

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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**In This Issue**  
**JOURNAL OF AGGRESSIVE CHRISTIANITY**  
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Editorial Introduction [page 3](#)  
Major Stephen Court

The Significance of the Life and Work of Charles Finney  
for The Salvation Army [page 5](#)  
Captain June Knop

The Power of ONE [page 35](#)  
Envoy Charles Roberts

The Centurion [page 37](#)  
Simon Court

Smashing Snakes [page 45](#)  
Cadet Jonathan Taube

JAC Exclusive Interview Feature:  
Some Young Guns in Red

Lieutenant Arwyn Rodriquera [page 47](#)

Lieutenant Nicola Poore [page 51](#)

Lieutenant Vanessa Coleman [page 55](#)

Captain Glenis Viera [page 59](#)

Captain Peter Hobbs [page 61](#)

Captain Peter Brookshaw [page 66](#)

Carpe Diem [page 71](#)  
Commissioner Wesley Harris

## **Editorial Introduction**

by Major Stephen Court, Editor

Welcome To JAC95. This is the 95th edition of Journal of Aggressive Christianity, that is produced every two months online for free starting way back in the last century.

We keep stirring things up at JAC and this issue is no exception. We've got several first-time appearances on its 'pages', as well as the resurrection of that popular feature, the JAC Exclusive. This is how it all unfolds.

Captain June Knop, based in Melbourne Australia, for The Significance of the Life and Work of Charles G Finney in the lives of William and Catherine Booth and Foundational Practices of The Salvation Army, has done significant research and we get to reap the benefits. Historic detail and analysis will inspire application and strategy. Read ready.

Envoy Charles Roberts lives and fights in Long Island, NY. Life is busy, challenging, hard. The Power of One highlights the focus that can become the solution.

Simon Court is a writer in Toronto, Canada and his short story The Centurion offers a creative glimpse into one possible back story to a famous event.

How do we keep worship from becoming an idol? Cadet Jonathan Taube, currently based in Chicago, USA, is Smashing Snakes and you will want to get a glimpse of the carnage.

### **And our JAC Exclusive Feature: Some Young Guns In Red**

These comrades have a lot of back story that doesn't all percolate through the interviews. Feel free to chase them down in the salvosphere to follow up.

Interview with Lieutenant Arwyn Rodriguera – intriguing USA Western officer. Here's one line: "I honestly believe the best way to influence someone is to shut up and let people feel what they feel without condemning them."

Interview with Lieutenant Nicola Poore – fascinating Australia Eastern officer. An out-take? "I am a sponge."

Interview with Lieutenant Vanessa Coleman – thoroughly engaged UK officer. Here's a teaser: "What fires me up is seeing people who live with that kind of passion and commitment in the twenty first century."

Interview with Captain Glenis Viera – fiery USA Southern officer. How about this? "As I looked up there was Jesus sitting with his arms opened signaling me to go to him."

Interview with Captain Peter Hobbs – effective Australia Southern officer. “By the power of the Holy Spirit His living presence drove me to be a disciple myself and show the world this new reality.”

Interview with Captain Peter Brookshaw – magnetic Australia Southern officer. Among other things... “how do you not only mobilize the army, but mobilize it, so that in fact you witness global transformation?”

We wrap up JAC95 with Commissioner Wesley Harris, who, with 80+ years experience, in his short piece *Carpe Diem*, urges us to employ the latest technology in the salvation war.

That’s it. What’s the big deal? Well, if it inspires or instructs you to love Jesus more fervently and fight for Him more effectively, that’s a big deal. Let’s make it a big deal.

## The significance of the life and work of Charles G Finney in the lives of William and Catherine Booth and foundational practices of The Salvation Army.

by Captain June Knop

### Finney's personal background

Historians and students of revival have referred to Charles Grandison Finney as 'the Father of Modern Evangelism' or the 'Father of the Second Great Awakening', and regardless of denominational affiliation, it can certainly be said by all, that his life, ministry, style and method were controversial.

In this study I will look briefly at his life, then delve more deeply into the controversy surrounding his methods and theology, examining particularly his Lectures on Revival which catapulted him to worldwide renown. In the final section I will focus on his influence, ongoing legacy and in particular his significant contribution to the formation and foundational practices of The Salvation Army.

Charles Finney was born in Warren, Connecticut on 29 August 1792. At two years of age he moved with parents, Sylvester and Rebecca to Hanover in Oneida County, New York, a small frontier town—part of a general migration to open up the west. His education began in Oneida Academy, where he developed his musical and sporting abilities. He took his first position as teacher at Henderson district school, near Lake Ontario, where he taught from 1808-1812. During this time he continued his studies becoming proficient in Latin, Greek and Hebrew.<sup>1</sup>

Finney's parents were not professing Christians and his opportunity for religious development was restricted in his earlier years to the irregular visits of itinerant preachers. Of the few he heard, he had a low opinion.

*'...among our neighbours there were very few religious people. I seldom heard a sermon, unless it was an occasional one from a travelling minister, or some miserable holding forth of an ignorant preacher...I remember well ...the people [returning] from a meeting in irrepressible laughter at the strange mistakes which had been made and the absurdities which had been advanced.'*<sup>2</sup>

It was not until he began studying law in 1818 with Squire Benjamin Wright, in Adams, New York, that his interest in bible study was born as he was drawn to the scriptural references in his legal books. Soon he began attending the Presbyterian Church regularly. He formed a stimulating relationship with Reverend George Gale, a Calvinist from Princeton, who often visited him at his office, debating points of doctrine. Although

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<sup>1</sup> Charles Grandison Finney (1792-1875), Biography, Oberlin College Archives. [www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html](http://www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html). Accessed 17 June 2012.

<sup>2</sup> Helen Wessel (ed), *The Autobiography of Charles G. Finney: The life story of America's greatest Evangelist- in his own words*, (Minnesota: Bethany House, 1977), p.6.

they seldom agreed, Finney enjoyed these visits and the discussions led to his diligent study of the bible and importantly the formation of his own stance on particular issues.<sup>3</sup>

Attending church prayer meetings at this time, he observed that people prayed for many and the same things, over prolonged periods of time and yet their prayers appeared never to be answered. This inconsistency with his understanding of Christ's promise that everyone who asks receives (Matt.7:8), along with his conversations with Gale led to a restlessness and a crisis point in October 1821. Did he in fact believe in God and his promises? He concluded that he did and that the bible was the true word of God. Therefore:

*'...the reason, why their prayers were not answered was because they did not comply with the revealed conditions upon which God had promised to answer prayer. They did not pray in faith in the sense of expecting God to give them the things that they asked for.'*<sup>4</sup>

The seed for reforms in thought and practice was sewn. He was then faced with the question of whether he would be converted to Christ and make Christianity a way of life. His memoirs graphically describe the day he left the office to pray aloud in a secluded wood and recognizing that his pride kept him from a close relationship with God, he repented, accepting Christ and experienced multiple physical manifestations of the Holy Spirit in the woods on his way back to the office and later that evening as he received the baptism of the Holy Spirit over a period of hours. He continued to experience waves of power the next day.<sup>5</sup>

As a result of his dramatic conversion experience, Finney resigned from the legal profession in 1822 and became a candidate for ministry under the tutelage of Rev. Gale. He was licensed to preach by the Presbytery in Adams in 1824. His first preaching appointment was at Evens Mills, Oneida County, New York.

Within only two weeks, with yet no decisions for Christ, Finney instigated his first initiative. He asked all who were willing to accept Christ to stand and those would not, to remain seated. This was not only unusual, but angered the congregation. Yet with constant prayer and fasting, Finney went on to preach, convict the congregation, promote change and instigate revival.<sup>6</sup> Finney instigated a number of new measures (practices), developed a distinctive preaching style and modified doctrines and Calvinistic theologies, which will be discussed in the next section.

Finney served primarily as an itinerant Presbyterian revivalist in his first ten years of ministry, travelling in the 'middle and eastern states, but especially in the towns of New

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<sup>3</sup> J. Gilchrist Lawson, Charles G. Finney : A Brief Biography, in *Deeper Experiences of Famous Christians*, 1911,p.1. [www.gospeltruth.net/lawsonbio.htm](http://www.gospeltruth.net/lawsonbio.htm), accessed 17 July 2012.

<sup>4</sup> Wessel (ed), *The Autobiography of Charles G. Finney*. pp.11-12.

<sup>5</sup> *Ibid.* pp.14-21.

<sup>6</sup> Lawson, *Deeper Experiences of Famous Christians*. p.6.

York: Rome, Rochester, Utica, Clinton, Antwerp, Evans' Mills, Western and Gouverneur.<sup>7</sup>

Despite his phenomenal success, there was growing opposition by both Presbyterians and Congregationalists regarding his unorthodox practices, controversial theology and his interference and influence on congregations:

*'Finney especially outraged his fellow Presbyterian clergy with his sermon, 'Can two walk together, except they be agreed? In which he suggested that a congregation might find another pastor if their minister could not inspire revivals. This sermon questioned the long established Congregational and Presbyterian practice of maintaining a settled and educated minister.'*<sup>8</sup>

These disagreements led to the convening of the week long New Lebanon Presbyterian Conference in July 1827, which brought together Finney's critics and supporters. It was hoped that discussion would produce a statement of common principles, as well as modify revival methods.<sup>9</sup> Heated debate ensued, resulting in a stalemate, but Finney had gained public respect having held his own in the debate, resulting unexpectedly in the unanimous endorsing of revivalism. Finney's fame and invitations to preach escalated, climaxing in the 1830-31 revival in Rochester.<sup>10</sup>

In 1832 Finney accepted a position as pastor at the Second Free Presbyterian Church, New York City where he remained for several years, but resigned in 1836, from the Presbyterian Church to pastor Congregational Broadway Tabernacle in New York.<sup>11</sup>

However, after accepting a professorship at Oberlin Theological Seminary in 1835 at the age of 43, and carrying out the dual roles, he found his health affected and resigned, devoting his time then to teaching at the college and pastoring Oberlin's First Congregational Church from 1837.<sup>12</sup>

In this last phase of his life, he devoted his time to teaching during the semester, evangelising in the breaks, as well as writing and developing his theoretical basis for

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<sup>7</sup> Charles Grandison Finney (1792-1875), Biography, Oberlin College Archives. [www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html](http://www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html). Accessed 17 July 2012.

<sup>8</sup> Leo P. Hirrel, *Assessing the Influence of Religious Ideas : Charles Finney's Perfectionism*, [www.pinpointevangelism.com/libraryoftheologycom/writings/moralcharacter/Influence\\_Of\\_Finneys\\_Perfection\\_Doctrine-LeoHirrel.pdf](http://www.pinpointevangelism.com/libraryoftheologycom/writings/moralcharacter/Influence_Of_Finneys_Perfection_Doctrine-LeoHirrel.pdf), accessed 17 July 2012.p.2.

Leo Hirrel is employed by the DuFour Library, Christopher Columbus Lay School, The Catholic University of America. He holds a PhD from the University of Virginia. This paper is based on his dissertation. He is also the author of *Children of Wrath: New School Calvinism and Antebellum Reform*, (Kentucky: University Press, 1998).

<sup>9</sup> Chronology of the Life of Charles Grandison Finney (1792-1875) <http://truthinheart.com/EarlyOberlinCD/CD/Finney/timeline.html>

<sup>10</sup> Charles E. Hambrick-Stow, *Charles G Finney and the spirit of American evangelicalism*. (Grand Rapids: Wm. B. Eerdmans, 1996). pp.68-73.

<sup>11</sup> Chronology of the Life of Charles Grandison Finney (1792-1875)

<sup>12</sup> Charles Grandison Finney (1792-1875), Biography, Oberlin College Archives. [www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html](http://www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html). Accessed 17 July 2012.

'Perfection' (1839), his most famous work, 'Lectures on Revival' (1835) and 'Systematic Theology' (1846-1847). He was elected President of Oberlin in 1851 and held that office until he resigned in 1865. He began writing his memoirs in 1867 and published *The Character, Claims and Practical Workings of Freemasonry* in 1869.<sup>13</sup>

He travelled to England twice to conduct revival meetings, in 1849-50 and again ten years later, including Scotland.<sup>14</sup>

During his life, Finney was married three times. He had six children to his first wife Lydia Root Andrews, who died in 1847. He married Elizabeth Ford Atkinson in 1849. After her death in 1863, he was married for the final time, to Rebecca Allen Rayl in 1865.

Finney died in 1875 of a heart condition, just days before his 84<sup>th</sup> birthday, having taught at Oberlin until he was 83.<sup>15</sup>

### **Finney's theology, methods and 'Lectures on Revival'.**

Finney's studies in law, coupled with his inquiring mind, gave him a good foundation on which to logically examine scripture, explore doctrine, analyse church practice and present an argument. His preaching style has been described by some witnesses as 'that of a lawyer making his case before a jury'.<sup>16</sup>

From his earliest discussions with Gale, he questioned the meaning of terms such as repentance, regeneration and sanctification. Were they simply feelings or was the mind involved? He admitted that as interesting as the discussions were, they did not 'satisfy me in respect to the truth'.<sup>17</sup>

Gale, a moderate Calvinist, embraced the New England theology of evangelical revivalism. Finney, an aggressive student, became convinced that many of the doctrines held by the Presbyterian Church were at the very least unreasonable, unbiblical and with a view to conversion, impractical.<sup>18</sup>

'I could not receive his [Gale's] views on the atonement, regeneration, faith, repentance, slavery of the will or any kindred doctrines....I cannot believe they are taught in the Bible.'<sup>19</sup>

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<sup>13</sup> Charles Grandison Finney (1792-1875), Biography, Oberlin College Archives. [www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html](http://www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html). Accessed 17 July 2012.

<sup>14</sup> Chronology of the Life of Charles Grandison Finney (1792-1875)

<sup>15</sup> Charles Grandison Finney (1792-1875), Biography, Oberlin College Archives. [www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html](http://www.oberlin.edu/archive/holdings/findings/RG2/SG2/biography.html). Accessed 17 July 2012.

<sup>16</sup> James E. Johnson, *Charles Finney – Father of American Revivalism*, in *Christian history*, No.20, [www.chinstitute.org/index.php/chm/nineteenth-century/finney](http://www.chinstitute.org/index.php/chm/nineteenth-century/finney), accessed 17 July 2012.

<sup>17</sup> Wessel (ed), *The Autobiography of Charles G. Finney*. p.9.

<sup>18</sup> Hambrick-Stow, *Charles G Finney and the Spirit of American Evangelicalism*. pp.25-28.

<sup>19</sup> Wessel (ed), *The Autobiography of Charles G. Finney*. p.47.



Finney diverted quickly from Gale's Calvinist belief that Adam's sin was imputed to every believer, marking them as depraved therefore from birth and that people were unable by their own volition, to act, chose to follow or change their course by their own free will. Finney questioned why God would ask people to obey if they had no means to decide to do that. Why were there commands in scripture to preach the word to all, if only the elect were to be saved? If Christ died for all, and atoned for all, paying the debt of all sinners, surely everyone should be able to be saved?<sup>20</sup>

His conclusions from wider study found him agreeing with the emphases of several earlier evangelical leaders including:

- Nathaniel Taylor (1786-1858) that individuals have within themselves the ability to choose Christ and to live a holy life;<sup>21</sup>
- Samuel Hopkins (1721-1803) that individuals are not responsible for Adam's sin, and are accountable only for their own; that sin is manifested in individual's self-centeredness;<sup>22</sup>
- Jonathan Edwards (1703-1758), that 'the effect of salvation (lies) in the heart and in behaviour'; that virtue or right behavior is made possible by the individual's will'; and <sup>23</sup>
- John Wesley (1703-1791), that Entire Sanctification was possible in this life time and required commitment to holy living.<sup>24</sup>

It could be said that Finney followed a more Armenian theology. His basic premise was that 'Christ's death rendered the salvation of all men possible, but did not of itself lay God under any obligation to save anybody'. He believed that Christ's death served 'public justice' (honouring the law in obedience and death) rather than 'retributive justice' (bearing what someone deserves), which allowed God to pardon the sins of any man who repented and believed in Christ.<sup>25</sup>

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<sup>20</sup> Hambrick-Stow, *Charles G Finney and the Spirit of American Evangelicalism*. pp.33 & 80.

<sup>21</sup> Mark A. Noll, *A History of Christianity in the United States and Canada*. (Grand Rapids: Eerdmans Publishing, 1992), p.235

Taylor a professor at Yale University developed 'New Haven theology', challenging traditional Calvinistic views of God's Sovereignty, revelation, Christ's Atonement and Regeneration, paving the way for changes that were embraced in the Second Great Awakening.

<sup>22</sup> Hambrick-Stow, *Charles G Finney and the Spirit of American Evangelicalism*. pp.30-31

Brother-in-law to Jonathan Edwards, Hopkins is credited for developing the concept of 'Disinterested Benevolence' – see Glossary of Terms.

<sup>23</sup> Ibid. p.29.

Jonathan Edwards was the father of 'The First Great Awakening' and widely acknowledged as one of America's most important philosophical theologians. Breaking away from Calvinist traditionalism, he is credited for developing New England Theology.

<sup>24</sup> Noll, *A History of Christianity in the United States and Canada*. p.235

John Wesley is the founder of The Methodist Church. His theological foundations were Arminian.

<sup>25</sup> Hambrick-Stow, *Charles G Finney and the Spirit of American evangelicalism*. pp.34. See glossary of terms.

This New England theological governmental view of the atonement showed God's willingness to forgive, but allowed for peoples free will and required them to participate in the process of salvation.<sup>26</sup>

The Holy Spirit, he believed, 'offers persuasive evidence of the truth of Christianity, that each human being is then free to assess' but 'neither God...nor any other being, can regenerate him, if he will not turn'.<sup>27</sup>

Once repentant and having submitted his/her personal will to Christ, obeying his commands for life, a person could then, with assurance, count themselves amongst the elect.<sup>28</sup> Finney stated:

*'The point that I pressed upon people was the distinction between desire and will, so that they might know whether they were really Christians or not, ...or whether they merely had desires without being in fact willing to obey God.'*<sup>29</sup>  
Finney continued:

*'Sinners were not encouraged to expect the Holy Spirit to convert them while they were passive, and never told to wait God's time, but were taught unequivocally that their first and immediate duty was to submit themselves to the will of God...'*<sup>30</sup>

This often led to Finney being accused of substituting God's Spirit and grace for human effort, both in conversion and revival, Finney addressed these issues by saying that it is the Holy Spirit that convicts and converts sinners and that the success of all of his work in revivals was entirely due to the grace of God.<sup>31</sup>

*'The doctrines preached were those which I have always preached as the Gospel of Christ. I insisted upon the voluntary moral depravity of the unconverted and the unalterable necessity of a radical change of heart by the Holy Spirit and by means of the truth. I laid great stress upon prayer as an indispensable condition of promoting revival. The atonement of Jesus Christ, his divinity, his divine mission, his perfect life, his vicarious death, his resurrection and repentance, faith, justification by faith and all the kindred doctrines were discussed as thoroughly as I was able and pressed home, and were manifestly made effective by the power of the Holy Spirit.'*<sup>32</sup>

Although people were able, by free will, to turn to Christ, Finney believed that it was only through personal encounter and the baptism of the Holy Spirit that people were

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<sup>26</sup> Noll, *A History of Christianity in the United States and Canada*. p.177.

<sup>27</sup> David Bebbington, *The Dominance of Evangelicalism: the age of Spurgeon and Moody* Leicester: Intervarsity Press, 2005.p.134.

<sup>28</sup> Hambrick-Stow, *Charles G Finney and the Spirit of American evangelicalism*. p.154.

<sup>29</sup> Wessel (ed), *The Autobiography of Charles G. Finney*. p.189.

<sup>30</sup> *Ibid.* p.160.

<sup>31</sup> *Ibid.* pp.104 & 188.

<sup>32</sup> *Ibid.* p.66.

empowered to lead successful Christian lives and ministries. In fact he saw it as indispensable to ministerial success.<sup>33</sup>

He explained, that like the disciples before Pentecost, Christians today have a measure of the Holy Spirit upon conversion, however a second work of grace is necessary for empowerment to accomplish 'the work assigned them I [Finney] think, the great mistake of the church, and of the ministry [is] they rest in conversion, and do not seek until they obtain this endowment of power from on high.'<sup>34</sup>

Finney saw his mission as teaching the difference 'between dead catechetical religion and vital holiness'. He determined in every service to aid in personal participation to conviction and conversion and later in his *Lectures on Revival*, set out teaching for the reformation of revival understanding and methodology.<sup>35</sup>

Having earlier asked Christians to stand, he used this method intermittently until eight years later in Rochester, he felt something more was required and he birthed the 'anxious seat'. These seats were especially set aside at the front of the church where anxious enquirers could come and publically renounce their sins and commit themselves to God.<sup>36</sup>

Those who had made a public Christian commitment were expected to pursue a holy life. Holiness, the outworking of faith, needed to be expressed in works that benefited community. Thus Christians were encouraged to begin organisations that evangelised, supported the marginalised, and reformed society. The Second Great Awakening therefore left a permanent legacy in voluntary societies promoted by Finney such as: The Benevolent Society, The Bible Society, The Temperance Movement, care for the retarded and Society for Liberated Slaves.<sup>37</sup>

Finney felt so strongly about this holistic gospel that:

*'...when they [believers] came down and gave their life to Christ, he immediately marched them into the back room. They weren't simply given a Gospel of John, a prayer and sent on their way. There were two tables. One for the feminist movement and the other for the anti-slavery movement, and if you became a Christian, you were expected to commit yourself to one of these.'*

*'If you would not commit yourself to one of these and changing the world, he would say, "Go back and take your seat, you're not serious about becoming a Christian!"'*

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<sup>33</sup> *Ibid.* p.51.

<sup>34</sup> Charles G. Finney, *The Endowment of the Holy Spirit, Found in The independent*, New York, Dec 21, 1871. [http://www.gospeltruth.net/1868\\_75Independent/711221\\_endowment.htm](http://www.gospeltruth.net/1868_75Independent/711221_endowment.htm)

<sup>35</sup> Hambrick-Stow, *Charles G Finney and the Spirit of American evangelicalism.* pp.34. See glossary of terms. p.37.

<sup>36</sup> Wessel (ed), *The Autobiography of Charles G. Finney.* p. 159.

<sup>37</sup> Noll, *A History of Christianity in the United States and Canada.* pp.169 & 174.

*'Becoming a Christian was more than becoming cleansed of your sin. It was turning your life over to Christ so that he could accomplish in the world what he wanted to accomplish.'*<sup>38</sup>

Unlike the earlier First Great Awakening revivalists, who believed that conversion took place in God's time, Finney interpreted God's command for people 'to repent' as referring to immediate present: it meant 'now'. He therefore began extending the duration of services to allow time for the process to be completed. This measure became known as '*the protracted meeting*'.<sup>39</sup>

Like the Methodists he promoted prayer meetings, bibles studies, personal conversations on the things of God and meetings for instruction of inquirers.<sup>40</sup> He held multiple weekly meetings rather than just a single Sunday service. He believed that language used in services should be informal, to maximise the listener's comprehension and that illustrations taken from real life should be used rather than examples from Scripture, as tradition practiced.<sup>41</sup>

But the new measure that caused the most opposition and offence among the traditionalists was the encouragement given to women to pray in mixed meetings.<sup>42</sup> The release of women into all areas of ministry came from an evolving understanding of sanctification.

In their exploration of the doctrine of sanctification, Finney and Oberlin College came to focus on holiness and perfection. They considered that these concepts had direct implications for human beings, in terms of, gender, colour and race. All were to come under the sovereignty of God. 'Oberlin's commitment to moral and social reform was based not on any secular ideology but on the doctrine of sanctification'.<sup>43</sup>

Finney and Oberlin concluded therefore that if all life was under God, then all were required to follow God's commands to preach the gospel to all, to heal the sick, to pray and to evangelise.

Reforming society included reforming education and Oberlin took this literally, opening enrollments to female and black students. Female education was not the radical move here, but rather coeducation in the one facility, which also included black students. Preparing males and females for the same task was also frowned upon in a society

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<sup>38</sup> Tony Campolo - Boundless Salvation:

A four part exploration of Salvationist History Theology Culture and Mission. 4 DVD Set, available from The Salvation Army, 95-99 Railway Rd. Blackburn, Vic.

<sup>39</sup> Noll, A History of Christianity in the United States and Canada. p.176.

<sup>40</sup> Wessel (ed), The Autobiography of Charles G. Finney. p.66.

<sup>41</sup> Johnson, Charles Finney – Father of American Revivalism, in Christian History, No.20.

<sup>42</sup> Johnson, Charles Finney – Father of American Revivalism, in Christian History, No.20,

<sup>43</sup> Hambrick-Stow, Charles G Finney and the Spirit of American evangelicalism. p.178.

where women were free to minister amongst their own gender but not equally with males or to males.<sup>44</sup>

Opening up equal opportunities for females and the Black community was not only unconventional but 'raised the apprehensions of Black men associating with young white women, a truly radical departure from antebellum customs'.<sup>45</sup>

Finney's lectures on revival were primarily prepared to preach to his congregation in Chatham Street, New York in 1834. However his friend Mr. Leavitt who had begun a small paper called '*The Evangelist*', which was used to advocate the cause of anti-slavery, approached Finney to publish his ideas on revival in his paper to boost falling subscriptions. Finney agreed:

*'I did not myself write the lectures, of course, they were wholly extemporaneous...The lectures averaged not less than an hour and three quarters in their delivery. But all he could catch and report could be read in about thirty minutes.'*<sup>46</sup>

Later these were compiled into a book called, *Finney's Lectures on Revival*. 12,000 copies were printed and sold as fast as they were released.

The lectures aimed at re-educating people on the basic definition and principles of revival and the necessary components and methods required for success. The 22 lectures can therefore be divided into three main sections. The first ten defined and laid a foundation of the necessities. The next six concerned practicalities of ministry, preaching, and conduct of worship. Lectures 17-22 focused on counseling the sinner, the backslidden and new converts.

Finney later wrote a number of additional letters on Revival in 1845-46, which included exploration on such topics as, The Baptism of the Holy Spirit, Fanaticism, Mission Work and Special Training for Parents.

From the outset Finney laid out an essential difference in his understanding of revival. Throughout the First Great Awakening and until Finney's generation, revival was considered a supernatural movement of God, instigated by God, responded to by human beings, and the title of a paper by Jonathan Edwards in 1737 called 'A Faithful Narrative of a Surprising Work of God', captured the belief that it could not be predicted.<sup>47</sup>

Controversially, Finney robustly retorted, stating in lecture one that 'Revival is not a Miracle': it is simply the result of harnessing means already at hand, combined with the

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<sup>44</sup> Ibid. pp.177-178.

<sup>45</sup> Hirrel, *Assessing the Influence of Religious Ideas : Charles Finney's Perfectionism*. p.9.

<sup>46</sup> Wessel (ed), *The Autobiography of Charles G. Finney*. p.176.

<sup>47</sup> Hambrick-Stow, *Charles G Finney and the Spirit of American evangelicalism*. p.156.

blessing of God—just as a farmer sews the seed at hand, then God blesses it and it grows.<sup>48</sup>

He defines revival as always including conviction of sin, bringing backslidden Christians to repentance, renewing faith, breaking the power of the world and of sin over Christians, awakening and reforming the church and then the reformation and salvation of sinners follows.<sup>49</sup>

He proposes that there are three agents and one instrument active in revivals. The agents are God, a person who brings the truth to bear and the sinner, with the instrument being truth. The movement of the Holy Spirit and God's providence arrange events that bring together the sinners' mind and the truth.<sup>50</sup>

Human beings are used by God to preach and to act on fellow sinners through their language, looks, tears and daily deportment and walk:

*'If Christians themselves have deep feelings on the subject of religion they will produce deep feeling wherever they go. And if they are cold, or light or trifling, they inevitably destroy all deep feeling, even in awakened sinners.'*<sup>51</sup>

Amongst a much longer, extensive list, Finney states that revivals can be expected when: 'the providence of God indicates that a revival is at hand', 'the wickedness of the wicked grieves and humbles and distresses Christian', 'Christians have a spirit of prayer for revival', 'the attention of ministers [*and preaching*] is especially directed...at the conversion of sinners' and particularly 'whenever Christians [*and ministers*] are found willing to make the sacrifices to carry it on' and have 'God promote it by whatsoever instruments he pleases':<sup>52</sup>

*'You see why you have not a revival. It is only because you do not want one. Because you are neither praying for it, not feel anxious for it, not putting efforts for it.'*<sup>53</sup>

Prayer is essential for Finney and he sees it as impossible to lead a Christian life or a revival without it. He promotes the understanding and use of 'prevailing prayer' (see glossary of terms) and asserts for influential prayer that Christians must have faith to believe that they receive what they pray for. There are conditions for effective prayer which include praying: for a definite object; according to God's will; with right motives; with perseverance and by using the name of Christ. He states however people cannot

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<sup>48</sup> Charles Finney, *Lectures on Revivals*, Lecture 1 – What a Revival of Religion is. [www.charlesfinney.com/finney/finney.php?op=13](http://www.charlesfinney.com/finney/finney.php?op=13), accessed 17/7/12.

<sup>49</sup> Ibid

<sup>50</sup> Ibid

<sup>51</sup> Ibid

<sup>52</sup> Charles Finney, *Lectures on Revivals*, Lecture 2 – When A Revival is to be expected. [www.charlesfinney.com/finney/finney.php?op=14](http://www.charlesfinney.com/finney/finney.php?op=14), accessed 17/7/12.

<sup>53</sup> Ibid

expect prayers to be answered if they are not obedient to God's will and do not remain in relationship with him.<sup>54</sup>

Finney lays great emphasis on being filled with the Spirit and concludes it is a Christian's duty to be filled because it is commanded in Ephesians 5:18 'Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit'.

He believes there are specific consequences of having or not having the Spirit. Empowerment for ministry will likely be seen as eccentric by others and personal focus on extending the kingdom of God will set Christians apart from those whose eyes are fixed on the things of the world. Without it, Christians may doubt, fear, potentially become religious in their practices: 'You will be much disturbed by the measures that are used in revivals' and 'without the Spirit you will never be prepared for heaven'.<sup>55</sup>

To this end he gives detailed instructions on the conduct of prayer meetings in Lecture Eight. They should not be overly long, the Spirit should be free to move, a prescribed form should be avoided, all people including women are free to pray but no one should dominate.<sup>56</sup>

Lectures 9-12 give practical insights into successful ministry and Christian witness. He speaks of the importance and influence of miracles, but notes that the testimony of a truly Godly life can be just as influential in awakening conviction. He advises both members of the congregation and ministers on how to preach the gospel, what makes for success and the churches part in that.<sup>57</sup>

Finney writes specifically of new measures in Lecture 14. He concludes that what is necessary is to gain the attention of those who need Christ and that it is 'the right and duty of ministers to adopt new measures for promoting revival'. He urges them to be creative and adventurous. The gospel must be kept fresh and exciting. Even Christians

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<sup>54</sup> Charles Finney, *Lectures on Revivals*, Lecture 4 – Prevailing Prayer.

[www.charlesfinney.com/finney/finney.php?op=16](http://www.charlesfinney.com/finney/finney.php?op=16), accessed 17/7/12.

Lecture 5 –The Prayer of Faith,

[www.charlesfinney.com/finney/finney.php?op=17](http://www.charlesfinney.com/finney/finney.php?op=17), accessed 17/7/12.

Lecture 6 – The Spirit of Prayer

[www.charlesfinney.com/finney/finney.php?op=18](http://www.charlesfinney.com/finney/finney.php?op=18), accessed 17/7/12.

<sup>55</sup> Charles Finney, *Lectures on Revivals*, Lecture 7 – On being filled with the Spirit.

[www.charlesfinney.com/finney/finney.php?op=19](http://www.charlesfinney.com/finney/finney.php?op=19), accessed 17/7/12.

<sup>56</sup> Charles Finney, *Lectures on Revivals*, Lecture 8 – Meetings for Prayer.

[www.charlesfinney.com/finney/finney.php?op=20](http://www.charlesfinney.com/finney/finney.php?op=20), accessed 17/7/12.

<sup>57</sup> Charles Finney, *Lectures on Revivals*, Lecture 9 – Means to be used with sinners.

[www.charlesfinney.com/finney/finney.php?op=21](http://www.charlesfinney.com/finney/finney.php?op=21), accessed 17/7/12.

Lecture 10 –To win souls requires wisdom,

[www.charlesfinney.com/finney/finney.php?op=22](http://www.charlesfinney.com/finney/finney.php?op=22), accessed 17/7/12.

Lecture 11– A Wise minister will be successful

[www.charlesfinney.com/finney/finney.php?op=23](http://www.charlesfinney.com/finney/finney.php?op=23), accessed 17/7/12.

Lecture 12– How to preach the Gospel

[www.charlesfinney.com/finney/finney.php?op=24](http://www.charlesfinney.com/finney/finney.php?op=24), accessed 17/7/12.

Lecture 13– How Churches can help their ministers

[www.charlesfinney.com/finney/finney.php?op=25](http://www.charlesfinney.com/finney/finney.php?op=25), accessed 17/7/12.

must be continually renewed. The Bible does not prescribe set forms, but recommends orderly and decent procedures.<sup>58</sup>

Finney cautions the church about hindrances to revival: lack of personal input; not focusing primarily on God's business; tiring through lack of rest; becoming distracted with disputes, proselytising, grieving the Holy Spirit, working in their own strength, lack of brotherly love, not practicing self-denial and becoming preoccupied with controversies such as those about new measures.<sup>59</sup>

Summarizing his approach to revivals he says:

*'...the means...used thus far in promoting revivals were prayer, secret and social, public preaching, personal conversation, and visitation from house to house; and when enquirers became multiplied I appointed meetings for them...for instruction suited to their necessities.'*<sup>60</sup>

Finney's immediate and ongoing impact was extensive. Society was ripe for change.

The Second Great Awakening was nestled between The War of Independence (1775-83) and the Civil War (1861-65), and although they were not religious wars, they could be seen as bookends to this period of revival in America. The first swept to being on a tide of desire for final freedoms from a past world order - freedoms from oppressive systems that embraced a culture of change.<sup>61</sup>

The Declaration of Independence became a major statement on human rights and empowered the marginalised, by proclaiming:

*'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness'*<sup>62</sup>

More and more *Americans*, particularly 'unpropertied males, women and slaves' took the sentiments to heart.<sup>63</sup>

This period saw a decline in general interest in religion. War had disrupted congregations and concurrently there was expansive migration to the west. Popularity of the church, particularly of the Church of England, suffered due to its connection with

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<sup>58</sup> Charles Finney, *Lectures on Revivals*, Lecture 14 – Measures to promote revival. [www.charlesfinney.com/finney/finney.php?op=26](http://www.charlesfinney.com/finney/finney.php?op=26), accessed 17/7/12.

<sup>59</sup> Charles Finney, *Lectures on Revivals*, Lecture 15 – Hindrances to Revivals. [www.charlesfinney.com/finney/finney.php?op=27](http://www.charlesfinney.com/finney/finney.php?op=27), accessed 17/7/12.

<sup>60</sup> Wessel (ed), *The Autobiography of Charles G. Finney*. p.114.

<sup>61</sup> Noll, *A History of Christianity in the United States and Canada*. p.166.

<sup>62</sup> Declaration of independence, [www.archives.gov/exhibits/charters/declaration\\_transcript.html](http://www.archives.gov/exhibits/charters/declaration_transcript.html)

<sup>63</sup> Noll, Mark A. *The Rise of Evangelism- the Age of Edwards, Whitefield and the Wesleys*, Leicester: Inter-Varsity Press, 2004, p.201



England and there was a growing sentiment that 'the old faith was not worth preserving'.<sup>64</sup>

Not surprisingly then attention was given to Finney, who proclaimed that old religion needed a drastic shake up, (religious practices needed to reform man and society) and heartily embraced the basic premise of the Declaration of Independence of equality for all.

Printing and intercontinental publication and distribution were well established by this time. This coupled with Finney's two tours of England and Scotland, saw his ideas, theology and fame spread quickly.

### **Finney's influence on Catherine and William Booth**

Two people, who were profoundly affected by his visit to England in 1850, his theology and *Lectures on Revival* particularly, were Catherine (1829-1890) and William Booth (1829-1912), the founders of The Salvation Army (TSA).<sup>65</sup>

The Booths were Reformed Methodists and William was ordained as a Methodist minister in 1858, having preached full time since 1852. Despite repeated requests to be part of evangelistic campaigns William was continually placed in pastorates, which led to disputes with the organisation. He consequently resigned to pursue an independent mission in 1861.

One of the earliest mentions of William's connection with Finney, is a recollection of his days as a pawn brokers apprentice (1842-48):

*'How I remember rushing along the streets during my forty minutes dinner time, reading the Bible or C G Finney's, Lectures on Revivals of Religion, as I went, careful too, not to be a minute late'.<sup>66</sup>*

The Booths wrote many letters to each other prior to their marriage in 1855 and often discussed Finney's views. In a letter dated 3 July 1853 Catherine writes about a strange experience she had (which would later be understood in terms of intercessory Prayer) and

says:

*'I often wish I could have an hour's talk with Finney. I think he would be able to advise me. He would understand me. I want to serve God as he requires'.<sup>67</sup>*

<sup>64</sup> Noll, *A History of Christianity in the United States and Canada*. p.166.

<sup>65</sup> Maxwell Ryan, *A Passion for Souls: Preaching holiness and sanctification, American Revivalists helped shape our Movement*, article Published in *Salvationist* April 2011, p.23.

<sup>66</sup> George Scott Railton, *The Authorative Life of General William Booth Founder of The Salvation Army, 1912*. Railton was the first Commissioner to General Booth. Taken from *Army Classics* (a CD of historic publications), prepared by The Salvation Army Eastern Territory Heritage Centre, 2008.

<sup>67</sup> Bennett, David, Malcolm (editor), *The Letters of William and Catherine Booth (Founders of The Salvation Army)*, (Brisbane: Camp Hill Publications, 2003), p. 126.

Earlier (15 March 1853), they debate revival methods, with William declaring Finney's sentiments:

*'I am for Methodism most unquestionably...We want to have written up on the frontlet of our churches, "Revivalism, Sanctification and Universal Redemption"; ...I say give me a powerful, strong, enthusiastic meeting. Call it fanaticism if you will, revivalism, Methodism, enthusiasm, what you will. I care not for the world's stigma and reproach...People may say what they will, and independent ministers may say what they will, in addressing frozen, dead, formal, sleepy churches about going to the heart by the front door of the intellect. I say, let me have the passions aroused and they will move the will.'*<sup>68</sup>

Her response (20 Mar 1853):

*'Watch against mere animal excitement in your revival services. I don't use the term in the sense in which anti-revivalists would use it, but only in the sense which Finney himself would use it... This is in my opinion the natural order of a revival. I should not have troubled you with my views on the subject (indeed, I think you know them pretty fully; if not you will find them exactly in Finney's Lectures on Revivals, which I consider the most beautiful and common sense work on the subject I ever read), only that you have been wondering how I shall enter into it with you...I believe in instantaneous conversion as firmly as you do...Read Finney's directions for the treatment of penitents; they are excellent, the best part of the work. If you are not acquainted with them, be sure to read them....'*<sup>69</sup>

Catherine obviously admired Finney. It was said that her preaching was like his and that she possibly modeled herself on his style. When she was asked later about William's evangelical methods, she described him as an "English Charles Finney".<sup>70</sup>

Many of the Booths practices in ministry were influenced by their understanding of Finney's theologies and reading about his new measures. Finney's new trend to call for an immediate response by sinners to his anxious seats, was the fore runner to TSA's Mercy Seat or Penitent Form (still practiced today).

Like Finney, the Booths believed that the Baptism of the Holy Spirit was a subsequent event to conversion and although Finney was a Calvinist, William Booth felt such a kindred spirit with him that he referred to Finney as a 'Presbyterian Salvationist'.<sup>71</sup>

<sup>68</sup> Ibid. p.82

<sup>69</sup> Ibid. Pp.86-87.

<sup>70</sup> John Cleary - Boundless Salvation. John Cleary is a renowned Salvationist from NSW and Salvation Army Historian.

<sup>71</sup> Maxwell Ryan, *The Dead still Speak –Resurrected writers: Charles Finney*, The Rubicon, 2008, <http://the.rubicon.org/2008/12/resurrected-writers-charles-finney> p.2.

Lieutenant Colonel Ryan is a Canadian Salvation Army Historian.

Reportedly Catherine read the story of Finney's conversion many times and her copy of *Lectures on Revival*, 'became dog-eared'. She admired his logical approach to evangelism, and above all else, the power of the Holy Spirit upon his life. According to her son-in-law Frederick Booth-Tucker, she 'studied his writings more...than...any other author'. Later Booth-Tucker was asked by General Bramwell Booth (the Booth's son and second general of TSA) to write an abridged version of *Lectures*, saying, 'The volume of *Lectures* has been my constant companion for the last fifty years.'<sup>72</sup>

When The College for Officer Training was established by TSA in 1880 in London, *Lectures on Revival* was a principle textbook and required reading for all incoming Cadets (trainee ministers).<sup>73</sup>

By the time TSA was founded in 1865, the Booths had amalgamated many of Finney's theologies and methods into their evangelical approach. They shared his emphasis on personal conversion, holiness, backsliding, the importance of prayer (they held all night prayer and tarrying meetings<sup>74</sup>) and Finney's insistence that the gospel be preached to the poor and followed with practical works that improved their life.<sup>75</sup>

Catherine was particularly influenced by his teaching on female ministry (and that of Phoebe Palmers) and in 1850 first 'articulated her position on female ministry and commenced preaching'.<sup>76</sup> Interestingly this coincided with Finney's first visit to England and later her pamphlet, '*Female Teaching*', was published in 1959, coinciding with his second visit.<sup>77</sup>

William shared Finney's passion for dramatic platform ministry, often striding across the platform and then into the midst of the congregation, confronting listeners directly with the state of their souls. The Booths whole heartedly agreed with Finney, that freedom in revival is easier when there is no denominational affiliation. Like him they held tent meetings in public spaces (TSA still practicing '*The Open Air*' ministry today). However as William began to convert hundreds of the lower classes, directing them then to existing churches, he found 'their sort' was not welcome nor received and succumbed reluctantly to establishing The Salvation Army – a place where all could worship together regardless of class.<sup>78</sup>

<sup>72</sup> John Waldron, *Fan the Flame*, 1988.

<sup>73</sup> John Cleary - Boundless Salvation.

<sup>74</sup> Tarrying meetings were long nights of prayer specifically designed to facilitate the Baptism of the Holy Spirit.

<sup>75</sup> Ibid. Lyell Rader, forward.

<sup>76</sup> Maxwell Ryan, *A Passion for Souls*, p.23.

<sup>77</sup> The Salvation Army international headquarters web site.

[http://www1.salvationarmy.org/ihq%5Cwww\\_sa.nsf/vw-sublinks/B3A5335DE083697E802573C400544826?openDocument](http://www1.salvationarmy.org/ihq%5Cwww_sa.nsf/vw-sublinks/B3A5335DE083697E802573C400544826?openDocument)

Chronology of the Life of Charles Grandison Finney (1792-1875)

<http://truthinheart.com/EarlyOberlinCD/CD/Finney/timeline.html>

<sup>78</sup> John Coutts, *The Booth's American Mentors: Three revivalists from across the Atlantic profoundly influenced the Booth's theology and mission*, Christianity Today, Issue 26, 1990.

[www.ctlibrary.com/ch/1990/issue26/2621.html](http://www.ctlibrary.com/ch/1990/issue26/2621.html)

Commissioner Samuel Logan Brengle (1860-1936) a renowned Salvationist holiness teacher, mentions Finney extensively in a number of his influential books on Holiness and in 1903 encouraged all Salvationists to read a particular list of books which included the works of Finney saying, *[these]* 'will make a library that can be read again and again with untold profit by soul-winners.'<sup>79</sup>

In 1896 he wrote:

*'Finney used to pray till whole communities were put under the spell of the Spirit of God and men could not resist the mighty influence. At one time, he was so prostrated by his labours that his friend sent him on a voyage of rest to the Mediterranean Sea. But he was so intent upon the salvation of men that he could not rest, and, on his return, got into an agony of soul for the evangelization of the world. At last, the earnestness and agony of his soul became so great that he prayed all day, till in the evening he got a restful assurance that God would carry on the work. On reaching New York, he delivered his 'Revival Lectures' which were published at home and abroad, and resulted in revivals all over the world. Then his writings fell into the hands of Catherine Booth and mightily influenced her; so that The Salvation Army is in part God's answer to that man's agonizing, pleading, prevailing prayer that God would glorify His own name and save the world.'*<sup>80</sup>

In his life time Charles Finney wrote more than 30 books which received worldwide circulation. He believed that revival sprang not just from the mysterious movement of the spirit, but also from the practical hard work of believers and demonstrated that by bringing revival to any place that he preached. It is estimated that six hundred thousand people were brought to Christ in the revival in Rochester (1830-31) alone. Recognising Finney's influence, Billy Graham says that he did not match the impact in the United States in the 20<sup>th</sup> century that Finney had in the 19<sup>th</sup>C.<sup>81</sup>

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<sup>79</sup> Samuel Logan Brengle, *Soul-Winner's Secrets*, (London: Salvationist Publishing, 1903), chapter 7. Taken from *Army Classics* (a CD of historic publications), prepared by The Salvation Army Eastern Territory Heritage Centre, 2008.

This paragraph was removed in the 1960 edition.

'Every Salvation Army officer ought to read the General's "Letters," "Holiness Readings," the "F. O.," and Mrs. Booth's works. "Books that Bless," by the Chief, will prove invaluable.

"Holy Living and Dying," by Taylor; Law's "Call," "Saint's Rest," by Baxter; Edwards' "Life of Brainerd," Wesley's works, "Life of Fletcher," "Life of Bramwell," "Pilgrim's Progress," "Half Hours with St. Paul," by Daniel Steele; "Holiness and Power," by Rev. A. M. Hills, and Finney's and Caughey's works will make a library that can be read again and again with untold profit by soul-winners.'

<sup>80</sup> Samuel Logan Brengle, *Helps to Holiness*, London: Salvationist Publishing, 1948, (first published 1896) p.81.

<sup>81</sup> Tony Campolo - Boundless Salvation.

His ongoing relevance can be seen by the fact that: scholars continue to argue his theologies and practices; his books are still sold and the formational affect he had on the beliefs and practices of Catherine and William Booth, continues today through the work of The Salvation Army in 123 countries.

No other evidence can more strongly demonstrate Finney influence on the formation of TSA, than the plaque The Salvation Army placed on the site of the school house (where Finney began teaching in Evans Mill, New York) in the 1990s to honour him and commemorate his influence on the founders, Catherine and William Booth.<sup>82</sup>

In 1988 The Salvation Army published *Fan the Flame*; a small group study of *Lectures on Revival*. Booth Tucker's abridged version of *Lectures* was printed as a series from June to November 1986, in the Canadian War Cry, The Salvation Army's main weekly publication.<sup>83</sup> And as recently as 2011 Lieutenant Colonel Maxwell Ryan published *A Passion for Souls*, continuing the reminder of Finney's legacy to TSA.

It is hoped that Finney's influence on Salvationists will continue into the 21<sup>st</sup> century.

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<sup>82</sup> Lyell Rader, *Fan the Flame*, 1988.

<sup>83</sup> Maxwell Ryan, *The Dead still Speak*, p.2.

## Glossary of Terms

- **Abolitionism**

'Advocacy of the abolition of slavery.'<sup>84</sup>

- **Antebellum**

Belonging to the period before a war, especially the American Civil War.<sup>85</sup>

- **Anxious Enquirer**

A person seeking salvation; recognising the need of forgiveness through repentance and coming to the point of accepting Christ as Saviour.

'I had in fact been quite faithful in attending prayer meetings and in the degree I paid to religion...I had been so faithful as to lead church at times to think that I must be an anxious inquirer'<sup>86</sup> (Finney)

- **Anxious Seat (a new Measure see below)**

### Also known as The Mercy Seat or Penitent Form

'Finney was known for his innovations, such as permitting women to pray in public meetings and the development of the anxious seat, the forerunner of the [*Salvation*] Army's Mercy Seat or Penitent Form.'<sup>87</sup>

William Booth was converted under the ministry of James Caughey, 'an Irish-born emigrant to the United States who was converted during the revival of 1830-31 and later ordained to the Methodist ministry...Using Finney's tactics Caughey effectively employed an alter call to bring people to a decision for Christ. When preaching, he would move around the hall, passionately inviting sinners to the penitent's bench.'<sup>88</sup>

'When a person is convicted, but not converted, and remains in an anxious state, there is generally some specific reason for it. In such cases it does no good to exhort him to repent, or to explain the law to him. He knows all that; he understands these general points; but still he does not repent. There must be some particular difficulty to

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84 <http://www.thefreedictionary.com/abolitionist>

85 <http://www.thefreedictionary.com/antebellum>

86 Helen Wessel, *The autobiography of Charles G. Finney: The Life of America's greatest Evangelist*, Minneapolis: Bethany House, 2006, p.13.

87 Maxwell Ryan Lieutenant Colonel, *A Passion for Souls: Preaching Holiness and Sanctification*, American revivalists helped shape our Movement, found in the 'Salvationist, April 2011, p.23.

88 Ibid.

overcome. You may preach, and pray, and exhort, till doomsday, and not gain anything. You must, then, set yourself to inquire what is that particular difficulty.’<sup>89</sup>

‘Sometimes the individual has an idol’...an injury to someone requires redress, ...restitution,..will not yield to a new viewpoint,.. has a prejudice,..ill-feeling towards someone...errors in doctrine...waiting for more conviction...’<sup>90</sup> - Charles Finney

Once convicted, the person would come to the anxious seat, confess their need, ask for forgiveness (mercy), then accept Christ and salvation – become converted.

- **Baptism of the Holy Ghost (Spirit) and it’s implication for Holiness**

**Also known as – the second blessing, the blessing of a clean heart, perfect love, a second work of Grace, full salvation, entire sanctification and wholly sanctified.**

A manifest experience of Holy Spirit power received after sincerely seeking a relationship with God.

‘ The Wesleyan tradition of perfection (or entire sanctification, or holiness) rested upon the belief that God might grant a second blessing to members of his church, and thus it had some important variations from Finney’s emphasis upon perfect obedience as a requirement of God’s law.’<sup>91</sup>

‘Wesleyan holiness preachers told the faithful that the “second blessing” – a crisis experience of sanctification (ie; a perfection of motives and desires), separable from conversion – would instantaneously eradicate their sinful dispositions and elevate them to a new plateau of Christian living....by the end of the century, both camps [Wesleyan and Keswickian camps represented by John Wesley, Charles G. Finney, John Fletcher, Phoebe Palmer and others] had chosen to use Pentecostal imagery from the New Testament to describe the experience. Whether viewed as “sinless perfection” or “full consecration”, it signified the post conversion baptism in the holy Spirit, believed to be identical in nature to that received by the disciples on the Day of Pentecost and elsewhere in the book of Acts.’<sup>92</sup>

Bebbington – ‘The state of “perfect love”, as Wesley preferred to call it, could be lost by the commission of any wrongdoing, but could be regained by the repetition of the original act of surrender.’<sup>93</sup>

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89 Revival Lecture 10, The Manner of Dealing with Convicted Sinners, <http://www.charlesfinney.com/finney/finney.php?op=22>

90 Ibid

91 Leo P. Hirrel, Assessing the Influence of Religious Ideas – Charles Finney’s Perfectionism, [www.pinpointevangelism.com/libraryoftheologycom/writingsmoralcharacter/Influence\\_Of\\_Finney\\_Perfection\\_Doctrine-LeoHirrel.pdf](http://www.pinpointevangelism.com/libraryoftheologycom/writingsmoralcharacter/Influence_Of_Finney_Perfection_Doctrine-LeoHirrel.pdf), p.10.

92 Stanley Burgess (editor), The New International Dictionary of Pentecostal Charismatic Movements, Michigan:Zondervan, 2003, p.785.

<sup>93</sup> Bebbington, David. *The Dominance of Evangelicalism: the age of Spurgeon and Moody*, (Leicester: Intervarsity Press, 2005). pp.200-201.

Noll – Wesley stressed the combined effort of God and man – God’s free grace, man’s ability to choose or reject it and ‘the Christian’s need to strive for “perfection”’.<sup>94</sup>

Finney - ‘There is a great difference between the peace and the power of the Holy Spirit in the soul. The disciples were Christians before the day of Pentecost, and as such had a measure of the Holy Spirit. They must have had the peace of sins forgiven, and of a justified state; but yet they had not the enduement of power necessary to the accomplishment of the work assigned them. They had the peace which Christ had given them, but not the power which he had promised. This may be true of all Christians: and right here is, I think, the great mistake of the church, and of the ministry. They rest in conversion, and do not seek until they obtain this enduement of power from on high.’<sup>95</sup>

Brengle - ‘To do God’s work we must have God’s power. Therefore Jesus said: “Tarry ye in Jerusalem until ye be endued with power from on high.” (Luke 24:49.) And again He said: “Ye shall receive power when the Holy Ghost is come upon you.” (Acts 1:8.)

‘The soul-winner receives this power when he is **sanctified wholly** and filled with the Spirit, and he need never lose it. But while the Holy Spirit abides with the believer, there yet seems to be need for frequent renewals of the power He bestows. And, thank God, He made ample provision to meet this need....

‘Years ago President Asa Mahan [of Oberlin College] wrote as follows of his old friend: “The extraordinary power which attended the preaching of President Finney during the early years of his ministry was chiefly owing to a special baptism of the Spirit which he received not long after his conversion; hence it was that when through him the ‘violated law spake out its thunders,’ it did seem as if we had in truth ‘come unto the mount that might be touched, and that burned with fire, and unto blackness and darkness and tempest and the sound of a trumpet and the voice of words.’ But when he spoke of Christ, then indeed did his ‘doctrine drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb and as the showers upon the mown grass.’ The reason also why he is bringing forth such wondrous fruit in his old age is that while his whole ministry has been under the power of the Spirit, his former baptisms have been renewed with increasing power and frequency during a few years past.”<sup>96</sup>

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<sup>94</sup> Noll, Mark A. *A History of Christianity in the United States and Canada*. (Grand Rapids: Eerdmans Publishing, 1992), p.172

<sup>95</sup> Charles G. Finney, *The Enduement of the Holy Spirit*, Found in *The Independent*, New York, Dec 21, 1871. [http://www.gospeltruth.net/1868\\_75Independent/711221\\_enduement.htm](http://www.gospeltruth.net/1868_75Independent/711221_enduement.htm)

<sup>96</sup> Samuel Logan Brengle, *Soul-Winner’s Secrets*, (London: Salvationist Publishing, 1903). Taken from *Army Classics* (a CD of historic publications), prepared by The Salvation Army Eastern Territory Heritage Centre, 2008.



Brengle - 'So we see that the Bible teaches that we can be like Jesus. We are to be like Him in our separation from the world, in purity, in love, and in the fullness of the Spirit. This is holiness.'

'This work was begun in you when you were converted, You gave up your sins. You were in some measure separated from the world; the love of God was in some degree shed abroad in your heart, and you felt that God was with you. But unless you have been **sanctified wholly**, you also feel that there are yet roots of bitterness within: quickness of temper, stirrings of pride, too great a sensitiveness to praise or blame, shame of the Cross, love of ease, worldly-mindedness, and the like. These must be taken away before your heart can be made clean, and love to God and man made perfect, and the Holy Spirit have all His way in you. When this is done, you will have the experience which the Bible calls holiness, and which The Salvation Army rightly teaches is the birthright of all God's dear children.'

'**Holiness, then, for you and for me, is not maturity, but purity:** a clean heart in which the Holy Spirit dwells, filling it with pure, tender, and constant love to God and man.'<sup>97</sup>

Brengle - 'So long as there are any roots of sin in the heart, the Holy Spirit cannot have all His way in us, and so our usefulness is hindered, But when our hearts are clean, the Holy Spirit dwells within, and then we have power for service. Then we can work for God and do good, in spite of all our ignorance and weakness. Hallelujah!

'A plain, humble young Irishman heard about the blessing of a clean heart, and went alone, and fell on his knees before the Lord, and cried to Him for it. A man happened to overhear him, and wrote about it, saying, 'I shall never forget his petition. "O God, I plead with Thee for this blessing!' Then, as if God was showing him what was in the way, he said, "My Father, I will give up every known sin, **only I plead with Thee for power.**" And then, as if his individual sins were passing before him, he said again and again, "I will give them up; I will give them up."

'Then without any emotion he rose from his knees, turned his face heavenward, and simply said, "And now, I claim the blessing." For the first time he now became aware of my presence and with a shining face reached out his hand to clasp mine. You could feel the presence of the Spirit as he said, "I have received Him; I have received Him!"

'And I believe he had. for in the next few months he led more than sixty men into the Kingdom of God. His whole life was transformed.'<sup>98</sup>

- **Benevolence**

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<sup>97</sup> Samuel Logan Brengle, *The Way of Holiness*, (London: Salvationist Publishing. Taken from *Army Classics* (a CD of historic publications), prepared by The Salvation Army Eastern Territory Heritage Centre, 2008. p.3

<sup>98</sup> Ibid p.4

'An inclination to perform kind, charitable acts'.<sup>99</sup>

- **Convicted Sinner**

'By a convicted sinner, I mean one who feels himself condemned by the law of God, as a guilty sinner. He has so much instruction as to understand something of the extent of God's law, and he sees and feels his guilty state, and knows what his remedy is.'<sup>100</sup> - Charles Finney

- **Disinterested Benevolence**

A selfless, generous, charitable act : towards those who deserve it or not

'The word "disinterested" carries with it two different connotations. The more current implication of the word "disinterested" is a **negative** one-- meaning *not interested or indifferent*. On the other hand, Charles Finney used the word "disinterested" in a **positive**, 19th century way-- meaning *free of bias or self-interest*. "[Love] seeketh not her own" (1Corinthians 13:5). A charitable, kind, or generous act is generally defined by a modern dictionary as "benevolence"; and, Finney would stress that "benevolence" involves **good willing** because it is a moral action of the human will. Coupling "disinterested" with "benevolence", we get the uniquely 19th century expression-- commonly used by Finney and others of his day-- "disinterested benevolence". "For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life" (John 3:16). The love of John 3:16 is the quintessence of "disinterested benevolence'.

'The very idea of disinterested benevolence, and there is no other true benevolence, implies the abandonment of the spirit of self-seeking, or of selfishness. It is impossible to become benevolent, without ceasing to be selfish" (from "Attributes of Love" [Lecture 22] of Finney's "Systematic Theology").<sup>101</sup>

- **Extemporaneous**

'Spoken, performed, without planning, or preparation, *improvised*'<sup>102</sup>

- **Holy Laughter**

A manifestation of the Holy Spirit.

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<sup>99</sup> <http://www.thefreedictionary.com/benevolence>

<sup>100</sup> Revival Lecture 10, *The Manner of Dealing with Convicted Sinners*, <http://www.charlesfinney.com/finney/finney.php?op=22>

<sup>101</sup> Tom Stewart , *The Significance of Charles G. Finney's Disinterested Benevolence*, <http://www.whatsaiththescripture.com/Fellowship/Disinterested.Benevolence.html>

<sup>102</sup> Collins English Dictionary, (Sydney:Collins, 1980).

Immediately following Finney's baptism of the Holy Spirit, a young choir member came to see where he was, as Finney had missed choir practice and was meant to be leading it.

'I began to tell him [*what had taken place*]. Instead of saying anything he fell into a most spasmodic laughter. It seemed as if it was impossible for him to keep from laughing from the very bottom of his heart.'<sup>103</sup>

- **Justice**
  - **Retributive** -bearing what someone deserves
  - **Public** - honouring the law in obedience and death<sup>104</sup>
- **Love of Complacency**

Love from and for, only those who are holy

'One more word that may disorient modern readers of Charles G. Finney, is "complacency", because **complacency** is currently defined as *contentment or self-satisfaction*. But, a 19th century Finney would recoil at the thought of a Professed Christian seeking merely to satisfy himself, and would use the term "complacency" to mean the *approbation or approval* of "moral worth or excellence" (from "Attributes of Love" [Lecture 18] of Finney's "Systematic Theology" ). "9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation... 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Revelation 5:9, 12).

'To say that God is good and lovely is merely to say that he deserves to be loved. If he deserves to be loved, on account of his goodness and love, then he deserves to be loved in proportion to his goodness and loveliness. Our obligation, therefore, is infinitely great to exercise towards him the highest degree of the **love of complacency**, of which we are capable" (from Finney's lecture, "The Law of God, No. 1" in "The Oberlin Evangelist" [February 27, 1839]).

'Complacency, as a state of will or heart, is only benevolence modified by the consideration or relation of right character in the object of it. God, prophets, apostles, martyrs, and saints, in all ages, are as virtuous in their self-denying and untiring labours to save the wicked, as they are in their **complacent love** to the saints" (from "Foundation of Moral Obligation" [Lecture 7] of Finney's "Systematic Theology").

<sup>103</sup> Helen Wessel, *The autobiography of Charles G. Finney*, p.22.

<sup>104</sup> Charles E. Hambrick-Stow, *Charles G Finney and the spirit of American evangelicalism*. (Grand Rapids: Wm. B. Eerdmans, 1996). pp.34.

'Also, **complacency** is the "approbation of the character of its object. Complacency is due only to the good and holy" (from Lecture 12 of Charles G. Finney's "Lectures to Professing Christians" ). Our Saviour categorically gave us the definitive statement on the meaning of the **love of complacency** in the private instructions He made to His disciples on the night of His betrayal. "If ye love Me, keep My Commandments" (John 14:15). Though all men are favored with disinterested benevolence from the Almighty, only the lovingly obedient are blessed by God's special **love of complacency**. "He that hath My Commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (14:21).<sup>105</sup>

- **Measures**

'Ministers ought to know what measures are best calculated to aid in accomplishing the great end of their office, the salvation of souls. Some measures are plainly necessary. **By measures, I mean** the things which should be done to secure the attention of the people, and bring them to listen to the truth. Erecting buildings for worship, visiting from house to house, etc., are "measures," the object of which is to get the attention of people to the Gospel. Much wisdom is requisite to devise and carry forward all the various measures that are adapted to favor the success of the Gospel.'

'What do politicians do? They get up meetings, circulate handbills and pamphlets, blaze away in the newspapers, send ships about the streets on wheels with flags and sailors, send conveyances all over the town, with handbills, to bring people up to the polls - all to gain attention to their cause, and elect their candidate. All these are their "measures," and for their end they are wisely calculated. The object is to get up an excitement, and bring the people out. They know that unless there can be an excitement it is in vain to push their end. I do not mean to say that their measures are pious, or right, but only that they are wise, in the sense that they are the appropriate application of means to the end.'

'Now, what shall be done? What measures shall we take? Says one: "Be sure and have nothing that is new." Strange! The object of our measure is to gain attention, and you must have something new. As sure as the effect of a measure becomes stereotyped, it ceases to give attention, and then you must try something new. You need not make innovations in everything. But whenever the state of things is such that anything more is needed, it must be something new, otherwise it will fail. A minister should never introduce innovations that are not called for. If he does, they will embarrass him. He cannot alter the Gospel; that remains the same. But new measures are necessary, from time to time, to awaken attention, and bring the Gospel to bear upon the public mind.'

<sup>106</sup> – Charles Finney

- **Miracle**

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<sup>105</sup> Tom Stewart , *The Significance of Charles G. Finney's Disinterested Benevolence*,

<sup>106</sup> Revival Lecture 10, *The Right Discharge of Ministerial Duty*,

'...something above the [ordinary] powers of nature'.<sup>107</sup>

- **The name of The Salvation Army**

1865 - Originally called **The Christian Revival Society**, and soon after called the **East London Christian Mission**.

1867 - The organisation grew rapidly and became known simply as the **Christian Mission**.

1878 - William Booth was perusing a printer's proof for a pamphlet which referred to the Christian Mission as a 'Volunteer Army. Booth swept his pen through the word 'volunteer' and changed it to read '**Salvation Army**'. The name was adopted.

- **New Lebanon Conference**

This gathering brought 'together Finney's supporters and critics to discuss their differences and produce a statement of common principles'... It was hoped that the gathering would 'curb what they [*critics*] perceived to be Finney's threat to the settled clergy'...Finney's sermon '*Can Two Walk Together, except they be agreed*' intimated that a congregation should find another pastor if their present pastor had not inspired a revival. 'This sermon questioned the long established Congregational and Presbyterian practice of maintaining a settled and educated minister.'<sup>108</sup>

- **New School Calvinism or New Haven Theology**

Developed in the 1820s

'The idea that reformed theology was completely compatible with human standards of reason, morality, and justice was a foundational concept of New School theology. This, as Hirrel points out, represented a significant shift away from the traditional Calvinist emphasis on God's sovereignty and humanity's dependence. Chapter Three compares the differences between Princeton Seminary and Oberlin College. While Oberlin, largely under the influence of Charles Finney, effectively repudiated Calvinism, Princeton established a reputation for defending Calvinist orthodoxy. Oberlin and Princeton represented radical and conservative challenges to New School thinking...'<sup>109</sup>

- **Oberlin Theology or Oberlin Perfectionism**

**Also known as New School Calvinism and Finney's Perfectionism**

Finney's theology after 1836, which was rejected by New School Presbyterians.<sup>110</sup>

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<sup>107</sup> Charles Finney, *Revival Lecture 1 – What a Revival of Religion is*, [www.charlesfinney.com/finney/finney.php?op=13](http://www.charlesfinney.com/finney/finney.php?op=13)

<sup>108</sup> Leo P. Hirrel, *Assessing the Influence of Religious Ideas – Charles Finney's Perfectionism*, p.2.

<sup>109</sup> John Wigger (University of Missouri-Columbia), Review published on H-SHEAR (December, 1998)– Leo P. Hirrel, *Children of Wrath: New School Calvinism and Antebellum Reform*. Lexington: University Press of Kentucky, 1998. <http://www.h-net.org/reviews/showrev.php?id=2577>, p.1.

<sup>110</sup> Leo P. Hirrel, *Assessing the Influence of Religious Ideas – Charles Finney's Perfectionism*, p.2.

Finney's views on doctrinal and practical matters became collectively referred to as 'Oberlin Theology' or 'Oberlin Perfectionism'. 'Finney taught that the individual has a limitless capacity for repentance. He also taught that an exalted state of spirituality was attainable by leading a Christian Life. These **New School Calvinistic** views, opposed by conservative Calvinists, included prohibitions against tobacco, tea, coffee and most popular amusements.'<sup>111</sup>

'Shortly after his arrival at Oberlin, he [F] followed President Asa Mahan's lead in asserting that humans were truly capable of perfect obedience to God's commandments; that is he became a perfectionist.'<sup>112</sup>

**Old School Calvinism** held that: Christ died for the elect few only; men were so depraved that they had no free agency and that Christ paid the exact penalty for man's sin. Finney however believed that: Christ died for all, men had the power to accept or reject salvation and that Christ 'did not bear the exact penalty but that he bore sufficient [suffering] to enable God to forgive sin without mankind thinking that he was allowing sin to go unpunished.'<sup>113</sup>

- **Old Schoolism**

The term that Finney labeled preaching he heard in his younger days from travelling ministers that was dry, intellectual and doctrinal – spiritually and emotionally unsatisfying.<sup>114</sup>

- **Prevailing Prayer**

**Also known as Effectual Prayer**

'...is the prayer which attains the blessing that it seeks. It is that prayer which effectually moves God. The very idea of effectual prayer is that it affects its object.'<sup>115</sup>

- **Professors**

Those professing to be Christians<sup>116</sup>

- **Religious Affections**

Emotions particularly pertaining to the outcomes of living a religious life in relationship with Christ– Fruits of the Spirit - love, joy, kindness, generosity etc.

<sup>111</sup> Charles Grandson Finney (1792-1875), Biography.

[www.oberlin.edu/archive/holdings/finding/RG2/SG2/biography.html](http://www.oberlin.edu/archive/holdings/finding/RG2/SG2/biography.html), p.1. accessed 17/7/2012

<sup>112</sup> Leo P. Hirrel, Assessing the Influence of Religious Ideas – Charles Finney's Perfectionism, p.2.

<sup>113</sup> J. Guilchrist Lawson, Charles G Finney: A brief Biography from *Deeper Experiences of Famous Christians*, 1911, [www.gospeltruth.net/lawsonbio.htm](http://www.gospeltruth.net/lawsonbio.htm), p.5. Accessed 17/07/12.

<sup>114</sup> Charles E. Hambrick Stowe, *Charles G. Finney and the Spirit of American Evangelicalism*, Grand Rapids: Eerdmans Publishing Company, 1996.p.4.

<sup>115</sup> Charles Finney, *Revival Lecture 4 – What Prevailing Prayer is*, [www.charlesfinney.com/finney/finney.php?op=13](http://www.charlesfinney.com/finney/finney.php?op=13)

<sup>116</sup> Charles Finney, *Lectures to Professing Christians*, [www.wildernesscry.net/bible\\_study/courses/professing/1.html](http://www.wildernesscry.net/bible_study/courses/professing/1.html)

- **Revival**

‘A revival is nothing else than a new beginning of obedience to God.’ ‘It presupposes that the church is sunk down in a backslidden state and a revival consists in the return of the church from her backslidings and in the conversions of sinners.’

‘...as in the case of a converted sinner, the first step is a deep repentance, a breaking down of the heart, a getting down into the dust before God, with deep humility and a forsaking of sin.’<sup>117</sup>

- **Sanctification**

**Also known as Holiness**

‘Its broad meaning is the process by which an entity is brought into relationship with or attains the likeness of the holy’. ‘Sanctification in sum is essentially a relational reality completed in Christ’s death on the cross, experienced through the indwelling Holy Spirit and brought to its final goal when we see God.’<sup>118</sup>

- **Spirit of Prayer**

**Also known as ‘praying without ceasing’ and ‘intercessory prayer’**

‘...is a state of continual desire and anxiety of mind for the salvation of sinners. It is something that weighs them down...it is the subject of his thoughts all the time....He thinks of it by day and dreams of it by night.’<sup>119</sup>

- **Temperance**

Restraint in the use of or abstinence from alcoholic liquors. Restraint or moderation in yielding to one’s appetites or desire.<sup>120</sup>

- **Travail of Soul**

‘...is that deep agony which persons feel when they lay hold on God for such a blessing [“*praying for the salvation of sinners*”] and will not let him [God] go till they receive it.’

Often, they are ‘bowed down so that they could neither stand nor sit.’<sup>121</sup>

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<sup>117</sup> Charles Finney, *Revival Lecture 1 – What a Revival of Religion is; What a Revival is*, [www.charlesfinney.com/finney/finney.php?op=13](http://www.charlesfinney.com/finney/finney.php?op=13)

<sup>118</sup> I.H. Marshall, A.R. Millard, J.I. Packer & D.J. Wiseman (editors), *New Bible Dictionary, Third Edition*, (Leicester: Inter-Varsity Press, 2003), pp.1057-1059.

<sup>119</sup> Charles Finney, *Revival Lecture 1 – What a Revival of Religion is; When a Revival may be expected*,

<sup>120</sup> <http://www.thefreedictionary.com/temperance>

<sup>121</sup> Charles Finney, *Revival Lecture 1 – What a Revival of Religion is; When a Revival may be expected*, [www.charlesfinney.com/finney/finney.php?op=13](http://www.charlesfinney.com/finney/finney.php?op=13)

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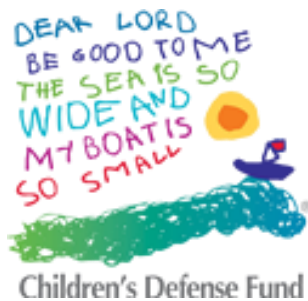
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## The Power of ONE

by Envoy Charles Roberts



No matter what we do, it is easy to get overwhelmed in this life. Marion Wright Edelman, Chair of the Children's Defense Fund often quotes a Breton Fisherman's Prayer that resonates with my heart, and perhaps with yours:

*Dear God, be good to me;  
The sea is so wide,  
And my boat is so small.*

Life's compression and frenetic speed often leaves us scrolling through much of life, without reading anything. Everything is instant, quick or artificial – yet always “new and improved.” The usual norms of production and consumption quickly bring diminishing returns in the soul, because there really is no upgrade to a virtuous existence. You can't buy happiness. Really. (What? What do you mean, I can't download it?) Seemingly just out of our grasp, even with all our screaming-out-of-control technology, we can't simply click for goodness, authenticity or community, no matter how hard we try. Caveat emptor – “let the buyer beware,” because the relationship market always sells a cheap imitation.

So, perhaps we try “bowling alone.” And, we discover, that's exactly what it is. No fuss, no muss, no drama, but only one ball is coming out of the return.

And as we drown in the deepening waters of solipsism to avoid the dread of actually having to look, smell, walk near, touch, or perhaps even talk to another carbon-based sentient being.....we still have cravings that cannot be accessed. Deep behind walls of self-imposed, self-protective promises, there is a deep, gaping ache.

And in this place, the rogue waves churn, one after another. Will I ever be happy? Can I ever be good? Can I ever be set free? Is death the only answer? Is there anything...more?

Augustine, who in his Confessions, gives us one of the first explorations of the psyche, wrote this: “To Carthage I came, where they sang all around me in my ears a cauldron of unholy loves. As yet I loved no one, yet I loved to love, and out of a deep-seated need, I hated myself for being needy. I pursued whoever - whatever might be loveable, in love with love. Safety I hated--and any course without danger. For within me was a famine.” Think about Augustine—for years dodging the entreaties of his mother Monica, entering into Carthage as a *raconteur*, he realizes his need for awakening, writing, “For within me was a famine...” A famine within. This is not just the ultramodern dilemma; this is the road toward depravity for all the ages. All revved up and no place to go - no place to be heard and understood, living under the illusion that sham love is the real thing.

- The replacement of significance with sex., love with violence, giving with getting.
- Risk taking at all costs. ("futility of thinking" – WTF?)
- The exalting of a god that acts more like a drone, powered by remote-control, who lives by human terms. One who is neither just nor dangerous...whose needs your money....operators are standing by!

A famine within. Does that resonate with your soul?

In the mid-380s, a man by the name of Ponticianus read Athanasius' "Life of Antony" to an official in the Empire named Augustine. He had found Augustine and a friend reading the letters of Paul, and discovered that neither the friend nor Augustine had heard of Antony.

For those of you who had not heard of Antony, he was a hermit who lived in Egypt, and through his devotion to God and a radically fasted lifestyle had wrought miracles as he encountered evil head-on!

When Ponticianus told of Antony's life, Augustine was struck with a profound sense of shame. This is when he entered the famous garden, where he heard a child's voice saying, "Take up and read." That's when he opened to Romans 13:13-14: "Put on the Lord Jesus Christ, and make no provision for the lusts of the flesh." That's when he responded to the awakening that came from the Almighty.

There is ONE option, and we get ONE moment....to make ONE decision to change the trajectory of our entire lives. There is only ONE message, about ONE Person, who came as the only Savior to do ONE thing.....to save His people from their sins.

Get fed, nurtured at a level of soul so deep, that it is like the richest and finest of foods. Come find out what really feeds your soul, no money down – the price has already been paid. The ONE has already come, and has a gift for you, life eternal. ONE man has already arrived, the only ONE who could have split time in two, has come to make you whole.

## **The Centurion** by Simon Court

The passage was shrouded in mist.

Yet, with every heavy step, Septimus made his way down it, hands caressing the clay walls for support. His eyes remained fixed ahead, but they caught little of what appeared before them - not only was the fog thick, but his own mind impeded it. There was, after all, only one thing he could truly see.

Emerging from the darkness and into the open air, he heard thunder crash like war drums across the distant hills. A sea of foreboding clouds materialized overhead, encroaching on Rome like an invading army. In response, the surrounding streets were empty, citizens taking cover from the looming besiegement. They were now clustered in cellars and alleyways, wrapped in cloaks and warming themselves over fires, rolling dice and swapping tales.

Septimus, of all men, paid no heed. He trudged precariously across the uneven earth, the hem of his cloak dragging limply at his feet. The first beads of rain had made their descent, clinging to his neck and shoulders. Upon catching what little light existed, they engulfed him in an otherworldly glow.

In one such raindrop, Septimus glimpsed his own reflection. Gone was the fearless warrior, the rousing Senator, the proud father. In their place stood a feeble old man. His yellowing skin sagged from aching bones. A scraggly beard carpeted his once-handsome face. His iron grey hair, unkempt and tangled, thrashed in the wet wind. Pushing a fallen strand from his brow, he at last reached his destination. It was in the midst of a once-plentiful garden, now barren from neglect. Though shallow, the cave still served its purpose. Septimus collapsed at the foot of the tomb.

It had been several weeks since she had died, taken by the past winter's fever. Yet she remained with Septimus wherever he went, her voice a constant whisper in his ear. He could still glimpse her gliding through that very garden the previous summer, dark hair shimmering in the sunlight, her breath carrying the scent of wine and olive bread. Yet that memory soon succumbed to nothingness, laying alongside her in the tomb. She was gone. In many ways, Septimus had left with her. He had not ventured from his estate in many days. He had forsaken his Senatorial duties. He rarely spoke with family and servants. Septimus had become a hermit in his own house - her voice still spoke loudest of all.

"Father? Father!"

It was not her voice, but another, from somewhere beyond the confines of grief. Septimus lifted his head, the rain now pounding his back, each drop like the burn of a whip. His son, Decimus, stood nearby on the porch of the villa. He had several scrolls tucked beneath his arm, trying in vain to shield them from the downpour. Septimus could scarcely look at the green eyes and riotous black hair he'd inherited from his mother.

"I'm headed for the Forum" Decimus declared, saddened eyes flickering over his withered father. "Hopefully the rain won't hold back the crowds...if it does, maybe I'll find an audience trapped beneath the market awnings. They'll have no choice but to listen then." He gave a

quick smile but, when it was not returned, fell into an awkward pause. "You can't sulk here all day Father - you should come with me."

Septimus visibly hesitated, then returned his gaze to the stone tomb. Decimus clutched his scrolls, unsure of how to proceed.

"Another time then?" he suggested, a slight quiver in his voice. "When the skies have improved?"

Septimus still gave no reply, the falling rain drenching him to the bone. Decimus hovered on the porch, wanting to say something, but knowing there was nothing he could say. He'd never seen his father like this before - barely functioning, on the brink of total collapse. He missed him.

With a deep sigh, Decimus disappeared down the stone path and into the receding haze.

He probably deserved better. After all, he'd been the only son to remain by his father's side in his advancing age. The other boy, Antonius, gripped by adolescent angst, had run off and enlisted as a Centurion, taking a post in some backwater province of the Empire, as far away from his family as he could. Septimus had sent him many letters, but had never received a reply. Decimus, on the other hand, remained faithful, staying in Rome to tend to both his father and his greatest passion - poetry. From a young age, Decimus had been a skilled writer, and had composed hundreds of works, mainly for his own amusement. In recent months, however, he had gone public, embarking on near-daily jaunts to the Forum to recite his poems to the crowds that gathered there. With every reading, his audience and reputation grew larger. Yet, since his mother's death, his father had not attended a single performance. He had left with her.

Thunder clapped overhead as the sky continued its assault. Septimus raised himself from the soaking, sunken earth. Ensuring that Decimus was gone, he reached deep within his cloak and produced a small, glimmering object. With the rain brushing his cheeks like teardrops, Septimus placed the blade against his throat.

The dagger had idled on his chamber shelf for several days. There it had tempted him, whispering as he slept, promising liberation. And now, in the midst of a ravenous storm, he was finally giving into its pleas.

The first trickle of blood caressed his neck, the red standing brazenly against its backdrop of leathery skin. The blade had made its inaugural cut, not deep enough to be damaging, but still painful. He began to think about what would happen next. Decimus would come home, find the mud-drenched body among the weltered crops, garbed in a crimson necklace. He'd rush for a doctor, but it'd be in vain. He assumed Antonius would be notified by messenger, but would he don his horse and make for Rome, or brush it off without a tinge of grief? Septimus supposed it didn't matter. Soon he'd be with the one he had loved most.

Septimus steadied his trembling hand, preparing to make the fatal blow. His whole body shook, his breath emerging in quick sobs. Yet suddenly, as if a servant summoned by its master, a curious white light appeared from nowhere, floating over the garden. Septimus watched it, entranced. Then the ground gave way beneath him.

The earth sprung to life with untameable force. A nearby pot, dislodged from its pedestal, was heaved to the dirt, clay shards exploding across the garden. The wind whipped by so powerfully

that it burned Septimus's face, effortlessly throwing him to the pulsating ground. He felt the cyclone tear the dagger from his grasp, lobbing it into the trees beyond. The sphere of light expanded, its beams growing stronger and stronger. They pierced through his shut eyes, igniting his very soul.

*"Open your eyes Septimus!"*

The voice shattered his last shred of sanity. Septimus collapsed to his knees, weeping hysterically, his body convulsing with fear.

*"Open your eyes!"*

Somehow, Septimus heeded the command, and stared into the scorching onslaught of light. He could scarcely make out a figure in the garden before him. It was tall and a shining white, its glowing face rendered featureless. Septimus tried to speak, to cry out, but his voice emerged a raspy croak.

*"Do not be afraid Septimus. I come bearing good news."*

The being's voice radiated power. It was akin to the roar of a waterfall, the thunder of a thousand chariots. Male, female, and inhuman all at once, it seemed to burst from every direction, including from within Septimus's mind.

*"There is no need to take your own life, for good things shall be bestowed upon your family."*

Septimus felt himself strangely drawn to the being. He dragged himself through the dirt with sweaty palms, his body still trembling.

*"I assure you of this truth: your son's words will live on for all of time."*

Septimus found himself screaming.

"What are you?! What are you saying?!" he roared over the shaking of the earth. Yet as quickly as the being had arrived, it was gone. Septimus was left lying at the foot of the tomb, his garden sprawled out around him. He slowly lifted himself to his feet, placing a hand against his aching temple. The ground was still, and the wind had ceased blowing. The dark clouds were beginning to clear, and a beam of fresh sunlight shot through the heavenly rift.

It was the calm after the storm.

By the time Septimus reached the Forum, the clouds had fully retreated. The victorious sun rose over the ravaged battleground, already baking the stones beneath his feet. As people emerged from their rain shelters, yawning and stretching tight muscles, they resumed their daily lives as though nothing extraordinary had occurred, and the square soon bustled with activity. Septimus strode past a man haggling with a weary merchant over a set of jewels, likely brought to Rome after the conquest of some nameless foreign land. He then cautiously stepped from the path of a patrolling legionary, pale sunlight glinting off his iron helmet. In a clustered alleyway, he spotted a pair of young boys with wooden swords, laughing as they pretended to vanquish a mangy cat that lapped up stagnant rainwater. *Probably pretending to be Centurions*, Septimus mused to himself, feeling a brief tinge of sadness.

Yet he quickly put those thoughts aside - now was a time of joy, of unspeakable joy! Mere moments ago, awash in despair and on the edge of self-destruction, the gods had visited him - the gods! - not only to save him from himself, but to deliver a message. A message that had run through his mind continuously as he'd made his way to the Forum.

*Your son's words will live on for all of time.*

Though he couldn't grasp why the gods had interfered, why they desired to extend his life, he was sure of one thing - he had reason to live again. For the message could only have one implication. Decimus was destined to be a famous poet. And, over the cries of merchants and the braying of horses, Septimus could hear his son's voice in the wind.

Decimus stood brazenly upon a raised platform, gazing down at his entranced audience of rather prominent citizens. He read aloud from one of his many scrolls, his words smooth, each syllable flowing from his tongue like water. Septimus shuffled to the rear of the crowd, allowing the prodigal father to gain the perfect view of his son.

As Decimus finished his reading, the crowd exploded in approval, their claps echoing across the Forum. The young poet, modest as always, thanked his admirers for their kindness, and began to gather his scrolls for the journey home. Septimus, with a deep breath, pushed past the dispersing crowd and approached Decimus as he dismounted the stage.

"My son!" he called out joyfully. Decimus spun around, a smile bursting across his face. "Father!" he exclaimed. "You came! It's so good to see you!"

"I wouldn't miss it for anything, Decimus" Septimus assured with pride, resting a hand on his son's shoulder - the same hand that, moments ago, had grasped a dagger. "And I see the crowd is the same! Half of Rome must be here!"

"Indeed, and it grows larger still" Decimus agreed. "I suppose it's all because of the Senators, your...old colleagues. Word of my poetry has spread through the Capitol like wildfire." He paused for a moment. "I know what you're going through Father, and so do they, but they can't keep your seat vacant much longer."

Septimus breathed deeply.

"I'll reclaim it soon. After all, I've been assured of good things." He leaned in close to Decimus, beyond the earshot of passers-by. "The gods have spoken to me."

The poet's eyes widened.

"The gods?" he said excitedly. "What did they say?"

"They said that our family is blessed" Septimus reported, his voice brimming with joy. "They said that your words will live on for all of time!"

Decimus stumbled back in surprise, scrolls nearly falling from his grasp.

"That must mean...my poems!" he exclaimed. "They'll be remembered!"



"Yes, Decimus - the whole world will know them!" Septimus proclaimed, embracing his son tightly. They were both silent for several moments, wrapped in the warmth of mutual joy, something neither had experienced for quite some time.

At last, Decimus pulled away.

"So, what is it we wait for?" he inquired with a smile. "I have to get writing!"

Septimus laughed, hand returning to his son's shoulder. Dividing Decimus's supplies between them, the pair departed the Forum, sunshine across their backs. Septimus was smiling proudly to himself.

*My son's words will live on for all of time!*

The weeks passed quickly, like the Tiber beneath a bridge. Septimus no longer had time to dwell in his grief - all his efforts were put towards shaping his son's talents, anything he could do to hasten the arrival of the divine prophecy. They rose together, long before the sun peaked over the Seven Hills, and Decimus would write until the last light had been doused by night's black mask. As his hand moved swiftly, the bridge between the author's mind and the scroll before him, Septimus would lean over his shoulder, offering advice and encouragement. Whenever time and daylight permitted, they walked together to the Forum for a public reading of Decimus's latest *magnum opus*. Word of his talents quickly spread to the furthest regions of the province, and Septimus had been particularly pleased when an imperial courtier had arrived to judge whether the poems he'd heard about were of a high enough quality that his master could tolerate them. Septimus wished his anguished old self could see him now - a changed man, a happier man - all from the hands of the divine.

His dreams, for once, were also pleasing. The same idyllic vision had drifted through his mind at such a rate that he could recount its every detail. A group of men, women, and children, all of some distant generation, were seated in the grass of a quaint courtyard, bordered by rows of elegant pillars. Their garments were woven from the finest silk, and their skin shone with health. A man stood over them, framed against the canvas of a cascading fountain, reading aloud Decimus's poetry. Even then, hundreds of years in the future, his son's works were cherished, his family name honoured. However, his dream's latest incarnation was interrupted by a sudden, heavy pounding. The gatherers in the courtyard appeared not to notice, so transfixed by the flow of poetry. Septimus tried to ignore the noise, but it grew louder and louder. He shifted wildly in bed, the rapping bombarding him from all sides.

Septimus awoke with a start. Someone was knocking madly on his chamber door. Irritated by the disruption, he uttered a nonsensical grunt and threw the sheets from his body.

"Who's there?" he shouted from bed.

"It's Cassian" came the muffled voice of his servant from the hall.

Septimus, grumbling, granted him entry. Cassian was several years younger than Decimus, and wore the scars inflicted by previous, less gracious masters. Beneath them, his face was a pale shade of white.

"Well, where's my breakfast?" Septimus demanded.

"I don't come with food, master" Cassian said softly, unfazed by Septimus's foul disposition. "I come with...news."

Septimus noticed a slight tremor in his lip.

"Out with it then!" he ordered.

Cassian took a deep breath.

"There was a riot" he explained nervously. "A large, angry crowd...torches were lit...stones were thrown...your son..."

He stopped short, unable to continue.

"My son what?" Septimus asked. Cassian closed his clouded eyes.

"He's dead, Senator" the servant murmured, a tear sliding down his cheek. "There was nothing anyone could do."

Septimus slammed his fist against the wall.

"I told him not to leave Rome!" he shouted. "That wretched province is dangerous! I knew this would happen!"

"No, Senator, Antonius still lives" Cassian assured him, reaching for his arm. "It's...Decimus who is gone."

Septimus rose, veins throbbing, his face already streaked with tears. He tried to speak, but no words emerged.

"De...Decimus?" he finally croaked through trembling lips. "He's...dead?"

Cassian nodded slightly, looking at his master in the eyes.

"They lied!" the Senator screamed, his whole being erupting with fury. He reached for his recovered dagger and threw it across the room, where it embedded itself in the chamber wall.

"Master, calm yourself, please! Who lied?" Cassian asked, reaching for Septimus. The Senator's arm swung out, striking his servant across the face. Cassian collapsed to the floor, clutching a bloodied nose, as Septimus wailed uncontrollably over him.

"They lied! They lied!"

Septimus stormed from the chamber, his body shaking, nerves on fire. Entering the adjoining studio, he tore Decimus's works from the shelves, the scrolls clattering to the stone floor. He stomped them until only dust remained.

"They lied!" he continued to bellow.

Cassian, managing to compose himself, raced into the scroll room. But Septimus had already left the villa, tearing across the garden. The servant called for him, but Septimus appeared not to hear, falling to his knees at the foot of the old tomb.

With tears streaming down his chin, he slammed his fist against the dirt until his knuckles bled. Lifting his face to the clouds that formed above, he yelled with all his might.

“You lie! You build me up from my weakest place and then shatter me with a single blow! You said my son’s words would live on for all of time! How can they live on if he doesn’t?! You lie, you lie!”

Septimus collapsed to the dirt in agony. Cassian watched helplessly from the porch as the storm clouds fell into formation overhead, preparing a new assault.

The valley was bathed in sunlight.

Antonius lifted his helmet, brushing away the locks of damp hair that clung to his forehead. Though the sun was not yet at its zenith, he could already feel its sweltering rays beneath his heavy armour.

Around him, the valley flowed in all directions, coated in the morning dew. It was broken only by a stream that cut through the grass like a dagger’s blade, and the peaks of distant hills, so intricate that they must have been carved by the gods themselves. Peering forward into the light, Antonius commanded his men to quicken their pace, as there wouldn’t be much time before their target faded back into exile.

The small convoy of trusted legionaries, led by their Centurion, was making its way down a thin and furrowed road that ran alongside the brook. With every step their armour rattled and their boots crashed against the dirt, sending pulses through the earth.

“Are we almost there Commander?” a nearby soldier asked, his sweat-stained face gazing hopefully at Antonius.

“Nearly. He should be around the next hill, if that shepherd spoke the truth” Antonius assured him.

They walked for another mile or so, Antonius not lifting his eyes from the path beyond. At last, they rounded a corner and emerged in yet another majestic valley. A large crowd filled the vale like a shimmering sea. Antonius recognized the man atop a boulder in the centre of the mass - it was the Rabbi he’d been searching for.

The man looked relatively unimpressive - straggly hair and a tan complexion, not extraordinary in height or build - quite unlike the stories Antonius had overheard in Jerusalem. The Rabbi was speaking, and the crowd stood transfixed by his words. Even the children were silent.

They made a subtle approach. However, it wasn’t long before they were spotted by an elderly woman, who turned frantically to her neighbour.

“Romans!” she hissed beneath her breath.

Almost instantly, the crowd was on fire, awash in whispers and echoes. Why were there Romans here? What did they want? Would they arrest them?

Antonius pulled his sword from its sheath and raised it before him.

“Clear a path!” he demanded.

The silenced crowd quickly obeyed. Some gatherers hurried away in fear, while others held their ground, chins rigid and knuckles white.

With the way unobscured, Antonius could see directly into the heart of the crowd. The Rabbi stared back at him. The man’s gaze was absent of fear, and it set Antonius on edge.

The Rabbi dismounted his boulder, as if challenging the Centurion to come forward. Antonius, leaving his troops on the perimeter, walked through the crowd to meet him. They faced each other, cautiously, like rival generals about to make a ceasefire.

“Why are you here?” the Rabbi asked, his voice firm.

Antonius took a deep breath.

“My servant is at home, in bed” he explained. “He’s paralyzed, and in terrible pain.” He paused. “I’ve heard the rumours...the whispers in the streets. I know you can help.”

“Bring me to your house, and I’ll heal him” the Rabbi said, stepping forward. Antonius blocked his path. The Rabbi looked at him, not in surprise, but in anticipation.

“I am in a chain of command” Antonius continued. “I say to my men ‘Come’ and they come. I say to them ‘Go’ and they go. I tell my servant to do this, and he does it. I know it’s the same for you.”

The Rabbi stepped back in awe, looking around at the crowd.

“Never before have I seen faith like this in all of Israel!” he proclaimed. He turned back to Antonius. “What you ask has been done for you.”

The Centurion smiled.

“Thank you Rabbi.”

With those words, he returned to his men. The crowd, whispering amongst themselves, watched as the Romans disappeared down the valley. Engulfed by the light of the rising sun, they vanished.

## **Smashing Snakes Keeping our Worship From Becoming Our Idol**

by Cadet Jonathan Taube

When exploring the subject of worship, the Old Testament provides a wealth of material for consideration. Far from being irrelevant because of the advent of Jesus as Messiah, the Old Testament's teaching on worship is critical for truly understanding the relationship between humankind and the one true God, Yahweh. The Old Testament relates, in large part, the history of the people and nation of Israel, and Israel's history is important to Christians today because their story is our story.

Israel is God's chosen people, and all of us who believe in Jesus the Christ have been adopted into their inheritance, as God's people called out from all the worldly kingdoms we were born into. We've sworn our allegiance to God's Kingdom, and this is meaningful because it impacts every aspect of our life as the Holy Spirit enters us and remakes us into the people God intended us to be all along. The struggles we each face to faithfully live our lives in a way that brings glory to God mirrors much of the story of Israel (which literally means "struggles with God").

### **The Bronze Snake**

Though Numbers is an often skipped-over book (due to its abundance of census data and collection of seemingly random, archaic laws) it actually has a lot to offer. It provides a window into the period directly after the Israelites were rescued from Egypt. By the time we pick up the story in chapter 21, the newly christened nation of Israel has already witnessed the Lord's power and providence in so many ways, as he has continually responded to their near constant complaining by miraculously meeting their every need. However, they continue to rebel and grumble against God and against Moses until, in an act of righteous judgment, God causes venomous snakes to run amuck throughout camp. As many Israelites begin to die from the snake bites, the people repent and cry out for mercy.

A really strange thing happens next: though the people ask God to take away the snakes, he instead instructs Moses to make a snake out of bronze, and to lift it up so it is visible everywhere in the camp. The poisonous snakes don't immediately stop terrorizing the people, yet anyone bitten who looks at the bronze snake lives. This giant snake, lifted high in the air over all the people, sits above them as a constant reminder of their rebellion and their need for the care, love, and protection of God. Even as the snakes strike at their heels.

### **Smashing Snakes**

Fast forward a few dozen generations and we find that though the Israelites have indeed inherited the Promised Land, king after king has abandoned the Lord and led the people astray to idol worship. 2 Kings 18 opens on the reign of Hezekiah, one of the last good kings of Judah before the fall of Jerusalem and the exile to Babylon. In verse 3 we

read something shocking, "[Hezekiah] did what was right in the eyes of the LORD, just as his father David had done. He removed the high places, smashed the sacred stones and cut down the Asherah poles. He broke into pieces the bronze snake Moses had made, for up to that time the Israelites had been burning incense to it."

The same bronze snake Moses made in Numbers had been kept for so many generations, and was intended to serve as a reminder of the Lord's judgment, and of his mercy and his goodness—yet somehow it had become an idol. Isn't that astounding? This should serve as a wake up call to all of us. We worship an amazing God, who is even greater and more wonderful than we can truly grasp; we should remain resolute in our commitment to worship him for who he is, not getting distracted by our preferences or rituals and only worshiping ourselves in the process.

What we need to understand and admit to ourselves is that whenever we allow a format or a tradition to become foundational to our worship, we haven't only built a distraction, we have built an idol. It's then time to smash stuff, because worshipping God can't be limited by our misguided efforts. Worship isn't about the "how," it's about the "who." It's not about the action, it's about the attitude. So unless we are completely humbled before God and submitted to his will, letting go of everything else in the process, we aren't truly worshipping.

### **Lifting Up Jesus**

The foundation of our worship is God himself, and him alone. Jesus, knowing full well what had transpired with the bronze snake under King Hezekiah, spoke about the true purpose of rituals and traditions in worship. In John 3:14-15 he says, "Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him." Jesus perfectly fulfilled the purpose the snake was meant to, because he was the perfect image of his father.

Jesus himself is the greatest reminder, symbol, or expression of the character and nature of God. Everything we do and say, and all the rituals or traditions we embrace must point to him and bring him glory. In John 14:9, Jesus says, "Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work."

To be Spirit and Truth worshippers, our focus must be Jesus, and our goal must be lifting him up so that our world can see how wonderful he is. That means embracing the work of the Holy Spirit in our lives to remake us into his image, and living out a life of submission to the will of God. Building our worship upon the foundation of Jesus Christ will bring God his rightfully deserved glory and will keep us from the dangers and emptiness of idolatry.

## **JAC Exclusive Interview Feature: Some Young Guns in Red**

### **Lieutenant Arwyn Rodriguera**

Arwyn is an intriguing USA Western officer. Here's one line: "I honestly believe the best way to influence someone is to shut up and let people feel what they feel without condemning them."

#### **JAC: Who are you? (we're looking for a quick bio):**

I am Arwyn Rodriguera and I am hot mess, on a good day, saved by the grace of God. I was named after the Elf princess in *Lord of the Rings* (a fact that makes my nerdy husband happy). I have the privilege of serving alongside my best friend as the Corps Officers of The Salvation Army Chico Corps/ Social Service Office. Before our clandestine arrival in the quirky college/ recovery town of Chico, we served as ministry staff employees with The Salvation Army in Honolulu, Hawaii. I love a good meal with real people.

#### **JAC: Tell us about your salvation and sanctification.**

I fought Jesus and he fought back. I come from a home culture of mental illness and I was bitter at God about it. At my breaking point I cried out to the Lord and I heard him say, "Arwyn I am going to heal you but you have to journey with me". God turned what I hated about him into a tether of love from my heart to his.

I admire General Coutts' thought process on Holiness. Like Coutts, I believe holiness is a process (for some people it may be different). When I am not at a good point in my journey I physically ache and can feel a separation. This reminds me that complete healing is never possible apart from the Holy Spirit. I resonate with Paul's words in Corinthians 12:9 says: *But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.*

#### **JAC: What is your mission/calling?**

To live authentically in community, pursue justice, and love Jesus.

#### **JAC: How does the Army support your war fighting?**

My husband (Craig) and I have had the honor to serve with Officers who let us be ourselves... "warts and all".

My first experience with the Army was as a ministry staff member of a Kroc Center in the development stages. After less than a year I was encouraged to transfer positions (or not have employment). The bottom line: I was not mature enough professionally or

in my relationship with the Lord. The people I worked with held me accountable. Looking back at that moment of accountability helped me trust the Lord's presence in the Army. They called me out on my junk and expected better, because they believed I could be better. The Officers and staff of that project were at my Commissioning and it was a full circle moment. Through tough love I felt invested in. The Army needs to hold their people spiritually accountable so that we can fight to win and not fall into the lie of fighting for personal gain or ego. The Army has done that for me.

**JAC: How do you influence people?**

I honestly believe the best way to influence someone is to shut up and let people feel what they feel without condemning them. I do not know if I am always a positive influence I tend to speak my mind..

**JAC: Who influences you? (and how/why? We're thinking of books, disciplers, mentors, coaches, models, teachers, leaders, etc.)**

As for books right now I am on a C.S. Lewis, Henry Nouwen and A.W. Tozer kick. Apparently men that could be my grandpa and love Jesus intrigue me...oi vey that's probably indicative of deeper issues.

I was invested in by an officer named Major Leticia Saunders. One of our main points of contact was our love of books. She would use analogies about faith from anything from Shakespeare to Harry Potter and it would make me laugh. She loved the Lord and was unafraid to interact with the world around her intelligently. She went to be with Jesus 5 years ago this past Christmas. My last conversation with her was over the phone. She had her husband track me down so she could tell me about an article she was reading about starting schools overseas. She said she could see me doing that one day and my heart melted because she saw potential in me. My passions mattered to her; and even as her body gave out, she prayed for me and my dreams. I was influenced by the holiness of God in her. I want to be like Leticia and make people feel like their lives matter and have Kingdom purpose.

**JAC: What are your dreams for the next several years?**

My husband and I have been honored with a Corps appointment in Chico California. Chico is a quirky College town with a large recovery community. Our dream for the next few years is for God to use us to teach our people about holiness and for people to come to a saving knowledge of Jesus. Our prayer for Chico Corps to become a patch work quilt of God's grace, mismatched stories brought together to give hospitality. We signed up to fight for souls.

Selfishly, in the next few years, I would love to eat my way through the Middle East and remember to stay properly hydrated on a regular basis... those may be far-fetched dreams at this point.



**JAC: What are the keys to successful warfare on your front and the larger salvation war?**

Shutting up, listening and intentionally waiting. I think the temptation is to move quickly and be pressed into action by our value of being task oriented. The truth is we worship the God that goes before us. The spiritual discipline is to intentionally wait and then sprint when the Spirit says go!

Confession, I am totally jealous of the people with the spiritual gift of wisdom. They always look put together and wise (because they are). My angst bumps into them then I get put in my place.. on a fairly regular basis. It does not help that I am married to one of the wisest people to ever walk the face of the earth. What I am learning is how to pray through the waiting period. God can do whatever he wants but he loves us enough to wait for us to respond back to him. God willingly comes into the space we make for him. How big is the space we are making for him and are we expecting him to be there or is it just for show?

**JAC: How do you cultivate your relationship with God?**

I walk it out and talk it out with Jesus. I separate myself and get outside.

**JAC: How are you and your comrades strengthening The Salvation Army?**

Wow... wouldn't it be cool to be used by God to strengthen The Salvation Army. Right now the hope is to live well and move forward prayerfully.

**JAC: What are some of the dangers we have to face in the coming years? (And how?)**

All I can speak to is my limited experience with the Church in The United States. I fear that our culture worships the god of "humanity". Every day as a Corps Officer I have the choice to preach a blood bought Gospel or offer up watered down anemic Jesus. In the Army world in the West this reality hits us in our check book.

The other day I was hanging out with an Advisory Board Member and he asked me, "Why the Army?" and truth be told I gave him my anemic watered down story as not to offend him. He had told me he knew that a "god" was out there or it could be Karma. He described himself the following way to me, "I am a capitalist pig with a back ground in finance that can help people". I began to feel convicted because I had not told him the true story. In fact I told him what I thought he wanted to hear and not what Jesus wanted me to say. My assumption put the value on not being offensive more than the value of truth. Half way through our conversation I told him I had not told him the whole truth of, "Why the Army?" for me. He graciously let me continue and I began to tell him my testimony. I rushed through my story and when I looked up I saw the self-proclaimed "Capitalist Pig" was looking straight at me with a dropped jaw. He was in awe. He had never heard a story like that before and he was dumbfounded! My words

impacted him and he saw God. Like a "good Christian" I then became envious of him because he got it and I missed it. We became friends at that moment. Before he was just a "business hoop" I had to jump through in order to help "the real people who need Jesus".

We are going to take hits to our bank accounts, programs, families, employees and ego to say a few, but through all that will we stay obedient? Will we stay on message and pursue holiness? Or will we take the sly and deceptive easy road selling out one lost opportunity at a time? Our cleverness, smarts or ability to problem solve is never going to save people, but they could kill us. I think as a community we tend to point to the "dangers" over there like Islam, the LBGTQ community or secularization of the media to name a few. Scripture tells us God is sovereign overall and judgment starts first in the house of God. Are we projecting our issues on other things in order to avoid taking a hard look at our own junk? Are we holy or wholly selling out?

**JAC: What final exhortations have you for this audience?**

I stumbled across the following quote recently and made me think. Good stuff.

"A genuine leader is not a searcher for consensus but a molder of consensus".- Martin Luther King Jr.

## **JAC Exclusive Interview Feature: Some Young Guns in Red**

### **Lieutenant Nicola Poore**

Lieutenant Nicola Poore is a fascinating Australia Eastern officer. An out-take? “I am a sponge.”

#### **JAC: Who are you? (we’re looking for a quick bio):**

I am a committed “blood and fire” Christian who is captivated by the life and teaching of Jesus Christ and as a consequence, I choose to engage in his mission through The Salvation Army. Most recently, I spent 2 years at the School for Officer Training as a Herald of Grace. Having been commissioned and ordained as a Salvation Army officer, I have just commenced my first appointment as the Corps Officer at Hawkesbury City in the Australia Eastern Territory.

I am 28 years old with an incredible passion for music and the creative arts. It would come as no surprise then, that I have a background in Music Education and was a Music teacher for 3 years prior to entering Training College.

I am passionate about building authentic relationships, especially with my family. Family life is vibrant and fun as the youngest of 5 children, and I am fiercely devoted to my 10 nieces and nephews who never cease to surprise and delight me.

#### **JAC: Tell us about your salvation and sanctification.**

I cannot remember a time in my life when I didn’t know Jesus. I thank God for a family and a community of faith who showed me Jesus and encouraged me to love him personally. Having said that, I would say that I got saved as a teenager at a Territorial Music Camp. An awareness of grace overwhelmed me – there was nothing that I could do to save myself; my salvation was a gift from God. My personal walk with Jesus changed from that point on.

Since then I have eagerly pursued more of God with an insatiable appetite that I pray never wanes. Sanctification and holiness of life was a new revelation for me when I attended a Brengle Institute for creative people in my young adulthood. The thought that I could be holy truly captured my attention. Personal sanctification, as well as the sanctification of the body of Christ, particularly our Army, features often in my prayers.

#### **JAC: What is your mission/calling?**

There is no doubt that God has called me to his redemptive mission as a soldier, and now as an officer, in The Salvation Army.

Yet in more particular and personal terms, the Lord has been speaking to be consistently about my voice in recent years. “The Sovereign LORD has given me a well-instructed tongue to know the word that sustains the weary.” (Isa 50:4) Simply stated, this is my calling – both to know the word and to speak it.

**JAC: How does the Army support your war fighting?**

The Army is the framework through which I am best able to participate in Jesus’ ministry on earth. In Australia, The Salvation Army is blessed with high-standing and a trusted reputation in the community. Our reputation affords us unparalleled opportunities for ministry, and we have a responsibility to steward our reputation well.

More practically, there is freedom to innovate and experiment while fighting the salvation war on the Australian front. Our leaders are generous and courageous in supporting new initiatives, as well as retiring those methods that are tired or ineffective.

**JAC: How do you influence people?**

I am consciously aware that I represent Jesus at all times. God helping me, I hope to influence people as an ambassador of holiness. I am the hands and feet of Jesus, and of particular importance to me, I am also his mouthpiece. I use my words carefully and in a deliberate way to build up the body of Christ and to speak words of life.

**JAC: Who influences you? (and how/why? We’re thinking of books, disciplers, mentors, coaches, models, teachers, leaders, etc.)**

I am a sponge. I will absorb whatever goodly and Godly influence I encounter. There are no limits to that: written, verbal, old, young, extroverted, taciturn, intimate friend or acquaintance.

I cannot overstate the wonderful and all-pervasive influence of my family of origin, especially my parents. God has also wired me in such a way as to consciously look out for role models and heroes of the faith. In my experience, these holy influencers have often been women of God who were older and wiser than me. Col. Janet Munn, Maj. Deborah Robinson and Maj. Julie Campbell are only some of these life-changers. So deeply have these women imprinted my being, that I gave them a silver star (Christmas decoration) at the time of my commissioning to symbolise and recognise their impact upon my life.

I wish I read more widely and enjoyed it more, but in all honesty, I read the Bible. Any other book is a bonus. The writings of Samuel Logan Brengle and Richard Foster have also been significant in shaping my theology.

**JAC: What are your dreams for the next several years?**

I am committed to fullness of life on earth. I want to experience more of God and be more like who he wants me to be. My primary dream would be to grow to be more like Jesus in every way. Sincerely.

Here at the outset of a lifetime of ministry as an officer, I want to stay fresh and sweet-hearted. I dream that my fervour and enthusiasm for the Lord would increase in the years to come. Staleness and burnout are not inevitable.

I want to see fruit – fruit that will last. I want to participate in proclaiming good news to the poor and setting the oppressed free. I want to pray more, fast more, and be entirely dependent on God for my survival and my flourishing.

May the Kingdom of God come, and may the will of God be done here on earth.

**JAC: What are the keys to successful warfare on your front and the larger salvation war?**

Our starting point must be to recognise that the salvation war is God's, and we simply join him in fighting that battle. This means that methods and strategies will look different everywhere because the activity of God will look different everywhere.

Authenticity would be among the foremost cultural values underpinning Australian society. Along with this would be the concern for the "under-dog" and the desire for a "fair go." The Salvation Army, sometimes described as "Christianity with its sleeves rolled up," is uniquely positioned on the Australian front to demonstrate how these values (authenticity, equality, justice) function in the Kingdom of God.

**JAC: How do you cultivate your relationship with God?**

My relationship with God is intimately connected to all of my life. There is no divide between the sacred and the secular, and so I honestly try to experience God and recognise his activity around me and in me at all times.

Every healthy relationship needs time. My aim is to find quality and unhurried time with God every day – I have come to realise that my survival literally depends on it. For me, night time works best.

The way that time is used looks different because I want our time in the "secret place" to be fresh and varied. The consistent elements are prayer, the Scriptures, music, silence and creativity – oh and tears. These elements will feature in different ways depending on how I feel and how I sense the Holy Spirit speaking to me. I strongly encourage believers to experiment with different spiritual disciplines on a regular basis.

In addition to this, I am blessed that my most intimate friends and mentors are incredibly zealous for the Lord. Through their example and exhortation, my relationship with God is nurtured considerably.

Additional recommendations: testify, listen to sermons (podcasts), fast from technology, read widely and study theology.

**JAC: How are you and your comrades strengthening The Salvation Army?**

Full surrender and entire consecration is how we can each best strengthen The Salvation Army. All of our time, our gifts, our talents, our passions, our restlessness, our experiences, our personality, our training – all of it can be used by God to strengthen the body of Christ.

Now as a Corps Officer, I see my role to primarily involve the mobilisation of the body. Identifying the gifts of the Spirit, calling them forth and discipling believers as they develop and steward their gifts. We need each other.

**JAC: What are some of the dangers we have to face in the coming years? (And how?)**

Self-sufficiency is a danger I recognise in myself. I suppose this is rooted in pride. A deliberate posture of humility is the only way I can overcome the dangers of being self-sufficient in life and ministry. I suspect there would be others who might resonate with what I have described.

## **JAC Exclusive Interview Feature: Some Young Guns in Red**

### **Lieutenant Vanessa Coleman**

Lieutenant Vanessa Coleman is a thoroughly engaged UK officer. Here's a teaser: "What fires me up is seeing people who live with that kind of passion and commitment in the twenty first century."

#### **JAC: Who are you? (we're looking for a quick bio):**

Vanessa Coleman, Salvation Army officer, in Banbury, England. I'm married to Xander, and we have a 15 month old son, Isaac, and a house-mate/ worship leader, Karyn. When I get the opportunity, I love travelling, reading, spending copious amounts of time with family, friends and sunshine.

#### **JAC: Tell us about your salvation and sanctification.**

I grew up as an officer's kid, very aware from an early age of God's hand on my life and his plans for me. I don't remember not knowing God, not loving him and wanting to follow him with all I've got. I first articulated God's call on my life to Officership aged 3, and since then I've been growing in understanding of what it means to walk with the Lord, what it costs to disobey and the joys and privileges of obedience. I haven't always got it right, but in my times where I've been tempted to go in different directions, to walk away from God, I've found myself asking, along with Peter, 'where else shall I go, who else has the words of eternal life?' I'm compelled by this call from God to be holy as he is. It drives me forward to keep getting to know him more and more, to chase him into deeper waters.

#### **JAC: What is your mission/calling?**

I count it a blessing to have struck gold early in terms of finding out where I'm supposed to be at in life. Now I've reached the heady heights of Officership, it's a continued journey of discovery as to what that looks like in practise. I'm passionate about prayer, about seeing people come to know and follow Jesus, and I see him most clearly in the eyes of those that society discounts.

#### **JAC: How does the Army support your war fighting?**

It's such a blessing to be resourced by the Army to not have to find a job or accommodation, so I can invest all my time and energy into where God's put me. I've got a good network of people who get it, people who are in a similar stage to me who I can share with, and other people further down the track who can cheer me on and call me out when I'm missing the mark.

### **JAC: How do you influence people?**

Friendships, connecting with other parents. We're very conscious that our role as officers includes modelling marriage and family life, healthy relationships to people, possessions, our bodies, the planet etc. Life is so heavy for so many people, and in the midst of that, I find Jesus' call to life in fullness utterly compelling. I want to be known as someone fully alive, sharing what Jesus has given me and holds out to others. The vast majority of our corps folk are older than my parents, so what we have to offer doesn't come necessarily from wider experience, but by chasing hard after Jesus together, living as authentically as possible. Having a baby also gives me great opportunities to connect and build friendships with other people in my community, maybe in a different demographic to my corps, but equally in need of love and hope.

### **JAC: Who influences you? (and how/why? We're thinking of books, disciplers, mentors, coaches, models, teachers, leaders, etc.)**

Growing up I voraciously chewed up all the biographies and history books I could get my hands on, of people chasing hard after God: Corrie ten Boom, J. Hudson Taylor, Catherine Booth, Brother Andrew; Army history books, stories of martyrs, Bible smugglers and translators, evangelists and leaders. They shaped and disciplined me, hidden in my school books so my mum thought I was doing homework. I guess they were much more useful to my life plan than maths and science in the end anyway. I went through my teens convinced that there was no way I was going to be able to win the world for Jesus if I didn't brush my teeth with salt (as one of my heroes had done), read 5 chapters of the Bible a day and pray for hours at a time. These days, much as I love a good story, what fires me up is seeing people who live with that kind of passion and commitment in the twenty first century. I don't think I'm alone in wondering what that looks like in practice, but people like Robbie Dawkins give me glimpses of bold daredevil faith. I have some great officer friends, gifted, holy and passionate who inspire me in what Salvation Army Officership looks in the UK today, people to thrash out the ins and outs of who we are and who we're called to be. I meet monthly with a group of church leaders, youth workers and worship leaders in our town who are all passionate about chasing hard after Jesus and bringing Banbury to him. We eat breakfast and pray together and figure out what it looks like to win Banbury for him. I'm grateful for the friendship and mentoring of Janet Munn, and so many others who have invested in me, loved and challenged me.

### **JAC: What are the keys to successful warfare on your front and the larger salvation war?**

Starting in September 2014, God has called us as a corps into a year of Sabbath. This has meant we've cancelled all of our existing programme and activity to spend a year in rest and prayer. God keeps opening up his heart in challenge to us, calling us forward to discover what kind of fruitfulness is possible if we stop working so hard on our own productivity and allow him space to move. Busyness seems to have become such an idol, we catch ourselves boasting about how long it is since we've taken a day off, how



hard we're working for the Lord. It is really counter-cultural, within the church and in wider society to step out of the rat race and just be. We've heard God saying over and over again, 'rest is your warfare', it's time to stop the glorification of the busy. All of this is uncharted waters, no one we know has done this before, we're making it up as we go along, it takes a lot of thinking outside the box, but we're already seeing God bless and grow our corps as we trust him to lead us. We're praying about what direction God is taking us in after this year, looking into what it looks like to move back into gear, how we put into practise what God has been teaching us this year. This is groundbreaking in our understanding of how we live out who God has called us to be, rest isn't just for one year in seven, it affects how we work, how we do activity, how we fight.

**JAC: What are your dreams for the next several years?**

A couple of years ago, I turned 25, got commissioned, got married and started Officership. It felt like all my dreams and plans had come true within about six weeks of each other. Obviously that's taken a lot of consolidating and working through and I'm loving the opportunity to dream bigger and wider and deeper about what God has in store for me. All there is left now is to win the world for Jesus, starting with Banbury. It's exciting to put our heads together about the mission opportunities there are in our town, pushing forward in extraordinary prayer, seeing people get saved, seeing lives turned around. It feels like we're a canon ball just about to be launched and I have no idea where that is going to take us, but I'm holding on tight for the ride.

**JAC: How do you cultivate your relationship with God?**

God keeps speaking to us at the moment about rhythms of prayer, making daily, weekly, monthly and annual points of connection that keep injecting passion and vitality and longevity. We have half an hour gathered prayer together at the corps every morning, which puts in some helpful structured intercession. I tend to pray ad hoc, off the cuff, on the go. I'm not much of a shopping list pray-er, so I find it really helpful to have the accountability of praying with other people every day. I find I do my best praying when I'm on my own though, and I do a fair bit of prayer walking. I read through the Bible in the year. Also I'm still breastfeeding our little one, and make it a spiritual discipline to intentionally pray as I feed him. Living in community is another of my disciplines that pushes me towards Christlikeness. This past year God has been speaking to me a lot about this vast, deep river of living water that runs throughout Scripture (e.g. Gen 2:10, Ezekiel 47, Rev 22), about the healing, fruitfulness, life and sustenance that come from diving in to the deep parts. I find that imagery keeps calling back to a place of refreshing in him, whenever I start to feel dry and run down.

**JAC: How are you and your comrades strengthening The Salvation Army?**

It's easy to get caught up in the negativity, criticism and complaining culture that goes around the Army. I try to be intentional in noticing the good that God is doing and speaking it out, and championing encouragement.

One of the things I'm really excited about at the moment is the Transformers discipleship programme our division is running, that I help lead. A bunch of teens from across the division meet for a weekend every month for three months, with intensive discipleship, leadership and mission training, with a corps placement, with mentoring, study and journaling. It's amazing watching these young people step up and lead in their corps, families and friendship groups. These kids are hard core, they inspire me to be all I can be, and I'm so full of hope for how God is using them already to build his kingdom. On a wider scale, our teen summer camp takes a bigger group of kids and does the same kind of things for a week in the summer. These kids are great at prayer, the prophetic, evangelism and mountain biking. God's got something special in store for these kids, he's saving the best wine til last.

**JAC: What are some of the dangers we have to face in the coming years? (And how?)**

The cycle of burnout and apathy that keeps us small minded and self centred. The temptation to trust our reputation rather than God's provision. Even if it means we lose funds and financial support, we need to at least be doing the things God raised us into being for. Oscar Wilde said, 'the bureaucracy is expanding to meet the needs of the expanding bureaucracy', it often feels like that for the Army, we get so easily distracted from what God has called us to.

**JAC: What final exhortations have you for this audience?**

Let's not be people who merely run through the motions, keeping busy, loosing focus, spinning our wheels with a cloud of dust hiding the truth of our fruitlessness. For too long we haven't seen the results we crave. I really believe God isn't done with The Salvation Army yet. As we enter into our 150th year, let's press in to God, asking him for the big stuff, let's dream big, allow him to fill our hearts and minds with what could be. And let's allow him space to bring it into being. Let's find ourselves in him.

## **JAC Exclusive Interview Feature: Some Young Guns in Red**

### **Captain Glenis Viera**

Captain Glenis Viera is a fiery USA Southern officer. How about this? “As I looked up there was Jesus sitting with his arms opened signaling me to go to him.”

#### **JAC: Who are you?**

I am Glenis Viera originally from Puerto Rico, currently living in Chattanooga, TN, serving as an Officer in The Salvation Army with the rank of Captain. I am blessed to be married to my husband of ten years and we have two beautiful daughters.

#### **JAC: Tell us about your salvation and sanctification.**

My salvation story starts from my mother’s womb. I grew up in a Christian home and as such knew from very early on that Jesus was my best friend. There is a recollection of a time when I was thirteen years and a special dream. It all took place at the chapel of my private Christian school. Behind the stage there were some stairs that led up to sort of an attic. As I looked up there was Jesus sitting with his arms opened signaling me to go to him. I felt this anxious joy as I approached him and as I got close he embraced me with a tender hug that made me feel whole. From then on I knew Jesus also as my Savior. From that moment on I believe that the work of sanctification started in my walk with Christ. There is no specific occasion that I can pinpoint as one that brought about the work of the Holy Spirit in this way but of many different moments that grew me close to Christ and in living a sanctified life.

#### **JAC: What is your mission/calling?**

My mission is founded in the call to the disciples to be His witness into the end of the earth (Acts 1:8 NIV). It is my calling to take the gospel overseas especially to children. I am to be like Paul in becoming all things to all people so that some may be saved.

#### **JAC: How does the Army support your war fighting?**

The Army is the place that God has placed us as a tool to accomplish His will in our life. It is been through the Army’s efforts to reach the world for God that we got to experience overseas ministries. This Army of God has been supportive in ways that only through God’s provision we have been able to minister.

#### **JAC: How do you influence people?**

I hope that I am influencing people in showing my love for them through incarnational ministry. I attempt to be honest and transparent and most of all trustworthy.

**JAC: Who influences you?**

A person that has greatly influenced me is Tony Compolo. As a sociologist he has helped shaped my thoughts as a Christian in many current topics of today's culture.

**JAC: What are your dreams for the next several years?**

To finish my Master degree on International Leadership with concentration in Education and utilize this acquired knowledge to minister in other countries.

**JAC: What are the keys to successful warfare on your front and the larger salvation war?**

Deep personal relationship with Jesus Christ  
Continual prayer  
Accountability

**JAC: How do you cultivate your relationship with God?**

Through Scripture reading and meditation.

**JAC: How are you and your comrades strengthening The Salvation Army?**

It is my hope that I am helping to strengthen The Salvation Army by bringing to the forefront our founding fathers' God given passion for the lost.

**JAC: What are some of the dangers we have to face in the coming years? (And how?)**

One that I see more prominently is becoming what we ourselves radically came out of. Our founders were discontent for the way the church was exclusive of many. We must continue to be the church out of our four walls and into the world.

**JAC: What final exhortations have you for this audience?**

I pray that my brothers and sisters fan the flame of passion for the least, last and lost. It is pivotal that we do not lose sight of who we are as Salvationists and what we have been called to. Let us not be content but ask our Father to disturb us, to take us out of our comfort and to move us with desperate love for the lost. May it be so! Amen!!

## **JAC Exclusive Interview Feature: Some Young Guns in Red**

### **Captain Peter Hobbs**

Captain Peter Hobbs is an effective Australia Southern officer. “By the power of the Holy Spirit His living presence drove me to be a disciple myself and show the world this new reality.”

#### **JAC: Who are you? (we’re looking for a quick bio):**

I am a 36 year old follower of Jesus and disciple maker appointed along with my wife Diane Hobbs in 2010 as Salvation Army Corps Planting Officers on the Bellarine Peninsula in the Western Victoria Division in Australia Southern Territory. My wife and I are planting a corps which basically means we are responsible for starting the holistic work of The Salvation Army from scratch on the Bellarine Peninsula of Victoria, where the Army has not officially been since 1899. It’s a very exciting adventure. Some people may remember me from The Salvation Army DVD series A Cause to Die For on Soldiership.

#### **JAC: Tell us about your salvation and sanctification.**

I was raised a Salvationist from Salvationist parents. I became a Junior Soldier at the Milton Keynes Goodwill Centre in the UK Territory in 1986, became a soldier in 1994 at the Ingle Farm Corps in Adelaide South Australia. I have always had a strong sense of Jesus presence in my life. When I left home in Dec 1996 it was here my faith in Jesus became a living reality. However it was while in college I had what I can only describe as a “death and resurrection” experience and this experience drove me into discovering the Jewishness of Jesus. It was in this discovery my life and faith journey took a whole new direction. God ignited a passion in my life to make disciples, that is to immerse people in the reality of God the Father, God the Son and God the Holy Spirit and teach people to obey Jesus. By the power of the Holy Spirit His living presence drove me to be a disciple myself and show the world this new reality. Without Jesus presence and desperate dependence on him in prayer my life and ministry would be meaningless.

#### **JAC: What is your mission/calling?**

My mission is Jesus mission to make disciples. I am deeply passionate about letting go of religious practices and traditions and simply taking the reality of Jesus to “People of Peace” as described in Luke 10. So in our ordinary everyday lives we have got to know people in our community and model to them a new reality. As we work primarily with “unchurched” and “non-religious” people we have shown them Jesus by being people that are reliable, honest, full of joy, peaceful, patient, kind, good, faithful, gentle and self-controlled. By being people who are authentically taking Jesus we have been able to build strong trusting relationships – otherwise known as discipleship relationships. People begin to trust, God reveals himself, and we simply point them to him, giving him

all the glory. As people begin to trust, and are included in a safe environment their mental health improves, their confidence improves, they start to find chaos is replaced with order. We teach them to obey Jesus commands (as in the Great Commission), and as they begin to trust him they begin to blossom, and because their lives are changing their family and friends notice the difference and start to enquire what the difference is. This phenomenon is the nucleus of a brand new church community. This has been our mission on the Bellarine for the past 5 years and we have seen over 70 people make first time decisions to follow Jesus. But more than that Jesus has naturally formed missional community around their family and friends. The undeniable reality of transformation gives people a rational experience of the reality of God, and helps them to trust him. In a world today where people are leaving church in droves and the unchurched aren't at all interested in connecting we are seeing the opposite and missional community form and naturally grow. So my main mission is to make disciples. A disciple becomes a leader, and a church community forms around them which naturally becomes a movement.

**JAC: How does the Army support your war fighting?**

The Salvation Army has been absolutely wonderful in support of us. Our divisional leaders, although sometime self admittedly haven't always fully understood what's going on in our corps, have seen the fruit of our labour and so are fanning the flame. We have been extremely blessed with amazing leaders. Our territorial leaders and cabinet have been exceptionally supportive. So much so a new territorial guiding coalition has been formed for emerging missional communities and Di and I have been asked to be part of this exciting conversation. God is doing something new to our church culture, but really it is something extremely old, returning us to the basics of disciple making. Who knew that the fruit of discipling was positive caring community known as church?

**JAC: How do you influence people?**

I influence by serving people, I take the advice of Jesus and model a new reality. I listen to him and do what he says, but this is played out by serving people. Empowering others to be who they were designed to be. Helping people find solutions to their own problems and obviously doing this by pointing people to Jesus and the community of God he is forming. People can take me or leave me, I am not out to impress anybody but to be true to God and myself. I have also learnt from Jesus not to chase people. Actions speak louder than words.

**JAC: Who influences you? (and how/why? We're thinking of books, disciplers, mentors, coaches, models, teachers, leaders, etc.)**

I have had amazing mentors. Obviously Jesus is the greatest influence on my life but he has placed some amazing people in my life including people like:

1. General John Gowans was an amazing influence on my life.
2. Retired Commissioner Brian Morgan had a massive impact on my life. Brian is a genuine man of God who served people, showed me the presence of Jesus in reality.

3. Commissioner Robert Street was also a person I worked alongside and deeply respected.
4. Peter Roennfeldt is a Seventh Day Adventist Australian Church Planter who is such a humble man of God, an amazing mentor and friend.
5. Neil Cole the author of Organic Church has been a massive influence on my life and a person I can Skype and chat with anytime.
6. Ed Waken a passionate evangelist who is such an encourager to me and a great friend.
7. Ray Vanderlaan has also been a massive influence on my life and opened my eyes to the Jewishness of Jesus. Amazing men who have actually been the presence of Jesus, Godly practitioners who walk the walk.

There have also been amazing women, my wife Diane is one of those who is such an amazing supportive and wise woman. General Eva Burrows, Brigadier Mary Maxwell, Felicity Dale and Katie Driver have been amazing women whose lives and practice have taught me so much. What I love most about all these people are their lives are the reflection of the presence of Jesus. They don't just talk about ministry but actively were and are people who became the presence of Jesus for their generation and context.

**JAC: What are your dreams for the next several years?**

To see missional communities form throughout the Army world around the transformed lives of disciples. Not massive programs, not glamorous programs, just simple relationships, unglamorous so it may not appeal to some. The growth is slow for the first 7 years. We are in the start of our 6th year, we are a small corps with about 70 members. We are small because we've intentionally remained small. Because we want to see transformed lives naturally infect their social networks with the Gospel. We are now seeing whole households become followers of Jesus and Salvationists, one family has four generations in our Corps. Our Junior Soldier leader is a first generation Christian who saw the presence of Jesus come into her mother in law and brother in law, she had an encounter with the presence of Jesus she couldn't refute and now she teaches our Junior Soldiers. In fact she has naturally connected with other families in the town of Portarlinton and recently we enrolled two young Junior Soldier girls who she had been connecting with through the primary school her children attend. God is good.

We want to see people all over the Army world see the importance of disciple making. Not taking the culture of the Army to people, but taking the presence of Jesus and letting the culture of the environment be infected and allowed to organically emerge into a Salvation Army corps that will look so different to anything we've ever seen before.

**JAC: What are the keys to successful warfare on your front and the larger salvation war?**

Prayer is our Warfare. We have a prayer newsletter, if you would like to be part of it email me [peter.hobbs@aus.salvationarmy.org](mailto:peter.hobbs@aus.salvationarmy.org) and we will add you to it. Listening to

God and doing what he says. Be slow to act unless you are sure it's God at work. We can all be very clever, and self righteous but if the idea isn't of God there will be no fruit. Disciple making is Jesus idea and his plan for reaching the whole world. Disciples make disciples. We will only have a massive influence on the worlds culture if we see lives genuinely transformed. The reality of God is the key! When people experience the reality of God through our lives of worship in the everyday and the supernatural, then they will begin to trust us, believe and follow who sent us, Jesus.

**JAC: How do you cultivate your relationship with God?**

Spending time alone praying, actually being real with Jesus and laying my life open on the table faults and all. Accountability is important. Stepping out in faith really cultivates my faith, when I sense God leading me and I step out in faith then my faith in Jesus sky rockets, because I see him show up and I am reminded once again he can and always be trusted.

Reading the word and filling my mind with the truth. But seeing God show up when I step out in Faith and step into his story this absolutely cultivates my faith.

**JAC: How are you and your comrades strengthening The Salvation Army?**

By being a community that is modelling a new reality. Being a community of people who are known by their fruit. We are seeing lives healed, we are seeing a new Army which is really the old Army. Lives being transformed, lives we have gone into community like Booth to find. Instead of taking them back to the hall for a meeting, we take Luke 10 seriously and stay in their world, and see the reality of God infect their social networks. God is using us, like many others, to model a new reality for The Salvation Army. These are exciting days, a "new wine skin" for the salvos.

**JAC: What are some of the dangers we have to face in the coming years? (And how?)**

One of the dangers we are facing in the army today is fear of extinction, fear of death of our organisation. Unchurched people aren't interested in organised religion where legalism, judgmental attitudes and simplified Gospel answers are the norm, where a foreign culture they don't understand or want to understand is imposed on people, and where often community is artificial and contrived for an hour a week. Many people in the Army are afraid that our organisation is dying. But I say we shouldn't be afraid! We should never be afraid of death, because we know after death is resurrection. We have seen this in our own community. We didn't take the normal Salvation Army culture into our community, we took the presence of Jesus and he has formed a new looking Salvation Army around the transformed lives of those he is redeeming.

The world is seeking a new reality, a spiritual reality and a community that will love them no matter what. A reality we know can only be found in the incarnated presence of Jesus through his holy people. A reality the Great Commission implores we take to



people, baptizing people (immersing people) in the reality of God! Building trusting relationships with broken people, sowing seeds of the gospel onto hard, shallow, weedy and good soil. But investing heavily in those who are the good soil. Seeing the lives of those from the seeds sown in good soil flourish makes ministry all worthwhile. Seeing them become leaders in a new Salvation Army community excites me and like Jesus at the end of Luke 10 I stand laughing at the wonder of God and how he works.

**JAC: What final exhortations have you for this audience?**

Listen to God and do what he says. Obedience to Jesus is what leads to spiritual maturity. Who do you know in your corps or setting who wants to be obedient to Jesus. Challenge them to listen to God and do what he says. Better still go into your community and find a “person of peace”, stay with that person who welcomes you and model the reality of God to them, and empower them to listen to God and do what he says. It may take two to three years in journeying with them, but that disciple relationship could lead to a whole new movement of The Kingdom of God and the Army we couldn't ever imagine.

## **JAC Exclusive Interview Feature: Some Young Guns in Red**

### **Captain Peter Brookshaw**

Captain Peter Brookshaw is a magnetic Australia Southern officer. Among other things... "how do you not only mobilize the army, but mobilize it, so that in fact you witness global transformation?"

#### **JAC: Who are you?**

This is where I tell you about my upbringing. Let me keep it short for you. I grew up in the western suburbs of Melbourne, Australia (born 1982) and had an Anglican church background in my Sunday school years. Funnily enough an Anglican priest used to punch me in the arm and say, 'You're going to be a minister one day!'

I was privileged to be top of my class when finishing school and then went on and completed a Bachelor of Business. I married the amazing Jo Brookshaw in December 2004, and we became officers in The Salvation Army with the Witnesses for Christ session (2007-2008). Since then we've spent four years up in the northern parts of Australia (Palmerston Corps), and now are leading an awesome church (Craigieburn Corps) in the northern suburbs of Melbourne, Victoria, Australia. We have three little gorgeous children; Shekinah (6), Elijah (3), Hosanna (15 months).

JAC: Tell us about your salvation and sanctification.

When I was 18, I met a girl. I liked the girl. The girl knew Jesus. I followed the girl. I met Jesus. I followed Jesus. The girl and the boy became a couple. The boy and girl grew up and got married. That's the short version of the story. Something amazing happened within me during the course of the year 2000. Every second week I was bawling my eyes out at the mercy seat. Jesus had come into my life and a new journey had begun. It was now all for God.

The next couple of years, I continued to desire to know God better. Every night I laid down in bed and lifted my hands to the sky. Every night, I did this. I remember an internal holy discontent inside of me, that what I was reading about in the book of Acts, was not happening in my life. Literally, every night, I lifted my hands and prayed to receive the same Holy Ghost power that ignited a dynamic ministry amongst the first apostles. Well, one night, the Holy Spirit fell upon me and my hands tingled and I knew God was very close. The baptism of the Holy Spirit went from some antiquated 20th century phrase, to a real, powerful, life-changing experience.

I still pray regularly that the Holy Spirit would come upon me, and do two things: Sanctify my life and empower me for ministry. I want the kind of character that is a good representation of who Jesus is. I want the kind of power that is a good representation of what Jesus can do.

### **JAC: What is your mission/calling?**

It was April 25th, 2013, and as I was driving along the road in the Corps 12-seater bus when I felt words from left-field hit me. The words were: "I want you to mobilize an army to transform the world." Wow! What a word from God!

I have thought about this lots in recent days. What does it mean to mobilize? I know, by definition, to mobilize is to get people ready for war, but how do you do that? How do mobilize the 'army'? Lastly, how do you not only mobilize the army, but mobilize it, so that in fact you witness global transformation?

Personally, this is my life's calling. I haven't got many of the answers. I'm learning some along the way.

### **JAC: How does the Army support your war fighting?**

The Salvation Army have blessed me beyond what I can begin to appropriately express. In a sense, I have all the practical aspects of life taken care of, and I can focus on what matters. I continue to be blessed with opportunities to engage in leadership development and theological study that the Army invest financially in, so as to personally equip me as a follower of Jesus in a 21st century context.

### **JAC: How do you influence people?**

Big question. I am excited in my own journey of ministry, to have had opportunity of late, to be consistently and intentionally encouraging 'the next generation'. That is beginning to evolve for me, as God is taking me to a place of being able to coach and support others in ministry. I have a lot to learn, but that which I have learnt, I want to pass on to others.

The last couple of years I have began to realise God gave me a sense of humour, and that can be an amazing weapon in the toolkit, for building relationships, engaging people in preaching and breaking awkward moments (like that time my mother-in-law..... nevermind).

I have been blogging since 2006, and I'd hope to think some are being encouraged by that! ([www.petebrookshaw.com](http://www.petebrookshaw.com)).

### **JAC: Who influences you?**

I have had amazing mentors over the years; corps officers, divisional staff and other denominational leaders who always seem to speak a word in season. I have a couple of mentors at the moment; one who is speaking into my life on a personal level and how that plays out in ministry, and also a coach who is helping me to ask the right questions about our Corps' mission and strategic direction. See, I need people who remind me of God's perspective about me. That's not being egocentric, that's saying, that in the midst

of the challenges of ministry, family life, administrative expectations, pastoral concerns, financial pressures and the like, I personally need people who affirm the call of God upon my own life and who speak encouragement into the ministry journey.

I'm trying to read lots of books. I'm a slow reader. I am attempting to read a few different books this year (along with the Boundless material for getting through the NT), from each of the following topics:

- Missiology
- Salvation Army
- Theological/Biblical
- Leadership

Let me suggest one book from each of these topics that are worth grappling with.

Missiology - 'The Forgotten Ways' - Alan Hirsch. A book that speaks of organic multiplication of discipleship, and of creating movements (not institutions). It places Jesus squarely at the centre.

Salvation Army - I read recently, 'Inside a High Council' by General John Larsson (Rtd). Interesting. Towards the end of the book he gives snippets of the nominated Commissioners (who subsequently became Generals) and what they communicated to the High Council about their vision for The Salvation Army. Inspiring stuff indeed!

Theological/Biblical - Call me crazy, but I have read quite a few snippets from the Word Biblical Commentary on the gospel writers, primarily Donald Hagner on Matthew's Gospel.

Leadership - 'Good to Great' stands out for me. Jim Collins and his team offer some great insights into leading great organisations. It speaks of creating clarity around what you are seeking to achieve and to work towards that with tenacity and focus. In the early days John C. Maxwell built a foundation for me on which to build from.

**JAC: What are your dreams for the next several years?**

I want to lead a Corps that significantly impacts the surrounding community, where we witness the transformative power of the gospel at work in the lives of many people.

Personally, I see the character and competence of more seasoned Salvation Army Officers, and I have an internal passion to reflect the kind of life they live. I hope in the next few years and beyond, I can learn from such officers, through their example, their preaching, their compassion, their servanthood, their missional-living, their humility and their leadership capacity. I want to grow to a point where I am investing continually into the lives of those of the next generation.

**JAC: What are the keys to successful warfare on your front and the larger salvation war?**

We have to learn to pray. Let me be controversial for a little bit. I'm sick and tired of sitting around in prayer meetings, with little passion, little faith and next to no expectation that God is going to hear our prayers. Go home if you don't want to really pray. Let's understand that we are speaking with the God of the universe, that loves us so much, that if we ask for a loaf of bread, God is not going to give us a washing machine. We will be more effective as a Salvation Army, when we stop playing prayer games, and get serious about Jesus and how he wants to use us in changing the world. To pray and to not expect an answer, is to fail to grasp the nature of who God is.

We're working hard locally, to have local churches praying with each other and supporting each other in ministry. We're trying to keep the main thing, the main thing, and stopping talks about how many rolls of toilet paper keep the toilets well stocked, in leadership meetings. We're constantly inviting people to participate in the life of our Corps, through volunteerism, and ultimately to a relationship with Jesus. We have a long way to go, but the seeds are being sown!

**JAC: How do you cultivate your relationship with God?**

However I can! I find myself taking short moments in the day, to pray. I spend longer times of prayer at night, and lately it has been standing out in the backyard, looking out to the stars and praying for spiritual breakthrough in my local community. I seek to hear from God. Sometimes, all I hear is my tummy rumbling, but other times I hear a scripture reference in my spirit, and it will be pertinent to my current situation. One day, I am convinced Jesus is going to stand next to me face-to-face and give me a word of encouragement. I've been reading through the Scriptures and seeking to hear God speak through his word. At the moment, I'm thinking a lot about entering the rest of God (Hebrew 4), and what they means on a day-to-day basis in ministry.

**JAC: What are some of the dangers we have to face in the coming years? (And how?)**

We always face the danger of becoming just another social welfare organisation that has thrown its religious ideologies out with the bath water. We must stay focused on Jesus. Apart from him, we can do nothing.

We face the challenge of staying true to the fundamentals of Salvationism, while adapting our methodologies to impact a rapidly changing 21st century context. We can be at the forefront of innovation in our community.

We face the dangers of spending our days fundraising in order to keep our buildings and centres open, in order that we have a place in which we can fundraise to keep our buildings open. The Salvation Army will (and has for many years), had to grapple with finding the funds to fund what it does. I believe this pressure will continue to mount and

we will need to rely on 'faith' a little more in the process, while being good stewards of what we have.

We have theological issues related to our day, that The Salvation Army will need to collectively wrestle through.

Lastly, we have the danger of retreating when opposition comes. We must be innovative and creative. We must be evangelical in approach. We must be filled with the Holy Spirit. We cannot retreat when societal pressure is heaped upon us, or when the media rip us to shreds, or we lose a governmental grant. Let's be risk-takers. Let's stay full of faith and continue to grow and move forward.

**JAC: What final exhortations have you for this audience?**

I believe with all my heart that the best days are still ahead for The Salvation Army. So, stay focused on what matters. Old Salvation Army Corps buildings have historical value but won't necessarily transform the world today. Your fancy, contemporary band with your synthesiser is a means to an end. If something better comes along, move with it. Brass bands that have lost their missional-edge, should be banned. We need to get back to what matters. In the book of Mark, the gospel writer wants his listeners to hear what Jesus was on about. He came into Galilee saying, 'The Kingdom of God has come near. Repent and believe the good news.' Let's make the values of the Kingdom of God and not the values of the world, the standard for our lives.

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## **Carpe Diem (Seize the Day)**

By Commissioner Wesley Harris

THE days of crinolines, old lace and all that have long since gone. The world of William Booth has long since disappeared.. Much has changed but the “gravelly” voice of the Founder still reaches us through his writings and his example illumines the pages of our history.

Much was a-changing in his day but instead of fleeing from things new he commandeered them and saw them as opportunities. Take the motor car, for example. Today it is ubiquitous but in the 19th century it was new-fangled yet as an old man William Booth took it over for motorcades around the United Kingdom; he “seized the day”.

In my inner ear I seem to hear his rasping voice urging us to get with it and employ the inventions of today in order to save souls. In many ways we are doing that. We are flying from country to country. We are conferring through Skype. There is routine communication through E mail. Computers are the medium of the moment.

But these wonders of science are not ends in themselves. They are means to the ends which engaged our forebears but we must not lose sight of the ends among the many new means at our disposal.

To a degree I am “technophobic” compared with grandchildren who have grown up in the present age but I praise God for the extension of ministry made possible through a medium like Facebook through which, like others of my age and stage, I can share the gospel with people far and near. In some ways science compensates for any reduction of physical health and strength. It did for our Founder and in some ways it does for us today. Praise the Lord!