.
- 1) We force people to quench the Spirit by programming church meetings to the point that no one but the preacher or someone on the program is expected or allowed to initiate anything in the meeting.

Here's a quote from C.T. Studd: *“How little chance the Holy Spirit has nowadays. The churches and missionary societies have so bound Him in red tape that they practically ask Him to sit in a corner while they do the work themselves.”*

8 Reasons Why Churches Don't Grow

by Lieutenant Peter Brookshaw

I want to offer you eight reasons why some churches never grow. Many churches are really flat out and committed to many programs. Many churches have leaders who love God and want to serve him. I acknowledge that. I don't want this post to be seen in a negative light as such, but a challenge to consider what needs to change to grow healthy churches.

For some churches it's either deep painful change or slow painful death. Surely the discomfort of embracing new ideas and changing old habits is worth it.

What authority do I have to speak into such a situation? Maybe none. Maybe lots. I have spent many years in churches that have either declined or grown. I have led a small, inward focused, hurting church to a place of growth. I now lead an amazing group of people in the northern suburbs of Melbourne, namely The Salvation Army Craigieburn (Salvos 3064), that continues to witness steady growth.

What do you mean by a church that doesn't grow? Good question. I mean exactly that. A group of disciples of Jesus Christ who are a missional people should surely be a growing group of missional people. Forgive me if we differ at this point. We can strongly debate ecclesiastical structures and missional methodologies if you like and that is valid. Though, I will not compromise on the fundamental belief that a healthy bunch of disciples of Jesus Christ should be both living out a Christ-like existence, but also inviting others to join them on the journey.

So let me delve into reasons why churches don't grow:

Reason 1 - Why Some Churches Never Grow - The People in the Church are Inward Focused

People seem to automatically move to a default inward-focused mentality. If the people of the church fail to continue to remind each other of the importance of being outward focused, people drift inwardly. The church must be outward focused, and not just 'focused' but practically engaged in ministry that is expressed beyond itself.

An inward focus means the people of the church care more about themselves than others. In 1 John 3:16 we have this amazing picture of sacrifice, when John writes, 'This is how we know what real love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.' The suggestion is not just to lay down your life for those you love and respect, but to even lay down your life for those your struggle to get along with. Love is meant to be expressed to everyone. Jesus laid down his life for everyone. We must stay outward-focused and keep it about living out God's mission in the world. In the face of many a church decline, we must stay focused on Christ and his mission.

Reason 2 - Why Some Churches Never Grow- The Leaders/Pastors of the Church are a Hindrance to the Growth of the Church

I'm not wanting to step on to many toes here, but let's face it, sometimes the greatest hindrance to a local congregation being healthy and vibrant is its leader. John C. Maxwell calls this the law of the lid. The idea is that a leader will hinder the organization's effectiveness when the leader reaches his/her lid.

Let me suggest some reasons why leaders can become ones who hinder the growth of a church:

They micromanage others They exert too much 'power' in their leadership position They exert too little 'power' and thus foster a culture of anarchy They fail to lead with passion, vision, integrity, faithfulness and compassion. They choose to want to be a 'likeable' leader and therefore do not make tough decisions They fail to drive a culture that is God-honoring, Jesus-centered and Holy Spirit empowered

Some might well argue that leaders need not make or break the life of a church. Though, I'm yet to see a healthy, amazing church that has a dysfunctional leader as its captain. I'm yet to see it. I'm sure someone can prove me wrong.

Reason 3 - Why Some Churches Never Grow- Churches do lots of Good Things, but not Great Things

What do I mean by this? Let me give you an example of a good church. I think of a church that regularly has programs/initiatives that offer hope to people's lives. They run community lunches and outreach ministries and women's programs and Children's programs and loads more. They are a good church, doing good things. But are they doing great things?

The next point I'm about to make, might sound a little controversial. Many churches do good things, but are still not growing, and the Kingdom of God is not growing. Now, sure, these kinds of churches are helping many people. The Kingdom of God is being expressed through their ministry, sure. They are being a blessing to many in their community. Though people are not joining them on the discipleship journey. I'm not trying to sound negative, all I'm saying is that, at what point do you look at all the business of church life and say, I think we have compromised the making of disciples in the process.

If your theology sits fine with simply expressing the love of God in your community, then fine. Move on to the next point. Though, I would argue, that living out the love of God and inviting people to live in the love of God themselves must go hand in hand.

Many churches are not growing because they do not keep the main thing, the main thing.

Reason 4 - Why Some Churches Never Grow -They Fail to Understand and Embrace the Role of the Holy Spirit

Much could be said on this point. I do not intend to want to create a dualism amongst Christians. Though I sit in the theological camp that says, you can have more of the presence of God in your life. Some would say you are simply 'becoming more aware of God's presence', but I don't think that fully captures what I'm talking about. I am saying, that a Christian can invite the Holy Spirit to move more in their life. They can invite the Holy Spirit to fill them, overflow within them and give them joy, peace and power.

Now, because I believe the fundamental idea that we can have a greater outpouring of the Holy Spirit in our lives, I believe the converse to that. I believe that people who are followers of Jesus, can have a flicker of the Holy Spirit inside of them, but very little Holy Spirit power moving within them.

So with that in mind, we can have churches with very little of the Spirit of Jesus amongst them. Maybe they never invite the Spirit of God to move amongst them. Maybe they simply acknowledge the Father as Lord over all of creation and forget the third person in the Godhead. Maybe they simply don't believe in the above premise, that they can have more of the grace, power and peace of the Holy Spirit within them. Whatever the reasoning, I believe wholeheartedly, that the reason some churches are not growing, is because they have never understood or furthermore embraced the power and presence of the Holy Spirit.

Is there a correlation between the dynamic growth of the Pentecostal movement and the willingness to embrace the Holy Spirit as a significant part of the life of a church?

Don't be afraid of the ministry of the Spirit of Jesus. There's no need to be freaked out when someone offers a prophetic word, or someone prays and believes for healing. I believe that churches would be far better off if they realized that when Jesus ascended into heaven he sent the Holy Spirit to lead, guide and ignite the followers of Jesus to transform the world!

Reason 5 - Why Some Churches Never Grow - They Don't Really Care about Growth and Their Theology Justifies That Position

Let me step onto shaky ground. Some churches don't grow because people don't care, are complacent and they develop a theology around their lack of passion that justifies why they don't care.

I've lead a church that was complacent. A church that was more content on simply showing up on a Sunday morning and ticking the 'church' box. If new people ever engaged in their fellowship they quite often did not feel welcome and did not come back. Unbeknownst to the church, they began to justify their lack of growth, with comments like, 'Well that's just what it's like here...' The challenge when you sit with this kind of a mindset is that you end up needing to change the focus of your preaching/teaching/small groups. You need to shift the emphasis away from reaching out by partnering with God in mission, to one of say, a watered down message on holiness, or a nice, safe message about the benefits of sharing in fellowship together.

I want to say something clearly. When people care more about themselves than about others, they really don't care about the health of a church. They are choosing to put themselves at odds with the commands of Jesus to go into the whole world and make disciples. When an entire church has this kind of apathetic attitude to the ways of Christ, things either need to drastically change or something more controversial: Shut it down.

Apathy is an absolute killer to growing healthy churches.

If you are not fired up for the things of God, then get fired up! God is looking for some people to say, 'Here am I Lord, send me!'

Reason 6 - Why Some Churches Never Grow - Sin is not Held to Account

Well, if you're still reading, you're probably wondering how many more punches will I pull. Let me say this, the church will not grow to its fullest potential when there's sin in the camp. You can have the arguments and theological debates about what exactly is sin. You can comment if you like about how you know whether this or that attitude is sinful, or whether that particular action is sinful, etc, etc. Great, go off and have that debate.

The fact is, when the secretary is stealing the offering money, there's sin in the camp and it affects the growth of the church, not to mention the credibility of the faith community. When an elder of a church continually undermines the minister of the church, there's sin in the camp. When a small group of a church back-bite and back-stab the faith community in which they are a part, there's sin in the camp. When the Corps Officer or Senior Pastor dabbles in porn on his day off, there's sin in the camp. When a church worships its music over who they intend to worship, there's sin in the camp. When 5% of the men in the church secretly are part of the Free Masons, there's sin in the camp.

I think you get the point. Though, this is not all that's worth sharing about growing healthy churches. When the leadership team, or minister/s become aware of sin in the faith community, there may well need to be action.

Please do not ever say to me, 'Well, that's just the way Mrs. Hodgepodge always reacts to those kinds of things.' Seriously? Are we o.k. with that kind of mentality? Just to let things slip and slide, because we don't want to hold anyone to account for their pathetic behavior? I want to drive this point home, because I think it is detrimental to the life of the church in general when those who are leaders or overseers of a faith community will not hold people to account for sinful behavior.

Is that easy to do for a leader? No, of course not; unless you have no compassionate bones in your body. I would think, many reading this would understand, that holding someone to account for their actions is not easy.

The problem is, the reason some churches are not growing may well be because the unacceptable behavior has never been addressed.

Reason 7 - Why Some Churches Never Grow - Churches Fail to be 'Missional'

I would suggest some churches don't grow, not because they are apathetic, but because they misunderstand why they exist.

I must say, I don't know everything there is to know about the emerging missional church. I have much to learn; granted. That being said, I think it is fair to say that some churches do not grow because they fail to be missional. They believe they exist for themselves. It is safe to say there are churches that exist that are not even wrestling with ideas such as, 'How can we be missional?' 'What does mission even mean?' 'How do we become a missional church?'

How do you define the missional church? Lois Barrett's definition of the missional church (cited in Mike Frost's *The Road to Missional*) goes like this:

A church that is shaped by participating in God's mission, which is to set things right in a broken, sinful world, to redeem it, and restore it to what God has always intended for the world. Missional churches see themselves not so much sending, as being sent. A missional congregation lets God's mission permeate everything that the congregation does--from worship to witness to training members for discipleship. It bridges the gap between outreach and congregational life, since, in its life together, the church is to embody God's mission.

The people of God must be outward focused. They must be a people who seek to both pronounce and demonstrate the love of Christ. Healthy churches thus learn to be missional and learn what it means to embody God's mission in the world.

Reason 8 - Why Some Churches Never Grow - They Have Never Learned How to Pray

The Chinese church continues to multiply and the African church is bursting at the seams. The church in South Korea is known for its growth. At the risk of sounding very simplistic, let me say, there's a correlation between the prayer life of churches and their growth. Churches that know how to pray, know how to grow. Or rather, churches that include disciples who are consistently engaged in prayer, usually are consistently a part of a church that is growing and healthy. Of course there are exceptions, but the point is worth noting.

They say, you find out how popular Jesus is, by how many come along to the prayer meeting. I have not heard of a church that is absolutely sold out to bringing justice to the oppressed, and that consistently makes disciples of Jesus Christ and who do not pray.

I have on the other hand, consistently heard, read and witnessed churches that pray fervently, with boldness and faith and become churches that grow.

We may know this to be true. The challenge is taking this nice little, simple concept and applying it. Many a pastor would tell you the importance of prayer. Many would

absolutely be nodding their heads when you speak of the power of prayer. When the rubber hits the road, some churches cannot even get more than a handful of people to a prayer meeting.

Maybe it's because when the people come together to pray, they don't actually pray. They just talk. They debrief. They scrutinize church programs. They read poems. They even read Scriptures.

Intercessory, gut-wrenching, passionate prayer isn't always high on the agenda. People are too concerned about the person next to them. Others are too worried what others may think if they pray out loud. Others secretly wonder whether God actually hears prayers. Some are convinced that God knows the end from the beginning and God will simply sort it all out.

A healthy church demands passionate prayer. A healthy, growing church, prays... I mean, really prays...

Finally let me finish with some words from Leslie Newbigin:

We do indeed look forward with eager longing to that Christian society which is the final goal of all God's creative and redemptive love, but until that day we are called upon to seek on earth a society which, as far as may be granted to us, reflects the glory of the city to which we look forward.

God help us to establish healthy, missional churches that are growing and effective for the sake of the Kingdom of God.

JAC Interview with Lieutenant Andre Mere Bara Togo

JAC: Who are you?

TOGO: I'm Andre Mere Bara Togo, an Officer of the Salvation Army with the rank of "Lieutenant", serving as a Corps officer at Amanda's in Concession, Chiweshe Division in Zimbabwe Territory.

JAC: Where are you from?

TOGO: I'm from Mali, West Africa.

JAC: What was your upbringing like?

TOGO: Born the seventh of a family of thirteen children, the life of my childhood was not comparable to that of a child from a modest family. Although my parents were very dedicated to properly educate their children, we literally always lived in extreme poverty. Especially toward the last days of my father, paralyzed by disease, he could no longer meet the daily needs of the family. Then I went to the market, improvising as a carpenter with a hammer at hand to repair the tables of shop keepers in order to receive in kind or in cash something to eat for my family. It even happened us of eating our own dog under extreme pressure of famine. I'm not exaggerating!

Despite this humiliating life situation, each morning and evening we had learned to pray on our knees, reciting the "Our Father" and the "Ave Maria." Poverty had become a virtue in my family and the life of Lazarus in the Bible was an ideal reference to relieve our condition. Little by little I began to love God and even to wanting to serve Him. Finally toward the age 13 I was admitted to the small seminary as seminarian in order to become a priest with the Catholic Church. Unfortunately this adventure ended a year later, following my unexplained dismissal from the seminary. All my hope had disappeared; that's where I began to develop a deep hatred toward God, the church, and the priests in general.

Resolved of no longer having anything to do with Christianity, I was now attracted to Satanism, fetishism and regularly consulting "marabouts" or charlatans. It was in this atmosphere that I met with Mr Gerard de Coursiere, French Astrologer, with whom I have spent long years of total bewilderment committing abominable sins. None, neither I nor my poor parents imagined that this man was an agent of the devil. If I had known, who he was, I could have never accepted his proposal of adoption. Later, I finally realized that it was God's plan, so that my experiences served as a subject of glory and testimony.

God is God, He does what He wants, when, how and where He wants. His sovereignty is expressed above all things and over all men. Mr Gérard De Coursiere was a famous fortune-teller to several African heads of State and many business men and women throughout the world. I was only fifteen when we met for the first time, in a restaurant owned by an uncle, where my sister worked. Quickly he made himself known to the restaurant clients practicing chiromancy in a very attractive manner and apparently many were amazed of his practice.

My sister run to me and brought me to the white man and him holding my left hand asked: "Where are your parents?" I replied: just twelve miles from this town! He wanted to talk to them, but sister preferred to introduce him to my uncle, the owner of the restaurant. He asked to see him immediately; ignoring his intention we led him to my uncle's office. After hours of conversation, my uncle visibly subdued under the power of the mysterious man, pleaded for me to accept the man's proposition of adopting me as his son. In view my age and the situation of extreme poverty of my family, I found that this was an opportunity not to miss.

I took home his proposal without hesitation, with tears of joy and at the same time questions without answers sprang off my head. I was wondering: Who am I to deserve such a favor? Why me? How is it that a white fortune-teller could be interested in me? What has he discovered in my hands? I thought this man was from God to offer me and family better life. To convince my parents, he promised to take good care of me. Finally, with his signature on a piece of paper, I was under his responsibility in all legality.

I therefore followed a person totally unknown to us, for an unknown destination, leaving my family in joy and doubt, because nobody knew what would be of my future. But, the fact that it was a white who had given his word reassured my parents because generally in Africa we believe, whites people fulfil always their promises. But this man never honoured his promises; we were always invited by African presidents, travelling from country to country and from hotel to hotel performing evil to maintain them in power. I was trained and initiated in astrology, chiromancy and all arts of fortunetelling. Being homosexual he was abusing me for more than 5 years. At the age of 19, I decided to be independent and that decision was not without consequences. I got what i was looking so for many years: to be free, free from Gerard de Courciere my so-called "father."

At last, been "independent" I established my own fortunetelling office, in few weeks my service was demanded from all prominent and influence people of Conakry.

JAC: How did you get saved?

TOGO: In June 2001, still in Guinea Conakry, I was invited by an influencial woman to perform a dangerous occult activity. It was during that evil performance, the Lord appeared to me.

It was a Friday around 9am, I discovered a Bible in the house where I was. When I opened that Bible, here are the words that I have read and which have tormented my mind: "Let no one be found among you interprets omens, engages in witchcraft, or casts spells, or who is a medium or spirits or who consults the dead. Anyone who does these things is detestable to the Lord, and because of these detestable practices the Lord your God will drive out those nations before you. You must be blameless before the Lord you God." (Dt 18.10 -13). I was surprised and terrified of the fact that the Bible could contain such a truth describing my life. Immediately, a strange conviction of my state of damnation was revealed to me, and my conscience pitched against me as if an accuser spoke to me, for the first time in my life, about all my committed abominations. That day, I had wept bitterly, confessing all my sins.

Suddenly, a blinding light appeared unto me in the House and, because of the glamour, I found myself on the ground. A loud voice called: "Andre! Andre! Andre, today thou shalt know that you belong to Me! " Upon hearing the voice, an intense heat began to burn me from the head to the feet. Oh My God! It was terrible! The time I came back to my senses, it was about 17:00pm. But, it was as if the entire scene took place in a fraction of second. It is difficult for me to describe this spectacle; I've run out of words. What I experienced changed completely my life, I knew from that day, I'll never be the same person, being convinced of the fact, I immediately burned all my books of astrology and occult.

The very night I was told in a dream to go at specific place of the town where I would find a certain church named, "Ministère de la vie nouvelle, Église de Dieu en Christ." Meaning "New Life Ministries, Church Of God In Christ." Early on Sunday morning as I drove to the place shown to me in the dream; I found a sign with the name of the very church. I was choked and as well afraid to get in the church, because I was convinced that something is going to happen again to me. Finally I walked in, went and sat at the back, expecting the next unusual experience with God. And two hours later the meeting started with a vibrant praise and worship with a joyful dancing church.

Though also excited, I was seated and carefully observing all movement. After all protocols observed, there came the time of preaching. I still remember, the Pastor preached on Acts 9 from 1 to 17; with the topic: "the chosen of the Lord." While he was preaching I felt he was just talking to me and me alone, all his words full of grace and love were going straight to my heard and all my being. It was just wonderful something! On that day I have decided to be like the pastor, preaching and telling the world like Saul what the Lord did for me. I gave Him my life as a living sacrifice.

After his sermon, the pastor from the pulpit came straight to me and said: "my brother, you're the Lord's chosen." And I answered him saying: if you only know what I'm going through these days! While narrating to the pastor my experience, a church member came to me and says: "visitor, are you interested to attend our annual convention at Freetown in Sierra Leone?" without hesitating I said yes.

To completely break the link with my past, the Lord led me to Freetown, where I was welcomed and trained at the "New Life Ministries Bible Institute and Church of God in Christ, (NLM-COGIC) under the General Overseer named, Reverend Jonathan Archibald Cole "Daddy". At the end of my training in 2004, I came in Mali as an ordained Minister of the Gospel with the New Life Ministries.

I was a stranger to my own people, some could not believe that I'm now a man of God; I was persecuted and rejected by all relatives and friends. Being isolated, I was strengthened to fill my thirst of reaching a largest number of Muslims with the gospel. Knowing the nature of the battle, there was no doubt that it is through prayer only that this thirst could be quenched. I surrendered myself therefore interceding for my country, particularly for the Muslims in West Africa. It was in this atmosphere of prayer that the Lord gave me the vision of The Salvation Army in Mali.

JAC: How did you get sanctified?

TOGO: After giving my life to the Lord, I immediately understood by the peace in my soul and spirit, has saved and set me apart for his service. However, I didn't feel always been accepted by God and I begun to have doubts and uncertainties about my position in Christ. My progress and efforts do not seem obvious. And the peace in me was constantly troubled.

Till finally I understood through the epistles to the Romans, that what God has done in my life reliant not on me but on Jesus. Through sanctification I can become more and more pure and separate from the wrong in my behaviour, putting myself aside for God. I knew my Christian life begins by the sanctification of position, through the grace of God. Then, it is my responsibility to find a practical sanctification which brings me to be pure, separated from evil and resemble to Christ.

JAC: For those who haven't yet heard this famous story, how did you get connected with the Salvation Army?

TOGO: It all began in October 2004. In the vision I had, I was with my mother under a big tree when, suddenly, we saw thousands of people dressed in white uniforms, each blowing a trumpet, and they were trying to surround our country (Mali). The sound coming out of their trumpets was saying: "peoples of the nations repent for we coming with the Good News of God's Kingdom."

After having heard that, I said to my mother: These people must be Christians, but why are they as soldiers? My mother said to me: "André, you have to join them, be like them and have to act with them." Being shocked by these words of my mother, I went back saying: Mom, how can you ask me to join them, to be like them and be with them when I do not even know them? I do not wear white clothes like them and I have no trumpet like them? It is impossible, Mom!

She said: "My son don't worry, only obey my order, go and join them, you will be like them and you will act like them." From a halting step, I began going towards them to join the group. At this moment, somebody of the cohort saw me coming. He ceased playing his trumpet and made me a sign of hand encouraging me to join them quickly. I was really encouraged by his gesture and I advanced so quickly towards them. He stopped playing his trumpet and gave me a hand sign encouraging me to join them quickly. I was really encouraged by his gesture and I advanced quickly towards them.

Just when I approached them, suddenly, I turned and saw that I had become like them, dressed in white, with a trumpet in hands. And this time with me in the group, we picked up our playing, giving the same message.

When I woke up, I just quickly understood that the Lord spoke to me. Without knowing exactly what was needed to be done, I abandoned myself in prayer, hoping to have the Lord assistance, before taking an action. At first I thought the Lord was asking me to bring the gospel to the Malian Armed Forces in a special way. But while meditating deeply, I had a voice clearly instructing me to surf on the Internet, that I'll find a clear answer to my dream. From Google search, by combining several words and phrases such as: "military evangelism; "Christian activists, Christian army, etc." I was surprised to discover a movement called "THE SALVATION ARMY " whose members called "SOLDIERS " wear "UNIFORM" , use the "BAND" as a musical instrument, and the whole of this military organization exist for a single purpose: "THE SALVATION OF SOULS". I searched and read everything I could find on the internet concerning this Army.

I found it! The vision I had was probably divine! I told myself. But this Army is totally absent in my country. Then, I began to wonder: "Why do we not have this revolutionary movement to stimulate our Christianity? Why is it that since 1878, the Salvation Army came to existence and is almost everywhere in the world, but not in Mali?

At the time these questions boiled in my anxious soul, the answer seemed to indicate me as being pioneer in the establishment of this Army in Mali and west French-speaking countries, as it was shown to me in vision. And I was determined to do it that way regardless of the consequences, or the sacrifice it might cost me. I was certain that it was the Lord's will.

On October 30, 2004, I shared my experience with a certain Captain Stephen Court (now Major) in an application form for admission to the 'The War College of Vancouver' in Canada, which I had discovered on the internet during my research. I was accepted for the 2005-2007 session at The War College. Despite all steps undertaken about my trip, I could not secure a student visa for Canada. Without discouragement, Stephen linked me with the Regional Facilitation Team based in Nigeria.

February 26th to March 3rd 2006, this team led by Commissioner Stuart Mungate, Nigeria Territorial Commander (now retired) visited Mali for the first time. We discussed

the work of The Salvation Army, its structure, work methods, doctrine and mission. Back in Nigeria, Commissioner Stuart Mungate sent me basic textbooks concerning the training of recruits and soldiers. With these documents, I started the first class of recruits at Magnabougou, with about 30 recruits. View to the quick expansion of work, Major Emmanuel Diakanwa Wante Mapanga, from the Territory of DRC was sent to Mali assisting me teaching the recruits. At the end of his stay, the Major wrote his report on the work started in Mali. In March 19, 2007, Commissioners Amos and Rosemary Makina (International Secretary for Africa and Zonal Secretary), the Commissioner Jean Ludiazo Bakidi (Nigeria Territorial Commander) and Colonel Dick Krommenhoek, (representative of the General concerning the missions), all came in Mali to palpate on ground the actual situation of the work, in order to inform the International Headquarters.

Following this mission, the International Headquarters decided to appoint the Majors Eugenés and Odile Dikal as Officers in charge of the freshly started work of The Salvation Army in Mali. On 26 February 2008 under the registration number 0036/MATCL-DNI the Malian government officially granted the Salvation Army the status of “a church”, which is exceptional in a Muslim dominated country. After being farewelled as the first Soldiers from Mali my wife and I were welcomed as Cadets in the Democratic Republic of Congo Kinshasa Territory for Officership in 2008. Upon completion of our training we were appointed to the Zimbabwe Territory, where we’re still serving.

I learned that whenever God gives receive a vision, people will try to persuade you that it is not from Him. Satan will also try to convince you with troubles and opposition that God has not spoken to you. The thing we strongly believed on suddenly becomes uncertain and unsure. It takes only God’s grace and strong faith to regain our formal level of assurance. I believe Joseph, Moses, Nehemiah and Paul, just to cite a few, went through the same opposition and Jealousy from family members, colleagues and friends. Now I know, claiming a divine promise or a specific revelation from God means struggles, rejection and opposition. “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus...” Acts 20:24

JAC: You are a married family man. Tell us about that.

TOGO: By the grace of God, I am a husband and father flourished. In His faithfulness the Lord gave me the desire of my heart regarding my wife and son. After my miraculous conversion in Guinea and pastoral training at New Life Bible Institute in Sierra Leone, all that was missing in the pursuit of my calling to serve God, was to marry a woman who shares the same spiritual values. I was aware that a poor choice of spouse could affect my call to serve God properly and to help me make this difficult choice my spiritual father "Daddy" has guaranteed to find one that best fits this criterion in his church. He formally discouraged me from thinking of marrying a Malian girl,

because according to him I would never find a Christian woman in Mali because of the small number of Christians in this country that is 98% Muslim.

In agreement with Daddy, I began to conquer a soul mate among the young ladies of the church, of which I was an ordained minister. It was then that my choice when on a girl named Elizabeth Cole, sister to "Daddy." Procedure of our engagement was quickly arranged and I was immediately sent to Mali to start the ministry.

Once in Mali, convinced that she would join me for the celebration of our wedding, I hung around my apartment pictures of her, to serve the members of my church as their pastor that I had a fiancé and I was not single.

A few months later, to my great disappointment, "Daddy" told me that my fiancé was not ready for wedding so soon, she plans to undertake studies of law, which may at least five years duration. He advised me to forget about her and he is looking for another. It took me months to forget this adventure.

Meanwhile fully invested by the Lord's work, I devoted all my time in teaching the Word of God and evangelism. In 2006, I was invited to preach at the Protestant Evangelical Church of Hadallaye (Bamako). Before an audience of over 1,000, as I saw a circle of light around a young girl among many others and a voice said "this girl will be your wife."

After having delivered my sermon, I was taking to the office of the Pastor. I did not know what to do or say, because it was impossible to know who this girl was and besides, I'd never seen her before. That day, I chose not to say anything to the Pastor of the church, just not to appear ridiculous. Because it happened very quickly and I would not be able to identify the girl in question if the pastor asked me.

Once home, I prayed, Lord, if it is you who have chosen this girl for me, allows me to meet her again. The next morning, impressed by the message preached, the assistant pastor came to share with me his friendship and his desire to work with me and at the same time he invited me to his upcoming wedding scheduled in the same church. It was an emotional moment, one hand I was very happy for him, but the other sad for myself. With a nod towards fingering photo of Elisabeth still hanging on the wall, I said: it is her I was about to marry, but at the last minute she preferred to study than to marry me. He replied saying, "when you preached yesterday, the Lord showed me a girl on fire in the church that I know personally named Fatouma Dougnon, She is an academic and studied civil law." So I told him about my experience of seeing a girl with a circle of light. The assistant pastor replied, "It should be about the same girl, because the Lord never contradicted, moreover, when you come to my wedding I would show you the girl I'm talking about." After have prayed together, he went away.

One week later, I attended the funeral of the mother of the senior pastor from the same church. For those who know West Africa, especially Mali, popular means of transportation is motorcycles. That day there was a multitude of motorcycles in parking

cemetery. To my surprise, after the funeral I found this very girl sitting on my bike with her female friend to the parking lot. In front of her, I said, the bike on which you're sited is mine and she immediately got up saying, "I'm sorry, Pastor I did not know it was yours." The same voice said to me: "Is it not an opportunity for you to ask her name?" Without hesitation I asked her: Mademoiselle, could I know your name? She replied: "Nana Fatouma Dougnon." Thank God, bless you, I said with a big smile.

After having recovered my bike, I was a man filled with joy. Once again the Lord has done a miracle in my life. It's true it was the same girl that I saw in the church that the Lord revealed to the Assistant Pastor. To top it in beauty, when I came to the wedding of the assistant pastor, he went to the girl and led her me saying: "Here, this is the girl I told you, she is called Nana Fatouma Dougnon." I said, you're right, we met already.

A year later, May 5, 2007, we got married in the same church where I saw her for the first time.

Many Christians limit God in their lives, believing that He cannot offer them what they desire. The Bible says, "delight in the Lord and He will give you the desire of your heart." In my case, I trusted my spiritual father instead of believing the world.

JAC: What languages do you speak?

TOGO: I speak: French, English, Creole, Dogon, Bambara, Malinke, Sousou, Lingala, Dioula and now learning Shona. It is important to note that I spoke English overnight, exactly as describe in Acts chapter 2 verses 4. Because of time I'll not be able to explain it here.

JAC: What are the challenges of fighting the salvation war in a different culture?

TOGO: Our mandate to preach the Gospel everywhere in the world does not leave us the choice to remain in our comfort zone. As always the one who announces the gospel and lives by this message is in the grip of the enemy, in permanent conflict with relatives and persecution on the part of those for which we had chosen to suffer in order to save those who can be.

One of the main challenges we're still facing in this fight is syncretism among those so-called Christian countries, due to cultural beliefs and structures. Cultures are different and varied especially in Africa. In order to approach these various realities and situations of various people, with the salvation war, in addition to our qualities (as preachers), the strategies which enable us always (my wife and me) to penetrate in the communities, are be identified with people and to be integrated in their community. The example of Paul in 1 Corinthians 9:19-27 inspire us. It is summarized in three words, namely: adaptability; suppleness; flexibility.

JAC: What are some of the best things God is doing and has done in your midst?

TOGO: This an amazing question! They are so many and all best things that it is difficult to mention few and leave the others. David says: many, O Lord my God, are the wonders you have done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare. We just repeat as David says: not to us, O Lord, not to us but to Your name be the glory, because of your LOVE and FAITHFULNESS. Only His love and faithfulness can explain it.

JAC: You have written a few books. Tell non-French readers about them, please.

TOGO:

1. Pourquoi dois-je donner? (why should I give): a meditation on offerings and tithing
2. J'ai gaspillé ma vie (I wasted my life): a collection of mediations guiding to young people to learn from life mistakes.
3. Quand Dieu appelle (when God calls): a book narrating my life.
4. Decouvrir l'Armee du Salut (Discover The Salvation Army): starting of work in Mali; presenting to non-Salvationists the history, structures, doctrines and ways of the Salvation Army.
5. Les batisseurs (community builders): a help manual for God's servants working as facilitator of socio-economic development in the communities
6. Standing on God's ground: a motivational book (I'm still working on, it is in English)

JAC: What one thing about God and His ways, if embraced, would/ will make the biggest impact in our lives and warfare?

TOGO: I believe our submission to His ways of doing things, if embraced and understood will make the biggest impact not only in our lives and warfare but also will transform the world we're tirelessly claiming for Jesus. We have been doing our own things for long as Martha and wanting the Lord's approval on them. It is now high time to appropriate His new ways in this changing era to impact our generation.

JAC: You have lived amongst extreme poverty, war, and some oppression from a dominant world religion- what are the difficulties of following Jesus in this context?

TOGO: This remind me of my arrival in Sierra Leone (Freetown) just before the formal cessation of the civil war in January 2002. This civil war has caused approximately 120,000 deaths. Several thousands of people have been intentionally mutilated, notably by the amputation of hands to keep them out of work and particularly to vote. More than

2 and a half million people (one third of the population) were displaced, caused by an armed group is called RUF (Revolutionary United Front), with its head Foday Sankoh.

At the head of a team of evangelization, we visited a camp of mutilated for the good news. But soon we were driven out of the camp by occupants in anger against us; here's what they said: "We do not want to hear about your Jesus, where was He when the rebels were burning our homes, raped, killed our women and children. Look here all we had no hands or feet! Where was your Jesus?"

That day, we did not resist them. These people blame God for their spells. They did not want to hear about God. Not knowing how to reach them, the Lord inspired us to change the name of the camp "Amputated camp" to "restoration camp." We approached the camp manager, with our intention to change the name of camp, which was a reminder of the bad memories of their past. This was the entry door and over 100 amputees have given their lives to the Lord. It was not an easy task but the Lord in His faithfulness honored His word of love and grace that we preached.

JAC: What are your expectations of The Salvation Army?

TOGO: They are not different from what the Lord raised it for. We all believe that God raised The Salvation to meet the suffering humanity needs and bring their souls to Jesus. Even after many years of existence, this purpose should not change. I'm expecting the Army to be rooted in mission and mission focus, using our uniqueness as divine privilege and opportunity to fulfil its mission. I'm expecting the Army to make use of the spirit of internationalism as a way of sharing and learning from different territories and centers within the Army, in order to reinforce or change some of our war strategies.

JAC: Who are your heroes? (why?)

TOGO: The retired commissioner Sadrac Diakanua from Democratic Republic of Territory and the retired Commissioners Hope and Stuart Mungate from Zimbabwe Territory. Those people are living testimonies and real servants of God. They taught me how to love my oppressors, to serve God in all humility facing challenges and opposition from their lives' examples.

JAC: What books have influenced you? (why?)

TOGO: Obviously none can stand the Bible influence in my life. However, "The Spiritual Man" of Watchman nee; "Experiencing God" of Henry T. Blackaby and Claude V. King and Samuel Logan Brengle's books played key role in my spiritual growth.

JAC: General Cox has invited youth to answer questions by video to him. While this is not video and you aren't 'youth' anymore, what would you want him to know?

TOGO:

First, I would want him to know that he is not alone in bearing the heavy responsibility of leading the worldwide Army as General, but that there are millions of Salvationists, officers and the Army lovers around the world praying and support him in this task of his.

Secondly, I would want him to listen only God and godly people in making decisions who could promote the one Army, one message and one mission vision of the retired General Linda Bond that he has decided to continue with.

Thirdly, identify and appoint called, anointed, sanctified, potential and visionary officers around the world no matter their ages or rank to leadership positions in the Army structures.

Last but not the least, I would want the General to use informal training centers' experience and success in recruits potential candidates for Officership such as The War College, through which I was brought to The Salvation Army.

JAC: If you could speak directly to Salvationists around the world, what would you say?

TOGO: We're all part of a God raised movement of Salvation around the world, enrolled under blood and fire to invade the world for Jesus. When God invests in someone He trusts him, gives him His power and assures him protection. Are you that man or woman that God has found that He has chosen as a Salvationist? If so, you are not alone in the fight; the Chief of the Army promised His presence and power of the Holy Spirit. Rise up, be on fire to win world for Jesus. God bless you all!

Off To Work?

by Major Robert Evans

Over the past several months I have felt a growing dissatisfaction in my spirit with the language that I and other Salvation Army Officers use to describe who we are and what we do.

In an attempt to bridge the communication gap between the quasi-military culture of The Salvation Army and Australian culture when explaining who I am as an "officer", I have described myself as a pastor, minister, church leader or minister of religion. While these titles capture elements of what I do, they don't adequately describe who I am as a Salvation Army Officer.

When it comes to discussing what I do in casual conversation, the reference to 'my work' or 'going to work' grates against the very heart of my calling as a Salvation Army Officer. Let me be clear, this is not because I have an aversion to work! I have a strong work ethic that borderlines on compulsive (according to those closest to me). Although, the term 'work' flows naturally off my tongue, it feels like an inadequate term that reduces my divine calling into a dutiful career. Maybe this tension between calling and career is because I am so passionate about what I do that I can't separate it from who I am.

Is it just a matter of semantics? I don't think so, because language is powerful. Our choice of words are often a window into our soul revealing the heart of who we are as people. Jesus reminded us of this when he said, *"out of the overflow of the heart the mouth speaks"* (Luke 6:45). So when I communicate about something as significant as the fulfillment of my calling, I am no longer content to default to language that will simply align who I am and what I do with what is familiar in a religious or social context. I want to find and use language that casts a powerful vision of God's mission to the present age through The Salvation Army.

One of the best examples I have read of a church leader communicating effectively who he is and what he does is Erwin McManus, the lead pastor of Mosaic Church in Los Angeles. He describes himself as a Cultural Architect, which suggests that his role is not about trying to keep up with the current culture, but reshaping it through influence and innovation. It is any wonder that his church has been named as "one of the most *influential* and *innovative* churches in America."

While I have yet to discover how I best communicate who I am and what I do as a Salvation Army Officer in concise and compelling language, I do know that being referred to as a 'minister of religion' and 'going to work' just doesn't cut it! I am privileged to be a part of a select few who are *"CALLED BY GOD to proclaim the Gospel of our Lord and Saviour Jesus Christ as an officer of The Salvation Army"* and embrace this calling as a lifestyle not a job!

So, I do not get up and go to work, instead I get up and enter the mission field *"to live to win souls and make their salvation the first purpose of my life."*

See more at:

<http://ephesiansfour12.blogspot.com.au/2013/02/off-to-work.html#sthash.nxlkQy6Z.dpuf>

The Salvo Way: In Defence of The Salvation Army System

by Major Stephen Court

It's not trendy. And for those who grew up with it or are quite familiar with it, the Army system, with its unique vocabulary and peculiar traditions, might even be regarded as defunct.

Corps Sergeant-Majors? Recruiting Sergeants? Quarter Masters? I mean, come on!

But our discipleship and leader training system, from junior soldiers through corps cadets, into senior soldier training and local officership and corps council, complete with orders and regulations, followed by options in candidateship and officer training, works.

Part of the problem is that we've forgotten what we are. As Major Harold Hill explains, in "Four Anchors From The Stern" (<http://www.armybarmy.com/JAC/article2-64.html>):

The Army's own history, the history and doctrine of the church, the pattern of sociology, the Word of Scripture, all testify against any great need to be "a church". Our own history provides us with a clear precedent for retaining our identity without resorting to denominationalism; the history and doctrine of the church provide an ecclesiological and theological base, the sociology of religious movements provides a rationale, and Scripture provides a mandate.

We are not a social agency only. We are not a church. We are not a denomination. We are an order.

And we have orders and regulations, not suggestions and recommendations.

'Obedience to properly constituted authority is the foundation of all moral excellence' (Catherine Booth). That is fine in regard to ethics. But Florence Booth takes it further when she testifies:

Looking back over 44 years of officership, it seems to me impossible to speak too highly of the value and importance of Salvation Army discipline... I realised very clearly that if all leaders had a truer idea, a stricter ideal, of obedience to rules and regulations, a much greater advance would be made throughout the Army world. (cited in A Field For Exploits, 2012)

This isn't popular today. But the issue is not that obedience to Orders and Regulations has been tried and found wanting but found 'irrelevant' and 'obsolete' (and maybe a little too 'hard?') and not tried.

Our desperation for success has sometimes led us far astray from Salvationism. You can possibly see for yourself corps in your division more or less imitating the Baptists, Pentecostals, and Anglicans and others (including poor substitutions of 'church' for 'corps', 'service' for 'meeting', 'pastor' for 'officer', 'offering' for 'collection', 'committee'

for 'council', 'member' for 'soldier', etc.). The problem is that most of these methods and terms don't work very well when clothed in Salvationism.

We are not free to make things up on the fly. We're part of an Army. We're actually obligated to apply the Army system. If you aren't applying it, you are compromising The Salvation Army and limiting the pace of advance of the salvation war.

Applying non-salvo methods and programmes with non-salvo doctrines and non-salvo theology in attempts to mimic their success while we play the role pastor and church is doomed to failure.

Strategically, it is mistaken. The significant majority of Canadians have voted with their feet that 'church' is irrelevant. Why would we pretend to be a church?

Biblically, it is near-sighted. There are all kinds of biblical metaphors for the people of God – body, temple, vineyard, building, flock, etc. But the Army of God is not a metaphor – it is not compared to something it is not. We are engaged in actual spiritual warfare. Biblically we are on solid ground.

So, to present as a 'church' is neither accurate nor effective.

What goes for church goes for its leaders. In NIV 'pastor' turns up once - Ephesians 4:11, though the Greek word 'poimen' appears 18 times in the New Testament, 17 times being translated 'shepherd'. 'Pastor' is a biblically rare synonym for the much more popular 'shepherd', which it makes much more strategic and biblical sense to use instead of the term 'pastor', packed as it is with negative connotative accretions today.

...Oh wait, except that shepherd relates to flock – a metaphor, in contrast with Army, in a very real spiritual war against the forces of evil.

So, let's agree that 'pastor', being unbiblical and unpopular, is another term we should avoid.

Let's stop pretending. Let's embrace The Salvation Army. Let's embrace Salvationism, its leadership system and structure (for more detail on this, see: <http://www.armybarmy.com/JAC/article11-75.html>).

We're not embracing these things out of tradition or loyalty or some desperate insane stubbornness (or stubborn insanity). It's just that our crucified and resurrected Lord and Savior, Jesus Christ,

has lavished His love on us, transforming us from dreary, hopeless ne'er-do-wells slouching to heaven into mighty warriors who live to fight and fight with love,

and has commissioned us to this wonder-working, world-winning mission through this divine marvel called, "The Salvation Army... the extremity of an extraordinary

imagination made history. The wildest dream of the wildest dreamer materialized" (Evangeline Booth, *The World's Greatest Romance*).

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