

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

# **JAC Online**

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## **Editorial Introduction**

by Major Stephen Court

Welcome to JAC99! This is the 99th edition of the Journal of Aggressive Christianity, brought to you every two months without fail (so far!) since the last century, to the glory of God and for accelerating the advance of the salvation war to win the world for Jesus.

Whew! Well, this is a different issue. We've got an interesting mix of contributions, from interviews and book excerpts to a collection of research and writing from England, New Zealand, Italy, USA, and Canada, with CSM, Lieutenant to General represented...

Here goes...

Major Malcolm Herring, in *Acts Of the Holy Spirit*, offers a testimony of God's Remarkable Ongoing Work... Glory to God.

Frontier Press launched Commissioner Jim Knaggs's fourth title in September – **LEADING THE WAR**. It includes an exclusive interview with General Paul Rader. We're excerpting that interview here, with a focus on officership, covenant, and leadership. Enjoy, and then go and buy the book.

*Monumental Change* is a concept expanded from a foreword to Sergeant Steve Simms's forthcoming book on church. It compares conventional and revolutionary paradigms and the incremental or monumental change you can expect in each.

Lieutenant Xander Coleman's first book is called **BLOOD AND FIREWORKS!** And it is a devotional book for kids featuring old art from War Crys in four territories (UK, Australia Southern, USA Eastern, and Canada and Bermuda). We're including an excerpt called *The Stakes Are High, The Time Is Short*, for your enjoyment. Read and the purchase.

Captain Scott Strissel sensationalizes with the title, *This... Changes Everything!* In his piece he asks Salvationists all kinds of uncomfortable questions while getting to the heart of the change. What changes everything? We're not giving it away in our introduction – you'll have to read it for yourself.

Envoy Charles Roberts provides context for *The Mission Of God And Evangelising In The Prophetic*, considering Scripture, theology, and wisdom from outside the Army to provide a basis for us to engage in the mission of God.

CSM Cyril Bradwell was promoted to Glory six years ago. Here is Major Harold Hill's Tribute to him. It speaks for itself.

*The Salvation Army In New Zealand 1883-1893* is a lecture extract from notes for cadets by the late CSM Cyril Bradwell. Read it and reflect glory to God for His supernatural work in our midst. Be challenged and inspired in equal measures for God to work greater things in New Zealand and on your local front today.

Lieutenant Jessica Welch has transferred this season to a new continent and all the changes you might expect to accompany such a drastic move. One takeaway? Being With Him. Read it to get inside the head and heart of a warrior of Jesus fighting on a new front.

Hang On To Your Hats is an excerpt from TSUNAMI OF THE SPIRIT, a festschrift in honour of General and Commissioner Rader that optimistically looks at our prospects and postures that will help us realize them.

Colonel Janet Munn's second book on prayer, WARFARE PRAYER, launched this summer. Here is an excerpt from it called The Call To War that explains the authority that we who are believers in the Lord Jesus Christ can exercise in spiritual warfare. Read it, be edified, and then buy the book.

More Power To You breaks down the potentially powerful claim that the Lord Jesus exists, He cares, and He has the power to intervene in our lives, considering the consequences of failure, and the meaning of popular words Salvationists love to sing.

If Jesus doesn't return in the next two months we'll look to present a century issue of JAC for December. That gives you about 60 days to read this, share it, apply it, and speed His return. Godspeed.

## Acts of the Holy Spirit

by Major Malcolm Herring

### *A Testimony of God's Goodness and Grace*

I'm the middle son of three boys (all of whom are Salvation Army Officers/ pastors) born in Te Aroha New Zealand to wonderful godly parents who brought us up in the ways of God.

At the age of 10, I asked Jesus into my life at a Sunday School meeting led by my father, Alf Herring, a powerful experience that I still remember as if it **were** yesterday. I have never doubted that very real experience of Jesus becoming my Saviour and friend.

I was called by God to be a Salvation Army officer when I was 18. This was another personal and dramatic event in my life but when I considered telling my father I thought, 'Are you mad? Why would God call you?'

It seemed ridiculous that God would call me to be a minister of the Gospel. 'God wouldn't call you,' I reasoned. I was nothing special. So I didn't tell my dad. In fact, I didn't tell anyone for another 10 years.

I had an insatiable desire to know the God of the Bible better and to have a vibrant and truly alive, daily experience of a relationship with the person of Jesus Christ. I wanted to know how I could be baptised in the Holy Spirit—to be filled to overflowing with the Spirit of God. It seemed to me that the Holy Spirit wasn't talked about much in those days, something the charismatic revival coming to New Zealand changed substantially.

### **Busy, Busy, Busy**

I left the Taranaki aged 20 and moved to Wellington. I was still hungering after God and started attending The Salvation Army in Petone because that was where my relatives attended. Like so many others I was heavily involved in the church and enjoyed activities such as leading the youth group, being a member of the band, singing in the songsters (choir), being a youth pastor (YPSM), scout leader, small group leader, and so on. *Busy, busy, busy.*

In addition, I attended night school and successfully completed one year of a business degree. On Saturdays, after playing rugby in the morning, I learned to fly small aircraft at the Wellington Aero Club.

Happily I got married during those hectic years. A marriage that has been enjoyed now (2005), for over 37 years.

Let me fast forward six years. I was a fine, but frustrated follower of Jesus. I was frustrated because although I had so many reasons to be very happy, (happily married, three healthy children, our own home, a small but successful business, debt free,

wonderful Christian friends, heavily involved at church), I was unhappy that my relationship with God was not what I believed it could be.

Some well-meaning people told me to relax and be grateful for all the blessings we were privileged to enjoy. But I could not rest.

### **The Half Hour of Power**

Colonel Lyall Radar (a retired American Salvation Army officer, then 72 years old) was speaking in Wellington at the old Salvation Army Officer Training College. I went to the fifth (and last) meeting of the day. The Colonel was an amazingly dynamic revivalist preacher. I was impressed and immediately recognised he had what I lacked—a dynamic relationship with God. He had a power and authority that came not from his status or rank—or from himself—it seemed to me it came directly from God. I just knew he had the experience of the Holy Spirit I so longed for.

He gave an altar call inviting people to come forward and sign a pledge called 'The Half Hour of Power' which said:

*Seeing that my Lord has commanded me to abide in him and has warned me that without him I 'can do nothing', I would be obedient, so that I may 'bring forth much fruit' (John 15:3-11). I, therefore covenant with him to devote at least 30 minutes daily (even at the cost of food or sleep) to prayer and to the Word of His power.*

I had been searching to be powerful, to be happy, to be fulfilled in the Lord, but despite all that, I did not read my Bible regularly—and when I did it was such a chore and a ritual. My personal prayer life was so weak it scarcely existed. All this despite the fact that I was hungry for God and so involved in the church.

Unwilling to sign a pledge I knew I could not keep, I stayed in my seat. However, when most people had left the auditorium and curiosity had got the better of me, I took one of these pledges home - just to look at!

Ironically I went home with this unsigned pledge, wishing I could be like the revivalist preacher I had heard. That was towards the end of 1976.

### **Crash Landing on my Knees**

Finally, in despair, I desperately sought to speak with God. I had been seeking the experience of the baptism of the Holy Spirit for so long, but to no avail. By now however I knew that I had been seeking this blessing for ulterior motives.

I wanted to be happy, fulfilled and powerful. I was like Simon in the Bible who sought to buy the Holy Spirit from Peter and John (Acts 8).

By now I was ready to die to all that and just be close to God. I simply wanted to be pleasing to God. No deals, no bargains. I was ready to die to myself. Whatever God wanted, I was willing to obey and so in January 1977 I crash landed on my knees in our bedroom.

When I prayed, asking God what was wrong with me that I could not progress in my Christian life, he spoke dramatically to me again—in what seemed to be an audible voice. God called me by name and said, 'Malcolm, you want all there is of me, but you are not prepared to give me half an hour a day!'

At first stunned, and then utterly convicted I went over to my desk where I had put the Revivalist pledge and then got back down on my knees. With reverential fear and feeling utterly weak to carry out this promise I asked the Lord to help me, telling him that I would do my best. I carefully signed and dated the card—19 January 1977. It remains in my Bible to this day.

Then, as I understand it now, the Holy Spirit prompted me to humbly ask God to fill me with Himself. Somewhat hesitantly, I did just that.

And there, in that room, all Heaven was poured into my soul. I describe it as a baptism of pure love. I have never been the same since that day. After that, my Bible became my constant companion. What was once a dry and dusty book became for me the bread of life; the power of God unto salvation; the voice of God; my manual for life.

I fell so in love with God that what I could not imagine doing previously—reading my Bible for 30 minutes—I now had to force myself to stop reading in order to attend to daily things like family and work responsibilities! I can remember times with God in his Word when three hours would speed by in a flash. I could not get enough of God and Jesus! I lived on that experience for many, many years, leading many to Christ and into discipleship. God restored to me the years the locusts had eaten (see Joel 2:25).

I have still not got over that experience and I seek more and more to experience this blessing again and again in my life. Within days of receiving this full experience of the Holy Spirit, God reminded me again of his call requiring me to be a Salvation Army officer.

I, like Paul the Apostle, say *'I don't mean to say I am perfect. I haven't learned all I should even yet, but I keep working toward that day when I will finally be all that Christ saved me for and wants me to be. (Philippians 3:12 (Living))* What I do have is a full and wonderful joy and peace that only God can give, along with such a wonderful assurance of God's love, grace, mercy and power – and a love for souls!

### **Baptised with the Holy Spirit**

When Jesus was physically present with the disciples, they followed him externally. It was not with their heart they followed, but with their head. They had not received what John the Baptist had spoken of (in Luke 3:16), when he said: *'I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire.*

Just before the resurrected Jesus ascended into Heaven, he said to his followers (in Acts 1:4-5), *'Do not leave Jerusalem, but wait for the gift my Father promised, which*

*you have heard me speak about. For John baptised with water, but in a few days you will be baptised with the Holy Spirit.'* In Acts 1:8 we also read Jesus' words: *'But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'*

It is not too hard to experience being born again; *'For salvation that comes from trusting Christ--which is what we preach--is already within easy reach of each of us; in fact, it is as near as our own hearts and mouths'* Romans 10:8 (Living). To know that if your life ended today you would surely spend eternity with God. Look up John 3:16; John 3:17; Romans 3:20-31; Romans 6:23; and Romans 10:9-10. Review those verses and consider the question, 'Am I truly born again'? If not, then let nothing hold you back. Make that choice with your mind and then follow it with your whole heart!

But what of those who know they are saved and yet feel something is still missing in your Christian experience? Have you been baptised with the Holy Spirit and with fire? Is there evidence of this in your life? Are you wondering why your Christian life is not productive? Is there a lack of joy in your Christian journey? Is the Bible a closed book to you? Are you leading others to Christ? Are you inviting people to church? Don't delay. Ask God to fill you with his Holy Spirit today.

**Pullquote:**

I was a fine, but frustrated follower of Jesus



## Leading the War

Interview with General Paul Rader

*Frontier Press interview with General Paul A. Rader, at the launch of his new book, called 'Leading the War'*

General Paul A. Rader

1. What is the best thing about being a Salvation Army officer?

The life of the officer is such a rich and varied experience it is difficult to fix upon one feature as most rewarding or significant. There is the diversity of opportunity, such a remarkable range of ministry options; the global reach of the Army and the platform for cross-cultural mission it affords; the remarkable camaraderie we share around the world with fellow officers; the freedom to innovate; the joy of proclaiming a powerful Gospel that is the power of God unto salvation and then seeing the transformation it brings to redeemed lives; the deep satisfaction of living out a calling that is of eternal consequence. But if I select one, it would be the privilege of working side-by-side with our spouses as partners in marriage and ministry.

God called us to officership as a couple. We trained as a couple. And we have been privileged to serve as a team all across the years. We have been able to augment and integrate our individual mix of gifts. My wife has a special gift for insight and wise counsel that has been invaluable to me, quite apart from her evident teaching, preaching and leadership gifts. She has been my spiritual chaplain and partner in prayer and the walk of faith. It is part of the genius of the Army to enable us to strengthen one another in this way. Working together, by God's grace, we have been able to navigate the challenges of raising a family of children who know and love the Lord while fulfilling our ministry responsibilities.

2. What keeps you in officership when things are tough?

The call, the commission, the Covenant. And beyond these, a sense of privilege at being called to this ministry. We have had our share of disappointments and disillusionments. But the privilege of association with courageous and godly officers and comrades has far outweighed the difficulties. We have often thought, God called us in and it will take God to call us out of this spiritual vocation. We were blessed with a succession of godly leaders during our early service in Korea. Our first training principal under whom we served at the college until his retirement was a remarkable officer and leader, Lt. Colonel Kwon Kyung-chan. We joined a staff at the officer training college in Seoul that included three future Korean-born couples who later served as territorial leaders for the Korea Territory. We felt privileged to work beside them. That sense of privilege has never left us.

3. What is the greatest move of God you have experienced in an appointment?

We were privileged to be a part of a period of explosive growth of the Army in Korea. It came at the end of a long and discouraging period when the territory was statistically flat lined. The time was right. I had just returned from two years of study and preparation of a strategy for growth. There was widespread concern for growth among our officers and soldiers. The

leadership was committed. All that was required was a spark. We met together for a Territorial Growth Strategy Conference. But pessimism prevailed. Then, as we poured out our hearts to the Lord and shared our frustrations and our desperate desire to see the Army move forward, suddenly God broke in on the proceedings. Inspired by the Spirit, the Field Secretary declared, "We can, if we will!" The whole spirit of the meetings was transformed. Spirit born optimism took hold. Bold plans were proposed. Commitments were made and from that point forward, the Army in Korea was again on the march. It was a kairos moment.

#### 4. What is the best innovation you have helped to create or extend?

Pursuing a growth initiative in Korea and in the USA West territory required exploring the legitimacy and practicality of planting differing models of corps life and ministry. We experimented with New Life Centers which began with evangelistic outreach in the expectation that engagement with social needs in the community would emerge out of the life and of our corps people. We encouraged the development of recovery corps in the West centering in Adult Rehabilitation Centers. In Korea we initiated a revolving fund for providing seed money to new plants. Web-based interconnectedness of all territories and commands through Lotus Notes was introduced on our watch, along with major changes in the status of married women officers. All of these innovations depended upon the creative involvement of teams of gifted people committed to growth and willing to take risks. The task of leadership was to keep the green lights on through the system and the goal clearly in view.

#### 5. What is the best means of influence and how have you used it?

Leadership is about character in the Army. Character makes possible moral influence. Some things require the exercise of positional prerogatives. And without question positional authority has its place. But ultimately it is moral authority that engenders trust. And trust is crucial to securing an enduring commitment to realizing the vision of the leadership.

Building trust requires consistency, a measure of competence, a demonstrated awareness of the issues, capturing and casting a clear and vision for the future and compassion. I have tried in my leadership to operate within that paradigm, leaning heavily on competent and committed staff not afraid to push the envelop; and depending on the faithfulness of God.

*General Paul A. Rader*

*Elected to the Army's highest office as worldwide leader on 23 July 1994, General Paul A. Rader had served 22 years in Korea. Having earned BA, BD, MTh, and DMiss degrees (and having been awarded a LLD from Asbury College), he served in training and leadership appointments in USA Eastern and Western Territories.*

*As fervent believers in the scriptural imperative to take the gospel to all the world and in the success of church growth principles, General and Commissioner Rader characteristically set bold, imaginative targets for expansionary growth, moving out in the USA Western Territory into the South Pacific and diverse ethnic ministries. They had a clear vision of the challenge facing the Army and of our need to be clean, pure vessels for the Spirit to minister effectively.*

## Monumental Change

by Major Stephen Court

God has put eternity in our hearts – it's an internal inclination to aspire to the optimal. It plays out in Christianity in different spheres in predictable ways.

In our personal lives, we seek improvement by applying more spiritual disciplines and developing new habits, by borrowing better devotional books and testing different Bible versions.

It is commendable to want to improve our relationship with God personally in these and similar ways.

Corporately, we look to optimize public gatherings. Within our local expression of the body of Christ that can mean tightening up the order of meeting, upgrading the overhead and sound technology, hiring people to professionalize the music, cleaning up the kids room...

But for those of us who feel such 'freedom', it can mean shopping for the most entertaining preaching, the most anointed worship, the most spacious parking lot, the best-equipped children's programs, and more.

While the local approach commends itself to a limited extent, the latter epitomizes a consumer Christianity at odds with the Biblical version.

This book is going to offer definitions from the Greek language. Here's one to kick us off – "paradigm: a typical example or pattern; a model; a worldview underlying the theories and methodologies of a particular subject."

The worldview implicit in these personal and corporate approaches to optimizing our Christian experience is the conventional paradigm.

The conventional paradigm is characterized by incremental change.

What would happen if we burst out of the conventional paradigm? What would happen if we decided to live our lives, fight our salvation warfare, serve our King of kings within a revolutionary paradigm, one unbounded by cultural accretions to the Gospel, one unmoored from human expectations and limitations?

### **Monumental change.**

Look, the typical Christian paradigms are characterized as follows:

Conventional – incremental  
Revolutionary – monumental

We cannot expect monumental change in our personal lives while those lives and those changes are sought and wrought within the conventional paradigm.

The most significant spiritual transformations are revolutionary in nature.

Our conversion is described as being born again, transmuting from death to life. Paul and Timothy put it this way: (2 Corinthians 5:17): “So, if you are united with Christ, you get a fresh start, new from nothing. Neglected, the old life is rendered void. Focus on the fresh development and opportunities emerging as you grow in this new realm.<sup>1</sup>”

Our entire sanctification – Holy Spirit filling us - is just as spiritually cataclysmic. Paul testifies (in Galatians 2:20): “20 I’m crucified together with Christ – what was ‘me’ is no longer breathing. Instead, this life you see is Christ living in me as I act on my convictions about God the Son, who welcomed me, and committed Himself to me.<sup>2</sup>”

Neither can we expect monumental change corporately within the conventional paradigm. If we escape the conventional paradigm, if we enter the revolutionary paradigm together, we can believe for and experience metamorphic corporate change.

### **How will it look?**

Answer: A lot different than you might expect. But radical revolutionists aren’t just making this stuff up. Paul did, in 1 Corinthians 14:26ff:

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<sup>1</sup> (all the Scripture references in the foreword are from the Boundless New Testament and the footnotes provide the Greek definitions of the words rendered into English)

oste = so as to, so then, therefore (so); tis = a certain one, someone, anyone (you); en – in, by, with (united with); kaine = new fresh; Strong’s – unused, novel; HELPS – new in quality, fresh in development or opportunity (fresh... new... fresh developments and opportunities); ktisis = creation, the act or the product; HELPS – creation, creature which is founded from nothing (start... new from nothing); archaia = original, ancient (); parelthen = to pass by, to come to; Strong’s – pass out of sight; rendered void, become vain, neglect, disregard (Neglected... rendered void); idou = look, behold; Strong’s – See! Lo! Behold! Look!; HELPS – the imperative (Focus); gegonen = to come into being, to happen, to become; Strong’s – am born; HELPS – properly, to emerge, transitioning from one point / realm / condition to another, signifies a change of condition, state, or place, implying motion, movement, or growth (emerging as you grow in this new realm)

<sup>2</sup> sunestauromai = crucify together with (crucified together with); ouketi = no longer (no longer); zo = to live (breathing); ze = to live (life); zo = live (living); sarki = flesh (life you see); pistei = persuasion, moral conviction (acting on convictions); agapesantos - Strong’s – to welcome, entertain, be fond of, love dearly (welcomed); paradontos = to hand over, to give over, deliver over; Strong’s commit, commend (committed); [‘am crucified’ verb tense perfect passive indicative]

So how does it look, then, comrades? When you gather each contributes your part – a song, a lesson, a dialect, a disclosure, an explanation – and everything should be constructive.<sup>3</sup>

27 If you speak in dialects, do it one at a time, three at most, along with a thorough explanation.<sup>4</sup>

28 If there is no one among ‘the called out’ to explain, silently communicate with God.<sup>5</sup>

29 Two or three can prophesy, and the others can weigh what they hear.<sup>6</sup>

30 If someone in the crowd receives disclosure then the first one should wrap it up.<sup>7</sup> 31 Everyone dynamically prophesies, one at a time, and everyone gets disciplined and exhorted.<sup>8</sup> 32 Prophets can control their breath, can wait for the right moment.<sup>9</sup> 33 God is not anarchy; He’s prosperity. All ‘the called out’, all ‘the sanctified’ can testify.<sup>10</sup>

Compared to the preaching-industrial complex of modern western Christianity typified by 90 minutes of announcements \ worship \ Scripture \ preaching on a Sunday morning, we’re talking about revolution.

We’re exhorting you to leave the conventional paradigm for the revolutionary paradigm. We’re inviting you to trade in the incremental for the monumental. We’re introducing to you ekklesia.

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<sup>3</sup> ti = who, which, what (); + oun = therefore, then, so + (So how does it look, then); adelphoi – ESV notes – sibling (comrades); otan = whenever (when); sunerchersthe = come together (gather); ekastos = each, every (each); echei = have, hold (contributes); psalmon = a striking, a psalm, set piece of music (song); didachen = doctrine, teaching (lesson); apokalupsin = an uncovering, disclosure, revelation, manifestation (disclosure); gloissan = the tongue, language (dialect); ermeneian = interpretation; Strong’s - explanation (explanation); oikodomen = building; Strong’s – constructive, edification (constructive)

<sup>4</sup> glosse = tongue, language (dialect); meros = part, share, portion (at a time); diermeneueto = explain thoroughly (thorough explanation)

<sup>5</sup> diermeneutes = an explainer (explanation); sigato = keep silent, keep secret (silently); ekklesia = a calling out, assembly (‘the called out’)

<sup>6</sup> prophetai = a prophet (prophesy); laleitosan = to talk (speak); alloi = other, another (others); diakrinetosan = to distinguish, to judge, contend, discern (weigh what they hear)

<sup>7</sup> apokalupthe = to uncover, reveal, disclosure, manifestation, revelation (disclosure); allo = other, another (someone); kathemeno = to be seated (in the crowd); sigato = keep silent, keep secret (wrap it up)

<sup>8</sup> dunasthe = be able, have power (dynamically); pantes = all, every (everyone); propheteuin = foretell, prophesy (prophesy); kath = down, against; Vine’s – according to one’s own, privately (at a time); manthanosin = to learn, a disciple (discipled); parakalontai = call to or for, exhort, encourage (exhorted)

<sup>9</sup> pneumata = wind, spirit (breath); propheton = prophet (prophets); upotassetai = place or rank under, to subject (control... wait for the right moment)

<sup>10</sup> akatastasias = instability; Strong’s – upheaval, disturbance, anarchy (anarchy); eirenes = peace, prosperity; Strong’s wholeness, health (prosperity); ekklesiais = a calling out, assembly (‘the called out’); agion = sacred, holy (‘the sanctified’)

## **The Stakes are High, The Time is Short**

by Lieutenant Xander Coleman

Do you know that you and I are in a war? Sometimes we don't realise because we can't see it, but all around us good forces and evil forces are fighting each other.

God is going to win the war, because He is Good, and stronger than any evil. But He wants you and me to help Him fight in this war to save the world from evil.

Before we can do that, though, Jesus needs to save us.

You see, if I died without knowing Jesus, I'd go to hell for eternity. And eternity is a VERY long time. That's how high the stakes are.

It's not as if you get a 'do-over' or a mulligan. This life you are living is the only kick at the can you get. After that, we all face God's judgement. Time is short. And it is shorter for some people than for others. At any moment, my life could be over.

But the Lord Jesus Christ will save me from hell if I turn away from the evil inside me and believe in Him to make me new. And then He wants me to help Him rescue all of the rest of my family, friends, class mates, team mates, and neighbours before they tumble over the

cliff into hell. It's the same for you. To the rescue! The stakes are high, and the time is short!

This picture depicts what we've just explained. And we'll show you other excellent pictures from The Salvation Army's official periodical the War Cry from way back when your grandparents used to read the paper. We've collected all the best War Cry pictures we could find that stir up love for God and lost people and we explain them to you on each page. You can colour them in; you can memorise the Bible verse of the day; you can do one each day, if you like; you can share them with your friends. Read the story. Ask God to help you understand. And then colour away!

The Salvation Army's way of doing things is 'Capture, Train, Deploy'. We capture slaves of the devil for Jesus. We train them up to be warriors of Jesus. And we deploy them on the fronts of the salvation war.

## **This... Changes Everything!**

by Captain Scott Strissel

**“The divine breath evokes divine harmonies.”** General Frederick Cou tts

### ***My Dear Salvationists,***

Are there not days when you feel tired, worn and spent?

Are there not moments when circumstances and reality hit you square between the eyes and you can't help but wonder about where your breaking point might be?

Are there not moments when you leave home long before the sun rises and finally enter your home once again well after the sun has gone to bed?

This fight is not a fight that we will win on our own.

What fight you ask? It is the fight against sin. It is the fight against injustice. It is the fight against poverty; the fight we as Christ-followers engage in every day. We will never be strong enough on our own, yet pride-fully we attempt such feats only to find discouragement and loss. We cannot defeat the enemy, who is the father of lies and the bondages of sin -- on our own. We are not the source of strength, we never were.

We were not created to be islands unto ourselves, self-sustaining and without need of help.

Our weapons of war are provided to us.

God the Father sent His Spirit to guide and to provide.

He alone has the power to equip us in these battles we fight.

The battles are far from over. They are turbulent and many casualties within our ranks have occurred; yet, because of His great love and His love for those who are lost, we carry on.

### **You might be wondering, “So what changes everything?”**

What is the tipping point within the war?

What is our secret weapon you ask?

**It is the POWER OF PRAYER!**



**“To pray together is to be shielded from evil, not only from the perils which beset the body but also from the dangers which assail the soul.”**

*- Frederick Cou tts  
Essentials of Christian Experience*



Our power comes from the One who sends us out into the fray.

Our power comes from a band of soldiers bound together in holy prayer, without personal benefit, but for the purpose of upholding one another within the very hands of God. Our power resides in His Holy Presence as it sustains us in the darkest moments, and in the direst of circumstances. He is but a whisper away and will come to our aid even before we ask Him.

The real key to this Divine power is our faith and allegiance.

**Here are some difficult, personal questions we should ask ourselves:**

Do we sincerely believe He can still perform miracles in our world, in our lives?

Do we sincerely believe that God will answer, or even hear our prayers?

Do we humbly incline our hearts and ears to listen to the answers that He whispers to us?

Are we prepared to move when He sends us?

Are we ready to act and speak when He prompts us?

The true power of prayer resides within His provision as well as our receiving and believing.

The receptacle has to accept that which is given in order for the light to shine. So how is your heart today?

Do you firmly believe God has orders for you?

Are you ready to humbly accept those orders?

**What of your brother or sister alongside you in this war?**

Will you make it a matter of discipline and bring them daily before the throne of God in prayer?

Can you commit to encouraging and lifting up one another?

Forget about Church politics, policies and procedures, the jostling for political powers that occur within any Church...Instead; simply and fervently pray.

It is quite astounding that we often times treat prayer as some sort of last resort in our spiritual arsenal, when it is our front-line. The disciplined soldier **MUST** intentionally seek out this front-line weapon that is prayer. It ought not remain a knee-jerk response to times of crisis; because if we gird (arm) ourselves and bath ourselves along with our fellow comrades in this Holy power, we will be equipped and baptized in His Holy Presence.

**Prayer changes everything...*if* we will proactively employ its power **before** the daily battles begin.**



**Questions to ponder today:**

How can I employ the power of prayer before I engage the world each day?

Am I lifting up my fellow brothers and sisters in Christ (in and out of uniform)?

Have I, in the past, only resorted to reactive prayer when everything else had failed (my last resort)?

**Prayer:**

*Oh that my utterances in prayer be for You alone dear Lord.*

*That my heart and its intentions are bowed low before Your throne.*

*Gird this way, the path that you have set before me.*

*Baptize me again in Your Holy presence*

*Fill me a new today.*

-Amen

[www.pastorsponderings.org](http://www.pastorsponderings.org)

## **The Mission of God and Evangelising in the Prophetic**

by Envoy Charles Roberts

The *missio dei* (Mission of God) is more than the keeping of the Great Commission, though that is certainly a substantial part of it. It truly does involve God's redemptive work in the entirety of His creation of which saving some from every nation, tribe and tongue is a part.

To be missional is far more than operating mission boards or even sending out missionaries--it is the recognition of any individual or local body that the purpose of our existence is to be God's partner in what He is doing. It is what He asked of Abraham, of Moses, of Joshua, of the Twelve and it is what He asks and offers to us.

What does He ask? Micah 6:8 "Do justly, love mercy, and walk humbly with God." How does this get fleshed out?

One - Great Commission – Why are there two? Is it simply one for evangelicals and one for charismatics?? Nah.

Two - Great Commandment – love transcends and transforms. Do we really know how to love?

Three - Ambassador – God is speaking through us. In order to be an excellent ambassador, we must:

- a ) be a true citizen of the nation we are representing,
- b) be well-schooled in the art of statecraft, know the schemes of our adversary and
- c) be able to discern among the non-negotiables in the creating of communication strategies.

John Dawson – Taking our cities for God – through concept of "redemptive gift" – we can find the charism of a region, reflected in civic involvement, engagement, themes or activities that engage the people....these are redemptive gifts: Finding the grace of the region – and the faith that exists there – Question: what has God been doing in the region without us ? How do we get the places where God is already moving and join the grace that is there?

Pastor Joe Thorn, a missional communicator, says this:

“The whole picture is that God is redeeming a people for himself made up of every tribe, tongue and nation. And his mission does not stop there, but includes the salvation of creation itself. His goal is the establishment of a new creation that will never fall into corruption; one that will reveal and revel in his glory for eternity. In fact, at every point along the way of the history of redemption God's promise to redeem through the Messiah is never pointed merely at individual salvation.”

Each covenant that God makes with His people – is a new creation, a recapitulation of God's great themes?

Origin – where do I come from?

Meaning – why am I here?

Morality – How should I live?

Destiny – Where am I going? What is my particular imprint upon the world? What shall my legacy be?

Covenant questions are answered in Jesus, and TYPED in the feasts.....

Ultimately God's promises of redemption always reveal a communal salvation and a creation-restoration. Concerning the restoration of the earth, George Eldon Ladd said it this way,

"The biblical idea of redemption always includes the earth. Hebrew thought saw an essential unity between man and nature. The prophets do not think of the earth as merely the indifferent theater on which man carries out his normal task but as the expression of divine glory. The Old Testament nowhere holds forth the hope of a bodiless, nonmaterial, purely "spiritual" redemption as did Greek thought. The earth is the divinely ordained scene of human existence. Furthermore, the earth has been involved in the evils which sin has incurred. There is an interrelation of nature with the moral life of man; therefore the earth must also share in God's final redemption."

George Ladd, *The Presence of the Future*

The promise of a new creation or a "new heaven and new earth" runs throughout our Bibles because it is the big-picture culmination of the mission of God. This is why we often talk about the "goal" or "meaning" of history. Anthony Hoekema explains,

"Fully to understand the meaning of history, therefore, we must see God's redemption in cosmic dimensions. Since the expression, "heaven and earth" is a biblical description of the entire cosmos, we may say that the goal of redemption is nothing less than the renewal of the cosmos, of what present-day scientists call the universe. Since man's fall into sin affected not only himself, but the rest of creation (see Gen. 3:17-18; Rom. 8:19-23), redemption from sin must also involve the totality of God's creation." From *The Bible and the Future*, pg. 32

The mission of God is his work to redeem all of creation and make a people for his own possession through Jesus' life, death and resurrection. It is bigger than many tend to think. This is his mission, and understanding our mission, what it means to be missional, requires us to start here - where God is and join Him where He is going.

And in the prophetic stream, two things need to occur. Our relevance comes not from foretelling, but forthtelling. First, the prophets spent much more energy speaking into to the culture in the present time than in predicting the future. Second, the future is written. Read the Book. The future is now, especially in this present, as culture changes every three to six months. What people need now is a voice of redemption speaking into their lives to change right now. The stronghold of hopelessness will be shattered as the prophet speaks and lives out what is spoken. The prophet is you.

Missional work is organic, it is incarnational, and it is lived. Missional work is living where you are and acting out what you believe, blooming where you are planted. You become a greenhouse for a new creation.

Labels: evangelism, missional, prophetic

## **Tribute to CSM Cyril Bradwell**

by Major Harold Hill

About 18 months ago, Major Barbara Sampson and I had been meeting with Cyril at his flat, as a kind of editorial sub-committee for the book *Many Voices in Mission*, commemorating the Salvation Army's 125 years in New Zealand. Cyril was one of the major contributors to this – even without his sight. On this occasion he had been as always a fund of information about stuff which probably no-one else alive knew, and had contributed to discussion with his usual deliberation and incisiveness. As we came away, Barbara said to me, "Cyril must never die!" Indeed, how could we do without him? But now he has died ... someone who has been part of our landscape for almost as long as we can remember has gone, and now we must do without him.

My brief from Helen is to acknowledge Cyril the scholar – only one part of his many-faceted life, and one which can't of course be compartmentalised. Shakespeare might well have written of him, as he did of Brutus, "His life was gentle, and the elements so mixed in him that Nature might stand up, and say to all the world, "This was a man!"

When Cyril first went to university more than 70 years ago, the number of Salvationist graduates in New Zealand could be numbered almost on one hand. Even 40 or 50 years ago there was amongst us a deep vein of anti-intellectualism and a suspicion of learning – it was considered by some as tantamount to disloyalty and subversion. But no-one would ever have advanced such a criticism against Cyril – it was unthinkable because his simplicity of spirit, his natural authority, the quality of his Salvationism. In these days when it is taken for granted that people will equip themselves as well as they can for whatever task they undertake, we can remember that Cyril Bradwell's example and influence contributed significantly to that change in attitudes. His involvement in the Salvation Army Students' Fellowship and membership of the Editorial Board of the quarterly magazine *Battlepoint*, were accompanied by a close interest in and support for individuals. As Cyril's friend and near-contemporary, Envoy George Hazell of Sydney, said to me a few weeks ago, this interest was reciprocated amongst young and old with both "respect and affection".

Cyril's 1950 MA thesis was the first academic account of the origins and development of the Salvation Army in this country, a pioneering work. He contributed the section on the Salvation Army to the 1966 Encyclopaedia of New Zealand, and a number of entries to the Dictionary of New Zealand Biography. One of his great gifts to the Army in New Zealand was of course the 1983 Centennial history, *Fight the Good Fight*, a thorough, erudite, insightful and scholarly account of which we can still be justly proud. Besides Corps histories for Linwood and Wellington South and numerous shorter papers, articles and monographs on various subjects, his two other major published works were his 1994 biography of his old friend, Commissioner Sir Dean Goffin, *Symphony of Thanksgiving*, and his own 2003 autobiography, *Touched with Splendour*. Less well known was his 1984 abridged edition of Sir Henry Brett's *White Wings*, about immigrant ships of 1840-1902, originally published in 1925. The book *Te Ope Whakaora: the Army that brings life*, published at the beginning of this year, opens with a paper Cyril

originally prepared for a Waitangi Day seminar in Christchurch in 2003, and the recent publication *Many Voices in Mission* contains no fewer than six articles by Cyril in what was to be his last public writing.

Cyril was the founding chairman of the Salvation Army Historical Trust and with Laurence Hay was instrumental in setting up the Army's Archives in New Zealand. Over the 30 years since his retirement from Wellington High School the Archives have claimed a large part of his time, a great deal of which was patiently devoted to answering enquiries about his correspondents' Salvationist forbears or providing information for local historians. Nevertheless the researcher amongst the files and boxes of those archives will frequently come across pages in Cyril's handwriting, giving extra information or explanatory notes, indicating the provenance of the material or providing some cross-reference, along with monographs on various subjects or potted biographies of past Salvationists. His scholarship and personal knowledge will thus continue to serve the Army's future researchers and historians. There is already a Nola Bradwell room at the archives in recognition of Nola's considerable services; I would strongly urge that with the prospect of eventual relocation to Booth College in Trentham, that the whole archive should also be named the "Cyril Bradwell Archive".

Scholars not only write; they read. I've been fortunate to be one of a team of people who have had the privilege to reading to Cyril since his eyesight failed and the range of his interests was remarkable – from the editorial and sports pages of the *Dom-Post* to history, biography, theology, poetry and novels. His was a mind alive and still intensely interested in everything to the end. Amongst other journals he subscribed to the literary periodical, *New Zealand Books*, and he never stopped buying new books! He also revisited old favourites, and towards the end these included his old friend General Frederick Coutts's *The Splendour of Holiness*. He relished Coutts's succinct, unadorned but scholarly prose and his simple and realistic account of Christian experience. That book ends with a prayer:

Grant, O God, that by the presence of thy Holy Spirit in our lives, we may be victorious over the world, the flesh and the devil, and so by our example testify to what great things thou wilt do in the lives of all who trust in thee, through Jesus Christ our Lord, Amen.

That resonated for Cyril. It was his kind of religion.

And having said that, I have to say that this scholar also prayed! Gavin Knight wrote of "hearing Cyril Bradwell talk ... of his decades-long prayer quest for the people of Germany. He started praying when he fought against Germans in the Second World War. He continued praying through the long years of the 'cold war'. Finally, he saw his prayers answered. In 1989 the Berlin Wall fell. The very symbol of the oppression of a people collapsed, just as the oppression itself collapsed. Hearing this experience of the power of prayer was inspirational for me," said Gavin.

One other story. Many years ago Cyril was attending a Salvation Army meeting when there was an appeal for Candidates for officership and a young man made his way forward to volunteer. This isn't my story so no names, no pack drill, but as the youth went forward Cyril heard a dismissive voice behind him say, "That fellow won't last!" Cyril resolved on the spot that he would make it his business that the fellow would last and that he would pray for him daily thereafter. More than forty years later that man is still a Salvation Army officer, still active in retirement, with a distinguished record of service. Cyril didn't tell me that story of course – he did not parade his piety– but he did eventually tell that officer that he prayed for him, and why. I wonder how many others have been sustained through the years by that hidden ministry of advocacy.

Cyril was on first impression a somewhat formidable figure; large, and laconic to the point of gruffness, but when he did speak, always commanding respect for his wisdom and practicality; a staunch, loyal and generous friend, robust and forthright when need be, combining gravitas and humour, he was wise and honourable, utterly without pretension or self-interest.

Cyril, we will miss amongst so many other things that characteristic slow grin and soft chuckle. You took the line "touched with splendour", a quote from a song by John Gowans, as the title of your autobiography, not as claim to personal greatness but as an acknowledgement of God's touch on your life. But our lives too were touched with splendour for having known you.

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*[In Africa – and Cyril taught in Kenya for a time – people are known by their totems, usually an animal species. I wonder what totem his Kenyan students assigned to Cyril. I have to confess that in our family he was privately known as "Mr Badger" – from the character in Kenneth Graham's classic children's tale, The Wind in the Willows. For those who don't know the story, the Badger was on first impression a somewhat formidable figure; large, and laconic to the point of gruffness, but when he did speak, always commanding respect for his wisdom and practicality; loveable upon closer acquaintance, a staunch and loyal friend, robust and forthright when need be, combining gravitas and humour, wise and honourable, utterly without pretension or self-interest, a scholar and keeper of history and lore was Badger. Kenneth Graham might have had Cyril in mind. I never admitted this nick-name to him, but I can image that Cyril's response would have been that characteristic slow grin and soft chuckle.]*



## **The Salvation Army in New Zealand 1883-1893**

by CSM Cyril Bradwell

*lecture extract from notes for cadets*

### **How The Salvation Army first came to New Zealand**

Recent historical research has revealed that as early as 1873, one of William and Catherine Booth's closest Christian Mission Associates, Miss Jane Short, was leading evangelical meetings in New Zealand. There is also some evidence of other meetings being held in the early 1880's by converts who had emigrated. However the official "Open-Fire" in New Zealand dates from Sunday April 1st 1883, when Captain George Pollard and Lieutenant and Mrs Albert Burfoot led meetings in Dunedin.

New Zealand in the 1880's was a young country of rich potential, but the acute economic depression of those years was creating unemployment, poverty, social distress and violence. At least two people in New Zealand saw in the circumstances of the time ample scope for the work of The Salvation Army, news of whose novel evangelical methods in Britain was being featured in New Zealand newspapers per medium of the telegraphic cable link established just a few years previously.

One was Miss Arabella Valpy, daughter of one of the richest and most influential of Dunedin's pioneers. In April 1882, she wrote to General William Booth urging him to send out officers to 'rescue perishing souls' in depression-ridden Dunedin, and reinforced her plea with a bankdraft for two hundred pounds. John Brame, an evangelically minded printer in Auckland, who with his wife ran a temperance boarding establishment, wrote to William Booth promising help if officers could be sent out.

The Salvation Army spread by the force of its own energy and strength, and in the single decade of the 1880's, it burst out from the confines of Britain to invade the following countries: the USA, Australia, France, Canada, India, Switzerland, Sweden, Sri Lanka, South Africa, New Zealand, Jamaica, Norway, Belgium, Finland and Argentina.

William Booth selected as his invading force for New Zealand two young men, Captain George Pollard aged twenty years, and Lieutenant Edward Wright aged nineteen. They left England on January 11, 1883 and in Melbourne, Australia, where the Army was already firmly established, Pollard and Wright picked up three new converts, Albert Burfoot and his wife and Johnny Bowerman, and arrived at Port Chalmers on March 27th 1883.

Wright and Bowerman were immediately sent to Auckland, and on Sunday, April 1st, Pollard and the Burfoots held four meetings at the Temperance Hall in Moray Place, Dunedin, starting with Kneedrill at 7am and concluding with a crowded Salvation Meeting in the evening, at which the first converts were registered. Preceding the afternoon meeting, an open air meeting was held alongside the Fountain, Cargill's Monument, one of Dunedin's landmarks. This gathering is traditionally regarded as the 'open-fire' of the

Army in New Zealand. At the 1933 Golden Jubilee celebrations, the Mayor of Dunedin unveiled a tablet which can still be seen bearing the inscription: "Here The Salvation Army commenced its work on 1 April 1883."

The Salvation Army's invasion of New Zealand was a brilliant strategic success. By the end of 1883, after only nine months in the field, eleven corps (Dunedin, Auckland, Christchurch, Wellington, Timaru, South Dunedin, Sydenham, Oamaru, Invercargill, Port Chalmers and Waimate) had been firmly established; and more than thirty officers (most of them New Zealanders and several of them women) were giving leadership to several hundred soldiers who were carrying the "Blood and Fire" flag of Booth's Army to new fields of endeavour.

### **The First Decade of Expansion in New Zealand**

In the early period, New Zealand came under the control of the Australian Territory, but had its own colony commander. Wright was transferred to Australia in August 1884 and a year later Pollard also went to take command of all the forces in New South Wales. Wright pioneered the Army's work in Queensland and Japan, and Pollard became a Commissioner at 31, and later the Army's first Chancellor of the Exchequer.

Except for the years 1889 to 1894 when the colony commander reported directly to International Headquarters, New Zealand remained part of the Australian Territory until 1912 when it was given territorial status with its own commissioner.

The first decade showed some amazing advances in New Zealand. By 1893, there were 82 corps with more than 100 outposts. There were 300 full-time officers, close to a half of them women, and the 1891 census recorded 9383 people registering themselves as Salvationists. The "War Cry" had a circulation of 20,000, work amongst the Maori had begun in the Whanganui River district under a great leader, Ernest Holdaway; and the foundations of our vocal and instrumental music-making had been laid by Ensign George Jackson. His death in 1893 at the age of 27 was a tragic loss. One of his songs, number 426 in the S.A. songbook, reminds us of his dedication and his talents.

The Salvation Army, with its banners, drums, uniforms and joyful exuberance, infused an element of colour and adventure to the somewhat disillusioned mood of many New Zealanders during the depression years of the 1880's. Other factors which contributed to the Army's rapid growth were:

- The dedication and enthusiasm of the pioneer officers and soldiers
- Positive support and encouragement received from many evangelically minded Christians from other denominations
- The Army's forthright teetotal stance at a time when the acute problems of drunkenness among the working classes had fostered the growth of an influential temperance movement
- The Army's policy of equality for women in its ranks was an additional attraction for many women who supported temperance

- The success of the Army's social work amongst the neediest members of the community
- The rapid development of postal, cable and telephonic communication within New Zealand, the widespread railway links of the South Island, and a regular coastal shipping service linking the South Island with all the main coastal towns of the North – all legacies of the public works programmes of the 1870's.

There was certainly much opposition in that first decade. "Skeleton Armies", often subsidised by publicans, caused trouble, sometimes quite violently in the early years. Some of their leaders were dramatically converted, a notable example being Albert "Wingy" Hodson of Auckland, with his one eye and one arm, who became an officer and one of our early music composers.

One struggle, which was not finally resolved until the turn of the century, was the opposition of some local councils to the Army's open air meetings and marches. Numbers of officers and soldiers including some women went to prison in defence of the right to proclaim the gospel in the open air.

A great occasion for New Zealand Salvationists was the visit of General William Booth in October 1891. He subsequently paid three further visits, in 1895, 1899 and 1905.

### **Major George Pollard's testimony**

In this article from *The War Cry*, 1<sup>st</sup> March, 1884, George Pollard, the first leader of The Salvation Army in New Zealand tells of his upbringing, how he came to be saved and a Salvation Army officer, and something of his adventures since.

I was born at Heckmondwike, in Yorkshire. My parents were comfortably situated, as far as this life is concerned and both were Congregationalists.

The first circumstance in my life that I remember made a great impression on me was the illness and death of a little brother, when I was about four or five years of age, shortly after which I was attacked very severely with scarlet fever, suffering some six weeks, and being brought so near death that my father was telegraphed for and arrived just as our friends had gathered round me, giving me up for dead.

But I believe the Lord had some sphere of usefulness laid out for me, for I deceived them all and recovered, although I have never been really strong since.

In 1869, we all removed to London where I was regularly sent to Sunday School, but never seriously thought of my soul's salvation until I was about 12 years of age when my teacher kept me after the class, and spoke very pointedly to me, and I resolved that I would be good. I endeavoured as far as I could to do right and gave up what I felt was really wrong.

I joined myself to a Young Christians' Association, which met once a week for Bible-reading, etc but before very long, my self-reformation fell to the ground.

My visits to these gatherings became less frequent until they ceased altogether. I was a leader in all sorts of sports and mischief as a schoolboy, and I got into many a scrape. I got a love for low literature so common among young men in London and had wild fancies about becoming a sailor and travelling all over the world.

I remember, on one occasion, spending all the afternoon walking about the London Docks offering myself to different captains, but nobody would take me.

At the age of thirteen-and-a-half I got a situation in a London office, where I soon learned the ways of sin and wickedness as I had never seen them before and, I fear, cost my poor mother many an anxious hour and sleepless night.

This went on until June, 1879, when I attended some evangelistic meetings being held at Peckham, and after some time trying to reform myself, I was led in a very powerful meeting to see that I must hand myself over to God and trust Him to save and help me to serve Him aright.

I prayed much about this when I got home and, just as I was turning into bed, the word of the Lord came unto me saying, "Son, be of good cheer, thy sins which were many, are all forgiven." For a while I was very happy, but was still dissatisfied. I prayed much for direction and help, until hearing of The Salvation Army. I determined to visit them, which I did, and through hearing Mr Bramwell Booth on Fridays at Whitechapel, I was led to consecrate myself wholly to the service of God.

Shortly afterwards I had a building in view and asked Mr Bramwell to open in Peckham and on 30th January, 1881 we opened fire. I went in with all my heart, offered myself as a candidate for the work and on the 17th September 1881 left the dear Peckham folks and entered the Training Home.

Here I was severely tried at first, but held on, and had the victory. After nearly a month's stay, I was suddenly despatched to take charge of the 10th Irish (Portadown) Corps.

We had a little difficulty at first, but determined to know nothing among men but Jesus Christ and Him crucified, and soon we had a great waking up; numbers were saved and made into soldiers. While here, there was a riot and an attempt was made to throw me into the river, but God protected His Own.

After six-and-a-half-months stay, I was very ill and returned to London and was told to take a long rest; but after a fortnight the great Clapton Congress Meetings came on, which I attended, after which I was ordered to New Basford.

Here I spent a happy three months. Although hindered and opposed by some, yet lasting good was done, especially among the soldiers, who I believe were led to deeper

consecration than they had ever known. From here orders came for me to take charge of Marylebone. Here things had got low, but we unitedly went in for God and soon had the victory and took a big theatre for Sundays at a big rent in the name of the Lord.

My health breaking down here, I was sent for a rest and on my return was asked if I would go to New Zealand. I was able to repeat what I had so often sung, "Anywhere with Jesus."

After going about a bit, farewelling and visiting my old Irish comrades, I was ordered to hold on at the Congress Hall, where I spent a blessed three weeks, sailing from Gravesend on January 11th, 1883, for New Zealand.

We arrived in Melbourne at the beginning of March and were met by the first four Melbourne Officers standing on a truck shouting 'Hallelujah!' They gave us a hearty welcome and the same evening, we were once more in a Salvation Army meeting, hearing the testimonies of those who had been saved during the short time the Army had been in Melbourne.

We spent three weeks in Victoria, being present at some wonderful meetings in Ballarat and different parts of Melbourne, leaving for New Zealand, accompanied by Captain Wright, Lieutenant Bowerman and Captain and Mrs Burfoot. We arrived at the Bluff on Easter Monday with no known friends and very little money, but with abundant confidence in God for victory.

Most of our readers know the way in which we commenced operations; how we took a hall in Dunedin for three years at £300 a-year; how the people said we should soon fail and go home again, and yet how wonderfully God blessed us. Suffice it to say, that in eleven months, 16 S.A. corps have been established, 36 officers are wholly engaged in the service and hundreds have been saved, and are now fighting under the Army flag.

I thank God for permitting me to see such wonderful work done and give Him all the glory. I look for greater things in the future and rejoice to know that I am still -

*Yours in the War,*  
*Geo. A Pollard,*  
*Major*

### **Speech given at opening of Pollard Hall, April 1972**

Pollard Hall was the name given to the meeting room at the previous territorial headquarters in Cuba Street, Wellington. On that occasion, the then territorial commander, Lt-Commissioner Harry Williams gave this speech.

I entered the William Booth Training College on a Saturday morning devoted to work sections. I unpacked my trunk to the music of buckets and mops and cheerful solo singing of cadets enthusiastically polishing oxidised doorknobs and nickel-plated taps with Brasso.

This, they told me, was the Peckham Brigade. In two hours, we were on the march through salubrious Dulwich to a Peckham of two-storey terrace houses, street markets and a hall of bare boards, uncomfortable benches and a small young people's hall in which we ate our tea of bread and margarine with two sardines a piece and that Salvation Army panacea, strong hot tea. I regret to say we broke the spirit of this frugal living by clubbing together to buy a jar of strawberry jam.

Fifty years earlier, Captain George Pollard had left this Corps to open fire in New Zealand. George Pollard was Yorkshire born. In later years, someone remembered the scene and the nurse who held the baby a lap with the words "This one is born to travel". That was Heckmondwike in 1863. The initial travel was to London where schooling led to his first employment as a clerk in a city office. There was no corps in South London but a convert lived a few doors from Pollard, and it was in a cottage meeting there that Pollard was born of the Spirit.

The No.1 Corps of the Salvation Army was in Whitechapel, scene of the Founder's historic tent meetings in 1865. The first major property deal had been the acquisition of the People's Market for mass meetings and a series of community service projects. Here George met Mr Bramwell Booth, whose personal assistant he would become later.

Following his mother's lead Bramwell was already holding weekly holiness meetings in the Whitechapel hall. There were also lunch-hour meetings in the porch where future leaders were being trained. Here Pollard met Barker, the printer's compositor, who as a major would welcome him to Melbourne a few years later. The two snatched a cheap lunch at one of London's first multiple refreshment rooms, "Lockharts". In later life Pollard, invalided from Salvation Army service, was to become the architect of Lyon's (tea-rooms) success, becoming the Managing Director of the firm of restaurateurs known to every New Zealand Salvationist who has visited the Old Country.

With two other new soldiers, meetings were commenced in Camberwell, the home corps of thousands of Cadets since 1929, and it was here that one night, George Pollard dealt with a Miss Pearcey at the Mercy Seat. She joined him in pioneer meetings in Peckham, and as the treasurer often paid the hall rent from her own pocket. She was to be in the first batch of reinforcement officers sent from England in 1883, and in October of that year, she was married to New Zealand's commander at Invercargill.

In this working class district [of Camberwell], the Pollards learnt the art of Christian warfare. Sunday meant meeting from 6.00 am to 11.00 pm with persecution from the mob, snatched meals in the hall and incredible feats of song, speech and prayer.

By 1881, he was a cadet under Major Howard (later to become Commissioner for Australasia and then the Army's second Chief of Staff) and only 13 years later a Commissioner and first Chancellor of the Exchequer. The promotion was given by William Booth in his cabin on the 'Carthaginian' bound for a Canadian campaign.

As secretary to the Chief of Staff, Mr Bramwell Booth, [Pollard] was personally responsible for the organisation of the great International Congress in London in 1904. It led to a complete breakdown in his health. Several months of furlough failed to restore him and he retired early in 1905. He had reacted similarly in his first corps appointment, but then after seven days of sick leave, he was petitioning Headquarters for work.

What sort of man was he? Pictures show him as unimpressive in height and features but with an open countenance. He was, like most Salvationists, of humble parentage and modest education, but his career revealed versatility, a capacity for loyalty and outstanding administrative ability. He was a competent violinist, a good singer, and of course adept on the concertina. He was a successful corps officer.

His first Corps of Portadown, in Ulster, had ten soldiers when he arrived and one hundred and twenty when he left seven months later. Moved to London he commanded Marylebone Corps in the West End, later to be a command in which the exuberant Evangeline Booth would win notoriety.

Pollard always expectant of greater things; he took the Marylebone Theatre at \$4 a Sunday, an amount which was defrayed by anonymous money orders from various parts of the country. Here he numbered the Founder, Catherine Booth and Railton amongst his specials.

He was a skilful handler of crowds. "Gifted in repartee, skilful in song and impressive in earnestness", he proved more than a match for the Skeleton Army in London and Dunedin. He confidently expected its leaders to end at the penitent form and many did.

Success did not make him a difficult commander to handle. After an independent command and forest-fire success, he was moved to a subordinate command for New South Wales and then as chief secretary in Melbourne, his commissioner being Henry Howard who had welcomed him as a cadet.

His last ten years of service saw astronomical figures of miles travelled, visiting headquarters, inspecting, reporting and advising for Bramwell Booth. His love [was] deep and unwavering, bursting into a final blaze when General Bramwell was in ill health and deep distress in 1929.

Pollard could express himself clearly and was, in fact, the editor of New Zealand's first "War Cry" on June 16 1883. It was then four pages for a penny and 5,000 copies were sold. In passing, it seems fair to comment favourably on 24 pages for 10 cents in 1972! However, with but a few hundred soldiers, "War Cry" sales were up to 12,000 in two months. It is only 15,000 copies for 9,000 soldiers today.

There is no evaluation of the market value of what men like Pollard gave. There was a price to be paid. Fatigue must have been a daily experience, separation from his wife was frequent and often prolonged. Commander Ballington Booth, William and Catherine's dynamic second son, on campaign in New Zealand, conducted the funeral service of the

Pollard's first child. But these grandfathers and grandmothers of ours were "unusually happy people, courting effort and sacrifice, yet always in the wildest spirits, laughing, joking, singing, rejoicing, drumming and tambourine." (George Bernard Shaw).

In the dedication of this hall to the memory of George Pollard and his comrades in arms, we declare our faith that the God who honoured their dedication will bless like devotion today. Think on the speed with which this territory was established. Within three months, Pollard held a tea party in Christchurch which started at 3.00pm and finished at 8.00pm. 2,300 out of the total population of 30,000 were eating at the Army. At the tea, a telegram was received from the Founder promoting Pollard to the rank of Major. The first Congress was held in nine months from the first open-air meeting in Dunedin. 5,000 converts had been recorded.

Mr and Mrs Burfoot, a young English couple, picked up in Melbourne, became Salvationists on the boat, assisted Pollard at Dunedin Fortress for fourteen days, with officer training in the day and meetings at night, after which, as Captains, they took charge of the No.1 Corps (Dunedin Fortress) with a nightly congregation of 1200 and weekly collections of £40-£50.

For the women, there is Elizabeth Herdman to remember. From candidate to captain took her 20 days, and in a day when "women's place was thought to be solely in the home", she was successful evangelist and commander.

In 1897, Pollard wrote for *All the World* – "Why I am a Salvationist".

1. In the first place, I am a Salvationist because it was through the instrumentality of a Salvationist that I was first brought to know, by personal experience, the way of Salvation through repentance towards God and faith in the Lord Jesus Christ.
2. Another reason is that, through the teaching and influence of Mrs Booth, the now glorified Mother of the Salvation Army, the Chief of the Staff, and other leading Salvationists, I was led, seventeen years ago, after carefully counting the cost, and facing all the possible consequences, to consecrate my whole life to God, that I might be used as an instrument in His hands for the extension of His Kingdom throughout the earth, and it is as a Salvationist that I am best able to live out that consecration.
3. Another reason is, that after studying the foundation principles of Salvationism during that seventeen years, not only as they are written but in their application, before my eyes and in my own experience, to the varied conditions and circumstances of twenty different countries and peoples, I am confirmed in the conviction that they are verily founded upon the same principles of love and sacrifice which made the Lord Jesus Christ the Saviour of the world.
4. Another reason is that, the self-sustaining and self-propagating principles which make the maintenance and extension of the Army's work and influence practically



independent of all agencies outside of itself, have always commended themselves to my judgement, the more so as my sphere of observation and opportunity has widened.

5. Another reason is that, the Army has done more for me than I have ever been able to do for it, in many ways that I have not the space to describe, and therefore, on the common ground of gratitude, I am a Salvationist because I desire to put to the best possible use, in the Army's interest, all it has taught me, or enabled me to learn.

Such is the testimony of the man we honour. That of his colleagues would be like it. Their example must move us, for we know that the price of their success was complete dedication and boundless faith – and this is a price that is not beyond us.

## **Timeline for the Pioneer Officers in New Zealand**

### **George Pollard**

- 1863 Born in Heckmondwike, Yorkshire.
- 1881 Became a cadet and commissioned Lieutenant and sent to Portadown, Northern Ireland.
- 1883 Promoted to captain and sent to pioneer in New Zealand.
- July 1883 Promoted to major
- Oct 1883 Marries Captain Pearsey
- July 1884 Death of infant son
- 1885 Transferred to Australia to command New South Wales.
- 1887 Becomes General Secretary for Australasian Territory
- 1888 Promoted to colonel and becomes Chief Secretary.
- 1890 Transferred to International Headquarters, London.
- 1891 Private Secretary to Bramwell Booth, the Chief of Staff.
- 1894 Promoted to commissioner at 31 years of age.
- 1895 Accompanies General Booth to New Zealand on Booth's second visit.
- 1896 Becomes the Army's first Chancellor of the Exchequer.
- 1899 Accompanies General Booth to New Zealand.
- 1902 Accompanies General Booth to U.S.A.
- 1903 Becomes Chief Secretary to the Chief of Staff with responsibility of organising the International Congress.
- 1904 International Congress.
- 1905 Pollard suffers severe breakdown in health and resigns from officership.
- 1939 Dies in England.

### **Edward Wright**

- 1864 Born
- 1882 Becomes a cadet and commissioned as lieutenant.
- 1883 Accompanies Pollard to New Zealand.
- Aug. 1884 Transferred to Melbourne, Australia.

- 1885 Pioneers the Army work in Queensland.
- 1890 Transferred to England.
- 1891 First Governor of Hadleigh Farm Colony under the "Darkest England" scheme.
- 1893 Divisional Commander, Leeds, England.
- 1894 Promoted brigadier and becomes Provincial Commander, Cambridge.
- 1895 Promoted colonel and leads pioneer party of 14 officers to open S.A. work in Japan.
- 1898 Returned to England as Provincial Commander (in charge of several divisions).
- Early 1900's Transferred to U.S.A. and undertakes special missions in various parts of U.S.A. and also in Canada and Mexico.
- 1912 Resigned officership and went to Chicago.  
Was ordained as a Presbyterian minister and continued in this work until his death in 1934, two months before his 70th birthday.

*Editor's note: There is one error in dating, recently discovered. It has always been said that Pollard was 20 and Wright 19 when they invaded NZ. In fact it would appear that it was the other way round; when they arrived here Pollard was still 19 and Wright had turned 20.*

## **Being with Him**

by Lieutenant Jessica Welch

We have been in our new appointment for exactly one month. We have crossed the Ocean, unpacked our boxes (most of them), and found the best bakery with the best mountain bread. Everything else feels pretty up in the air. The months of July-August are so hot in Italy that Corps activities stop for the entire Summer. Apart from a few visits, organising the Ri-Shop (Thrift Store), and preparing for Sunday Worship ... there is not much to do. This is completely different from the life we left behind in June.

As days turned into weeks and the panic and shock of non-activity slowly settled I found myself surprised by thoughts and feelings long suppressed. In the quiet of the day-to-day, with time for deep thinking, sins and wounds slowly came to the surface. God's voice sounds clearer than it had in a while - the noise of my life softer than it has been in years.

My encounters with God are not happening in pockets of time penciled in my agenda; rather they are dispersed throughout the day, constant. As I hang laundry to dry, wash dishes by hand, play in the courtyard with my son, or sit at a coffee bar when the heat finally subsides. There is time, here. Time for self-examination, for thoughts, for conversation with God.

His invitation for intimacy is there. I timidly say yes, suddenly feeling self-conscious in His presence; the leaves have fallen. There is nothing between us. No meetings, no staff, no programs, no activities. Just plenty of time to heed Paul's encouragement to "Test [myself] to make sure [I am] solid in the faith." Paul challenges, "Don't drift along taking everything for granted. Give yourselves regular checkups. You need firsthand evidence, not mere hearsay, that Jesus Christ is in you. Test it out." (2 Corinthians 13:5-10; MSG)

I think that if we want to be good leaders, we need to lead the way in following Jesus. We need to lead the way in sitting at His feet, testing ourselves, making sure we are in the faith.

Our schedules and lives should never be so frantic that our inner life is left unattended to. Overactivity numbs us. It leaves little -if any- room for catching up with ourselves and with Him.

How can we lead others towards Christ and His healing and transformative power if it's not something we have experienced and are experiencing daily? How will we lead others towards wholeness if we are broken? Monday through Sunday there are activities, pick-ups, administrations, boards meetings, Bible Studies, fundraisers, and who knows what else (you do!).

These frantic schedules do not allow us to rest. We may even pride ourselves with not resting. Sabbaths and days off are cut in 1/24th slices and are scattered irregularly

throughout the year. We put on our uniform, we passionately live busy spiritual lives for and in the outside world whilst our inner spiritual life with Jesus is completely neglected. We read in blogs and on Facebook of officers so burnt out, so emptied out, so exhausted... And the only answer echoes throughout, "me too".

We might think, 'So what?' 'Now what?'

With an overpacked schedule, I have put on my uniform and prayed, visited with people, and planned for who-knows-what without even one direct thought to and for God. There was no time for it. Being a pastor is my passion. Those actions happened easily and automatically out of my heart and my dedication to the Mission. I am guessing it's the same for others.

That's the first danger for me: putting the uniform on and "living the part" - even if it is with the best intentions; saying and doing all the right things -not hypocritically - but disconnected from Jesus; being so caught in the doing that Officership becomes a job rather than a covenant, numbers-driven rather than focused on being and making disciples, a to-do list rather than a journey that undoes us to make us more like Him. We can excel at praying with others, preaching exegetical sermons, visiting the shut-ins, showing grace to rowdy teenagers but it'll just be a job if we don't put Jesus front and centre in our personal lives.

Secondly, I think we run the risk of staying 'babes in the faith', always on the surface with Jesus. With no time to be with Him amidst all the doing, we can't possibly grow. And, consequently, we'll end up leading a Church that also only stays on the surface with Him. In the 'safety' of serving Him with full agendas we never have time to wander into the darker and broken places of our own souls. We are never confronted with our sins and flesh. There is not time or place for it. At night, when the building's lights are shut off and the keys of the 12-passenger are hanging by the door we find ourselves too exhausted to deal with ourselves.

*"Having so long been out of touch with the deepest longing, we fail to recognise the voice and The One who is calling us through it. [...] some of us silence the voice by locking our heart away in the attic, feeding it only the bread and water of duty and obligation until it is almost dead, the voice now small and weak. But sometimes in the night, when our defences are down, we still hear it call to us, oh so faintly - a distant whisper. Come morning, the new day's activities scream for our attention, the sound of the cry is gone, and we congratulate ourselves on finally overcoming the flesh."*

*(Curtis & Eldredge, The Sacred Romance).*

I want my defences to be down. I don't want my life, full of activities and demands, to live me. I don't want Jesus to be an after-thought. I don't want officership to simply be a job I am passionate about. I want to make and take the time to be His disciple first and fore-most. I want to respond to the constant loving whisper of God - inviting me to walk with Him.

*"Long before He laid down earth's foundations, He had us in mind, had settled on us as the focus of His love, to be made whole and holy by His love. Ephesians 1:4 (MSG)*

The Gospel invites us to be restored. It takes time. It takes stillness. It takes stopping and letting our life story emerge from deep within so He can put His healing balm, so He can challenge, so He can encourage, so He can burn, so He can make new.

Jesus doesn't want our life to be full. He wants us to live it to the fullest. And we can only do that if we spend time with Him. His invitations is for us. He is found in the alternative: lives lived intentionally. Lives that breathe deeply, say yes/no meaningfully, and are at-tuned to His heartbeat. He is found in intentional seeking and honest questions and non-negotiable holy rest.

If we want to be good leaders we need to be good at being with Him. We need to take the time breathe deeply- long enough for long lost thoughts and unknown sins and hidden life to come to the surface. Long enough to be changed. Long enough to "steep in God-reality, God-initiative, God-provisions." (Luke 12:29-32 MSG).

If we, as a movement, plan to be in the future we need to be found in the present. We need to make finding Him and being with Him a priority. Not as an after-thought, but intentionally. Not for a moment, but taking -regular- full days to seek His face. It'll require courage to go against the current. It'll require tough choices when it comes to our schedules. It can be done. It needs to be done. I am convinced that He is calling us to slow down - and that slowing down is necessary for repentance, for salvation, and for the furthering of His Kingdom.

Summer is over and activities, visitations, and programs will soon fill my schedule again. These months have taught me that I need to be more selective with my time - and foremost, I need to be fierce about seeking Him and making time to be with Him: to hear His voice, to enjoy His presence, and to be transformed into His likeness.

*"You liberate me from my own noise and my own chaos / From the chains of a lesser law You set me free / In the silence of the heart You speak / and it is there that I will know You"*

*(Audrey Assad, "You Speak")*

## Hang on to Your Hats

by Major Stephen Court

Our mission, our assigned task, can be summarised from a handful of biblical instructions buttressed by prophetic promises.

### Instructions

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.” Matthew 28:19,20 ESV

“Go into all the world and proclaim the gospel to the whole creation.” Mark 16:15 ESV

“But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” Acts 1:8 ESV

### Buttresses

“After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands.” Revelation 7:9 ESV

“Behold, the days are coming,” declares the LORD, “when the plowman shall overtake the reaper and the treader of grapes him who sows the seed.” Amos 9:13 ESV

“The harvest is the end of the age.” Matthew 13:39

Far from shamefully petering out at the end of history, the people of God, including The Salvation Army, which is the Fist of the Body of Christ, are meant to victoriously advance to ‘the ends of the earth’, reaching ‘all nations’, the ‘whole creation’ with a disciple-driven, wonder-working, world-winning Gospel. And prophetic depictions indicate success is on the way, from the harvester overtaking the planter, of a harvest at the end of the age, of masses so large that no one can count, ‘from every nation, all tribes and people and languages’ ‘clothed in white’.

God means for us to win the world for Jesus.

**HOLD ON**

General Paul Rader and Commissioner Kay Rader warn us, “**Hold onto your hats. God is at work by His Spirit.**”<sup>11</sup>

Now, during transposition, an inspired (?) typo inserted ‘e’ into ‘hats’, significantly changing the intent such that we are compelled to expose the new formulation.

Don’t hold on to your hates.

When you google the phrase “I hate what I” the most common conclusions to the sentence are as follows:

... I’ve become.

... I do.

... I look like.

We might be dissuaded from God’s kingdom purposes for us by these three most common hates.

i. We hate what we’ve become. In our most honest, self-reflective moments, we regret...

.our cooptation by the dominant culture – through which we are happy for a ‘seat at the table’, funding, and goodwill at the expense of faith, sacrifice, and daring – we’ve become the tail, a big downfall from being the head;

.our accommodation with and in some instances embrace of relevance at the expense of the prophetic, beaten down over the years by 24 hours of hundreds of channels and hundreds of advertisements every day – we’ve become chameleons in search for a comfortable habitat;

.our compromise with the world which allows us to vaguely represent the divine with an innocuous lower-case christianity following an ineffective lower-case god as long as we avoid exclusive truth statements and assure that no one feels uncomfortable – we’ve become a neutered, spiritually impotent and innocuous organism.

ii. We hate what we do. We shake hands and kiss babies to promote our services, we hustle and bustle to land government contracts, we employ ‘song and dance’ to entertain on Sundays. We do the work of lower-case christian performers and entrepreneurs.

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<sup>11</sup> The title and heading quotes from this chapter are from the Raders’ joint McPherson Lecture in Australia Southern Territory, August 2010, called Transformations.  
[http://armybarmy.com/pdf/JAC\\_Issue\\_070.pdf](http://armybarmy.com/pdf/JAC_Issue_070.pdf)

iii. We hate what we look like. Whether our specific tribe and embarrassment over the outward attire or the whole family and its shameful moral resemblance to sinners, we abhor that we physically contrast and morally reflect 'the world' – of it but not in it.

But, that is enough of typos.

The Raders exhort us to hold on to our HATS because God is on the move through His Holy Spirit.

You hold on to your hats when the unexpected happens, when things get out of control, when your world is turning upside down.

They are prophetic. Though on some fronts it may seem that things are slowing down, we can assure you that the big picture is different.

Jesus defeated satan at Calvary and the empty tomb. So, victory is inevitable. It is a little simplistic to describe everything since that cataclysmic event as 'mopping up' because there have indeed been setbacks and casualties. But, to save you flipping to the end of the Book (the Bible, not this one), we win.

Advances are being made all around the world:

- scores of thousands of new people are submitting to the Lord Jesus Christ every day.<sup>12</sup>
- we're pummeling poverty at a global level.<sup>13</sup>
- we're thwarting the slave trade at the level of the chocolate bar.<sup>14</sup>
- healings and other signs and wonders may or may not be more frequent than in the past but they are being reported more quickly and widely and so we hear of many wonders of the Lord.<sup>15</sup>
- people are getting sanctified and disciplined.<sup>16</sup>
- renewalist Christianity has been growing more than 4%/year for 40 years with no end in sight.<sup>17</sup>

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<sup>12</sup> The popular number is 80,000 but of course it is very difficult to nail.

<sup>13</sup> [http://www.ted.com/talks/bono\\_the\\_good\\_news\\_on\\_poverty\\_yes\\_there\\_s\\_good\\_news.html](http://www.ted.com/talks/bono_the_good_news_on_poverty_yes_there_s_good_news.html)

<sup>14</sup> Nestle, Cadbury, Mars, Verkade, Swiss Noir and others have gone or are going fair trade.

<sup>15</sup> Reports of dead people coming back to life, for example, as in 'Dead-Raising', 2012. Journal of Aggressive Christianity. [www.armybarmy.com/pdf/JAC\\_Issue\\_082.pdf](http://www.armybarmy.com/pdf/JAC_Issue_082.pdf)

<sup>16</sup> And the Multiplication Mandate of 2 Timothy 2:2 presents a contagious discipleship as the means of fulfilling our mission.



- Evangelicals have quadrupled during the same time period.<sup>18</sup>

It really is an amazing time to be alive and fighting the great salvation war.

And it isn't just 'over there' that this kind of things is happening. The American chapter of the Assemblies of God has started 1597 churches in the last five years! For those keeping score that is 319 new churches every year in the USA.<sup>19</sup> And 1/3 of the denomination is under the age of 25! They've got a million youth in their American church.<sup>20</sup>

The thing is, God wants to go 'super' on your 'natural'.<sup>21</sup> He wants to turn our world upside down. He wants none to perish – 0 – and all to come to repentance – 7.1 billion. Jesus' reclamation operation that began 2000 years ago is gearing up for the final battles.

It's completely out of (OUR) control! For those hunkering down to 'us four and no more' and 'rapture rescue' christianity, it is a complete shock! For the accommodating, coopted, compromising among us, it is absolutely unexpected.

So we're going to need to hold on to our hats!

## Go Big

Raucous, stifled, feverish, celebratory. These and other colourful adjectives could only begin to depict the atmosphere at the farewell, reported in the February 21, 1880 edition of The War Cry, of daring pioneers headed from England, the birthplace of The Salvation Army, to its Acts 1:8 Judea on the other side of the Atlantic Ocean. Rachel Evans, Clara Price, Mary Ann Coleman, Elizabeth Pearson, Annie Shaw, Emma Eliza Florence Morris, Emma Westbrook, and George Scott Railton – we choose the order of naming them as the great Salvo egalitarians Kay and Paul Rader might - were

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<sup>17</sup> Christianity in it's Global Context, 2013. P7.

<http://www.gordonconwell.com/netcommunity/CSGCRResources/ChristianityinitsGlobalContext.pdf>

<sup>18</sup> According to Operation World, as report in same source, p17.

<http://www.gordonconwell.com/netcommunity/CSGCRResources/ChristianityinitsGlobalContext.pdf>

<sup>19</sup> The largest Salvation Army American Territory is USA Eastern, with 363 corps – according to '2013 Territorial Comparisons' document.

<sup>20</sup> Charisma Magazine August 2013 cover story ASSEMBLIES 2.0.

<sup>21</sup> "Divine order: God goes super on our natural" – 1 Corinthians 15:46 Boundless New Testament. The pertinent endnote from BNT 1 Corinthians 15:46: all = otherwise, on the other hand; + epeita = thereafter (implies divine order, thus 'divine order', and natural is followed by supernatural, so 'God wants to go super on your natural'); pneumatikon = spiritual (super); psuchikon = natural (natural). hat tip Peter Mitchell).

gloriously farewelled to invade America at that meeting during which Founder Catherine Booth put the expedition in historic and eternal perspective:

“The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ and that He shall reign, whose right it is, from the River to the ends of the earth. We shall win. It is only a question of time. I believe that this Movement shall inaugurate the final conquest of our Lord Jesus Christ.”

It is in these words that the tiny sliver in the chart representing the combined people of God called The Salvation Army finds its destiny.

While identity can't shape destiny, it can constrain it. Our hazy corporate memory has forgotten both...

.our purpose - Saved to Save, as every pair of Ss on every uniform testify – and,

.our identity - The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus.

Our negligence of our purpose and ignorance of our identity constrain us from fulfilling our destiny as prophesied by Catherine Booth. If we think we're an outmoded 'Helping Group'<sup>22</sup> we won't be inaugurating anything. If we limit ourselves to being a church or an agency or an organisation we're no longer the movement that God showed Catherine. If we think we are here to serve we are unlikely to be on the vanguard of the conquering forces of Jesus.

But, really? The Salvation Army inaugurating the final conquest of our Lord Jesus Christ?

You have to admit, it would be surprising, shocking, even. It'd be completely unexpected (well, except for a few of us). And it will be absolutely out of our control...

Still unconvinced?

## **Begin**

**“We do not begin to understand our capacity for advancing God's Kingdom purposes in a world gone wrong.” Paul and Kay Rader.**

Yes, the Raders are referring to The Salvation Army. How might we increase our understanding? What IS our capacity?

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<sup>22</sup> The Salvation Army faces a danger, with influential forces within, even today, wanting to remove 'salvation' and 'army' from our name and character, leaving us with the inoffensive, tolerance-saturated, impotent but pervasively -acceptable appellation... how about The Helping Group?

Well, if we're settled that God's kingdom purposes are to 'turn the world upside down' as those long ago opponents worried, and if Catherine Booth was in the ballpark of accuracy of her prophecy, then this 'Fist of the Body of Christ' role at the vanguard of the advance is the means.

World conquest? Impossible in and of ourselves. But we're not beginning to explore the endless treasure of resources, the limitless compassion our God has for a dying world, or the boundless salvation to which we have access.

Peter, in 2 Peter 1:3 explains, "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him who called us to His own glory and excellence" (ESV).

Paul confirms the Raders' concern about our capacity in Ephesians 3:20, 21. You know it – watch for the 'within us' bit: "Now to Him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen."

Here's an alternative version:

20 Now this God, whose boundless force exceeds anything we crave or perceive, dynamically active within us, 21 we, 'the called out', magnify, in Christ Jesus, to every nation in this and every generation. Amen.<sup>23</sup>

The words attributed to evangelist D.L. Moody might not be entirely accurate, but they are challenging: "The world has yet to see what God can do with a man fully consecrated to him. By God's help, I aim to be that man."<sup>24</sup> God has found many who are fully consecrated to Him, the Raders included, and has used them to stamp the world with holy love.

So, let's submit to the process as suggested by Oswald Chambers: "The first thing God will do with us is to 'force through the channels of a single heart' the interests of the whole world. The love of God, the very nature of God, is introduced into us, and the

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<sup>23</sup> Boundless New Testament. Footnotes on that rendition of those verses: *huper* = over, exceeding, abundantly, + *huper* (!) = over, exceeding, abundantly, + *perissos* = superabundantly (boundless... exceeds); *dunamis* = force (force); *aiteo* = ask, crave, desire, require (crave); *noeo* = perceive, understand, think upon, heed, ponder, consider (perceive); *energeo* = active, efficient... be mighty in (active); *dunamis* (again) = force (dynamically) ['active' verb tense present middle participle] *ekklesia* = a calling out, an assembly ('the called out'); *doxa* = praise, glory (magnify); *pasa* = all, every (every); *geneas* = race, family, generation (nation, from 'race'); *aionos* = space of time, age, + *ainon* = space of time, age (this and every generation)

<sup>24</sup> This source explains that Moody was applying a statement by revivalist Henry Varley to himself - <http://www.christianitytoday.com/ch/1990/issue25/2510.html>

nature of Almighty God is focused in John 3:16, 'God so loved the world . . .'" (1935, September 21).<sup>25</sup>

Then we will be positioned, downstream in the river of God's grace, to accomplish Samuel Logan Brengle's promise:

"The whole earth is waiting for the unveiling, the revealing, 'the manifestation of the sons of God', waiting for men and women, the boys and girls, who live in Christ and in whom Christ lives. When the world is filled with such men or controlled by them, then, and only then, will strikes and wars, and bitter rivalries and insane hatreds, and disgusting and hellish evils cease, and the promise and purpose of Christ's coming be fulfilled."

If you think the first couple of thousand years have been outrageous, just wait for the big round-up, the final chapter, the grand finale! What a wonder-working, world-winning ride it is going to be! Hold on to your hats!

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<sup>25</sup> We are lifting this from the Raders' joint McPherson Lecture in Australia Southern Territory, August 2010, called Transformations. [http://armybarmy.com/pdf/JAC\\_Issue\\_070.pdf](http://armybarmy.com/pdf/JAC_Issue_070.pdf)

## The Call to War

by Colonel Janet Munn

The authority God delegates to sincere followers is eminently practical. It is not merely about sitting in heaven with the angels and saints and martyrs and 24 elders and four living beings. It is about winning the war on earth right now. And the devil struggles with all his energy to dissuade, discourage, distort so that we settle for our current level of obedience. Our clear understanding and embrace of this thoroughly biblical authority will empower us to confidently and victoriously confront the enemy in every situation.

### The Authority of the Believer: Exercising Our Dominion in Christ

#### God gave the dominion of earth to humans

A. God gave the dominion of the earth to humans forever. He releases His power in the earthly realm in response to redeemed humans living in agreement with Him (in their individual sphere of influence). The Spirit moves in response to what God's people say and do. Jesus will rule the earth forever in partnership with His Bride who is filled with adoring obedience.

Let Us make man in Our image, according to Our likeness; let them have dominion... over all the earth... God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over... every living thing that moves on the earth." (Genesis 1:26-28) 'Let Us make humankind in Our image, according to Our likeness; and let them have dominion over... every... thing... upon the earth.' ... God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over... every living thing that moves upon the earth.' (Genesis 1:26-28 NRSV)

The heavens are the Lord's heavens, but the earth He has given to human beings. (Psalm 115:16 NRSV)

*What are human beings that You are mindful of them... You have given them dominion over the works of your hands; You have put all things under their feet. (Psalm 8:406 NRSV)*

*For all things are yours: whether...the world or life or death, or things present or things to come – all are yours. And you are Christ's, and Christ is God's. (1 Corinthians 3:21-23 NKJV)*

*Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me... (John 17:24 NKJV)*

*To him who overcomes I will grant to sit with Me on My throne... (Revelation 3:21 NKJV)*

B. When God gave the governing authority of the earth to Adam, he had the right to use it in any way that he chose. He did the unthinkable with it. He committed high treason and gave his authority over the earth to satan (Luke 4:5-6 NKJV). At that time, satan became “the god of this world.”

This authority...has been delivered to me [satan], and I give it to whomever I wish. (Luke 4:6 NKJV)

Whose minds the god of this age has blinded...lest the light of the gospel...shine on them. (2 Corinthians 4:4 NKJV)

C. At the cross, Jesus as a Man defeated satan and all demonic powers and made a public spectacle of them before all in heaven and hell. He has won the victory, but it must be enforced in this age. Authority is delegated power. A police officer stops a car by the authority of the government, not his physical power. Like the policeman, we must put our hand up and invoke the name of Jesus.

Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it [His death and resurrection]. (Colossians 2:15 NKJV)

D. We must enforce Jesus’ authority on earth. The enemy’s attacks against us will continue if we accept them. There are two common errors in responding to satan’s attack. **First, to ask God to resist satan for us.** We must not ask God to do what He entrusted to us. As God will not plant the seeds and pull the weeds for the farmer, so He will not rebuke the devil for us. **Second, to accept satan’s attack under the banner of honouring the sovereignty of God.** They say, “Jesus, I trust Your leadership.” We trust His leadership best when we obey His command to actively resist what the devil presents to us. It is a misapplication of the glorious doctrine of God’s sovereignty to passively accept what we must actively resist. There is no “cease fire” in our spiritual conflict.

Therefore submit to God. Resist the devil and he will flee from you. (James 4:7 NKJV)

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith... (1 Peter 5:8-9 NKJV)

E. We must use our authority against satan, who seeks to steal, kill, and destroy God’s blessing in our life (by fear, addictions, emotional oppression, division, sickness, financial oppression, etc.). Jesus gives insight into satan’s nature and tactics against us whenever he is involved in our life.

The thief [satan] does not come except to steal, and to kill, and to destroy. (John 10:10 NKJV)

F. The principalities and powers speak of the invisible demonic hierarchy in the spirit realm. Our primary problems are not of human origin, but are invisible enemies. To

stand (v. 13) is to refuse to accept satan's attacks. God's Word is our weapon. We resist satan's attacks by speaking the Word. Heightened strife or negative emotions often involve satan's flaming missiles striking us.

We do not wrestle against flesh and blood, but against principalities, against powers...in the heavenly places. Take up the whole armor of God... having done all, to stand... taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one... Take the sword of the Spirit, which is the word of God... (Ephesians 6:12-17)

G. Our problems are often the result of several factors working together including psychological issues (our mindset, belief systems, and life choices), physiological issues (diet, alcohol, chemicals, etc.), sociological issues (what others do to us), and spiritual (demonic attack). By using our authority, we can remove the added pressure that demons bring to our problems. This makes it easier to solve physiological, psychological, and sociological problems. Exercising authority against satan's attack does not automatically cancel all the consequences of our wrong choices or the effects of what others do to us. There are varying degrees of demonic oppression.

H. Fear, rejection, and addictive urges are a form of demonic oppression that must be rebuked. If they are allowed to gain dominance in our thinking, they will dominate our life with despair. We must take authority over the spirit of fear. It must not be accepted or allowed to grow.

God has not given us a spirit of fear, but of power and of love and of a sound mind. (2 Timothy 1:7)

### **Our spiritual authority is based on Jesus' victory and exaltation**

A. Our spiritual authority is based on our union with Jesus. The authority that Jesus received as an "exalted Man" is given to His people. God gave Jesus to the Church (v. 22) as our head (v. 22) and made us His body or the vehicle through which He expresses His power on earth (v. 23).

The Father of glory, may give to you... revelation in the knowledge of Him... that you may know... The exceeding greatness of His power toward us who believe... which He [the Father] worked in Christ when He raised Him...and seated Him at His right hand in the heavenly places... He put all things under His [Jesus'] feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him... (Ephesians 1:17-23 NKJV)

We have the same category of power within us that God used when He raised Jesus from the dead. Money can't buy it. Threats can't make it happen. Military power/natural weapons can't compare to this power.

In 1 Corinthians 12 the emphasis is on the people of God, the Body of Christ connected to each other. But in Ephesians 1 the emphasis is on the Body connected to Jesus, the Head – forever and ever.

B. We must take our place of authority in Christ as those seated in heavenly places with Jesus (Ephesians 1:3, 20-22; 2:6). Having been raised to sit with Jesus in heavenly places, we are given access to God's throne. When we pray according to God's will, our prayers reach His throne and find approval, resulting in the release of power. We must know who we are in Christ.

Raised us up together, and made us sit together in the heavenly places in Christ... (Ephesians 2:6 NKJV)

C. The command of faith doesn't always bring results instantly. Do not become sluggish, but...through faith and patience inherit the promises. (Hebrews 6:12 NKJV)

D. Our authority is based on what Jesus accomplished, not on our moods, feelings, fervor or recent victories.

"Not by [human] might nor by power, but by My Spirit," Says the LORD of hosts. (Zechariah 4:6 NKJV)

Examples of wrestling in prayer:

Take (wield) the Sword of the Spirit: A human being agreeing with Jesus. Speaking the Word of God and keeping at it – that is wielding the Sword of the Spirit. (Don't endure it – speak to it.)

- 1 "I refuse to accept this any more. I refuse passivity but I rise up against it in the authority of Jesus Christ, who has conquered every foe."
2. "I will steadfastly resist."
3. "In the name of Jesus I cancel your assignment against me."
4. "In the name of Jesus, go, now – (be specific). Leave my marriage, my children, my parents, my finances, my thought life, my relationships."
5. "Take your hands off my marriage. I cancel your assignment against me in Jesus' name."
6. "I plead the blood of Jesus Christ over my body."



7. "I take authority over... fear... lust... perversion... suicide... demonic harassment and torment."
8. "In the name of Jesus I bind that spirit of fear."
9. "Release Your glory, Lord. Release Your manifest presence now, Lord."

*We call Salvationists (and all warriors of Jesus everywhere) worldwide to join spiritual battle on the grounds of a sober reading of Scripture, a conviction of the triumph of Christ, the inviolable freedom and dignity of persons, and a commitment to the redemption of the world in all its dimensions – physical, spiritual, social, economic and political.*

*We affirm that Christ our Lord calls us to join him in holy war against evil in all its forms and against every power that stands against the reign of God. We fight in the power of the Spirit in the assurance of ultimate and absolute victory through Christ's redemptive work. (from "Called to Be God's People" – International Spiritual Life Commission – bracket added by Munn and Court)*

(Speak the word – don't just think it)

## More Power to You

by Major Stephen Court

We love to believe in a God who exists, who cares, and who has the power to intervene in our lives. Otherwise, we're just invested in tradition, cultural sentimentality, wistfulness, or superstition.

At each step of the argument, we're in danger of being rendered irrelevant. If God doesn't exist, we're wasting our time;  
if God doesn't care, that's a case for fear and existential meaninglessness;  
if God doesn't have the power to intervene in our lives, we'd might as well wave the white flag and throw in the towel.

The good news is that all three beliefs are true: He exists, He cares, and He has the power to intervene in our lives.

And we can have as much confidence as Jesus did. What was His approach? A taste:

"Do not believe Me unless I do the works of My Father. But if I do them, even though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father." John 10:37-38 NIV

"Believe me when I say that I am in the Father and the Father is in Me; or at least believe on the evidence of the works themselves." John 14:11 NIV

Forget about throwing in the towel! Jesus readily threw down the gauntlet. He let the signs and wonders carry the arguments where words were insufficient. He pointed to 'the works' to prove His veracity. He leveraged his miracles to win loyalty.

And we're meant to be like Jesus.

He sent His disciples out in the same way: "As you go, proclaim this message: "The kingdom of heaven has come near." Heal those who are ill, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give." Matthew 10:7-8 NIV

"Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed His word by the signs that accompanied it." Mark 16:20 NIV

Do you see how Jesus ties the truth to 'the works'? Do you see how His commission to the disciples includes preaching and healing and dead raising and cleansing and exorcism? Do you see how they all go together? And that as the disciples obediently go out and preached everywhere, the Lord worked with them, and that signs accompanied? This is what the Kingdom looks like. This is how the great commission advances.

When we hear of Commissioner Wesley Harris's grandfather coming back to life, of Commissioner Kay Rader raised up from the dead, of various Salvos in Canada, Nigeria, and India (and maybe more!) praying life into dead bodies and seeing God work these miracles by bringing them back to life – all in our day – do we need to keep asking if God does it today? (see Dead Raising Prayers in JAC82, article 9, for details of these; and the Aussie Salvo book GREATER THINGS: 41 days of miracles, for more stories than you can shake a stick at).

I guess, maybe, we do – in one way: Is God still doing this in *your* life, *today*?

Do you remember the words of that song? Here are a few lines:

“To be like Jesus this hope possesses me  
In every thought and deed this is my aim, my creed

...

His Spirit helping me, like Him I'll be.”

'In every deed'? Raising the dead? Healing the sick? Kicking out demons?  
Commanding nature? Giving sight to the blind? Making the deaf hear?

Is this hope possessing me?

Is this my aim?

(note – for this to be your aim, you have to be a whole lot more than merely 'open' to power and gifts of the Holy Spirit, which, since we're commanded to 'eagerly desire them in 1 Corinthians 14:1, would be merely sinful).

Is this your resolve? ('like Him I'll be')