

JOURNAL OF AGGRESSIVE CHRISTIANITY

JAC Online

Issue 97, June – July 2015

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Editorial Introduction

by Major Stephen Court, Editor

Welcome to JAC 97! The 97th issue of Journal of Aggressive Christianity stretches back to the last century and continues pointing into the future.

As usual, we're thrilled to partner with these contributors to create a smorgasbord of salvo delicacies to go along with some good, solid basics. And more than half of our contributors are currently fighting in the Australia territories.

Yes, we've got Bible application? Check. Holy Spirit? Sure. Practical 'how-to'? Overflowing. Oh, and it is all still free. Read up the previous 96 issues, also all free, in our archives.

We'll kick it off with Lieutenant Peter Brookshaw giving us '9 Reasons Why I Am A Salvationist'. How does that line up with your convictions and testimony?

Colonel Jenny Walker steps up next with 'Baptism Of The Holy Spirit'. This one ran in ON FIRE down under and its popularity screamed out for a wider audience.

Dana Townsend follows up with John The Baptist And The Salvation Army, a challenging piece that should set us to prayer (and would be great preparatory reading for every delegate of Boundless Congress).

Have you ever asked 'why?' Captain Gord Taylor answers one of our big 'why' questions with 'So That...' He encourages us to embrace God's 'So That...' moments in our lives.

Lieutenant Nicola Poore tells us about Mr. Wesley And Me - Thank You, Mr. Wesley, and throws out a challenge to the musical masses of the salvos.

Special JAC Exclusive: FIVE FOR FIVE

We asked five salvos around the world for five suggestions when invading new territory. They come from different cultures and with different experience. They have different approaches. And they have chosen different ways of interpreting the challenge. Here are their varied responses:

Captain Diane Hobbs. Hobbs started a Corps several years ago in Victoria Australia that she continues to lead and that continues to prosper.

Captain Cate Shanks. Shanks started a Corps many years ago in Melbourne Australia that she led for a long time. It continues to mature.

Jonathan Evans. Evans has started a Corps and an outpost and is starting a new Corps right now in Vancouver Canada.

Lieutenant Andre Togo was miraculously (read about it in JAC archives - just search Togo) involved in The Salvation Army starting in Mali.

Chick Yuill approaches the challenge from moving into a new neighbourhood and offers some great advice.

And wrapping up JAC97, Commissioner Wesley Harris asserts 'No Soldiers - No Army' while hailing the role of the Corps Recruiting Sergeant.

There's a lot of juicy stuff, there.

That's it. All that's left is the application. That is your joy and mine in coming days and months. God help us manifest His revolution to turn the world upside down and restore the Lord Jesus Christ to His rightful place as Sovereign of the nations, King of kings, Lord of lords, God of gods. He is certainly worthy. Much grace to you in this pursuit.

9 Reasons Why I Am A Salvationist

by Captain Peter Brookshaw

I love The Salvation Army. Now don't hear me as being someone who lacks the ability to critique a movement to which I have committed to serve my life in. Far from it. But, that being said, I love The Salvation Army. And maybe we don't say that enough. We are so ready to, as we would say in Australia, 'to take the Micky out of it'. That is we are quick to find the negative and let that be the content of our conversation. Repentance and humility is needed. Absolutely. But let me take a different approach right now.

The list I offer to you is not '9 reasons why I chose Salvationism over something else...' I'm not attempting to compare the mission and ministry of The Salvation Army with that of the church down the road. I want to point out ideas, concepts and reasons why I feel absolutely connected with the work of this movement.

I want to offer to you, in no particular order, 9 reasons why I'm a Salvationist. I surely should have some reasons; I mean, I had put aside other ambitions in life and sacrificed other things to become a Soldier in The Salvation Army. You may have your own list.

Here is mine. 9 Reasons why I'm a Salvationist.

Why I'm a Salvationist: Reason 1 – I want to fight to make a difference in the world. Salvationism best expresses my own inherent desires to stand tall and advocate against injustice, to work to rid the world of sinfulness, through Jesus Christ. There is an alignment between what I desire to do in my life with the mission to which God has called The Salvation Army to participate in, and that which the Lord would have us do. I'm still ok with the para-military nature of this 'Army'. I can hold the tension between a pacifist, compassion-filled, Jesus-focused kind of ministry, with the need to fight. To water down the 'fighting' aspect of The Salvation Army, I believe dilutes the passionate, aggressive drive within us to combat injustice and write the wrongs of a broken society. We *can* reconcile a call to compassionate ministry, with a resolute commitment to speaking out against discrimination and fighting for the rights of the last, lost and the least. In fact, to not fight for such things is not compassion at all.

Why I'm a Salvationist: Reason 2 – I have joined a movement that has agreement on foundational doctrinal statements. I don't aim to be theologically controversial in this article. We have tried and tested doctrinal statements that provide a great foundation for the faith to which we profess. One may critique the wording and the nuances of such statements, and I welcome that, but that doesn't alter the fact, for me personally, that such beliefs undergird my commitment to this movement. See, we believe in the Father, Son and Holy Spirit. We believe people can be sanctified. We believe people need justification from sin that only Jesus provides and they need the regeneration of the

Holy Spirit. We believe in the eternal happiness of the righteous and the endless punishment of the wicked. The ground hasn't shifted such that we no longer uphold the nature of God, original sin, justification, holiness, and the like. I love the consistency of theological belief across this global movement.

Why I'm a Salvationist: Reason 3 – We integrate the work of evangelism and social justice. We don't separate the two and place them in two different buildings with two different line managers and never the twain shall meet. No. As William Booth said, they are like Siamese twins. As I wrote in a recent blog post, 'When the gospel is only about the salvation of souls we deprive Salvationism of the fullness of the work of Christ. When the service of God through The Salvation Army is only about cups of cold water to those in need we can let people go spiritually thirsty. Captain Andy Miller III in his new book *Holistic Hospitality* says, 'The way in which people understood [the] balance between what is social and what is spiritual was an issue in the beginning of the Army and is still an issue today.' He mentions that in some points of The Salvation Army's history we had 'dynamic holistic missiology.' See the post: [Controversial Ideas The Salvation Army needs to wrestle with](#). I love when I witness the amazing power that happens when someone follows Christ and at the same time is finding shelter, forgiveness, food and reconciliation.

Why I'm a Salvationist: Reason 4 – I have joined a global movement. I believe we are yet to grasp the significance of having global interconnectedness. When a powerful move of the Holy Spirit impacts enough territories within the Army, it will spread like an Australian Bushfire through the entire movement. In today's technological culture, let's not sleep through an era in which there is so much potential. Can I be honest for moment? I am disappointed there are not more Salvationists using the platforms of social media to make a difference in the world. I wrote a blog the other day and it had 1,700 readers in two days. That's more than my Grandma and Great Aunt. Your God-ideas can go global in minutes. Why are not more Salvationists embracing it? Why are there not more Commissioners with Facebook pages, using their God-given position and the 'brand' that that represents and use it to grow the Kingdom of God? Why are there not more social justice advocates with far-reaching twitter accounts? We have global connectedness in The Salvation Army. It is largely underutilized and over bureaucratized. Speak out about Jesus! Advocate for the oppressed! Use all the avenues given to you to make a difference!

Why I'm a Salvationist: Reason 5 – What grabbed hold of me when I first became a part of a Salvation Army community of faith (when I was 18), was the welcome I felt within that community. This wasn't some manipulative welcoming that was intended to simply grab another recruit or fill an empty chair on a Sunday morning. There was something alive with the Corps that made me feel alive. People would join together every Sunday night after the meeting and go out for pizza and pasta. We would laugh until our bellies hurt and eat until our bellies hurt. I couldn't go past the welcome that

these particular Jesus-people offered. See, I didn't receive that welcome at the local sporting club, and I sure didn't have that kind of community in my schooling years. Some of you hear this and say, 'Well, I haven't been part of that kind of welcoming community. In fact, where I was, there was only judgmentalism.' I'm sorry if that was your experience. But, what I am saying, is that one of the core reasons why I personally am a Salvationist today is because of that amazingly warm welcoming spirit that engulfed me at that local corps. May we replicate such inclusive community in our local expressions of Salvation Army ministry.

Why I'm a Salvationist: Reason 6 – The history of The Salvation Army fires me up and still does. The explosive growth of The Salvation Army, in particular the years 1878 – 1890 absolutely grips my heart. How could God raise up a movement that radically expanded into scores of countries within years? What was it that drove a 16 year-old girl named Eliza Shirley to move from the UK to Philadelphia, U.S.A. to open fire in a new country? Why would Edward Saunders and John Gore be so passionate about this Christian mission, that in the late 1800s they stood on the back of a greengrocer's cart in a park in South Australia and preach the gospel and offer people a meal? Why would Salvationists be praying ALL-NIGHT and even run out of room in the prayer meetings, because the facilities were not big enough to accommodate all those attending the prayer meeting? Why would Salvationists like William McKenzie be in the trenches in World War I, praying with Army soldiers, leading funerals, running out into battle with the troops and being a chaplain in such a volatile, horrific situation like WWI? What drove William Booth to travel the world to raise up such a movement?

The passion, tenacity, focus and faith-filled dynamism of such Salvationists still inspires me today. They lived for something that drove them to their knees in prayer, that called them to leave the comforts of their own lifestyles, and to partner with God with vision that sparked a world-wide movement. God, may we replicate the passion and drive of such Salvationists today.

I think of Eugene Peterson's version of Romans 12:1-2, *'So here's what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for him. Don't become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out. Readily recognize what he wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you.'*

Why I'm a Salvationist: Reason 7 – One of the reasons why I'm a Salvationist is because what I believe God wants to do through The Salvation Army in the days ahead. This is a faith thing and isn't related so much to what has gone before and what is even

happening now (as good as that has been and is). There is a little belief that pounds on my heart that won't go away. I liken it one of my children, sitting in the car, saying, 'Dad. Dad. Dad... Dad... Dad! Dad. Dad. Daddy. Dad. Dad.' The little voice is constant. I believe it's the whisper of the Holy Spirit and the regular reminder in my mind of what the Spirit has said. The best days are still ahead for The Salvation Army. I've said that 37 times and I'll say it again. It's not that God is not doing great things now. Sure. God is. I love it. I celebrate that. I've heard some of the stories. I agree. That's awesome. Though, imagine the days when the Holy Spirit is spreading through this movement in new and radical ways. Muslims are becoming followers of Jesus by the thousands. Officer numbers are increasing one hundred fold. Corps planting is hard to keep up with. Conferences are jam packed. Homeless shelters are being established like no tomorrow. We are raising up new hospitals, rehabs and communities of faith in low-socio economic areas that makes the past pale in significance.

Call me delusional. Call me crazy. I believe that when the Spirit moves afresh upon us (as we allow Holy Spirit to do that) and when we move from an institution to a movement ethos we will witness global transformation. Sometimes you have to build an Ark in a desert because you know sooner or later God is about to send the rain.

Why I'm a Salvationist: Reason 8 – We have a radical, sold-out commitment to the last, the lost and the least. Jesus clearly expressed a leaning towards helping the poor, the outcast, the rejected and the seemingly unlovable. His first public speech, as recorded in Luke's gospel, is one where he quotes Isaiah 61, and he affirms his commitment to preaching good news to the poor, to healing the brokenhearted and to setting the captive free. He then stirs up the crowd and suggests to them that the people of God are sent to be a blessing to more than just the Israelite people, but to even the Gentiles!

I admire employees, Salvationists and volunteers who have laid down their life to serve the most vulnerable of our communities. The stories I hear are of chaplains sitting for copious amounts of time listening and mentoring broken people. They include stories of volunteers giving lifts to people who are stranded and employees going to great lengths to encourage an alcoholic to reform the way they think and behave. The commitment I see in these workers within our movement is inspirational. I'm a Salvationist because I align the call of Jesus to minister to broken people, and see The Salvation Army as an amazing vehicle to fulfil that mission.

Why I'm a Salvationist: Reason 9 – We do stuff. Yes, that's right. We don't just sit around in our ecclesiastic structures intellectually debating controversial theological issues. We do something about that which we believe. The pragmatism of The Salvation Army motivates me. Some have critiqued The Salvation Army for not being intellectual enough; for not wrestling enough with theological ideas and concepts. There's probably truth to that. Those with the gift of teaching should fan their gifts into

flame and continue to wrestle with what discipleship looks like in a rapidly changing 21st Century. Though the pragmatic, 'do something' kind of culture of The Salvation Army is exciting. Someone is in need and we want to help them. Someone is homeless, we want to house them. Someone is addicted, we want to set them free. We are pragmatic to the core and that's one reason why I'm a Salvationist.

There is always more to be said. Some of these ideas may inspire you. I hope they do. As we align our hearts with that of God's, I pray that God truly would grant the desires of our hearts!

Pete Blogs Regularly at: www.petebrookshaw.com

Twitter: @petebrookshaw

Facebook Page: www.facebook.com/petebrookshaw

Baptism Of The Holy Spirit

by Colonel Jenny Walker

Salvation is only the beginning of what God has in store for us, writes Colonel Jennifer Walker

A few years ago the holiday show, 'Getaway', advertised a competition offering a very generous prize package that included a four wheel drive car, a flight to a capital city in Australia of the winner's choice, three night's accommodation and \$6,000 to spend on fuel, as well as food and accommodation to tour for seven days in the new car. So, the prize package not only included a car—but everything needed to enjoy it!

When we accept Jesus Christ as our Saviour, His free gift of salvation comes as a package deal. He not only forgives our sins, rescues us from the dominion of satan and gives eternal life, but he gives us the full resources to live a victorious and effective Christian life as God—in the person of the Holy Spirit—comes and takes up residence in our lives.

However the Holy Spirit is a gracious guest and waits to be appropriated into the totality of our lives. At some point in our Christian journey there needs to be a moment when we invite the Holy Spirit to have full control. Commissioner Edward Read states it like this:

'Christians ought to know that they become temples of the Spirit the moment they become Christians...but he who is resident must be invited to become president.'

The Holy Spirit is present, but he waits to be received. As we welcome the Spirit, giving him our full attention, he releases his gifts and supernatural power into our lives, enabling us to live holy and victorious lives and fulfil God's purposes and mission in the world.

The receiving of the gift of the Holy Spirit is commonly called the 'Baptism of the Holy Spirit'. It is a second subsequent work of God (distinct from, and in addition to, receiving the Holy Spirit at the time of conversion)—when we give the Spirit permission to become the president and not the resident (it's also called being filled with the Holy Spirit or the second blessing).

Don Basham explains it like this: *'Conversion is that experience of Jesus Christ by which the non-Christian becomes a Christian, while the baptism in the Holy Spirit is that experience for the Christian to make him a powerful Christian...an empowering experience which introduces the Christian into the supernatural realm of the Christian life.'*

While the experience of the baptism of the Holy Spirit will be unique and different for everyone, for most Christians it is a defining and supernatural moment. God's presence may manifest in a number of different ways, such as;

- When the Spirit comes upon us he comes as the breath or wind of God and so some people will shake uncontrollably or breathe deeply.
- One of the symbols of the Holy Spirit is fire and some Christians testify experiencing physical heat when the Spirit comes upon them—like a burning sensation in their hands or bodies, or like a liquid heat within.
- Others are overwhelmed with an experience of God's love. Romans 5:5 says that, 'The love of God is poured out in our hearts through the Holy Spirit.'
- In three out of five accounts of the Baptism of the Holy Spirit in Acts, it is accompanied by a phenomenon called 'glossolalia', or speaking in tongues. This is the ability to speak in a language never learned. Speaking in tongues is a gift, not proof of being filled with the Spirit; an indication, not qualification.

One thing is for sure—when you are filled with the Spirit it will be noticeable not only to yourself, but to others around you that something has happened.

Eddie Snipes describes the moment he was baptised in the Holy Spirit, *"It was if the floodgates of heaven opened up and poured through me. The chains that bound my mind fell like shackles and I felt like God filled every part of my mind and soul. It was if Scriptures previously unknown raced through me and I felt as though they were now part of me.....During this encounter with God the entire world disappeared, time stood still and all I could see and experience was the power of God. I walked away a free man. Everything that haunted me now seemed like a trophy of God's grace. After I was baptized with the Holy Spirit my life and ministry was transformed. God opened the door and gave my ministry power....Everything about me changed that day.'*

Receiving the fullness of the Holy Spirit is not an onerous task, but a deliberate and intentional step of faith, whereby we consecrate our lives to God and ask for the gift of His Spirit to be released in full measure. (Luke 11:11–13) Neither is it a once only experience, for we are invited to continuously be filled with the Spirit throughout the course of our Christian journey. (Ephesians 5:18)

In the early days of its inception, The Salvation Army experienced a Holy Spirit revival. Originally William Booth named the Sunday morning meetings, 'Baptism of Fire', because it was the opportunity for the new converts to get sanctified—baptised in the power of the Holy Spirit.

Reports like the following abounded in the *War Cry* of the day:

'After we had a few testimonies the glory came in a marvellous manner. Talk about a baptism of fire like they had at Pentecost, we were all filled and flooded and some overwhelmed with the Divine Presence. And then the Captain and the Lieutenant lay on the floor, both were filled unutterably full of glory and full of God. All of us got such a baptism we had not had for a long time.'

Imagine what our Army would look like today if every soldier was filled and emboldened with the fire of the Holy Spirit? May our prayer continually resonate with the words of our Founder:

'O God of burning, cleansing flame, send the fire!...Give us the promised Holy Ghost, we want another Pentecost, send the fire today!'

Colonel Jennifer Walker
Territorial secretary of women's ministries

John The Baptist and The Salvation Army

by Dana Townsend

John the Baptist was an amazing man of God who had a unique ministry in the lead up to Jesus' public ministry. Given that "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." [2 Timothy 3:16-17], what can we learn from the life of John the Baptist... is God saying something prophetically to us through the Scriptures... is this a pattern for a ministry that might be raised up to prepare people for Jesus' Second Coming?

International House of Prayer (Kansas City) certainly believes that, and calls it the 'Forerunner ministry'...

"Forerunners prepare the way for the Lord by preparing people to respond rightly to Jesus in light of His Second Coming. "The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God... The glory of the LORD shall be revealed and all flesh shall see it together (at Jesus' Second Coming)... (Isa. 40:3,5) "Prepare the way for the people; build up the highway! Take out the stones, lift up a banner for the peoples! Say..., "Surely your salvation is coming..." (Isa. 62:10-11)....

"God is preparing forerunner ministries ahead of time in the wilderness that they may prepare others for the Day of the Lord activities. God is raising up "friends of the Bridegroom" type forerunner ministries like John the Baptist who will fast and pray as they "stand and hear" Jesus' voice as the Bridegroom God. "The friend of the Bridegroom, who stands and hears him, rejoices greatly because of the Bridegroom's voice. Therefore this joy of mine (John the Baptist) is fulfilled". (Jn. 3:29)"

[Mike Bickle, IHOPKC,

http://www.mikebickle.org.edgesuite.net/MikeBickleVOD/2008/20080217_The_Forerunner_Ministry-Preparing_for_the_Day_of_the_Lord.pdf]

I believe that the Salvation Army has a part to play in this ministry also. Catherine Booth seems to have been on to this way before IHOP caught a hold of it too... she believed we would prepare the world for the coming of the Lord, declaring, "I believe that this Movement is to inaugurate the great final conquest of the Lord Jesus Christ"...

As we read through the life of John the Baptist, the similarities between him and TSA leap off the page! **Essentially he was an aggressive evangelist and prophet who lived a radically fasted lifestyle- wholly devoted to the Lord.** Is that not what we want to be individually and corporately?

Take a closer look-

1. “For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb.” [Luke 1:15]

From our inception, the Holy Spirit was mightily active... you might say even from our ‘mother’s womb’... even before we were ‘officially’ The Salvation Army... Unfortunately we’ve let a lot of the Holy Spirit empowered fighting go, and desperately need to welcome Him back! Lord, we are sorry for grieving You!!

Soldiers also covenant to “abstain from alcoholic drink, tobacco, the non-medical use of addictive drugs, gambling, pornography, the occult, and all else that could enslave the body or spirit.” This is an invitation into a fasted lifestyle which positions us to minister to those caught up in addictions and also to keep our minds sober and alert to the voice of God.

2. “And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people for the Lord.” [Luke 1:16-17]

Intergenerational ministry. Whilst growing up, I had friends at school who were part of other denominations, and it was common for them to have generation-targeted services, but hardly ever would they experience what I had come to take for granted- worship with all generations. And much less would they ever do mission with multiple generations. Yet it was so available within my corps and across the Salvation Army... For example, participating in the band and songsters- what amazing opportunities for intergenerational worship and outreach!! It seemed like something fairly unique as far as I could see. Something that we have neglected to treasure- but maybe something we are called to promote... ‘turn the hearts of the fathers to the children’.

Revival... “Turn many of the children of Israel to the Lord their God” This has certainly been our experience in our history... what of today? Do it again Lord!

Forerunner... “go before Him in the spirit and the power of Elijah”... wouldn’t we like to do that? And yet we can go in the spirit and power of the Holy Spirit... if we will yield to Him.

3. “And you, child, will be called the prophet of the Highest; for you will go before the face of the Lord to prepare His ways, To give knowledge of salvation to His people By the remission of their sins, Through the tender mercy of our

God, With which the Dayspring from on high has visited us; To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace.” [Luke 1:76-79]

Prophetic Voice... “will be called the prophet of the Highest”. I’ve heard people comment that the Salvation Army has a prophetic voice to the Body of Christ... How are we going with this these days?

SALVATION Army. When we began, salvation of the lost was the sole focus of TSA. We desired “To give knowledge of salvation to His people by the remission of sins, Through the tender mercy of our God”. William Booth’s heart was intertwined with the Lord’s in His desire to see the world saved... Boundless Salvation! “‘Soul saving is our avocation, the great purpose and business of our lives,’ Booth wrote to his soldiers.”... “if I thought I could win *one* more soul to the Lord by walking on my head and playing the tambourine with my toes, ...I’d learn how.”

<http://my.salvos.org.au/inspire/articles/the-lost-passion/>]

“Let the business of the world take care of itself ... My business is to get the world saved; if this involves the standing still of the looms and the shutting up of the factories, and the staying of the sailing of the ships, let them all stand still. When we have got everybody converted they can go on again, and we shall be able to keep things going then by working half time and have the rest to spend in loving one another and worshipping God.” [“The Risks” in *The War Cry* (20 December 1884)]

4. “The voice of one crying in the wilderness, Make straight the way of the LORD” [John 1:23]

He was in the wilderness... the hard places- where people generally don’t like to go, much less live. But TSA goes there! These are our places... these are our people! And the people came to him- tax collectors and sinners... the last, least, lost... sound familiar? Wherever we are not doing this, Lord, may we return to our original calling- stir up within us again a heart for the last, least, lost... our people.

5. “So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel” [Luke 1:80]

Perhaps a pattern for how we invade new places... to those people we are ‘in the deserts till the day of [our] manifestation’... are we growing and becoming strong in spirit before we go there? May it be so!

6. “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled.” [John 3:29]

He loved the sound of the Bridegroom's voice- it filled Him with joy to see Jesus glorified! In the past we have exemplified this joy of seeing Jesus glorified amongst us. May there be true joy all across the Salvation Army again. Restore unto us the joy of Your salvation, and renew a right spirit within us!

In all these things, please give us revelation here, Lord. Help us to live out our calling individually and corporately. That we would be faithful to the purposes for which You raised up the Salvation Army!

‘So That...’

by Captain Gordon Taylor

“Eat your vegetables!”

“I don’t want to eat my vegetables! Why should I?”

“So that you can grow up to be strong and healthy!”

Take 2:

“Put your toque and mitts on!”

“I don’t want to wear my stupid toque and mitts. Why should I?”

“So that you don’t catch cold.”

Do these conversations sound at all familiar to you? If you stop to think about it you can probably remember dozens of such scenes that have been acted out in your own home, with you being either the parent or the child.

Why do these arguments take place, these disagreements between parents and children over what is good to eat or to wear? From the point of view of the parents, they are simply looking out for the child’s best interests, protecting them, helping them to grow and to be healthy. From their viewpoint it is simply common sense that the child should gratefully accept direction and make these healthy choices.

But it looks different from the child’s viewpoint. If I’m the child, I resist because I associate the requests with pain of some kind. The vegetables taste BAD, the mitts look childish, the toque is out of style, the other kids will make fun of me if I wear them. My parents love me and want what’s best for me but I don’t quite trust them enough to believe them that doing these things is somehow for my own good. I only see the potential pain and I resist. I cry to be delivered from these “trials”, wanting tastier food and the freedom to go out without proper clothing.

But we need to grow beyond this and learn the “so that’s”. Our parents inflict these painful demands upon us “so that” we will grow and be healthy.

Jesus had one of these “so that” moments in a familiar passage of Scripture, the raising of Lazarus from the dead in John chapter 11. This story describes family that was made up of two sisters, Mary and Martha, and their brother Lazarus. Lazarus was very, very

sick and Mary and Martha were extremely distraught as it appeared he may not recover from this illness.

Now, the family happened to be very close friends with a man named Jesus. Not only were they His friends, they also followed His teachings and had seen Him perform miracles like healing the sick. So the sisters sent Jesus an urgent message, begging Him to come to Bethany and heal their brother.

When Jesus receives the message, His reaction is the exact opposite of what His followers would expect. He hears the news, knows their anxiousness for Him to come immediately, and instead He decides to wait a couple of days. During this time of waiting, Lazarus' condition worsens and Mary and Martha are left to agonize over seeing their brother dying while struggling with why their friend and master is ignoring their pleas.

And Jesus waits

And Lazarus dies.

And then Jesus says something that seems just wrong. He turns to his disciples, informs them of Lazarus' death, and says, "For your sake, I am **glad** I was not there, **so that** you may believe." Here we have the "so that" moment. Jesus knew Lazarus would die if He delayed, and deliberately waited in order to then take the disciples to Bethany **so that** they, along with the sisters and the crowds from Jerusalem who had come to mourn with them, might witness His power as He claims to be "The Resurrection and the Life" and then proves His claim by raising Lazarus from the dead. He is glad because of what will happen because of this.

Jesus ensured that His close friends would go through a dark time of trial **so that** He might reveal to the world His true identity. We need to remember that He is always in control and nothing ever happens by accident. And we need to accept His assurance that He has a purpose for us in everything if we will allow Him to show us. This requires great trust on our part. Like a little child that refuses his parent's loving guidance, we often try to avoid or ask to be delivered from life's trials, asking God how He can ignore our cries for help or why He is allowing this to happen to us.

What we need to learn, is rather than asking what God is doing to us, to ask what He is doing in us as He uses the "so that" moments to grow our faith and teach us new things about Him. He does not abandon us in our trials. As He wept with Mary and Martha He weeps with us and shares our pain but as a loving parent He knows what is best for us and to avoid the trials may mean missing a lesson He has designed to help us in ways we can never imagine. The key is to trust Him. In all circumstances. **So that** we can grow to be more like Him.

Mr. Wesley and Me – Thank You, Mr. Wesley

by Lieutenant Nicola Poore

Why all the fuss about Mr. Wesley? As Salvationists, we cannot escape our Wesleyan Methodist roots; nor would we want to. In reflecting on his youth, General William Booth observed, “To me there was one God, and John Wesley was his prophet.”

Wesley’s theology begins and ends with love. Perfect love. The apostle John states, “There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love.” (1 John 4:18). Love is always our starting point, our primary interpretive lens, through which we make sense of the Scriptures and our lives. As an endpoint too, having reflected and wrestled with the Scriptures, we return to the love of God. Wesleyans are delightfully caught in the gravity of God’s love.

We affirm that God is love. We understand that God so loved the whole world – that is, the entire created order – that He gave His only son. We wholeheartedly embrace the notion that the love of Christ, albeit Christ’s love or our love for Christ, compels us and motivates our activity. Grand Wesleyan themes such as Christian perfection or universal atonement are the inevitable outworking of a theological foundation of love. We ought to thank God for Mr. Wesley.

But does it really matter whether or not we know our Wesleyan heritage? Yes, I believe so. It matters because people need to know that salvation is available to all. It matters because people need to know that they can live with assurance of their salvation. It matters because people need to know that it is entirely possible to be made holy in this life. Each of these threads and more are woven into the DNA of The Salvation Army. We are custodians of a marvelous heritage.

Having said that, we are faced with significant challenges in preserving our Wesleyan voice. Wesleyan scholar David McEwan put it well in a paper on just this subject entitled, “Denominational Identity in a World of Theological Indifferentism.” It is not so much the threat of religious pluralism, as our own indifference, or perhaps ignorance, towards our theological compass that is most alarming.

There is, of course, a way forward that is not so far removed from the plight of the Wesleys in the 18th century. While John Wesley is commonly referred to as the “Founder of Methodism,” the Methodist revival in England was greatly fuelled by the creative contribution of John’s younger brother, Charles. Many a noble theme expounded by John was lovingly crafted into poetry and set to music by Charles Wesley. SASB 419 is a good example of such a hymn:

Come, Saviour, come and make me whole,
Entirely all my sins remove;
To perfect health restore my soul,
To perfect holiness and love.

The hymns of Charles Wesley were critical in converting and discipling the predominantly illiterate, working class masses of the Methodist revival. In a very real way, the first Methodists *were* what they sang. Shouldn't that be the case for us, too?

Consider this a shout-out to all songwriters, poets, actors, filmmakers, artists, graphic designers, teachers, preachers and more! Let's re-present the glorious themes and treasures of our God-given heritage in ways that are meaningful and accessible in our day. Ours is a voice that needs to be heard. Thank you, Mr. Wesley.

FIVE for FIVE: Five Suggestions When Invading New Territory...

by Captain Diane Hobbs

Captain Diane Hobbs - Hobbs started a corps several years ago in Victoria Australia that she continues to lead and that continues to prosper.

For Peter Hobbs and I in the ministry commenced on the Bellarine Peninsula, Victoria, Australia, we believe that it clearly tells people within Luke 10 how to advance the Kingdom of God.¹ This then has been fundamental in establishing the ministry and has subsequently been the blueprint of our church plant within our area. Obviously the context in which Jesus instructed the disciples has changed but the underlying principles remain the same. It is within the context of a western modern missiological approach with which I write. However, I believe that these principles are transferrable within any socio-political, economic context.

Tip no 1: Go with someone- do not go alone:

Within Luke 10 we see that Jesus sends out the 72 in pairs². I am in no way saying it needs to be gender specific i.e married couple. I am simply speaking numerically³. Gender, nor gifting, is specified in this story.⁴ What is specified is that they do not go alone and I think there is good reason for that. In the next sentence you get a picture of the realities of the mission field. You are being sent out as sheep among wolves.⁵ In other words you will have opposition; there is no escape from that reality.⁶ Opposition will impose a threat to you and at times will be extremely intense. Isolation increases the risk of vulnerability and chance of being consumed by the opposition. Partnership immediately doubles defence.

There are a lot of practicalities within this specification. Having a chosen partner go with you who shares the mission and vision⁷ provides you with companionship, someone to talk to, someone to share your highs and your lows with, to pray with, seek advice, seek strength from, be strength for, etc. This person often keeps you grounded in reality. This person minimises the sense of being alone.

¹ Similar to the instructions echoed in Matthew 9. 35-10.42 and in Luke 9 when Jesus sends out the 12 disciples.

² Luke 10.1

³ Contextually obviously gender considerations could be variable

⁴ However, I do think there are benefits to having a male and female contingency or a combination of personality types: extrovert/introvert, alpha-beta personality types; a variety of gifts expressed- apostle, prophet, evangelist, shepherd, teacher (APEST teams). I would certainly add the gift of hospitality as being high on the agenda too. The importance of gifts for ministry can be elaborated on in another paper.

⁵ Luke 10.3

⁶ The similar account in Matthew 9, elaborate on the implications of ministry in even greater detail.

⁷ Sowing seeds of the Gospel which will lead to the expansion of the Kingdom of God.

Tip no. 2: Ask the Lord of the harvest, therefore, to send out workers into his harvest field.

*“The harvest is plentiful, but the workers are few”.*⁸ The need is great, but the people available for mission and ministry are few. So pray! Peter and I were commissioned as prayer warriors- and for our commissioning song some of the lyrics included “prayer is our warfare, Come lead us Lord!’ For all followers of Jesus, prayer is essential to ministry. There are multiple reasons for that, one of which is simply that the wolves are real. The reality of ministry is not easy and certainly requires personal sacrifice. That sacrifice at times can be too great, and many get put off by the realities of ministry. Jesus insists; pray continuously for God to raise up workers for the harvest.

These people are not necessarily always going to be leaders of groups, but they will be your alliance. Some of these people of peace will initially be simply the people that fan your flame. These people are powerful within themselves and within their networks. They will come from within the community that you are going to, or find yourself in. The nature of their influence may not be predictable or foreseen. Nevertheless, they will hear the gospel message and respond; often not just them but their family and their networks. They are people of peace. Jesus insists ‘whoever is not against us is for us’.⁹ The seed that is planted within their own lives will grow. They will become passionate about the mission of God and will join you in the mission.

Often I think we graft people from outside of the community that we have been sent to, people that might already be strong in their faith, but nonetheless from outside of the community. I believe the workers for the harvest that you are praying for will come from within. From my experience, the best workers for the harvest are new Christians- or these ‘people of faith’, who have been raised up from within the new community of believers.

Tip no. 3: Go with minimal resources!

*Do not take a purse or bag or sandals.*¹⁰ There are again practical reasons for implementing this. Often today, we go into communities, with a building plan, or programme being our main priority. From the beginning we can become focused on what we want to achieve rather than what God is already achieving within the community that we are simply going to tap into, and partner in. Often a temptation in ministry is to have the greatest and best resources because it is falsely understood that that is what will ultimately attract and keep people. Jesus is actually saying- that is not what is important. I actually believe that what Jesus is trying to say to his disciples in this instance is to ‘Go! Be dependent on the community that you are being sent to’. Resources are not finite. Believe that what you need for ministry will be found within the

⁸ Luke 10.2

⁹ Mark 9. 40

¹⁰ Luke 10.4

community you are being sent to. What you are taking with you, the message of the Gospel, the reality of Jesus, is enough. There is no hiding the fact then, that you are there for one reason only. People will either want what you have- the message of the Gospel, because you have nothing else to give them, or they won't.

By going into a community with limited resources- this forces the disciple out of their comfort zone. They are then reliant on the hospitality of the community that they are being sent to. Accept that hospitality. This stops them from saying- 'come to me- see what I have to offer' and instead forces them to look at what the community has to offer them. God has already gone before them and is already working within that community. By going with minimal resources, this allows us to have eyes to see what God is doing within that community, which we can then tap into, enhancing community contacts, building and establishing relationships.

Tip no. 4: Find a person (people) of peace and sow the seed

Speaking obviously from a modern day missiological approach, when you go into the new community with nothing, you will begin to establish relationships from the natural rhythms of your own family life, interests and hobbies. i.e. the shopping centre, the post office, the kindergarten, school, your next door neighbours. I find it interesting in this passage that Jesus suggests for them not to stop anyone on the street.¹¹ We too have taken this quite seriously, in that we do not chase people on the street or stand on street corners preaching the Gospel. I am very aware within Australia, the majority of people are extremely wary, cynical, sceptical of people who do this. Obviously Jesus and the apostles spoke often in public places however, in this instance, I think that the advice, given by Jesus, additionally addresses another practicality.

When people are busy moving from place to place, often the relationship cannot be well established, is often superficial conversation as one of the parties is usually distracted, and keen to get to their point of destination. The Message Bible also says- '*Don't impose yourself.*'¹² What Jesus might be implying with this, as he exemplified often within his own ministry i.e. Zaccheus, Mary and Martha, we go into the comfort zone of the person of peace and relax with them in their space. Rather than inviting people out of their comfort zones into our space- we go where they are most comfortable, into theirs and build and nurture relationship there. By going into other people's spaces it also affirms them. This is where personally I think hospitality is one of the greatest gifts, which cannot be under-estimated. We simply meet people, their families, their neighbours, our neighbours, contacts from other people...we listen and are often directed to people who need help or who are interested in what we do, or who simply want to be friends. In the process we sow the seeds of the Gospel. The people who

¹¹ The message Bible specifies : 'Don't loiter and make small talk with everyone you meet along the way'.

¹² Luke. 10.6

accept our message are by definition 'people of peace'. These people welcome you into their home, not just you but the message you bring.

Tip no. 5: Stay with them!

*'Stay there, eating and drinking whatever they give you, for the worker deserves his wages'. Do not move around from house to house.*¹³ I think this also taps into the instruction- do not meet people on the street. Because what Jesus is encouraging are genuine relationships. Accept the hospitality of the community that you are going to. When you find that person of peace do not move from house to house. Now I know this seems quite contradictory to Jesus' own ministry and the ministry of the apostles, Paul in particular- because they did move around a lot. But what it is saying in this instance is when hospitality is offered to you, take it. Stay with them. Don't go look for something bigger or better. Meet people on their own turf and accept their hospitality, and in so doing you humanise and validate this person. You are modelling the Good News of the Gospel with them. Don't just move on- perhaps assuming that this one person is not responding to the message of Jesus in the way anticipated, or this person can't offer me what their neighbour can, and in so doing move on to the next person. No one can determine how a person is going to respond to the Gospel. Go with no assumptions and with great patience.

Jesus' ministry is again a great example of that, in that he called his disciples to follow him. The 12 men that were probably not the most ideal candidates to be followers of the Son of God were however chosen by Jesus. Why? Down the road, or in the next town there certainly would have been more educated, more articulate, more self-controlled, more financially established men... but Jesus stopped and stayed with these 12. Why? Because he saw the potential within all of these flawed individuals. Even when he was exasperated at their lack of faith, their unbelief, their squabbling for position, their abandonment, he remained with them, never forgetting and investing in their potential. The seeds sown in their lives were seeds that slowly took root, that required great suffering and periods of doubt to become deeply established, but Jesus never left them. He remained with them and from this- they saw the reality of the Gospel. Through the life lived by Jesus. We are to be like that to the people within our communities. The reality of Jesus.

Be prepared that sowing the seed of the Gospel does take time. The nurturing and growth of the seed takes care and time. We plant the seed. We are also reminded in Scripture clearly- that the Spirit of God is the one who grows the seed.¹⁴ We can become anxious in ministry, wishing our little seedlings would grow and mature into plants faster; this is again an area where prayer is vital. We need to pray believing that God will grow the seeds that have been planted. However, the realities of ministry again

¹³ Luke 10.7

¹⁴ 1 Cor. 3.6

are not hidden from us in Scripture. The parable of the Sower in Matthew 13 exhibits the realities to be anticipated. As the sower we might anticipate how our seedlings could grow, but there can be no guarantees.

Whilst I said never assume, anticipate that potentially a person of peace could become the greatest asset to the advancement of the mission of God. As with the disciples it might take time for the reality of Jesus to be revealed. Jesus does also say that for the people who are not 'people of peace'- who do not accept the message- you tend to know quickly who these people are...then move on.

In conclusion: having implemented these key tips, within Luke 10 it tells us to heal, set people free, bring people into the reality of Jesus. I can testify that people of peace, have come to know Jesus as a reality, not only themselves as individuals but their families.

Currently we have four generations from one family who have come to faith and are now a part of our community. When we first met them- they had little to no knowledge of Jesus now they are all followers of Jesus. One is employed by us and another is leading Junior Soldiers. All are members.

One person within our community was on hard drugs and had been for years. Her children were malnourished and neglected. Her eldest daughter at a territorial youth camp prayed that her mum (the most unlikely of people- she actually was not a person of peace when we first met her) would find Jesus. The mother one day prayed that if God was really real that he would help her. At that moment Captain Peter Hobbs knocked on her door. She stopped taking drugs immediately (which was a miracle in itself) she required no detox, and she commenced study and has now gained qualifications.

We started caring for a family whose son became a Junior Soldier. The mother and son both became followers of Jesus, and subsequently she found the courage and strength to leave an abusive relationship that she had been unable to leave for 16 years. She had been unable to share that abuse with anyone else. Only her children knew.

By implementing these instructions by Jesus, stories of faith, healing, restoration, forgiveness have been evidenced. The stories could continue but I have run out of time ☺ Of course, there are many other fundamental principles that could be covered however, these have been for us, the essentials.

FIVE for FIVE: Five Suggestions When Invading New Territory...

by Captain Cate Shanks

Captain Cate Shanks - Shanks started a Corps many years ago in Melbourne Australia that she led for a long time. It continues to mature.

1. Gather a team of like-minded people who identify with the Army's first calling to partner with God in his "great business of saving the world"; People who have a specific call to work among 'the last, the lost and the least'; *loving the 'unlovable', and befriending those who have no friends.* Make sure your team members are all on board with The Salvation Army's mandate *to care for people, transform lives, make disciples and re-form society.* Spend time developing *a community in mission mindset.* One where your team is equally concerned about their own spiritual development as they are about their mission to share faith, hope and love with their neighbourhood. In this way responding to the two calls of Christ; "Come to me" and "Go into the world." *"These two calls are in relation to each other, like breathing in and breathing out. To engage in one to the exclusion of the other is the way of death. To engage in both is the way of life."* (Community in Mission, Needham).

2. Make the new area your home. In order to make a real difference in the lives of people you have to be right there, alongside them. Do not operate on a commuter model, living in nicer areas and driving in and out to 'help the poor'. Instead commit to living in your neighbourhood making it your primary community. Make your homes and lives available for the benefit of your neighbourhood.

3. PRAY and read the gospels! Pray individually and as a team. Prayer walk your neighbourhood. Find out what God is doing and how He wants you to get involved. Offer yourselves to God's Kingdom work. You are not in new territory to build The Salvation Army or your own empire, you are there to partner with others to build God's kingdom. Be aware that building God's Kingdom can look very differently to building a church or congregation. Read the gospels as a team – really go deep into what Jesus did, how he did it, why he did it... what would Jesus do in your neighbourhood? Who would Jesus be hanging out with in your neighbourhood?... let these questions inform what you will do...

4. Connect with local schools and offer your help to fill any gaps they may have. Young people are a key part of the transformation of a whole neighbourhood.

5. Start a youth group - Aim to help young people achieve their God-given potential, introducing them to Jesus and providing opportunities to flourish in education, recreation, relationships, health and faith. From here, opportunities to care for whole families will arise.

FIVE for FIVE: Five Suggestions When Invading New Territory...

by Jonathan Evans

Jonathan Evans - Evans has started a Corps and an outpost and is starting a new Corps right now in Vancouver, Canada.

1. Prayer Strategy – Mission is God’s idea and only proves fruitful by His strategy. We pray that God would prepare us for His harvest and lead us into the right area. We pray that he would highlight the right people who He has chosen for us to share the good news. By going before us He would prepare the spiritual climate, souls and partnerships to make a way for the Lord. That He would cleanse us from all unrighteousness and encumbrance so that we may be suitable vessels to share honourable gifts of His Kingdom. We pray that He would fight spiritual battles for us and save us from unwarranted spiritual attacks. We pray that we would abide in Him with power, that He would open a way for the message and make us capable to share the gospel with clarity, boldness and power. We have an intercessors list that we send updates out to and pray daily for success in battle.

2. Recruit & Train – We are praying that God will send us mighty men like David had. People with special skills, an allegiance and willingness to engage in battle. That these people will resource with finances, prayer and their spiritual gifts, a foundation for the Corps. That in prayer together we may ask the Lord to build His church and that we would be living stones carrying the glory of God. We engage with these people in personal discipleship, covenant as soldiers and work out our vision and strategy. Through training we ensure that recruits are spiritually maturing, practicing spiritual disciplines, are equipped to evangelize, know the scriptures, and are sharing life together with authentic relationships exhibiting home, help and hope.

3. Community Exegesis & Vision – We study our new territory to see where God is active, the strengths of the community, what are the gifts and Kingdom initiatives where God would have the corps join? Where is there idolatry and darkness? What other churches and Christian organizations are at work? Will they give a blessing to partner in the gospel? Involving all stakeholders in the gospel and being given a primer by the CO and team, a community is asked to pray, brainstorm and articulate a theological vision for explaining the activities that we plan. This vision is based upon our underlying doctrinal foundation, our interpretation of surrounding culture and the assistance of the Spirit of God who is calling us to be a particular people for a particular purpose. From here a strategy and specific outcomes and goals are made.

4. Planning Structure & Outreach – This is what we do from our Vision. Working with our core team, partners and neighbourhood exegesis, we prayerfully plan what our

weekly and yearly rhythms will be. Determining a preaching schedule and texts along with retreats, special events, holiday celebrations, vacations and “unplanned time” are important for seeing the collective direction. For outreach soldiers will be participating in the community both in secular places and with events that attract people put on by the core team. Soldiers are trained as mission leaders considering their gifts and passions. As leaders in the community and attractive witnesses, friends are made and souls are won and invited to train and share in the fellowship and witness of the corps.

5. Launch Public Meetings – Two or three pre-launch meetings that work out the kinks and are good invites for the official launch of the committed church. These are staggered times that lead into the official launch, build momentum and establish a foundational mission and message about what God is doing. Meetings, small groups, discipleship triads are implemented with a full-fledged Corps structure, celebration launch.

Jonathan Evans

604.765.0275

jonathan@boundlessvancouver.ca

Boundless Vancouver

604.868.2769

<http://www.boundlessvancouver.ca>

301 - 291 E 2nd Ave | Vancouver, BC | V5T 1B8

FIVE for FIVE: Five Suggestions When Invading New Territory...

by Lieutenant Andre Togo

Lieutenant Andre Togo - Togo was miraculously (read about it in JAC archives - just search Togo) involved in The Salvation Army starting in Mali.

To understand the contemporary context of the countries in which we intend to invent, we must realize how the world appears today; examine the people characteristics we want to evangelize. Thus, with regard to the present context of the world, we notice: The decline of the western domination. Previously the world was influenced by the western. Example, at the colonial time in Africa, there was influence of the western in all things. Today, we're assisting to a dramatic socioeconomic change in the Third-world: It is no more influenced as much by capitalism or Communism. Africa today is characterized by decolonization. There is an anti-European or anti-American mind, because most missionaries came from west and this fact creates serious problem in our efforts of evangelizing Muslims dominated African countries. If a country was against missionaries, it had difficulty evangelizing. Today, this influence of missionaries doesn't anymore exist.

The Arab countries are opposed to Christianity. They are rich, and put all necessary means to prevent a massive and global penetration of the gospel in Africa. These Arab countries consider Africa as theirs in the domain of evangelism. Their goal is to Islamized Africa. In spite of this intention, the African Christian must not forget to evangelize the Moslem. Often our education is badly adapted to the needs of our countries. The 21st century is thirsty of well trained and heavily anointed disciples of Christ to claim this world for Jesus.

We must avoid presenting Christianity like a philosophy, which means a religion merely and solely spiritual that takes care only of salvation. Christians in general and Salvationists in particular must present a convenient Christianity in which they put in practice Christ's teachings concerning the spiritual, social and economic life of people. As our slogan well describe it: "Soup, Soap, and Salvation."

We must not put aside the utilitarian aspect of the African religion. Meaning we must take in consideration the expectations of the people, adapt (if need be) a teaching that will answer their needs and satisfy their spiritual condition. To achieve this goal, a meticulous survey of the area is necessary in identifying the true needs and real expectations of the populations to be evangelize. They will serve as entry doors allowing the gospel to take root in the soul of these populations in a lasting manner. We must especially avoid uprooting people of their respective cultures. It would be a vain effort that would block the penetration of the gospel and the Salvation Army ministries. On the contrary, we must, follow the example of Apostle Paul describes in 1 Corinthians

9:19-23, He lives and does like them. This means that he adapts, incarnates and identifies with them... While coming on earth, the Lord Jesus-Christ had incarnated himself, i.e. he had adapted himself to our living conditions before saving us.

Paul wanted to live as these Jews not because their way of life was good and liked to him, but simply because he wanted to bring them to a change. To become all things to all men means, in this context, to become like people whom we want to help, to do things as they do. For example: to play football with the children, to draw water like the villagers, to eat with the hand like them... The Lord Jesus-Christ went to eat in Zacchaeus' house; he accepted that a sinful woman anoints his feet; he washed the feet of his disciples, etc. (Luc 19:1-10; Luc 7:36-39; Jean 12:1-8; Jean 13:4-8).

We must integrate their different surroundings in order to win them to Christ. We must penetrate their cultures with the Gospel; explain it in their languages, their terms and current expressions. We must present an African Christianity that uses God's name in their different languages, in their different terms and local expressions. We must bring them a Christianity whose biblical and theological concepts are explained and adapted to their thought and understanding.

It must be the subject of a well studied process and must adapt the teachings level to be given. To this matter, the Officers Training Colleges and the (SALT) College or any specialized Army Institutions should prepare adapted teachings, taking in consideration the negative aspects identified of the traditional religions doctrines and others. What we find negative in their beliefs should be explained slowly and surely. We must not deny in block everything that is traditional. We don't owe to condemn those that live according to their ancestral customs of sinners or all customary practice straightaway of sin.

Presentation of the Christ

In our presentation of Christ:

The manner of which Jean the Baptist presented Christ to the Jewish should inspire us to present Christ in a simple and clear manner: "look, the Lamb of God, who takes away the sin of the world." He is not only presented like the one that saves from sin, but also as the one that saves all men in whole , meaning the soul, spirit and body. Many passages of the New show Him as the one that heals the sick's, the one that delivers from demonic possessions, the one that delivers from corruption and all sorts of pains (Levy, Zaccus), the one that feeds the starved, etc. Today, the Lord uses the Salvation Army to heal the sick (parable of the Good Samaritan), etc.

In our social approach:

It is not enough to encourage people by our presence and evangelism; we must try to transform them by our involvement. Such light participates in all human activity; we

must try to introduce men and women to Christ while participating in the social and economic activities of the in people the community where the Salvation Army implanted.

In this approach, we present Christ as the one that heals the sick (parable of the Good Samaritan), attending those crying (Lazarus death), etc. Today, the Lord makes it through the social aid the Salvation Army brings to people in the communities. As it does already in the countries of Africa in which it works, the Salvation Army should open more and moral social centers in addressing drastically increased needs in Africa.

In the social service, we demonstrate God's love. We try to satisfy the social needs of our likeness. There is not merit to tell the people we evangelize that God love them if their circumstances nearly make impossible the experimentation of that love. "Ever no one is saved when she/he has teeth pains", said William Booth. The Salvation Army is highly respected everywhere in the world for his double accent on evangelism and social service. This social service is accompanied by a social action. In this one, the Salvationist demonstrates God's justice. They try to spare the pains and the injustices that push people to be in needs. To really lead this action, one should make a previous survey of the social needs of the community.

In our economic approach:

In the New Testament, Jesus is also presented as the one that feeds the starved (multiplication of breads). Here it is about creating good economic conditions of life. it will convenient , as far as possible, to bestow the converts with a microcredit loans in order to allow them to create small units of production according to their needs and the production capacity of each. This way will encourage self support in every family; avoid unemployment, poverty, idleness and parasitism.

In our mission:

The soldiers of the Salvation Army are not called by God to retire in a private religious world. They don't leave their community in order to serve the needs of the army. Instead they remain there: their hearts are given to God, while their hands are stretched toward the neighbor to serve. The Salvation Army exists: To serve the community in and for which it works; to fight against all sort evils, existing within the community in and for which it works; to make the community in and for which it works a different place, where it is good live; to claim the community in and for which it works for God; The Salvation Army has been raised by God to change the world. It is for this reason we always believe we must present Christ as Lord and Savior above all domains of life.

FIVE for FIVE: Five Suggestions When Invading New Territory...

by Chuck Yuill

Chick Yuill - Yuill approaches the challenge from moving into a new neighbourhood and offers some great advice.

Rather than tell you what I *would* do if I was 'taking new territory', I want to tell you five principles that Margaret and I have followed since we moved into our present house 8 years ago. We have a strong sense that we are here not by chance, but very much by God's will with a ministry in and to the neighbourhood. We regard ourselves as a missional unit, modelling the gospel to our neighbours.

Presence

Previously in our married life, Margaret and I have lived in the Army quarters, and, of course, everyone had seen us coming and going in our uniforms. We always had good relationships with our neighbours and they were always very much aware of who we were and what we believed and practised. However, when we moved into this neighbourhood, we decided on a different approach - we'd go 'under the radar'. We didn't announce to anyone 'We're Christians and Salvationists.' We decided that we'd simply live as followers of Jesus and see what happened. We believe that our first task is to be salt and light, 'to live in such a way that it makes no sense unless there is a God', and then to watch what God is doing. It's proving to be very interesting...

Prayer

Margaret has a particular ministry of prayer. We were among the first people to move into the estate, so as others followed, she took some flowers and a card to welcome them. Then she came home and put their names in her prayer book; she prays for them regularly. She regularly prayer-walks the neighbourhood. The birth of a new baby or a crisis in a family gives opportunity not only for a card offering congratulations or sympathy, but also for prayer. We regularly tell our neighbours that we are praying for them and on several occasions we have prayed with them. It's fascinating to discover that even in post-Christendom, post-modern, secularised Britain people always seem to appreciate someone praying for them

Service

Margaret sums up her sense of calling to this neighbourhood in these words: 'I want to be the neighbour that everyone knows and trusts'. That means looking after a neighbour's house when they're on vacation, mowing the lawn for the folk next door, visiting an elderly couple in our street, writing a letter for a young mum who wants to get

her child into the right school - and a hundred and one other simple but significant actions. We try to 'live in such a way that it makes no sense unless there is a God'.

Worship and witness

I'm often saddened by the number of Christians - especially Church leaders - who are so busy with church business that they don't even know the name of their next-door neighbours. One of the most important things we do is to extend hospitality to our neighbours. We have shared food, among others, with a Muslim family, with neighbours from mainland China who have little understanding of the Christian faith, with a gay couple who recently got married, with a neighbour who is a sworn atheist. We don't try to defend 'Christianity'. We simply tell them that we are imperfect but passionate followers of Jesus and that, as part of his church, we want to bring his love to the place where we live.

A couple of times a year, I make sure that I'm not preaching anywhere so that we can be at home on a Sunday morning, because that's when most of our neighbours are at home. And we invite around 30 people to have breakfast with us in our yard. Since we regard every meal as sacramental, every time we eat with our neighbours it is, by its very nature, an act of worship and witness. And one of the highlights of the year for us comes every December when we hold Neighbourhood Carols. Last Christmas over 100 people crammed into our drive to hear the Christmas story, sing of the nativity, and receive a Christmas blessing.

Waiting & watching

We feel we're only at the beginning of this. So we're waiting and watching for whatever it is that God might want to do in us, through us, and - when he needs to - in spite of us.

No Soldiers – No Army by Commissioner Wesley Harris

Thumbing through the Army Year book we can come to pages which kindle enthusiasm. They record more soldiers in our Army. They could be read as statistics or we could see beyond the print to lives reborn and committed to active service for King Jesus. Unfortunately there are other pages which indicate decline and loss. Secularization is taking a toll and all Salvationists should be aware, concerned and ready to accept the challenge.

In fact, in some Corps there is a fatalistic acceptance of what pessimists might regard as an inevitable “sign of the times.” Around the edges of many Corps I have found many good folk who might be soldiers but no-one has thought to ask them. There are believers who could be active in the Corps if the right niche could be found for them and they were able to share with other committed comrades.

Sometimes it is not realised just how vital the role of the Recruiting Sergeant can be in nurturing, encouraging and training soldiers. In the early days of the Army it was not usual to extend recruit-ship too long. Nowadays it can sometimes be over extended - even over many years, which may not be helpful.

Young people need to be carefully encouraged to consider the commitment to soldiership and take seriously what it involves. But older people should also be considered; ageism should not be a barrier. In one Corps we had a very large Home League with a very able secretary who asked her Corps Officer to join her in broaching the matter of soldiership to some of the members. A good number responded, attended preparation classes and became very effective soldiers.