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Major Stephen Court

REVIVALS, REVIVALISM, and THE SALVATION ARMY

Editorial Introduction

by Major Stephen Court, Editor

Greetings in Jesus' name. Welcome to JAC94: Revivals, Revivalism, And The Salvation Army.

Once again you are in for something new with this latest JAC. We're pleased to present to you a free online book in the form of this newest issue, with chapters by Commissioner Wesley Harris, Steve Bussey, and your editor.

Longtime readers will know Harris for his regular contributions. Outside of JAC, Harris was the first colonel nominated for general, led three territories, has sold scores of thousands of books, and taught religious education in public schools for 15 years after his retirement.

Meanwhile, Canadian Steve Bussey, now based in USA Eastern Territory via Southern Africa Territory, is the co-founder of Railton School of Youth Ministry and more recently the Salvation Factory.

Their contributions are exercises of passion for them both, writing out of deep interest in the Lord and His works in the past as guidelines to greater thing in the future. Harris provides a lengthy consideration of Revival and Bussey digs into the Scriptural context of 'overflow' to see how it relates to supernatural working on earth.

Then follow three case studies - on China, Canada, and USA. While these could be replicated in most countries The Salvation Army invaded in its first generation, these identify the cultural conditions, credibility from conversion, content of message, charisma of leaders, multiplication mandate, and consequences of each revival.

One reason these revivals are not known is that they are not named. So we take a step or two towards rectifying that situation as well.

The point is not to glory in the past. Not at all. But writing in the Contemporary Review in 1882, General William Booth explains, "We have had to unlearn and learn a great deal, and to all the lessons of our experience the world is more than welcome. As I have already intimated, we do not pretend as yet to have finished our education. War is a wonderful schoolmaster, and he is unworthy of the name of a soldier who does not continually seek to learn from foes, as well as from friends, how most completely and rapidly to conquer. We have trusted in no human wisdom or power, but in the living God; and whilst we set down to His glory everything of success in the past, we encourage ourselves in Him to look for far greater things than these yet to be shown us in the future."

'Far greater things.' Bring it on, Lord Jesus!

Chapter 1 - Revival by Commissioner Wesley Harris

FROM a human stand point a revival of true religion may sometimes seem 'iffy'- a word which, according to the Concise Oxford Dictionary, means 'uncertain'. This is not because God is unwilling to pour out his blessings. He is always more ready to give than we are to receive, but his giving is conditional upon people responding to the striving of his Spirit. His promise of spiritual renewal in 2 Chronicles 7, following the dedication of Solomon's Temple, begins with a big 'if' – "IF my people who are called by my name, will ...then I will..."

God is willing to woo the unsaved. He refuses to coerce them into salvation. People can accept or reject His saving grace. God also depends on the full co-operation of his own people – the converted - in order to bring on revival. From time to time in history an 'overwhelming minority' have been open to God's Spirit and through them he has worked mightily.

In Matthew 13.58 there is the sad comment that in his home neighbourhood the Lord could not do many mighty works because of the unbelief of people who may have known him since childhood. They took him for granted instead of recognizing him for what he really was – the long expected Messiah. And he saw unbelief as a barrier which prevented his doing as much good as he would love to have done.

Humility (2 Chronicles 7.14)

God wants revival to take place but he wants his people to want it too and regardless of cost to help him bring it on with a faith born of desperation and a passion to save.

After the dedication of the Temple in Jerusalem God's word was that there was more to true religion than bricks and mortar or elaborate ritual. His message to Solomon was "If my people...will humble themselves...then ... I will" In God's presence people should feel humble but not humiliated or without proper self-respect as God's children. The word humility comes from the Latin *humus* meaning fertile ground. It is the attitude of one who is like soil, sometimes trodden upon and taken for granted but able to receive seed and give it life.

Pride may cast a shadow over God's glory. It has been said that revival is seeing which way God is moving and then getting out of his way! Certainly, it is important to avoid allowing self-aggrandisement to take precedence over the cause of the Kingdom.

Unfortunately, God's people may become so full of themselves that they make it difficult for the Holy Spirit to work. There may be the desire to impress others rather than simply please God. The arrogance of ignorance may know no bounds. It is hard to imagine that limited human beings within a heart-beat of eternity could be so bloated with pride that they could prance and preen in the presence of the Creator and Governor of the universe. But it can happen!

St Vincent de Paul said, “The reason why God is so great a Lover of humility is because he is the great Lover of truth, while pride is nothing but lying.”

When God’s people are humble in heart and see themselves for what they really are then there is the beginning of revival and we have God’s promise about that. The first sparks of revival fires must come in the hearts of God’s own people.

Prayer (2 Chronicles 7.14)

God said that his people should “pray and seek my face”. Prayer must precede revival. Reading early Salvation Army history one may be amazed at the huge crowds who attended meetings conducted by our Founders and the numbers who were converted. Halls were packed and many had to be turned away. The aim was to ‘go for souls and go for the worst’ and success attended the efforts.

The epic nature of many conversions had a sensational impact in many neighbourhoods. But the driving force behind the mission was found in prayer. Methods were sometimes extreme – like preaching while standing in a coffin, for example! But what could not be denied was the power of God in salvation. Bad people were being made good and becoming new creatures in Christ.

The Early Salvationists called their prayer meetings kneedrills and a Sunday which culminated with seekers at a lined Mercy Seat almost certainly began with comrades gathering for an early morning prayer meeting. There were ‘half nights of prayer’ and ‘whole nights of prayer’ and a strong emphasis on the need for individual and specific intercession on behalf of the unsaved.

Jesus spoke of two or three gathering in his name (Matthew 18.2) and we often compare the twos and threes with the coming together of a great crowd of people, but the contrast could simply be between solitary and social prayer both of which are important. Praying for someone – especially anyone we dislike! – may be a good test of our relationship! Dietrich Bonhoeffer said, “Intercessory prayer is the purifying bath into which the individual and the fellowship must enter every day”.

Really praying with others may also be a test and help to cleanse our relationships. We might visualize intercession in triangular terms and think of spiritual vibrations reaching up to God and out to any number of people through the Holy Spirit. Granted, how prayer makes a difference may be something of a mystery but millions of us would testify that it does.

Intercession is a priestly ministry and it is one to which all believers are called. It is not an ‘optional extra’ but a sacred obligation, a way of loving others.

Historically, in the Army it has often been customary for meetings to include free or extempore prayer sometimes with the opportunity for any member of the congregation

to participate. A congregation may also be involved in corporate intercession through the responsive use of written prayers which may include verses from Scripture perhaps with a bearing on a particular object.

Public prayer may take various forms but needs to be marked by sincerity and reverence and the realization that the object is to invoke the blessing of Almighty God. The important thing is that he should be well pleased and grant his mighty aid.

The vital connection between prayer and revival has been summarized under three headings: 'Much prayer – much power, Little prayer-little power, No prayer- no power'.

In Australia, a quickened sense of the importance of prayer has led some corps to organize gatherings for continuous prayer for a week under the caption '24/7' and apparently something similar is spreading around the world.

Richard Foster has written about the Myong-Song Presbyterian Church in Seoul where a prayer group started some years ago with about forty people. Numbers have grown until about twelve thousand will gather each morning for three prayer meetings – at 4 am, 5 am and 6 am. It is explained that the doors are shut at 4 am for the beginning of the first service and if people are late they have to wait for the next meeting. In case this happens, in winter everyone brings a little pot of tea or coffee in order to keep warm while they wait! Small wonder that Korea has some of the largest Christian congregations on earth!

*More things are wrought by prayer
Than this world dreams of.
Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is everyway
Bound by gold chains about the feet of God.
(Tennyson)*

Just as the engine of a car will fail to function without fuel so also evangelism will fail unless fired by the power of the Holy Spirit received through prayer.

Effective evangelism may call for good planning and practical preparation but revival is not so much worked up as prayed down! Along with the organizing there must be agonizing and a genuine concern for those without Christ. God knows and people will soon know when we truly care. Albert Orsborn wrote, "Except I am moved with compassion, how dwelleth thy Spirit in me?"

God told Solomon that his people should 'seek his face' in order to be assured that they had his smile of approval. With that it will not matter too much who else frowns! (Face it, revival is not likely to have everybody's approval. The early Salvationists received persecution from the 'Skeleton Army', encouraged by publicans whose business was being affected by patrons who were being converted, but Satan's counter attack meant much less to those early warriors than the assurance of God's 'well done').

Redemption (2 Chronicles 7 .14)

The Lord's message to the people 'called by his name' at the time of Solomon was that they should 'turn from their wicked ways'. If there is a credibility gap in the lives of believers it can get God a bad name and it is sad if with reason non-believers can say "If that is religion I don't want anything to do with it!" On the other hand no advertisement can be as effective as the witness of a changed life.

The revivalism of The Salvation Army in its early days was not to everyone's taste.

Methods could be outlandish, to say the least. Pious souls were sometimes offended by the rough and ready expressions of some of the converts and the clatter of hob-nail boots on marble floors would not have been music in the ears of those used to cathedral calm! But what could not be denied was the power of God in salvation. Bad people were being made good and becoming new creatures in Christ. The gospel preached at street corners on Sunday was evident in the mill or the mine on Monday. Uniform was not introduced by instruction from headquarters but by request of Salvationists who wanted to show whose side they were on. They were keen that their testimony as Salvationists should be visible as well as audible and credible. It was most important that, as the old saying had it, people not only talked the talk but walked the walk. The authenticity of revival should be evident in the holiness of God's people.

Annie Johnson Flint wrote,

*We are the only bible the careless world will read,
We are the sinner's gospel, we are the scoffer's creed;
We are the Lord's last message, given in deed and word,
What if the type is crooked? What if the print is blurred?*

Corporately and individually people need to come to God with repentance for all have at times done things they ought not to have done or failed to do things which they ought to have done. Instead of being part of the human problem we may be part of the Almighty's answer to it. God says, "I will hear from heaven and will forgive their sin and will heal their land".

God is not hard of hearing. Nor is he disinclined to listen to our sometimes incoherent petitions. Just as modern means of communication have made even far-flung regions of the world seem close to us so we can know that a gracious God in heaven is not remote or removed from us. He is only a prayer away and he is ready to forgive us

even for those things for which we find it hard to forgive ourselves. The writer of Psalm 147 said that God who determined the number of the stars can also heal the broken heart. He who can manage the universe is not too big to bother about us! How great is our God! We might echo the prayer of the psalmist in Psalm 51, “Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. Then I will teach transgressors your ways and sinners will turn back to you”.

Revival (2 Chronicles 7.15)

In Solomon’s time his land may have been relatively prosperous. Certainly the Queen of Sheba was almost ‘blown away’ by the signs of wealth she saw in his kingdom. But God saw that there was also a sickness which called for healing - a blight on the land. Much the same could be said of many western countries today.

The word revival may conjure in many of our minds a vision of packed churches and throngs responding to altar calls. The very idea brings a tingle of anticipation especially in many of us who have lived through lean years for evangelism in a secular society. There is a longing to see multitudes seeking the Lord in answer to fervent prayer. In some parts of the world this is happening now, praise God! A recent leaflet from the Bible Society reported that an average of 10,000 people a day are coming to faith every day in China. My wife’s parents spent seventeen years as missionaries in that land before the bamboo curtain came down. It may have been thought that their labour was in vain but perhaps some of the seeds sown have borne fruit even after many years. History is His story for those who have faith to see it that way.

From time to time God has raised up evangelists who have been used to win many people for Christ. A modern example would be Billy Graham and there must be tens of thousands of people who date their Christian experience to a commitment made in one of his crusades.

Pre-eminent in soul saving would be John Wesley, a clergyman in the Church of England in the eighteenth century. A great preacher, he testified that his heart had been ‘strangely warmed’ by the Holy Spirit but his critics disparagingly dubbed him an ‘enthusiast’ which led to pulpit after pulpit being closed to him.

However, he declared that the world was his parish and he started preaching in the open-air – something new in England. His word was like a flame of fire and reached people who had been neglected by the Church. The poor and the ignorant came to feel that they too had a place in God’s kingdom. Wesley was a powerful preacher but an effective organizer as well and he set up ‘societies’ for the cultivation of Christian life all over England.

He was not only used to save many souls but to enlist other soul savers and able to inspire the ‘multiplier principle’ vital in any revival. Those who were converted were encouraged to work for the conversion of others and not just keep God’s blessings to

themselves Wesley's concerns were widespread and his last letter written shortly before his death at eighty seven was in protest against the slave trade.

Wesley didn't plan to start a new church but only set up an order for the deepening of spiritual life within the Church of England, something to which the leaders of that denomination were not receptive.

For fifty years Wesley rode on horseback throughout the length and breadth of England preaching, teaching, studying – and even sleeping!– in the saddle. The song of Charterhouse, Wesley's old school, is descriptive.

Wesley, John Wesley, was one of our company,

*Prophet untiring and fearless of tongue;
Down the long years he went
Spending yet never spent,
Serving his God with a heart ever young.*

It has been said that England escaped a political revolution (similar to that which engulfed France) because of the spiritual revolution which took place in John Wesley as a young man. He had been dispirited but the revival which transformed his heart, overflowed and helped to put new spirit into a nation. Small wonder that he has been described as the 'Knight of the burning heart' - one whose soul saving passion set other hearts aflame.

Thirty years after the death of John Wesley William Booth was born in Nottingham. He inherited something of Wesley's passion for evangelism and often referred to him as his hero.

After he was converted at fifteen years of age William started preaching in the open-air and this apparently with little encouragement. It was the first sign of a life-long passion and when an old man end he testified that while some men's passion may be for gold his was still for the souls of men.

Posterity may remember William Booth as a social reformer which he was but at heart he was also an evangelist and in great auditoriums around the world his greatest joy was when, after he had preached, there was a steady stream of penitents coming to the Mercy Seat to find salvation.

Booth's passion was not only evident in public meetings. When I was young one of my mentors was Commissioner George Jolliffe who, as a young officer was a private secretary to William Booth and actually lived in his home. He described how the General would make a point of speaking to his cab or engine driver about spiritual issues whenever he had opportunity, such was his consuming passion.

But William Booth's greatest achievement was not in the number of people he was personally able to lead to Christ. It was in the founding of a movement comprised of people who caught some of his own passion for souls. Influence flows downhill and the Army's Founder led by example. "Every soldier a soul winner" was one of his aims.

I had the privilege of an extended interview with Commissioner Catherine Bramwell-Booth, one of the Founders' granddaughters, when she was nearly a hundred years of age. She told me that in the early days of the Army people fully expected that if they entered a railway carriage occupied by a uniformed Salvationist they would receive some intentional enquiry about their spiritual state. Perhaps the fear of saying the wrong thing has sometimes prevented evangelical Christians in these days from saying the right things and being intentional in their faith!

Early-day 'Salvationists' were characterized by deep earnestness combined with exuberance and what might be described as 'apostolic optimism'. This was illustrated when well past midway through 1877, months before the actual change of name from the Christian Mission to The Salvation Army, William Booth received a letter from his assistant, George Scott Railton. It read, "If we can only mobilize and train fast enough we'll over-run the country (England) by Christmas!"

Commissioner Catherine also gave me an interesting description of the way things were done in the earlier days of the Army when she was a young officer in a corps. I can repeat her account almost word for word. She said, "If a man came to the Penitent form we would help him to get through and be truly saved. Then we would say that he should stand up and tell the congregation what the Lord had just done for him, never mind how faltering he might feel about speaking out. We would ask whether he would like one of us to walk with him to and from his work the next day if he thought he might have difficulty passing any pubs. Knowing that he might miss the company of some of his old drinking companions we would tell him what was on every night at the Army and tell him that he would be welcome to come along. We would offer him a piece of Army tricolour ribbon to pin on his jacket .as a way of witnessing and also give him a dozen copies of The War Cry to sell during the week."

Service should begin where salvation was found!

Commissioner Catherine's account of 'primitive Salvationism' at work in the nineteenth century may indicate some principles for evangelism which are timely because they are timeless. Certainly, a passionate concern for people and a faithful sharing of the gospel is still 'core business' for all Christians. As an early Salvation Army verse put it, "We all have a part to play in the great Salvation War

The gospel proclaimed by Salvationists was symbolized by the flag designed by Mrs Catherine Booth, the 'Army Mother,' and now flying in the hundred and twenty six countries where the Army is at work. In the early days of opposition by the so-called 'skeleton army' particular efforts were made to capture the flag carried by the

Salvationists and at the Eastbourne Corps in England such a blood stained banner is now a treasured possession.

It seems to me that the flag can have a Trinitarian significance. The blue border represents purity and could well apply to the character of God the Father who looks for purity or holiness in his people – a strong emphasis from the beginning of the movement see (Leviticus 19.2; Habakkuk 1.13) The red ground of the flag would represent the sacrifice of God the Son and the ‘precious blood by which we are redeemed’ (1 John 1.7) as its designer often explained.

In the Old Testament we read that life is in the blood (Leviticus 17.10) and just as physical life can be saved by a transfusion of blood so the imparting of the life of Christ into a believing soul can bring spiritual renewal

William Pearson, an early Army song writer, expressed this well.

*I'm set apart for Jesus
To be a king and priest;
His life in me increases,
Upon his love I feast.
From evil separated,
Made holy by his blood,
My all is consecrated
Unto the living God.*

The yellow star in the centre of the flag signifies the empowering of God the Holy Spirit. In Acts 2.2,3 it is made clear that the clear that the experience of the followers of Jesus at Pentecost was both corporate and individual. In seeking to describe the indescribable Luke wrote, “They saw what seemed to be tongues of fire that separated and came to rest on each of them”.

It is good to ponder on the image of the Holy Spirit likened to fire. Where I live in Australia there are trees which drop their seeds on the ground where, in their shells, they can remain for months and even years. But when the bush fires sweep through the shells are cracked and regeneration of the seeds takes place, so that blackened forests burst forth with new life. Revival in nature can be paralleled in the spiritual realm. Even ‘hard nuts’ can be cracked and regeneration can take place’ The annals of revivals are replete with examples of this.

Mention has been made of a few of those who have been famous as especially gifted at leading people to the Lord through their preaching, writing or personal counselling. Such people have been in the Church from the beginning and in the New Testament some are listed as evangelists (Acts 21.8; 2 Timothy 4.5; Ephesians 4.11) But while we give thanks for such people it would be a mistake to think that we can leave evangelism to a gifted minority of God’s people.

The phenomenal spread of the early church was not only due to the inspired efforts of a Peter or Paul but the faithful witness of countless unnamed Christians in the Roman Empire. Even in the royal palace we can be sure that some of 'the saints in Caesar's household' would have 'gossiped the gospel' and led fellow servants to Christ.

In Wesley's England when revival was spreading like a prairie fire humble saints would have been bent on leading their neighbours to Jesus. Saint Augustine said, "One loving spirit sets another heart aflame" and that is the way it happens in a revival.

We can thank God for specially endowed people who can influence vast congregations but evangelism is too important to leave to the 'experts' alone. I am sure that at Pentecost God didn't only use Peter as a kind of 'one man band' to influence three thousand people to get converted. Others who had been present at the outpouring of the Holy Spirit in the upper room would have shared their experience with fellow pilgrims and spiritual renewal still often comes through a multitude of unnamed witnesses.

In and out of the church.

Genuine revival should also include healing in society with integrity in politics, honesty in trade and justice for all. Salvationists have been among those who have not only had a passion for renewal within the Church but spiritual and material advances in society at large. The fact is that a society which has advanced technically but regressed morally is in danger of self-destructing. Salvation should not only affect the soul of a person but the whole of a person and indeed, the whole of society. The wide salvation mission of Jesus had physical as well as spiritual applications so, for example, in Luke 18.42 (KJV) we read that he said to a man who needed to be healed of blindness, "Thy faith hath saved thee" and in Luke 19.9 (NIV) he said to Zachaeus – a man with obvious spiritual and ethical needs – "Today salvation has come to this house".

In western counties there are what have been called 'the tragedies of affluence'. Increasingly, the violence depicted on TV is replicated 'for real' on city streets. Addiction to alcohol or drugs takes a terrible toll on our roads and elsewhere. An increasing number of children fall through the cracks in broken families.

It may have been thought that slavery was an evil long-since vanquished. In fact people trafficking is back as a serious international social problem. The same can be said of piracy. The threat of international terrorism hangs over the world like a black cloud. People don't know when or where another atrocity may take place or how many innocent lives will be lost. In consequence many safety precautions have to be taken which in themselves are unnerving reminders of the ever-present danger.

But despite gloom and doom the hope of redemption remains and the assurance that God is still on the throne is part of the legacy left to us in Scripture and evidenced in the lives of many young Christians who are far more zealous and intentional than many

were in my generation. I see them as harbingers of hope and renewal, the signs of the future with us in the present.

While it seems that many young people 'couldn't care less' about spiritual issues many are by no means devoid of spiritual awareness. And others are 'full on' for God. It is common for 'oldies' to compare present-day young people unfavourably with those of the past, but I am acquainted with a growing number whose passion to win people for Christ and right the wrongs in society would be beyond comparison in my experience.

I spent a period at the Salvation Army's so called 'war college' in Vancouver where young volunteers were living in low level lodging houses, and engaging in Christian ministry to needy people in one of the most challenging slums in north America. The work took holy boldness on the part of the young people and I was humbly proud to be identified with them! The same kind of expression is happening elsewhere.

In Melbourne, young Christians engage in 'incarnational ministry' in the central business district identifying with addicts, migrant victims of people trafficking, and overseas students for example, and this in the name of Christ. An insurance company has provided an adapted double-decker 'bus which serves as a mobile youth centre for vulnerable young people in the city at night.

Such work goes under the title '614' which is a reference to Isaiah 61.4 in the bible, 'They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations'.

Be prepared.

Having prayed for revival God's people need to prepare the way for it, clearing the decks for action! In Malachi 3.1 we read a prophecy often seen as being fulfilled through the ministry of John the Baptist preparing the way for the coming of Jesus, It might also be applied to preparation for a mighty movement of the Holy Spirit in revival. "I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire will come."

God's people need to prepare their hearts in order to be clean vessels the Lord can use. I recall a gospel chorus with the lines, "Send a revival, Start the work in me", and such a prayer and what it entails should accompany our petition for a movement of the Spirit of God. The sanctification of God's people is a vital preparation for revival.

Then it is necessary for God's people to prepare their witness. Essentially, what is it that we have to say to our generation? What have we to say to unconverted people? A survey found that only four per cent of American evangelicals had ever led anyone to Christ! Would the findings be the same in our country? Revival is first and foremost about getting people saved but how well prepared are we to lead people to Christ and then support them in their development as disciples who can in turn disciple others?

For example, could we with sensitivity help people to repent and confess their sins? Could we lead a soul to have faith to accept Jesus as Saviour and Lord of their lives? If not then for some Christians essential preparation for revival might include brushing up on the tenets of the faith they profess to hold for evangelism must be based on a sound understanding of Scripture.

Some may feel the need to help prepare the fellowship of the corps or church to which they belong. Is there genuine love between members of the congregation? How inclusive is it? If people of different colour or nationality turned up would they feel welcome? Would anyone unkempt be made to feel embarrassed?

A motto of the Scout movement is “Be prepared” and it is one which God-fearing Christians looking forward to revival would do well to make their own.

*Faith, mighty faith, the promises sees
And looks to that alone,
Laughs at impossibilities
And cries it shall be done!
(Charles Wesley)*

Chapter 2 – The Overflow of Mission

by Steve Bussey

*Theme: When Christ's presence overflows in our lives,
even in the midst of suffering
we can find comfort, encouragement, and generosity
not just for ourselves, but for the world.*

Scriptures: 1 Corinthians 12:26; 1 Thessalonians 1:5; 2 Corinthians 1:5-7; 1 Corinthians 6:4-13.

Supporting Scriptures: Romans 15:15; 1 Corinthians 8:2; 2 Corinthians 9:14; Philippians 1:9; Colossians 2:7; 1 Thessalonians 3:12.

Missions: A Defining Essential

Missions is a defining essential of The Salvation Army. We were born as a mission with the purpose of seeing all of the world being saved by the grace experienced through the blood of Jesus.

Frederick (Booth-)Tucker poetically shared these words in 1886:

*We mean to save them, all we can - All the world!
Make no exceptions, every man - All the world!
We'll strain and stretch our every nerve,
Nor ever from this purpose swerve
That every one should Jesus serve - All the world!
(Tucker, 1887)*

This Great Commission was given to us by Jesus in Matthew 28:19 - "to make disciples of all nations..." Our mission is to bring the gospel of salvation to every nation alive in this generation.

This Commission is not simply a suggestion, but a mandate - not from The Salvation Army, but from Jesus himself as revealed in Scripture. It was our Founder, General William Booth who said:

"Ours is the same salvation taught in the Bible - the very same salvation which was purchased by the sufferings and agony and Blood of the Son of God. We believe the world needs it, and that this and this alone will set it right." (William Booth, 1882, 18)

"Put your ear down to the Bible, and hear Him bid you go and pull poor sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to its piteous wail for help." (William Booth, The General's Letters, 1886)

The Bible is the story of redemptive mission. In its' pages lie the battle plan for how to reach a generation for Christ. Dr. Nina Gunter, first woman elected to the highest office

in the Church of the Nazarene, has said, “If you take missions out of the bible, you won’t have anything left but the covers.”

In the pages of the Bible lies both the story of salvation and the story of those who have spread the message of salvation. We find our missions blueprint - not only what to think and do, but who we are called to be. 1 Corinthians 12:26 reminds us that, “If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.” (NIV) Over these next few weeks, we will explore God’s message to us about how we are called to not only share our resources, but share in suffering, share in rejoicing and share of ourselves with those who are a part of God’s global Army of salvation.

The Overflow

Michael Green, the great British theologian has described evangelism with simply the word, “overflow.”

“It gives the right nuance, of someone who is so full of joy about Jesus Christ that it overflows as surely as a bath that is filled to overflowing with water. It is a natural thing. It is a very obvious thing. (Green, 1993: 8)

Green’s definition is not his own imagery, but draws upon the beautiful imagery of the great missionary, Paul the Apostle, who in 1 Thessalonians 1:5 uses the Greek word, “plērophoria”:

“Our gospel came to you not only in word, but also in power and in the Holy Spirit and in much plērophoria”

This word has been translated as:

- Assurance (NKJV)
- Sure Knowledge (NCV)
- Deep Conviction (NIV)
- Full Conviction (NASB)
- Steel Convictions (MSG)

The word literally translated means “to exceed the measure” - a certain confidence, fullness or abundance (Strong, 2010). It implies a confidence, a conviction or an assurance which isn’t half-sure, but completely sure. It is a belief that is so deep that nothing can alter it. It is assurance that is so absolute that it bubbles-up and overflows into every facet of life - our body, our mind, our emotions, our relationships. It affects our homes, our workplace, our recreation spaces - wherever we go. It is obvious transformation - which stops people in their tracks to ask, “Why is that person so different?”

When this happens, evangelism is impossible to avoid. When overflow begins to take place - it can’t remain in one place, but must spread to the four corners of the world! Missionary Statesman, Roland Allen says this:

“This is the instinctive force which drives people even at the risk of life itself to impart to others a new-found joy: that is why it is proverbially difficult to keep a secret... The Spirit of Christ is a Spirit who longs for, and strives after the salvation of souls of people, and that Spirit dwells in them. That spirit converts the natural instinct into a longing for the conversion of others...” (Allen, 1927)

Overflow in Scripture

Jesus promised us, “Your joy will overflow!” in John 15:11.

This experience of “joy-filled spontaneous combustion” occurred following Pentecost - when the Holy Spirit sanctified the early church with a mighty Baptism of Fire which resulted in thousands being immediately saved. It couldn't be contained! It was overflow!

In the life of the Apostle Paul after his Damascus experience. His life was inevitably propelled into overflowing, spreading the gospel throughout the Roman Empire. Wherever he went, people were saved and joined the church.

Throughout his writings he declares this:

- Romans 15:13 “You will overflow with confident hope through the power of the Holy Spirit.”
- 2 Corinthians 8:2 “They are filled with abundant joy, which has overflowed in rich generosity.”
- 2 Corinthians 9:14 “They will pray for you with deep affection because of the overflowing grace God has given to you.”
- Philippians 1:9 “I pray that your love will overflow more and more.”
- Colossians 2:7 “You will overflow with thankfulness.”
- 1 Thessalonians 3:12 “May the Lord make your love for one another and for all people grow and overflow.”

Paul was constantly singing,
*It's bubblin', it's bubblin', it's bubblin' in my soul.
I'm singing and shouting since Jesus made me whole!
Folks don't understand it, but I can't keep it quiet.
It's bubblin, bubblin, bubblin, bubblin, bubblin day and night!*
(Sullivan, 1936)

Paul's experience of overflow was that the love, joy, hope, grace and thankfulness could not be contained within the four walls of the church - this cup of blessing was to be spread to all the world.

Overflow in Tradition

What was true of the early church has remained true throughout history - and remains true today. The same Holy Spirit who set the Acts church alive set William and Catherine Booth alive. In 1881, three years after the Christian Mission had become The Salvation Army, there was a profound moving of the Holy Spirit when the vision of the Army expanded beyond England, America, France, Australia and Canada to all the world. This experience came with a similar overflowing of the Holy Spirit. As Commissioner Railton would relay:

“We fully expect the most wonderful meetings we have ever known, and are earnestly looking forward to a Baptism of the Holy Ghost, the results of which shall be felt ALL OVER THE WORLD.” (Railton, March, 1881)

Over the next ten years, The Salvation Army would explode into the most remote regions of this world - going to places where people had never even heard of Jesus! By the end of their lives, both William Booth and George Scott Railton had travelled around the world more than anybody else in history! They were most certainly obeying Christ’s command - choosing to “go in the strength of the Lord.”

Commissioner George Scott Railton said,

“The life of the soul saver is the grandest, merriest, strangest life that can be lived on earth - the life of Jesus lived over again in us. It will cost you all, but it will be a good bargain at that!” (Railton, 1881)

Railton was once described by his fellow global Salvationist, Commissioner Frederick Booth-Tucker, as “a wild stallion who didn’t require whip or spur.” (Booth-Tucker, 1892: 28) He was a person who couldn’t stop sharing the gospel with others. He was the son of missionaries who left Scotland to go to Antigua in the Caribbean to help the Methodist church both share the gospel and rid the world of the recently abolished slavery. After returning to England for health reasons, they sacrificed their lives by caring for those who were dying of cholera, leaving George and his brother orphaned.

As a teenager, Railton was infected with the same missionary spirit as his parents - and wanted to win all of Africa for Jesus! He was overflowing, and set sail for Morocco but nearly starved to death and had to be rescued by the British Consulate. That enthusiasm never waned, but rather was intensified when he met his new father-figure, William Booth. Without hesitation, Railton became William’s Lieutenant and called him General five years before the “Salvation Army” would officially be realized.

With reckless abandon, Railton’s goal was to “win the world for Jesus.” Every moment of his life was dedicated to the glory of God and the salvation of souls. Through good times and bad times, the Holy Spirit overflowed wherever he went and thousands were being saved. Railton spearheaded the mission to America, then returned to England to the front-lines of battle with the Skeleton Army, while serving as Booth’s right-hand man (Douglas & Duff, 1920; Watson, 1970).

Overflow in Suffering

This story sounds like a fantastic adventure of a lifetime, but there was a time when Railton experienced his lowest moment in ministry.

1884 was a wonderful year for George. He had met the love of his life, Marian Parkyn and had married her in January of that year. By the end of the year his first son, David was born. Everything seemed to be going well. In addition, The Salvation Army had begun to gain the respect and support of the church and the work of the Army was fast expanding into new regions including South Africa.

Unexpectedly Railton was told that he was to be replaced by his best friend and surrogate brother, Bramwell Booth as the Chief of the Staff. Railton was left to rediscover his identity and place in this movement he loved. In the midst of this challenge, Railton also discovered that he was deathly ill!

To recover, Doctors recommended that he go on a long voyage to rest, but he refused. Finally the Booths insisted that he go to recover and was put on a ship for Natal, South Africa. Marian accompanied him, leaving their child behind.

They began their three month long voyage, with thirteen drunken sailors on board. Railton was so frail that the crew were convinced he would be dead before they made it to shore. They arrived and no one was there to welcome them, and yet the newspapers heard that Railton was in Africa and reported, "The Salvation Army has landed here today!" unable to walk, Railton had to be carried off the boat. The pain of not being able to witness for Christ nearly broke Railton as he was taken to a room to heal.

At this incredibly low moment of real suffering, while lying in his bed close to death, the only person whom he had contact with besides Marian, was a maid who came to clean their room. With barely a spare breath, Railton quietly shared the gospel with her. He was at his lowest, and yet the joy of the Lord overflowed in that room and that young maid was caught in the "boundless salvation and deep ocean of love!" Some years later, that maid became a Salvation Army officer.

While recuperating, Railton read of Revival Meetings in Durban and wrote to volunteer assistance. When Marian found out, she firmly stated, "But you know you can't work!" to which he replied, "Yes, I told him so - but that my wife could. We can't both stay here idle..." And so Marian began to preach and giant crowds came out to hear her speak. Revival began to sweep the community. Shortly afterwards, Marian would be invited to preach at a Zulu Mission Station.

During this time, Zulu warriors were extremely feared. Considered a terrifying and brutal tribe, the settlers avoided contact with them. Only a few years earlier the Zulus had defeated the British Army in a monumental battle.

While others saw a fearsome tribe, George and his wife saw a group of people who needed Jesus, and could become mighty warriors in the war against sin. While recovering, George went into the thick of Zululand with Marian. George taught himself the Zulu language and began to translate Salvation Army songs into Zulu while Marian preached. During this time, the Lord renewed Railton's vision of winning Africa for Jesus. He would leave a few months later, but only once reinforcements had come to continue the work which he and Marianne had begun in one of the toughest moments of their lives (Douglas & Duff, 1920: 103-107).

In the coming months, heroes like Zulu Jim Osborne (Tuck, 1998) would emerge. A "Salvation Safari" led by the famous Colonel Allister Smith would continue to expand the work (Smith, 1945). By the time of the first International Congress, Joel Matunjwa, would visit London as part of the Africa delegation - a Zulu Warrior who had become a Salvationist Warrior (Smith, 1953). The ministry of The Salvation Army continues today because of the overflow of the gospel in a weakened warrior who continued to allow the love of Christ to overflow for all the world.

In 2 Corinthians 1:5-6 (NIV), we read:

"For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer."

Paul had first visited the commercial city of Corinth at the conclusion of his second missionary journey (Acts 18:1-18) and had spent one and a half years (18 months) ministering there. They had experienced an overflow of the Holy Spirit, witnessing both an incredible manifestation of spiritual gifts and the fruit of the Spirit.

After leaving, Paul heard that the church at Corinth were no longer overflowing with love, but that divisions and pride had fractured the community. This made the Corinthian church as effective as a leaky bucket. In response Paul wrote several letters to help seal up these holes and heal the fractures that had turned this church from an oasis to a spiritual desert.

In 2 Corinthians Paul gives the church a threefold challenge:

1. Reconnect to the Source (2 Corinthians 8:2)

- "In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity."

2. Reconcile with each other (2 Corinthians 5: 18 - 20)

- "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."

3. Refocus on mission to the world by giving to those in need (their own “world services campaign”) (2 Corinthians 9: 6 - 8)

- “Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work.”

Following this letter, Paul returned to Corinth for a third visit, and found the church had come to the point of constant spiritual overflow!

While the Corinthians might have lost their overflow for a period of time, Paul did not. Throughout the trials that Paul faced - beatings, hunger, attacks on his character, stoning and illness - he still maintained his connection with Christ, bubbling over in joy, grace and love. Paul discovered that suffering was not only an inevitable part of the Christian life but also the vehicle through which God could use him to bring comfort, blessing and encouragement to others.

So it is with us. The comfort or encouragement which God brings is not just for us. The struggles in our lives can become evidence of God’s presence as His hope, love and joy flow over our circumstances and into the hearts of those around.

In other words, we are called to “mediate” God’s encouragement to others.

Suffering might be painful, but God’s encouragement is as vast as an ocean. It doesn’t have to compete with the fractures or suffering. God’s boundless salvation flows over suffering, Hallelujah! This is why Paul could say, “if we are distressed, it is for your comfort and salvation; if we are comforted it is for your comfort.” (v.6) REGARDLESS of circumstance, whatever Paul experiences, not only does he benefit, but so do the Corinthians.

An Overflowing Passion for Jesus

Therefore when we are fully surrendered to Christ, the overflow becomes a blessing to all.

Is there a more powerful medium to communicate the gospel than this?

Is there a better way for us to see this generation saved other than allowing the Good News to flow out of our lives and into our relationships?

- *What if this joy and love over flowed into our homes, our workplaces, our recreational times?*
- *What if a fountain of hope over flowed in the midst our most challenging circumstances?*

- *What if the presence of Christ overflowed into the places in the world where there is the greatest suffering?*
- *What if our love overflowed in radical acts of giving?*
- *What if men and women, boys and girls volunteered to go to the four corners of the world?*

Places which are currently a spiritual desert could become a spiritual oasis!

Paul challenges the Corinthians to “open wide your hearts” to allow this overflow to minister in and through them. The Message states in 2 Corinthians 6:4-13:

Our work as God’s servants gets validated—or not—in the details. People are watching us as we stay at our post, alertly, unswervingly . . . in hard times, tough times, bad times; when we’re beaten up, jailed, and mobbed; working hard, working late, working without eating; with pure heart, clear head, steady hand; in gentleness, holiness, and honest love; when we’re telling the truth, and when God’s showing his power; when we’re doing our best setting things right; when we’re praised, and when we’re blamed; slandered, and honored; true to our word, though distrusted; ignored by the world, but recognized by God; terrifically alive, though rumored to be dead; beaten within an inch of our lives, but refusing to die; immersed in tears, yet always filled with deep joy; living on handouts, yet enriching many; having nothing, having it all.

Dear, dear Corinthians, I can’t tell you how much I long for you to enter this wide-open, spacious life. We didn’t fence you in. The smallness you feel comes from within you. Your lives aren’t small, but you’re living them in a small way. I’m speaking as plainly as I can and with great affection. Open up your lives. Live openly and expansively!

Conclusion

Where do you find yourself today?

Do you find yourself experiencing this overflow, or are there fissures in your spiritual walk which are causing you to leak and lose this overflowing joy and love? Maybe like the Corinthians, there is a need to ask the Holy Spirit to heal these areas of brokenness and allow God’s overflow to come once again.

Do you find yourself going through a time of great suffering like George Scott Railton? God’s love and encouragement wants to increase to the point where it can overflow even out of these experiences.

General Albert Orsborn (Orsborn, 1947) penned these words when seeing and drinking the abundant healing waters springing forth from a hillside in New Zealand. His cupped hands were filled to overflowing as he drank from it. During this difficult time in his journey, the Lord reminded him of the spiritual reality:

*When shall I come unto the healing waters?
Lifting my heart, I cry to thee my prayer.*

*Spirit of peace, my Comforter and healer,
In whom my springs are found, let my soul meet thee there.*

*Wash from my hands the dust of earthly striving;
Take from my mind the stress of secret fear;
Cleanse thou the wounds from all but thee far hidden.
And when the waters flow let my healing appear.*

From a hill I know,
Healing waters flow;
O rise Immanuel's tide,
And my soul overflow!

*Light, life and love are in that healing fountain.
All I require to cleanse me and restore;
Flow through my soul, redeem its desert places
And make a garden there for the Lord I adore.*

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Chapter 3 – God at Work in China

by Commissioner Wesley Harris

MIGHTY movements of the Spirit of God are likely to feature human as well as divine factors. These may include existing cultural conditions in a country, the content of the message preached, the credibility of those professing conversion, the charisma of leaders, the multiplier effect of converts seeking to win other converts and the demonstrable effects in society at large.

All these features are highlighted through accounts in this book and not least in the account of the Salvation Army's march into China, long anticipated in the turbulent thinking of the Army's founder, William Booth.

Shortly before he died in 1912 Booth had what seems to have been his last sustained conversation with Bramwell, his son and successor. He said, "I have been thinking very much during these last few nights about China. I regret that the Lord has not permitted me to raise our flag among that wonderful people. I want you to promise me that as soon as possible you will get together a party of officers and unfurl our flag in that wonderful land. I have been thinking again about the world as a whole. I have been thinking about all nations and peoples as one family. Now promise me that you will begin the work in China. You will need money. I know that, but you will get the money if you get the right people". When the promise was given the General stretched out his hand saying, "It's a bargain, is it? Then give me your hand on it!" And clasp hands, father and son prayed together.

Bramwell took such a charge from his father very seriously and despite the difficulties arising from the first World War he ensured that the first pioneers reached Peking (later named Beijing) by December 1915. Before they returned to London after some months, leadership was given to the party by Colonel Charles Rothwell and Brigadier William Salter. The London edition of *The War Cry* carried a report of a thousand people attending a meeting in which Colonel Rothwell, during his brief stay, gave details about The Salvation Army and its aims in China.

Welcome

The coming of the Army was welcomed by church and some government leaders but the six officers of the initial, pioneer party who remained were under instruction to study the language and prepare for reinforcements and not undertake any public work for the time being. However they found such constraints on their evangelical zeal too difficult to endure and so with much prayer and 'holy disobedience' they announced the first public meeting in the dining room of their quarters!

Later an old stable attached to this property was whitewashed and used for meetings. Soon eighteen seekers had been recorded, including some students, and one young man was sworn in as the first soldier by Colonel Rothwell. This was the beginning of

the Peking Central Corps and an indication of the great things which would follow. The first provincial corps was opened in the following December.

The pioneers had anticipated widespread aversion to them as 'foreign devils' but there is no evidence that this greeted them. Very few of their early converts had previous knowledge of Christianity despite the faithful efforts of previous missionaries. Their 'religion' would have included ancestor worship with household gods in homes and considerable superstition.

The Army's appeal was particularly to the poor and uneducated and practical help, particularly in times of flooding or other emergencies, was greatly appreciated. The insatiable curiosity of the Chinese people was evident in the crowds that invariably listened to the open-air meetings which were held, such features as the use of brass instruments and tambourines being particularly appreciated.

Not least because they were struggling to master a new and very different language with which to communicate the gospel it was important that the pioneers not only sought to win souls themselves but to win soul-savers and indigenous Chinese leaders for the fledgling Army.

Training of officers began early in 1918 when there were fourteen in the first 'session'. Later a purpose built training college with accommodation for sixty cadets was erected on land bought with money gathered by the saintly Commissioner Samuel Brengle of America, a strong supporter of the Army's work in China.

The work was bathed in prayer and almost from the beginning souls were saved and enrolled as soldiers. Makeshift premises served as headquarters at first then in 1921 there was the stone-laying of the William Booth Memorial Hall and a territorial headquarters building – signs of growing social and evangelical work in the country. Evidence of international support for developments could be seen in the arrival of reinforcement officers from many countries and their presence was recognized by their national flags hanging in the splendid new Memorial Hall.

From the beginning it was recognized that solid teaching of the Christian gospel was essential if the work was to have stability. In addition to the training of officers there was bible study and related training for young people in particular, through the traditional Army corps cadet programme.

Progress

By this time – just over five years after commencing operations in China – there were 27 centres of work, 50 expatriate officers and 45 Chinese officers. The Army in China was blessed with some remarkable leaders. These included the redoubtable pioneer, Commissioner Charles Jeffries, Australian national hero and war-time military chaplain, Commissioner William McKenzie and Commissioner Francis Pearce who, during seven

years of leadership, saw the number of corps and outposts grow from 27 to 70 and who died in China a land he loved and where he was much loved.

Open-air witness was an effective feature. Among notable converts was a man who for personal gain had purported to be a god. Credulous people came to worship him as he sat in a lotus position with lilies balanced on his upturned feet, his crossed hands and his shoulders as he sat motionless at fairs and other places where crowds gathered. To strengthen his claim to be supernatural he endured many hours in an ice-box without suffering noticeable harm but then he started to listen to the Salvation Army's open-air meetings and one day knelt at the drum and was gloriously converted. In due course, he became a Salvationist and entered the Army's training college in order to become an officer. When he was commissioned he asked to be sent back to the district where he had been a 'false witness' in order that he could testify that he now served the true God and Father of the Lord Jesus Christ, and this is what happened.

During open –air meetings-usually with inquisitive crowds listening – great numbers of gospels were sold, tracts distributed and avidly received. Special campaigns took the Salvationists up canals and rivers when thousands of people were contacted. From the commencement there was little difficulty in securing listeners. Although it seemed that many people listened with expressionless faces, when the appeal was made for those who would seek the Saviour there was usually a response. Billets for the campaigners were sometimes 'challenging' and might include brick beds kept warm by charcoal fires below them!

The sound of music

Brigadier James Sansom – a former cornet soloist in the International Staff Band -was able to form and lead a Chinese territorial band using instruments kindly donated by other territories. Sometimes he played his cornet alone in an open-air meeting with the support of his wife. A photograph shows him doing this with a huge crowd of listening men with Mrs Sansom the only woman in sight.

The spiritual darkness was great and of those who knelt at the mercy seat not all gave evidence of being truly saved although many did so. A Salvation Army publication in Australia contained a report of people in one city who for six months beseeched territorial leaders in China to send them officers to 'teach the true religion'. When officers were sent 4000 people were accepted as adherents at least and shown the way of Salvation.

In retirement Mrs Lieut.-Colonel Clarissa Climpson recalled a somewhat novel example of 'church growth'. With her small daughter in her arms she was returning to the Army's headquarters in Peking in a rickshaw. The 'coolie man' took a corner too fast so that the rickshaw was overturned and mother and child were tipped out. In trying to protect her daughter the mother dislocated her arm. She asked the coolie to take her to the headquarters and on arrival suggested that the officer who met her should pay the man his fare.

Having expected a severe reprimand the 'driver' was amazed to be offered

payment and when he later returned to his village he spoke of the strange people who paid him even when his passenger had been tipped out on to the road! The head man of the village was intrigued and journeyed into the city to investigate for himself and was so impressed by what he found out about the Salvationists that he asked them to start a corps in his village which they were happy to do.

An English missionary officer vividly recalled when she first arrived in Peking. As the weather was very hot it was decided that the Sunday meeting should be held out of doors in the compound adjacent to the corps building. The light from Chinese lanterns flickered on the faces of the expatriate missionaries and the crowd of Chinese nationals eager to hear the message about Jesus. When an appeal was given an old Chinese woman went forward to kneel at the improvised mercy seat. A missionary officer and then a Chinese Christian sought to give counsel to the seeker but despite their tireless efforts it was clear that the old lady couldn't understand them.

Then a missionary couple in charge of the Army's children's home decided to ask their young daughter to go and tell the lady about Jesus. The child had learnt something of colloquial Chinese from children in the home and as she knelt beside the old woman and spoke to her the Holy Spirit interpreted her words and the light of understanding dawned on the weather-beaten face as the joy of salvation came to her heart. The Scriptural promise that 'a little child shall lead them' was wonderfully fulfilled. It is worth mentioning that the little girl in later years became a very effective officer who led many to the Lord.

Service

As is characteristic of Salvation Army service the ministry in China was holistic and included preaching the gospel and undertaking various forms of social work. Eventually, in ninety established corps more than three thousand officers and soldiers were committed to serve their communities in the name of Christ. Through word and deed the message of the 'Save the world Army' went out.

For example, soon after the Army's arrival in China the country around Tientsin was flooded when rivers burst their banks. Hundreds of thousands were rendered homeless and those near enough made for the city where 120,000 found temporary shelter. The government sought to bring relief and Christian churches formed a committee to organize aid and welcomed the Army's help in looking after 350 homeless people.

In 1921 the two corps then operating in famine-stricken Peking combined to provide a thousand people with hot millet porridge, morning and night, thus following the example of the Lord who fed a multitude.

Ministry in courts and prisons soon became extensive. Some prisoners were not guilty of any crime but were serving a sentence on behalf of a friend or relative. Even innocent children were sometimes arrested for carrying drugs hidden in their clothes by an unscrupulous dealer. The indefatigable Ensign Francis Gillam described a women's prison where the 'matron' was a gruff woman who smoked a long pipe and who spoke harshly to any prisoner who talked when the Army people were visiting.

Eventually she 'thawed out', became affected by the gospel and would hold up a board with a text on it and insist that prisoners repeat the words. She also enjoyed singing with the prisoners in the evenings. It became clear that she had learnt the lesson of love and showed kindness to women she had previously scorned.

A prison wardress who was impressed by the ministry of Salvationists in the prison visited a corps hall with the intention of getting saved. Immediately the invitation was given she went to the Mercy Seat to seek salvation.

The work of the Army grew and soldiers were pledged to serve the community in whatever way was needed. In sporting terms they 'punched above their weight' and had influence far in excess of what their numerical strength might have suggested. A government minister expressed appreciation as did the proverbial 'man in the street' – many times over. The Salvationists were seen as people saved to save and serve.

A challenge to faith

Starting the work in China was a challenge to faith and brought further challenges in later years. The official history of the Army records that an invasion by Japanese forces meant that any Salvationist holding a passport deemed to be hostile to the occupying power had to wear an armband bearing the initial of that country. From 1943 to 1945 officers from the United States and the British Commonwealth were interned and hundreds of Salvationists were lost without trace. But in 1945 the Army flag was again hoisted over the territorial headquarters building.

However, further challenges were to come. Civil war took the place of foreign invasion. By 1951 laws forbade any foreigner to hold an executive post in any Christian organization and no connection was permitted with any Christian body overseas. This meant the forced withdrawal of overseas Army personnel and resources with severe restrictions to Christian worship. The headquarters of the South China Command which had been opened in 1935 was moved from Canton to Hong Kong then part of the British Commonwealth.

For faithful Salvationists this may have seemed like the end of the road but in the broad sweep of history it may prove to have been only a sharp bend in the road. There may have been fears that when eventually Hong Kong was removed from the British Commonwealth and became part of the People's Republic of China the Army's vital work in Hong Kong would be cancelled. In fact it has gone on without restriction and with a better understanding of the Army's apolitical stance it has also been possible for

many social projects to be set up in mainland China, although no corps (SA churches) have been permitted. Some reports indicate that there is a growing number of Christians in the country at large.

As China has become more open to the wider world many of its nationals have emigrated to other countries where a growing number of Chinese corps are being opened. With faith we can write, “Not in vain” under the glorious story of the Army’s witness in China. With the ‘audacity of hope’ we can look to the future and believe that the best is yet to be!

Chapter 4 – Canada: The Dominion Revival

by Major Stephen Court

I have a friend whose two dogs are named Addie and Ludgate, so ingrained into Canadian Salvationism are the names associated with the birth of The Salvation Army in that former British colony, the Dominion of Canada.

A teenaged Jack Addie, a draper's assistant, got saved in an Army meeting in Newcastle England, before emigrating to Canada with his parents. Joe Ludgate also moved from England to London Ontario.

Their first meeting was in the open air, in Victoria Park, May 21 1882, in London, Ontario.

They wore 'Prepare to meet thy God' on their 'uniform' helmets.

Within five weeks the outdoor meetings grew so large that the traffic stopped. On July 1, the police ordered them to 'move on'. So they moved to the next corner and continued. This stopped the traffic again. So the chief of police intervened, "Boys, if you must preach, go to the market square and you can have all the room you want." This has remained the 'recognised, official meeting place of The Salvation Army' (p255 v2).

At almost the same time (June 1882, though recent historic research concludes it was earlier) British Salvationist immigrants started meetings in Toronto (v2 p257).

Cultural conditions

"The decade from 1880 to 1890 was a decidedly progressive one for Canada. This nascent land, cleared by the muscle and endurance of intrepid pioneers, sown with pain and hardship by rugged settlers, and watered with sweat and blood of toiling immigrants, was about to bud and bring forth fruit. It's three-and-a-half million square miles, united by Confederation less than a score of years before, were waking to life" (Brown p1).

It was an era of hope and opportunity in a new world.

Many of the citizens had made huge sacrifices and bold risks to carve out the life they were beginning to settle into across the vast, cold land. Sacrifice and risk were not scary terms for them as they are for most today. An efficacious gospel demanding both of these characteristics was positioned for a hearty reception.

But it was not to be a cakewalk.

The immediate victories of The Salvation Army stirred up 'bitter opposition' from skeleton armies and tar-gangs in "riots in which blood was shed and bones were broken" (v2 p257, 258).

"On Sunday afternoon we marched headed by our drum and fife band right on to the camp ground where the Queen's soldiers were having a week's camp-out. We had no sooner pitched our tent than the devil began in fury... then as soon as we commenced singing "All hail the power of Jesus' name!" the crowd (civilians) came from all directions hooting in a manner impossible to describe. They came upon us like a lot of lions, determined to drive us from the field, succeeded in breaking up our ring three times and at last rolled us to the bottom of the hill... we were squeezed and mangled, scratched, our clothes torn and almost choked with dust..." (British War Cry November 10, 1882).

The cultural conditions of a rough and ready populace not entirely settled into what has become its motto of peace, order, and good government. Such a pioneering people required sacrifice and boldness to grab its attention by the throat and scream the gospel story into its hear.

Content of message

According to one historian, the pioneer officer in Toronto, Captain Wass, "lived to win souls." Addie's helmet nearly shouted, "prepare to meet thy God." "Marchers... would always, in loud tones, warn side-walk spectators to 'Get saved!'" (Brown 27). "Salvation is free!" "The blood of Jesus cleanseth from all sin" (RGM18).

They had a one-track mind called SALVATION and they were chugging full speed ahead.

"Part of the attraction of the Army... was its reactionary adherence to basic Wesleyan beliefs – its emphasis on salvation through grace by faith and on holiness" (RGM 20). They normally preached on Entire sanctification (Nfld 43).

Holiness was a true emphasis (Wood 79):

"During a prayer meeting... "All of a sudden the glory came! John Hardy described it in later life thus: It seemed like a fire in my bones. The glory came and cleansed me through and through, burning through me, yet cleansing me. I felt as white as snow. The power of God seemed to cleanse my blood and burn through my bones. I knew now what the hymn mean, 'Wash me in the blood of the Lamb, and I shall be whiter than snow.' I had often sung it before, but now I felt it, I knew I was sanctified, for I felt I could not be made whiter. All the old accumulation of silt on my nature was washed away. The leprosy of sin was gone, not only forgiven. The dragon was slain and his habitation was cleansed. Now something good of mankind would grow, and it did. Thank God for that highway called 'The Way of Holiness'. I had such joy I had never known nor thought possible!" (Wood 81)."

It was a stripped down set of doctrines, as today, and “Only the essential doctrines of salvation and holiness were constantly stressed” (RGM 20).

Meetings and beatings, wailings and jailings epitomized the means of advancing the message.

This militant Episcopalian expression of eschatological religion (Nfld 45) was advanced with apostolic zeal (Nfld 26).

Credibility from conversion (transformation/holiness)

Without results it would be just a lot of ‘smoke and mirror’s and song and tap-dance to draw a crowd. But the Dominion Revival became one because of the credibility it earned from conversions.

“The conversion of the worst drunkard in the town astounded Whiskey Row – there were twenty saloons in a line there – and laid the foundation of future bitter opposition from the trade” (v2 p255). ‘Whiskey’ Mason, the ‘town’s biggest boozier’ (Collins 37) got saved and then scores of others followed.

One secular historian summarises the effects of the high profile conversions:

“These peculiar soldiers knew how to put the boots to the devil!” (Collins 37).

Whisky Mason was only one of many. Another was Happy Bill: “‘Happy Bill’ Cooper – widely known and revered as a reformed alcoholic and ex-wife-beater - led marches interspersed with cartwheels” (Collins 38; RGM 21).

A third was Jonas Barter, one of St. John’s best-known men about town, dance hall proprietor and heavy drinker. He got saved 1886 and became a leading soldier of St. John’s 1 Corps – and his seven daughters all became officers (Nfld 83, 84).

“Their sudden conversion at Army meetings were widely publicized and took on the character of minor local miracles. Hundreds of curious listeners, many formerly acquainted with the converts, would gather to head the testimonies of these ‘trophies of grace’” (RGM 21).

General Arnold Brown describes it this way:

“Men who brought their beer to meetings, putting the bottles under their seats and refreshing themselves at leisure, who were suddenly wrought upon by the Holy Spirit so that they jumped over the people’s heads and the backs of the seats in a headlong rush to the Penitent-Form. They were ‘tough customers’ when they flung themselves on their knees, but they were Grace-changed trophies when they rose to their feet” (Brown 38).

These ‘minor local miracles’, the ‘Grace-changed trophies of grace’, led the march of the Dominion Revival across the nation.

Charisma of leaders

It was a make-or-break crisis for the infant Army in London. It required the resolute, faith-filled boldness of a leader prepared to sacrifice for the cause. Here is the official History of The Salvation Army:

“London City Council passed an ordinance forbidding the beating of drums in the open air or marching.” (Jack) Addie prayed. He read in the Bible, “They shall fight against thee, but they shall not prevail.” And so he marched out as usual that night and beat the drum himself! Half a dozen policemen were dispatched to arrest him but they were dissuaded by the presence of a massive crowd. So they met Addie at his quarters at midnight and took him in to the station. In the morning, the courtroom was crowded, “and so many converts vociferously confirmed Addie’s statement that the Army had been sent by God to convert law-breakers that the magistrate had to shout for order, declaring loudly, “This is not a camp meeting!”” (v2 p256).

And down the road in the first Canadian Corps, in Toronto (first to get an officer), was Captain Charles Wass, “heavily-bearded, clear of eye, steady of purpose, was both deeply spiritual and intensely practical. Winning converts was his life. When he saw them filing down the aisle to the Mercy-Seat he would suddenly break off his Bible message and appear at the same time to laugh and cry with joy” (Brown 23).

These charismatic leaders opened the way for the likes of Abby Thompson...

“Vivacious” 20 year-old Captain Abby Thompson, who opened the Kingston Citadel Corps in 1883, took the province by storm. Newspapers covered her exploits. A soap manufacturer produced a brand called ‘Abby Soap’. A yacht owned christened his vessel ‘Captain Abby’. She attracted the Prime Minister to some of her meetings (Collins 37). “Other industrialists named their products after her” (Brown 31).

And alongside them were leaders like “Captain ‘Happy Tom’ Cathcart and ‘Hallelujah Wife’, Captain ‘Glory Tom’ Calhoun, ‘Sledgehammer Bill’ (a blacksmith with a seeking style straight out of the forge)” who captured the attention of the masses (Collins 37,38).

Multiplication mandate

A convert’s verse:

They grumble at the way

Our converts testify

They way we ought to wait a year

To give them a good try

But we believe they ought to speak

Of what they now enjoy

*Before the devil gets a chance
To dampen their new-born joy (RGM 21).*

By June 1884 (two years later) Canada was constituted as a separate territory and Thomas B. Coombs, a 24-year-old major, was sent to lead the 100 officers and 40 corps. He was promoted to commissioner within a few months.

Consequences

It worked! Praise God. Check out these results:

Within nine months (May 24 1883) there were more than a dozen lively Corps in Ontario (Brown 31) and 25 officers.

By 1883 – more than 200 corps, more than 400 officers. A new corps every 3 or 4 days.

In the first full year, 1883, 20,000 first time seekers for salvation. (v2, p260).

By 1887 80,000 people attending weekly Sunday night meetings across the whole country. This totaled 1.8% of national population (Wikipedia population stat). That's more than one of every 56 people.

In 1890 the population of Newfoundland was 200,000. The five-year old Salvation Army formed an official board of education in NFLD! They had 20 corps and trained 50 officers (Nfld17).

1/9 of Guelph attended meetings every night of the week (Brown 30).

Captain Arthur Young was sent to open a division in New Brunswick and started eight corps himself in the first year (Wood 20).

“The fire of evangelism flashed through Ontario” (Collins 37). So many people got saved in Bowmanville that a local bylaw was made that outlawed swearing in the streets! (Collins 37). The town's leading people were converted and made into Local Officers (Brown 30).

The Costs

There was a high cost to the success.

In Lindsay, 27 Salvationists were jailed for marching and singing! (Collins 41). The newspaper described it as follows: “The Salvation Army to the number of TWENTY-SVEN men and women, boys and girls, were arrested, some of the women dragged roughly through the street, and all, irrespective of sex, age, or health, shoved into ONE DARK SMALL CELL IN THE POLICE STATION” (caps in RGM's 51).

Over 30 soldiers were in jail at one time before an eventual appeal to the Supreme Court set the bylaw aside (v2 p256,257).

The Battle of the Basilica

“The penetration of The Salvation Army’s forces into French Quebec was an epic in courage unsurpassed in the annals of missionary pioneering in any country” (Brown 43). “The persecution suffered in this region was equal in severity to that endured by Salvationists in any part of the world. A number of the advance party were permanently injured by the brutal reception they were given by mobsters. Girl Officers were stoned and beaten dreadfully” (Brown 43). Riots, mobs, beatings, attacks, court cases resulted, within two weeks, in 66 converts taking a “brave stand with the pioneers. Abuse and misunderstanding were yet to be faced for many years, but a strategic victory had been won, and in this great, French Catholic City (Montreal), the Flag was to wave over victory after victory” (Brown 45).

The August 1887 Quebec City Battle of the Basilica featured stabbing, stoning, beating, 21 injuries, arrest. The Salvation Army lost the court case and there was a national complaint of the jury decision (RGM 56-58).

The invasion of Ottawa, Canada’s capital, “was telegraphically described as ‘Grand victory; streets lined, opera packed, devil raging; heavy firing; two killed; many wounded’” (Brown 46).

In St. John’s, “out of a population of 37,000 in the city, it was estimated that The Army had only about one thousands friends. When the Officers went to leave a house they had visited they were met by a crowd armed with hatchets, and time and time again only police intervention saved them. Women would meet the Officers with knives, scissors, and darning-needles, and attempt to stab them” (Brown 50,51).

Summing it Up

“It is not difficult, therefore, to substantiate the claim that the growth of The Salvation Army in Canada was, as its leaders maintained, remarkably rapid and its early success nothing short of phenomenal” (RGM 12).

SD Clark, in *Church and Sect in Canada*, suggests that 1885-1900 was a period in Canada that might well be described as the Great Revival of the City (RGM 13) and The Salvation Army dominated it. And generated it.

“Jesse Edgar Middleton, writing in ‘Toronto’s One Hundred Years’, says: “The Army came to Toronto in 1882, lived down the criticism which flowed from the lips of religiosity, and made for itself a place of honour. It taught the churches of Toronto the meaning of social service. Within ten years of The Army’s advent, all churches were applying themselves more ardently to Christian practice, organizing departments of

social service, informing the members of the need for missionary activity nearer than Tibet or Patagonia, and girding themselves for battle” (Brown 22).

“For months there was a succession of marvelous outpourings of the Spirit of God – with dramatic results. Converts were swept into the ranks in such numbers that the most optimistic Soldiers announced their hopes that soon all Toronto, en masse, would accept Christ. So dense were the crowds and so spellbinding the interest, that many people, on Sundays, would bring their lunches in order to hold seats for succeeding meetings. Frequently the meal periods would be interrupted by some one who had resisted the Holy Spirit during the previous meeting crying out for the prayers and counsel of a Salvationist” (Brown 24,25).

This was a taste of the Dominion Revival. What is 1.8% of the population today? About 6.3 million.

(see references after the following chapter)

Chapter 5 – USA: Blood and Fire on Stars and Stripes

by Major Stephen Court

The Salvation Army in America is critical to The Salvation Army worldwide. It is composed of four territories and sees upwards of 150,000 first time seekers of salvation each year. To some degree that could be called Perpetual Revival. Hallelujah. It also funds much of the Army's work in developing countries. It has a unique history, though, dotted with rebellion and highlighted with glory. The Blood and Fire on Stars and Stripes Revival that started it all off is a source of inspiration and instruction to us all.

We're tracing the same dynamics of revival that we followed in the previous chapter...

Cultural conditions

Revival doesn't take place in a vacuum. "A repetition of the British Industrial Revolution, on a much vaster scale, was taking place... The cities grew and the slums multiplied. This filled up the country, brought tremendous economic development and the inevitable percentage of human failure" (SS 49).

"New York, when Railton arrived, had 10,000 children adrift in the streets, many of them weeping outside of 8,000 saloons." The East Side death rate was three times that of New York as a whole (SS 46).

And Herbert Wisbey made the application of the needs with the solution: "The United States in the last two decades of the nineteenth century offered a fertile field to (The Salvation Army). American Protestantism had largely failed to meet the needs of the urban working class" (SS 47).

And one enterprising teen-aged girl saw in the specifics what was possible in the general: "Jesus was born in a stable! If that was good enough for Him this will do well for the birthplace of The Salvation Army in America!" exclaimed Eliza Shirley (v2 p228).

Eliza was a 16 year-old officer (!) in England who, when her parents emigrated to America, wrote the General to tell him that she would accompany them. He replied, "If you must go and if you should start a work, start it on the principles of The Salvation Army, and if it is a success we may see our way to take it over" (v2, p229).

Content of message

The invasion of USA was driven by the same theme that made The Salvation Army so efficacious elsewhere – Salvation and Holiness. The Founder summed it up: "Our motto is holiness to the Lord and the world for Jesus!" (after the first foray into the USA (v2, p230).

As the National Commander Ballington Booth (1887-1896) asserted, The Salvation Army, preached “a plain and simple revival of the teachings of Christ and His Apostles” (McK 39).

William Booth asserted, “This is our specialty- getting saved and keeping saved and then getting somebody else saved” (in McK 40).

And they took it seriously. Pioneer Eliza Shirley’s mission was to reach the “unloved, unreached masses, of which there are some millions” (SS 44).

Joe the Turk, the colourful and effective early evangelist, carried an ink pad with the stamp “Jesus Saves!” which he used to mark on walls and papers and table and table cloths and... (SC 69).

His umbrella preached! On various sections it said, ‘Be just and fear not’; ‘Jesus is mighty to save’; ‘Get right with God’; ‘God bless our General’ (SC 69).

And even his guernsey preached. On the front it read – PREPARE TO MEET YOUR GOD; on the back, back – SALVATION OR DAMNATION (SC 69,70).

These and related methods worked. He was jailed 53 times, often stoned and beaten (SC 69). After one arrest, after seven days in jail, he converted most of the 30 drunks locked up with him, (and) cleaned up the ‘pig pen’ with a hose and a broom...” (SC 69).

And Joe epitomized the Salvationist understanding of Biblical teaching: “The Scriptures demanded a zeal for souls” (McK 11).

“Salvationists were driven by a sense of responsibility almost too awesome to bear; the energy and fervour with which they preached touched the hearts of pathetic and lonely people who were all too aware of the price mankind paid for sin and who, informed at last of a cure, flocked forward, outdoors and in, to be ‘washed in the Blood of the Lamb’” (McK39).

During his 1886 campaign, awash in ‘delirious’ ‘pandemonium’, “Everywhere the General spoke lovingly of Christ, the sinner’s Friend, and of his own vision of the redemption of the world through the self-sacrifice and loyalty of The Salvation Army” (McK36).

Roger Green argues that the post-millennial beliefs of the leaders help explain the zeal with which the Army prosecuted the salvation war. (Jesus Christ comes after victorious 1000 yr reign – so we speed His return) “The Salvation Army, by winning souls in places where the Army’s leaders believed that other evangelistic efforts had not penetrated, was hastening the Second Coming” (McK 40). “Booth went so far in 1890 as to refer to the millennium as ‘the ultimate triumph of Salvation Army principles” (McK 40).

Holiness

“Wesleyan doctrine of ‘holiness’... served as its foundation from the beginning” (McK 40).

“A large part of the motive and success of the pioneer Army can thus be explained in terms of doctrine” (McK 42).

“Christ in the heart is worth more than a world full of theories” (The War Cry 1881 McK 43).

Credibility from conversion (transformation/holiness)

From Reddie through Ash-Barrel Jimmy to Joe the Turk, The Salvation Army built its reputation on ‘notorious local(s)’ who were soundly converted and pressed into the Salvation War.

Reddie

“Early going was tough for the Shirleys, who endured small gatherings for indoor meetings, mud and garbage barrages for open airs, and an unsympathetic police force. But one night they arrived at their open air ring excited to find a crowd. But some youth set fire to a barrel of tar in the Shirley’s lot. “Fire was a desperate threat in the crowded, wooden, gas-lit American cities of the late nineteenth century; fear, along with the self-important clang and bustle of fire engines, always drew large crowds to fires.” The Shirleys saw the hand of God in the fire and began to sing and preach passionately. The crowd’s attention was grabbed. At the appeal, “a drunken, rumpled man... a notorious local known only as ‘Reddie’, struggled forward to ask, in his bewilderment, if such Good News could be for the likes of him. Tearfully, the Shirleys assured him that it was, and embraced the man, bearing him off in triumph to the Salvation Factory, ‘ten thousand hallelujahs’ in their wake. 800 people followed them into the hall for the meeting during which Reddie got saved!” (McK 9,10).

Ash-Barrel Jimmy

“Railton’s first convert in America was “Ash-Barrel Jimmy... a homeless alcoholic who had earned his nickname when he was found by a policeman drunk in a barrel, his hair frozen to the bottom, and was dragged thus encumbered to the police court. The magistrate was in a jocular mood; he ordered James Kemp to attend The Salvation Army act at the Variety (a show hall at which Railton had secured the platform)... He ... drunkenly found his way... After several efforts to get past the policeman patrolling in front of the hall Ash-Barrel was finally gathered up in Railton’s loving arms and carried over the threshold. Kemp was soundly converted – a turning point in more lives than his own. Ash-Barrel was a well-known hard case, and word of his ‘getting saved’ brought crowds”” (McK 17).

And about Joe the Turk, who we introduced in previous pages (and meet again in the next page), he was a ruffian saved at a San Francisco #1 corps open air, and this most famous of American Salvationist evangelists is described by the historian Edward McKinley as a, 'volatile eccentric' (McK 28).

Charisma of leaders

Railton was recalled to England in 1881 and replaced by Major Thomas E. Moore. In October 1884, "difficulties arose which culminated in Moore's seizing whatever property of the Army in the United States he could get under his control and proclaiming his intention of continuing in command of what he still wished to call The Salvation Army" (v2, p237).

Moore deserted and took more than 100 officers and most of the "forces, property, and finance" of The Salvation Army, in 1884" (Soldier Saint 68). Only 17 corps remained (McK 34). Yet, within two years there were 238 corps and 569 officers (SS 68). In two years 221 corps were established! That's a pace of about two each week! Who led during this critical juncture in the young Salvation Army history in America?

"When Maud and Ballington Booth came to the United States to assume command of The Salvation Army forces they discovered both reason for joy and concern. The joy came in the fine spirit of salvationism among the forces which had been bolstered the previous year with the first visit of General William Booth to America. The Army was growing at a pace that was so rapid that even at headquarters they were never quite sure where new corps were opening and others closing. The Army was reaching the working classes most effectively but was still widely maligned in the press and among the wealthy. Thomas Moore, who had led a split and formed a rival Army, was still active: not only confusing the public as to which organisation was which but in openly attacking the parent movement.

"America was ready for leaders like the Booths. In New York City, where the Army was headquartered, they quickly established themselves as the darlings of the wealthy. Reporters delighted in interviewing them and with each good review the Booths received, the Army was more highly esteemed by the public, The Booths also loved their officers, resulting in more recruits for Officership and fewer resignations. The Army made forward advances in social work and in its spiritual warfare. Moore's rival movement withered from its own inner decay and in the shadow of the blossoming Worldwide Salvation Army. It seemed that the Army was destined to go on from victory to victory."

<http://www.salvationarmy.org/heritage.nsf/36c107e27b0ba7a98025692e0032abaa/88c78ae770597106802568cd004a110c!OpenDocument>

On street level, Salvation Army charisma was epitomized by Joseph Garabedian, the San Francisco convert who became an officer nicknamed 'Joe the Turk'. This larger-than-life personality was once specialising in Illinois and found the corps officer in jail for a fortnight. Such a commotion ensued upon the officers' release that both the mayor and the chief of police cleared out of town. So Joe declared himself mayor and made

one of the COs chief of police. He shut down the town's monopoly on the alcohol trade (such that there were no saloons left) and, within six weeks, installed a new mayor (v2, p239).

Charisma in leadership was not a lack in the early Army.

Multiplication mandate

October 5, 1879, she opened the 'Salvation Factory' to a packed house and immediately went to secure a second hall in West Philadelphia (v2, p229).

Within about four months Commissioner George Scott Railton and Captain Emma Westbrook, along with six soldiers – Rachel Evans, Clara Price, Mary Ann Coleman, Elizabeth Pearson, Annie Shaw, and Emma Eliza Florence Morris sailed to officially invade America (the soldiers' officer training consisted of 26 days while tossing on the 'tempestuous Atlantic Ocean' (including daily open air meetings and one convert, later a candidate for officership) (v2, p231,232).

In his private farewell to Railton, William Booth reminded him, "Never forget that it is not what you do yourself so much as what you can get others to do in the meetings that will be the making of the Army" (SS 46).

That was, as it is today, easier said than done.

The city leaders prepared a prohibitory ordinance to shut down the invaders before they got started. But the salvationists beat them to the punch by having an open air within minutes of landing. The New York press did the rest, following Railton around everywhere he went, and reporting everything his party said, sang, and did (v2, p233). This favour did not last, such that Railton, frustrated by the limitations placed by the government, moved headquarters to Philadelphia, and by July 1884, Major Swift reported that only one open air stand was permitted, and for that a special police permit had to be obtained each and every day (v2, p234,235).

"A pioneer with a dozen things to do at once, flying around the city like some wild evangelical bird, (Railton) kept no records at all. Nor did his lieutenants, stalwart women with great hearts but little ability; none of them could even read competently, and they had no interest in details" (McK 18).

They were completely and absolutely engaged in the multiplication mandate of 2 Timothy 2:2 as the strategic means to win the world for Jesus – "And the things you have heard me say in the presence of many witnesses, these entrust to reliable men who will be qualified to tell others also."

Consequences

After one year there were 1500 converts and 13 corps (McK 20,21).

Within the decade The Salvation Army had spread to 43 states (McK24). And there were only 44 at the time (Idaho and Wyoming joining the union in 1890 as numbers 43 and 44).

On the local level, the advance was as amazing. In Buffalo, 250 soldiers made in the first 11 weeks! Police reported that for three weeks there was no one to arrest. Spiritual overflow was such that one church gained 100 members. (BE A HERO 122).

At the time of the Moore split, just four years into the American campaign, there were 143 corps and 290 officers (v2, p238). 17 stayed in. Moore took 80% of officers and soldiers, and copyrighted the crest and War Cry; SC 71).

Moore's 'Salvation Army' disbanded within the decade even though it started 1885 much larger than the loyalist remnant, owned all the property, had all the money, and used the same methods and songs.

But in response to this decimation, The Salvation Army exploded. It didn't need property. It didn't need money. Within two years there were 238 corps and 569 officers. Supernatural! (SC 74). In the first six years, even through the crushing split, 342 corps were started, more than one each week. This was revival on a national scale.

(Richard Holz brought a remnant of 29 officers back into the Army in 1889, just before the collapse of the American aberration. McK 37)

Commissioner Frank Smith who said, "Moore left behind him that which he had no power to take or to make, the enthusiasm, energy, and zeal of a band of men and women who, smarting under the desertion of their leader, were thereby drawn to lean more than ever upon God" (SC 72).

Look at these raw numbers: 1881-1886 – 250,000 conversions. 1000/week.

The Officer ranks swelled from 533-3600.

And in 1887 the Army expanded from 1552 to 2328 corps, starting 15 new stations/week.

Though The Salvation Army is the most loved charity in USA today, it wasn't always popular. This revival advanced through hardship. "It is likely that the aggregate number of American Salvationists who were imprisoned exceeded those who suffered likewise in any other country" (v2, p240). Their struggles bequeathed today's American Salvationists a wonderful legacy and reputation, and a powerful example of revival upon which God can build today.

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