

**Just when you thought it was
safe to settle down...**



Salvationism 201

training warriors to win

the world for Jesus



warriors' library
primitive salvationism inc.
The Salvation Army

stephen court & danielle strickland
1999

SALVATIONISM 201

(This training course is prepared by Captains Danielle Strickland and Stephen Court. It is intended to follow SALVATION 100, SALVATIONISM 101 and be used by those who have made the life-long commitment to Salvation Army soldiership.)

The Salvation Army 1999

Warriors' Library
Primitive Salvationism Inc.

Primitive Salvationism Inc. (formerly Kerygma Resources) is an umbrella entity consisting of armybarmy battle gear, Salvo Songs, and the Warriors' Library and existing to provide essential aids to winning the salvation war around the world. For more information, contact wlsalvo@stardate.bc.ca or visit the armybarmy.com website.

The Salvation Army Mission: To win the world for Jesus.

Course Objectives:

- To help achieve The Salvation Army mission by further preparing and training soldiers to extend the cycle of our modus operandi - Capture (introduce people to Jesus), Train (disciple them), and Deploy (dispatch them into combat).

By the end of this course, sincere application will provide you with:

- Structural (how you fit into the Army), methodological (how you fight in the Army), philosophical (how you commit to God for life in the Army) training in Soldiership.
- Historical (what great things we've done), theoretical (what great things we can do), and spiritual (how God loves, designs, and empowers) motivation to excel as a fighting Soldier.

Some characteristics of Salvationism 201:

- three months of weekly sessions
- deep consideration of the key components of primitive salvationism
- application of skills and disciplines taught
- understanding of primitive salvationism
- exciting interaction
- character building
- relationship building (with God)

Some requirements of Salvationism 201:

- one Salvation Army book review (and presentation to the group)

This course includes:

Sessions:

1. mission and identity	5
2. principles in practice	9
3. evangelism	14
4. apologetics	20
5. city winning	31
6. discipleship	35
7. intercession	38
8. spiritual warfare	43
9. spiritual gifts	47
10. spiritual disciplines	50
11. hot issues (female ministry; sacraments)	58
12. what makes a salvationist?	75



Articles:

Appendix	79
Evangelical Anemia	80
Writing Your Epitaph	83
The Army's Epitaph (in Heaven)?	85
Hide and Seek	87
Shouting	92
Enthusiasm and Full Salvation	96
What is Repentance?	99
Should the Army Repent?	102
Aggressive Christianity (excerpt)	105
The Renewing of Power	113
1869 letter to Labourers	116
Expect to Receive the Holy Spirit	118
Souls are Dying	121
The Person God Uses	124
How to Receive the Greatest Gift	126
Aggressive Christianity (excerpt 2)	128
Gifts of The Spirit	129
Improvement of the Gifts	132
Prodigal Giving	136

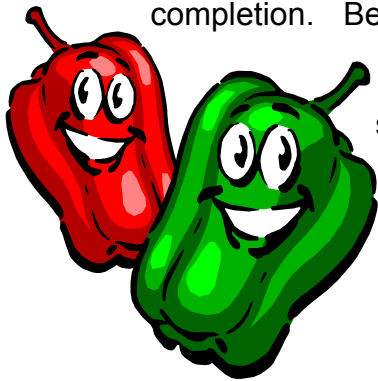


Session 1:

Mission & Identity

Current leadership philosophy emphasises the need for a mission to focus the activities of an organisation or movement. Leadership guru Stephen Covey goes so far as to assert that the number one problem within organisations is that, "either the organisation has no mission statement or there is no deep understanding of and commitment to the mission."¹

Mission is to a movement what rice is to Chinese food. Without it, there's just a bunch of vegetables lying around. Mission connotes a purpose and a completion. Because you know what you are trying to accomplish, you can measure and determine when you have accomplished it. Identity is like the sweet and sour sauce. It is the special characteristic that makes the meal unique.



The Salvation Army mission is To win the world for Jesus; or in Colonel William Pearson's immortal words: "We'll tear hell's throne to pieces and win the world for Jesus!"²

This concise battle cry is clear: **we are to introduce people to Jesus.**

This battle cry is measurable: when more people are going to heaven than are going to hell, we've accomplished the mission.

At times we have confused ourselves in our actual mission statements. Whether caused by concern for political correctness or mere fuzziness about identity and purpose, the result is a blunted description of what we attempt to do.

The problem emerged when the revival conditions deteriorated. By the late 1880s the enormous results of Salvation Army aggression in terms of conversions, Corps starts, and soldiers sworn in began to slow. Demands on Salvationists to meet other increasing social needs started receiving more attention, because it is easier to feed people than it is to save them. It is easier to clothe the people than it is to disciple them. Soon, we found ourselves with a dual focus, attempting both to serve people and to save them.



Some argue that this dual focus has more to do with the theological development of General Booth and his growing understanding of a whole salvation being a social salvation. Yet, even his social manifesto, IN DARKEST ENGLAND AND THE WAY OUT, is based on his intent that all of these plans were designated to get people saved.

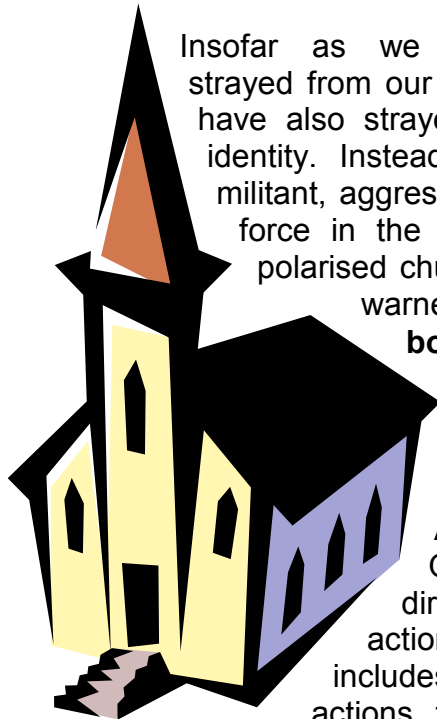
Booth asserted in his preface to that book:



I have no intention to depart in the smallest degree from the main principles on which I have acted in the past. My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ.

However, in some places, in a subtle way, Army focus slid from saving people to serving them. General Catherine Booth was prophetic in her warning against such a slide:

Friends, are you more concerned about relieving temporal distress than you are about feeding famished souls? If you are, you may know where your Charity comes from- (hell).³



Insofar as we may have strayed from our mission, we have also strayed from our identity. Instead of seeing a militant, aggressive spiritual

force in the mirror, the vision of a respected, established, polarised church and social agency began to emerge. Jesus warned us about this: **"No worker can serve two bosses: He'll either hate the first and love the second or adore the first and despise the second. You can't serve both God and the Bank."⁴**

A classic mission has one measurable objective. Our current mission statement serves not as a direction of our efforts but as a reflection of our actions. It merely expresses what we do. While it includes no objectives but merely reference to several actions, the intention is that these actions are objectives.

So, it has more than one objective. According to Jesus, it cannot be successfully done. He was right.

It will serve us well to hear again the original mission of the primitive salvationists. It will also clear some of the fog from the mirror, revealing again our true identity.

The Salvation Army was formed in order to bring under the gospel those who were not in the habit of attending any place of worship, by preaching in the open air, in tents, theatres, music halls, and other places, and by holding religious services or meetings.⁵

And what is our work? To go and subjugate the world to Jesus; everybody we can reach; everybody we can influence, and bring them to the feet of Jesus; and make them realise that He is their lawful King and lawgiver; that the Devil is a usurper, and that they are to come and serve Jesus all the days of their lives.⁶



Is this consistent with the mission of your Corps or Territory?

I do not want another ecclesiastical corps cumbering the earth. When The Salvation Army ceases to be a militant body of red hot men and women whose supreme business is the saving of souls, I hope it will vanish utterly.⁷

Does this describe the Army you've joined?



What is a Salvation Army Corps? - To this I reply that it is a band of people united together to attack and Christianise an entire town or neighbourhood. When an officer receives an appointment from headquarters, it is not contemplated that he shall deal merely with those who are already gathered within the walls of certain buildings, or with those who are already enrolled in our ranks, or with those who may be induced to come inside them; but it is intended that he shall be an apostle of the gospel to all those who live around. When you reach a station assigned to you, if it has not been done already, you should take your stand in that hall, or theatre, or tent, and draw a line around the breadth of population you can hope to reach, and make that your parish, and aim, with tears and prayers, and the trumpet blast of truth, and the power of the Holy Ghost, to convert and sanctify and enlist and disciple every soul within it.⁸

The aim is to Christianise a whole town. We'll know we've accomplished it when the people are converted, sanctified, enlisted, and disciplined. When you commit to a mission like this, it shapes your identity. Major Allister Smith describes the ideal of this identity in 1946- the spearhead of the church militant:



Note that we can be described in various ways- the greatest (place adjective here) movement- but these aspects of our identity derive from our commitment to our mission. Our identity is also fleshed out by describing the negative- what we are not:

We are a movement for the revival of religion, a permanent mission to the unconverted, one of the world's greatest missionary societies; but not an establishment; not a sect; not a church, except that we are a part of the body of Christ called, 'The Church Militant'- has not our strength lain in our separateness?¹⁰

I am proud of this beautiful movement of a million Salvationists who have no barriers of colour, class, or creed; who (95% of them) do not drink, dance, smoke, gamble, play cards, swear, or go to divorce courts or prison; who care for the poor and outcast; who serve God and humanity in so many ways. It is the greatest temperance movement, the greatest open air Gospel movement, the greatest social service movement, and one of the greatest missionary movements in the world. This mighty streamlined machine was made for these days of world crisis, calling for swift and daring action in the name of Christ. We should be the spearhead of the church militant; leaders on the Calvary track.⁹

Salvationists are, **"those who literally have to fight."**¹¹ Primitive Salvationists were tooth and nail warriors for King Jesus. They were joyous lovers of Saviour Jesus. And their mission was to tear hell's throne to pieces and win the world for Jesus. This is their legacy. **This is our birthright.**



IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See **EVANGELICAL ANEMIA** in the Appendix, p80.

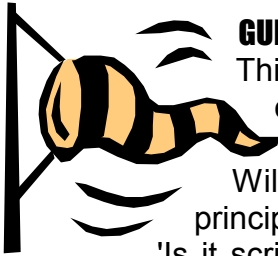
Notes:

1. Stephen Covey, 1992. PRINCIPLE-CENTERED LEADERSHIP. p165.
2. William Pearson, The Salvation Army Song Book, #800.
3. Catherine Booth, PAPERS ON GODLINESS, p27,28.
4. Luke 16:13 The Message.
5. August 7, 1878 Deed Poll, cited in John Waldron, THE SALVATION ARMY AND THE CHURCHES, p6.
6. Catherine Booth, AGGRESSIVE CHRISTIANITY, p190.
7. William Booth
8. William Booth
9. Allister Smith, MEMORANDUM, 1946.
10. Albert Orsborn, cited in John Waldron, THE SALVATION ARMY AND THE CHURCHES, p90.
11. in John Waldron, THE SALVATION ARMY AND THE CHURCHES, p15.

Session 2

PRINCIPLES IN PRACTICE

So, The Salvation Army is the fist of the body of Christ, the militant arm of the Christian Church, primed, "to go and subjugate the world to Jesus."¹ That identity and mission set the framework for putting the principles we cherish into practice. The Salvation Army way has been to determine the practice of our principles, the fleshing out of our beliefs, based on results. This success-oriented philosophy answers to basic guiding questions, and includes responses of novelty, adaptation, compelling methods, shocking tactics, and wise measures.



GUIDING QUESTIONS

This status provides much opportunity for flexibility.

William Booth had two principles for deciding any action: 'Is it scriptural?' and 'Does it work?'²

That will leave us pretty flexible! Often you hear someone ask in response to a new initiative: 'Is it Army?' According to the Founder, this question can be broken down to, 'is it scriptural?' and, 'does it work?'

The early days of William Booth's Salvation Army offer a good example of the amazing effectiveness of a type of evangelism that worked at one time but no longer suits modern society. In the last few decades of the 1800s the Salvationists were able to draw massive crowds from the London streets with marching bands. Once the crowd had assembled, open air preaching would win many to Christ.³

The success of The Salvation Army, humanly speaking, has largely resulted from the novelty of its plans and methods; and now we appear in danger of sinking down to the level of an ancient sect. If we do, I feel sure God will raise up some other people, who will go as much in advance of us in novelty, and daring, and reckless disregard of public opinion, and as much in the teeth of the prejudices of old-fogeyism, either amongst us, or outside us, as we ourselves did in these respects twenty years ago. We must wake ourselves up! Or somebody else will take our place, and bear our cross, and thereby rob us of our crown. I look to you to help me.⁵

While the mission remains the same the world over, the strategy sometimes gets modified, and the tactics are often very different from front to front.

NOVELTY

Novelty is a bad word in religious circles. People consider novelty a substitute for content. If you can't have the steak, the logic goes, at least have the sizzle! But novelty is not necessarily exclusive of content.



If we are to heed the Founder's cry for help,

- we need to apply sanctified imagination,
- we need to have a hearing heart (which is the request of Solomon, translated 'wisdom': 1 Kings 3:9),
- we need to ignore 'conventional wisdom',
- we need to wake up!

ADAPTATION

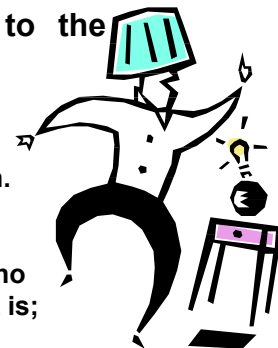
Sometimes discussions of Salvation Army essentials for principles in practice include such things as uniform, ranks, songs, bands, and Mercy Seat. General Catherine Booth was silent about those issues. For her, the essential of Salvationism is adaptation! She asserted, "The great fundamental principle of The Salvation Army is... the law of adaptation- that is, making the means suitable to the end."⁶

This necessitates uncomfortable change, because, "There is no improving the future without disturbing the present. Adapt your measures to the circumstances and to the necessities of the times in which you live. There is no stereotype routinism in the whole New Testament."⁷

"Adapt your measures to your circumstances and to the necessities of the times in which you live" (Catherine Booth,).

NOT NEW DOCTRINE, BUT NEW MEASURES

This is no new Gospel: "We believe in the old fashioned salvation. We have not developed and improved into Universalism, Unitarianism, Nothingarianism, or any other form of infidelity, and we don't expect to,"⁸ exclaimed Booth. His wife continues: "I teach no adaptation of the Gospel. I will keep the blessed Gospel whole, as it is; but I contend that we may serve it up on any sort of dish that will induce people to partake of it."⁹



William Booth's litmus test was: "Will the adoption of this idea or the abandonment of that method, help or hinder the salvation war."⁴ We need to be ruthless in asking ourselves such questions to avoid future 'marching band' obsolescences.

Catherine Booth, "was a restorationist; she read the experience of The Salvation Army back into the pages of the New Testament and likewise, what she interpreted from the New Testament provided legitimacy for the means and measures of the Army."¹⁰

So, while there cannot be any compromises with regard to truth, anything goes when it comes to persuading people to buy into the truth. Even this is not new philosophy. The Booths adopted it from Paul.

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.¹¹



MODUS OPERANDI

WHY WE SUCCEED:

1. The Army succeeds because it aims at immediate results.
2. The Army succeeds by making the most of the converts.
3. The Army succeeds by

teaching converts to be holy.

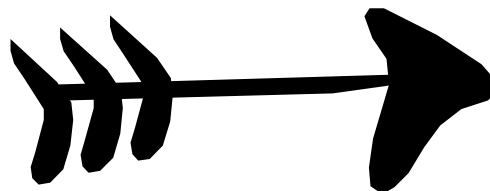
4. The Army succeeds by teaching its hearers to do their utmost towards meeting the expenses of its work.¹²

These steps speak to issues of expectation, mobilisation, high standards, and stewardship/commitment. We expect immediate changes in people's lives. We mobilise our people to get out and do it. We teach our people to repent, consecrate, and accept the filling of the Holy Spirit. We expect people to be sold out to the cause financially.

NO RESTING ON LAURELS

With such a wonderful past, the temptation is to sit back and talk about the glory days. And yet, that is the last thing we can afford to do. General Wilfred Kitching warned us mid-century against this danger: "I do not counsel the salvationist to live in the past; rather, I would pray that the spirit of the past should live in him."

Those who live in the past are obsolete, antique testimonies to eternal life. What an irony:



"These people stand in these paths of traditionalism and routinism, just where their forefathers left them occupying all their time in admiring the wisdom and benevolence and devotion of their forefathers instead of IMITATING THEIR AGGRESSIVE FAITH, and MARCHING ON TO THE CONQUEST OF THE WORLDS!"¹³

COMPELLING METHODS

These efforts have to work. The point of the whole exercise is results. "You want a real, living embodiment of Christianity over again, and if The Salvation Army is not going to be that, may God put it out! I would certainly be willing to pronounce the funeral oration of the Army if I did not believe it was going to be that. The world is dying for this."¹⁴

You've heard the challenge, "**Just do it!**" "To be successful its action must be forceful, vigorous, prompt, decided."¹⁵ No half-hearted efforts are satisfactory. We need to be committed to success. This sometimes offends:

SHOCKING METHODS!

"When men are dead to sin, none but fools should dream of awakening them without sensation... a very earthquake of sensation alone can suffice."¹⁷

*The Army would consider its open-air services a miserable failure if they caused no 'obstruction' (especially to sin), or were not a 'nuisance to inhabitants', especially to such as are made rich upon the misery and ruin of others... the Army goes to do open-air work fully expecting, though not seeking, opposition; and goes boldly, without forgetting, at the same time, the prudence which may be more useful perhaps than daring on some occasions.*¹⁸

When all the civil methods have failed; when all the genteel invitations have failed; when one man says that he has married a wife... then does the Master of the feast say, 'the ungrateful wretches, let them alone'? No. He says, 'Go into the highways and hedges, and compel them to come in, that My house may be filled.'¹⁶

"The meeting begins as it is intended to continue, with a vigorous onslaught upon the sin and folly of the people."¹⁹

WISE MEASURES

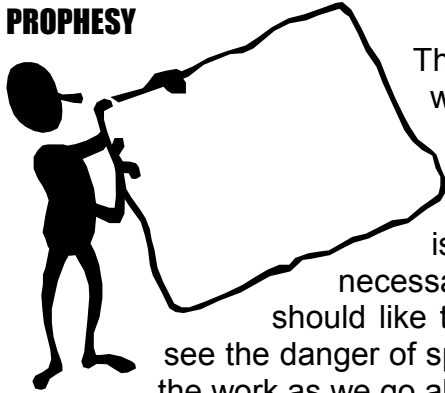
Sure, we need to shock, but not just for the sake of causing a stir. We need to choose methods that are efficient and effective. Then we can expect results.

*We believe that all rational measures, all the measures which men use with respect to the world, if they are lawful and good, may be transferred the sanctification of the motive, by the transposition of the aim, to the Kingdom of God... yea, we are bound to it.*²⁰



We must have definite plans of operation, reliable agencies, and **PLENTY OF HARD WORK**. Men set on these lines with respect to the affairs of this world. When they want to excavate a tunnel, make a railway, lay a telegraph cable, they don't talk about it for generations in a vague, sentimental way, but lay their plans and set to accomplish the thing.²¹

PROPHECY



The danger in primitive salvationism was growth that was too fast! Imagine having that problem! Things were expanding so quickly that it was difficult to disciple the converts. Commissioner Booth-Tucker demonstrated prophetic concern on this issue after such success: "I can clearly see how necessary it is, as you say, to 'nurse the work', and yet should like to do so without 'coddling' it. At the same time I see the danger of spreading out without strengthening and deepening the work as we go along."²²

LAST WORD

*"Frankly I don't think much of The Salvation Army's methods of cleaning up this world... but I believe that God Almighty does."*²³

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See THE ARMY'S EPITAPH and SHOULD THE ARMY REPENT, in the Appendix, p85, and 102.

Notes:

1. Catherine Booth, AGGRESSIVE CHRISTIANITY, p189.
2. cited by Eva Burrows, SALVATIONIST, Nov. 14, 1998.
3. Steve Sjogrin, CONSPIRACY OF KINDNESS, p42.
4. cited in Geoff Ryan, 1999. CROSS-CULTURAL MISSION.
5. William Booth to Commissioner Dowdle in 1895, in George Scott Railton, COMMISSIONER DOWDLE, p95.
6. Roger Green, CATHERINE BOOTH, p214.
7. Catherine Booth.
8. William Booth.
9. Catherine Booth, in Roger Green, CATHERINE BOOTH, p214, 215.
10. Roger Green, CATHERINE BOOTH, p216.
11. 1 Corinthians 9:19-23.
12. George Scott Railton, HEATHEN ENGLAND, 1887, p134,140,146,150.
13. General Catherine Booth, PAPERS ON GODLINESS, p62, her emphases.
14. General Catherine Booth, PAPERS ON GODLINESS, p167.
15. 1950 ORDERS AND REGULATIONS, p6.
16. Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p12, 13.
17. George Scott Railton in C. Swift, THE HEAVENLY WITCH, p77.
18. George Scott Railton, HEATHEN ENGLAND, 1887, p37,38.
19. George Scott Railton, Heathen England, 1887, p38.
20. Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p47,48.
21. Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p49.
22. Frederick Booth-Tucker, COLONEL WEERASOORIYA, p42,43.
23. unknown, cited in H.C.Steele, I WAS A STRANGER, p11.

Session 3

EVANGELISM

“You can play a significant role in seeing the love and forgiveness of Christ become a reality in the lives of your friends, neighbours, family, and, indeed, anyone who will listen” (Mark McCloskey, TELL IT OFTEN, TELL IT WELL, intro).

The Greek word for Gospel, *evangelion*, means ‘good news’ (Strong’s #2098). To evangelise means to bring or announce the good news.



The Salvation Army approach to evangelism emerges out of our understanding of who we are. This was most memorably put by General William Booth: **“We are a salvation people- this is our specialty- getting saved, keeping saved, and then getting somebody else saved.”**

This is what we are all about.

The passion which has characterised our evangelism through the years is grounded in our conviction of the truth of the Gospel, the essential reality that, **“There are many ways to damnation but only one to salvation”** (William Booth).



Just as a military army uses different weapons to help accomplish its goals, so The Salvation Army wields different weapons for the evangelistic war. There are several legitimate styles of evangelism. However, The Salvation Army specialises in frontal attacks on sin and the devil. We use all these approaches, but they are salvo-flavoured; there is a distinct strong Salvationist taste.

To evangelise is to spread the Good News that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Holy Spirit to all who repent and believe... Evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to Him personally and so be reconciled to God. (SALVATION STORY: Salvationist Handbook Of Doctrine, 1998, p136,137)

COMPELLING PERSUASION...

As session two on principles in practice intimated, **we're not ones for formality and political correctness.** "While we have been standing UPON OUR DIGNITY- WHOLE GENERATIONS HAVE GONE TO HELL" (Catherine Booth, caps in original). In light of an eternity in hell, slight offence is nothing worth sneezing at. As the SALVATION STORY definition describes, evangelism is, by nature, persuasive. Paul confirms, "Since, then we know what it is to fear the Lord, we try to persuade men" (2 Corinthians 5:11). He continues, "If we are out of our mind, it is for God's sake... Christ's love compels us" (2 Corinthians 5:13,14). And finally, "We implore you on Christ's behalf, be reconciled with God" (2 Corinthians 5:21). Considered out of his mind by his methods and behaviour, Paul persuades people to get out of their sin. Compelled by Christ's love and the fear of the Lord, Paul impels



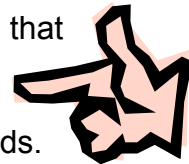
This plays itself out in evangelistic opportunities.

"Oh, people say, you must be very careful, very judicious. You must not thrust religion down people's throats. Then, I say, you will never get it down. What! Am I to wait till the unconverted, godless man wants to be saved before I try to save him? He will never want to be saved till the death-rattle is in his throat" (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p13).

Subtlety has never been our strong suit. General William Booth provides some perspective for such aggressiveness: "Shake them up. Startle them with apparitions of death, and judgements, and devils, and hell. What matters taste and propriety to you? The man, the crowd you speak to are **GOING TO HELL**- they are almost there already." ██████████

We've not been afraid to preach hell either. Motivation for Godly sorrow (2 Corinthians 7:10) is not picky; it can be regret for sin, love for God, or even fear of hell. The key is to awaken people to the danger: "Nothing moves the people like the terrific. They must have hell-fire or they will not move" (William Booth, in Norman Murdoch, ORIGINS OF THE SALVATION ARMY, p29). Any effective means to Godly sorrow is good, because, "Godly sorrow brings repentance that leads to salvation and leaves no regret" (2 Corinthians 7:10).

The bottom line is that Salvationists have always been ready and eager to persuade people to follow Jesus. This sometimes offends. However, we join Paul in being labelled 'a real bad apple', 'a pest', or 'a troublemaker' (Acts 24:5 various translations). Paul instructs us to preach the Word only twice a year; in season and out of season (2 Timothy 4:2). **They say silence is golden but sometimes it's just yellow!**



TYPES OF EVANGELISM

Pioneer Salvationists weren't the most educated people. And yet we were expert at the essentials of salvationism. Commissioner Dowdle, an early Commissioner, had this to say to cadets: "I know I'm not as well learned about Aristotle as a good many of you; but one thing I do know, and that is all I want-how to get souls saved" (George Scott Railton, COMMISSIONER DOWDLE, p57). **There are several types of evangelism.**

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. (1 Corinthians 9:19-23)

MERCY EVANGELISM

Mercy evangelism, or servant evangelism, is a style that Salvationists own. Our social service efforts are all intended to aid in evangelising people in need. In the social work standard that inaugurated the 'social wing' of The Salvation Army in 1890, General William Booth affirmed,



My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy, where it is now difficult, and possible, where it is all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ. (IN DARKEST ENGLAND AND THE WAY OUT, preface)

We operate everything from hostels to unwed mothers homes, from food banks to addictions treatment centres. And the reason we operate them is to get people saved. If we can show mercy to people in need, serve them and demonstrate Jesus' love for them, we can win a hearing. Many people are saved through the Army's 'social services' functions.

PRAYER EVANGELISM

Prayer evangelism is effective in preparing the way for other initiatives. Prayers can soften up the opposition, create spiritual hunger in the people for whom we are praying, and bind the enemy's efforts to thwart our evangelism.



This can be accomplished in several ways. Some people like to prayer walk-pray on location through streets and neighbourhoods, around buildings, and at significant sites. Others pray through phone books or other prayer lists. It's safe to pray Scripture in these situations. There's no Biblical support for prayers like, "God save (place name here)." However, we can pray that the Holy Spirit will convict (place name here) of his/her guilt with regard to sin, righteousness, and judgement (John 16:8).

An integral part of such prayer should be praise, especially on location. Traditionally our Army bands and open air meetings have been excellent examples claiming the streets for Jesus in praise. This is spiritually significant, as we 'stormed the forts of darkness' and actually fought to 'bring them down' (for those newer to the Army, these words come from the classic Army Song Book Song 696, which includes the command, "Pull down the devil's kingdom, where'ere he holds dominion").



The other key in prayer evangelism is to engage the enemy. More on this will come in the spiritual warfare section.

late influence of those demonic strong men (Mark 3:27) and freed thousands of captives (John Dawson. TAKING OUR CITIES FOR GOD. 1990).

The Salvation Army confronted the powers of evil to establish a Kingdom beachhead in enemy territory. It identified and attacked the spirits of prostitution and alcoholism in 19th century London. In so doing it reduced the

POWER EVANGELISM

Power evangelism weds proclamation of the Gospel with demonstration of the Gospel. God intends that the proclamation of the Gospel be accompanied by the demonstration of the Gospel (Hebrews 2:3-4).



- **JESUS' EVANGELISM:** Jesus confirmed the Gospel with signs and wonders (Mark 1:25-27; 2:5-12; Matthew 12:28; John 10:38; 14:11...).
- **HIS DISCIPLES' EVANGELISM:** When preparing His disciples for their first evangelistic campaign without Him, "He gave them power and authority to drive out all demons and to cure diseases, and He sent them out to preach the Kingdom of God and to heal the sick" (Luke 9:1,2).

- **PAUL'S EVANGELISM:** Paul's evangelism was power evangelism. In his words, "I resolved to know nothing when I was with you except Jesus Christ and Him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power" (1 Corinthians 2:2-5).
- **OUR EVANGELISM:** Jesus commissioned us all to, "go into all the world and preach the **good news** to all creation... And these signs will accompany those who believe; they will speak in new tongues; they will pick up snakes with their hands... they will place their hands on sick people, and they will get well" (Mark 16:15-18).



The idea of power evangelism is to demonstrate that God exists, cares, and has the power to intervene, meeting a person's need. Now, the fundamental need of everyone is forgiveness, but until they are convinced of God's existence, care, and power, it is unlikely that they will come to Jesus to meet their biggest need. So, we meet a need they feel.

However, we don't just cater to needs of which people are aware. Some of these needs may be sins that must be repented of, broken and forgiven, not complemented by a relationship with Jesus (Mark McCloskey, TELL IT OFTEN, TELL IT WELL, p39). **Jesus is**

not a means to an end. He is what it's all about! _____

This approach must keep pointing to the Cross. "The Cross is the attraction" (Arnolis Weerasooriya). To get people to look at the Cross, we kick demons (Mark 9:24,25), we pray for healing (Acts 9:32-35), reconciliation, restoration, etc., we discern sin and circumstance to speak into someone's life (John 4:17,18; Ephesians 6:17-19). Several times I have challenged an individual, in the course of evangelism, to tell me what would convince them the God exists, cares, and has the power to intervene. Frequently their lack of an answer betrays a stubborn heart attitude apparently unwilling to repent no matter what happens. But sometimes people determine that if an estranged parent phoned them tonight out of the blue, ready to reconcile, or if they were to land a job tomorrow, that would be miraculous enough for them to believe in Jesus. That opens the door for God to demonstrate His existence, care, and power to intervene.



INITIATIVE EVANGELISM

Today, friendship evangelism is all the rage in the evangelical church. We are entreated to go out and coach kids soccer, join aquasize classes, and service clubs to make friends who will inevitably respond to our presentations of the Gospel. It's a great concept. Converts with significant Christian connections seem to stick better than other converts. **That's all good.** We should be



involved in friendship evangelism naturally. However, the problem in practice is two-fold: a) not enough of us are spiritually healthy enough to be involved in friendship evangelism (tending to be influenced by unbelievers more than we influence them; our influence is not godly enough to make any difference anyway; and b) friendship evangelism in practice can tend to be too much friendship and not enough evangelism. So, warriors like ourselves are pressed into action to reach those people without healthy Christians as friends. This type of evangelism is called initiative evangelism.

We take the initiative to convey the Gospel to unbelievers. We make opportunities to meet people who are open to hearing the Gospel. According to the SALVATION STORY definition (above), we deliver the good news with the goal of persuading the person to accept it.

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

We can knock on doors, do surveys, walk through parks and cafeterias, go where people are, and engage them in conversation aimed at presenting the Gospel in a compelling manner. This is the best expression of love to people who are hastily traveling toward hell.

You probably need to get trained up a bit. As 'canned' as it sounds, it will help you to use a prepared Gospel presentation such as The Salvation Army's HOW TO FIND GOD or Campus Crusade for Christ's FOUR SPIRITUAL LAWS. These will guarantee that you present comprehensive Gospel and don't get thrown off target in the course of a discussion. But the best approach is to go out and do it! 'Fess up, ask the Holy Spirit to fill you and to lead you to people He's making spiritually hungry, and then get out there and bust some souls.

See William Booth's letter, SOULS ARE DYING, and AGGRESSIVE CHRISTIANITY excerpt, in the Appendix, p116, 121, and 128.

Session 4

APOLOGETICS

Apologetics is the defence of the Gospel. Frequently people have issues that need to be addressed before they open up to the Gospel. Rather than raise hypothetical questions in a theoretical way, we'll consider various conversations on key apologetic issues and then discuss them.



The Adventures Of Tucker Hezekiah:

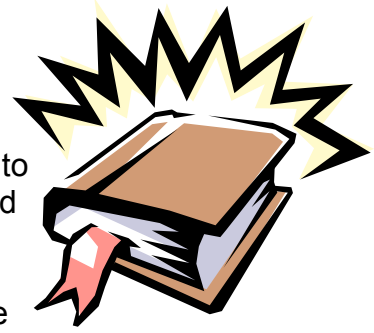
Intro.

Tucker is one keen Salvationist. He recently asked Jesus to come into his life. Although pretty successful as far as friends and school was concerned, it was all a bit of 'so what?' He heard of some happening things going on at The Salvation Army, checked it out, and found an answer to his question. He heard that Jesus loved his socks off, so much that He'd rather die than live without him- In fact He did! He realized that living solo without that love and forgiveness just wasn't doing it. So one night Tucker hunkered down on his knees and begged Jesus to forgive him for such a screwed up outlook, and to change him. Jesus did.

Naturally, Tucker was pumped to get his buddies into this deal- in fact, not just his buddies, but neighbours, friends' friends, basically everyone he met! Many of them bought into the whole thing and asked Jesus to change them from the inside out too. But Tucker ran into some problems. Before he could tell them about Jesus' love and their sin, and the way to get rid of it and start a relationship with Jesus, they had all these problems they wanted answered. Before they could even listen to Jesus' instruction to repent, believe, and receive forgiveness for sins and a place in heaven, they had these barriers Tucker had to deal with, almost whenever he spoke with someone who didn't know him well enough to see the obvious changes Jesus made in his life.

Tucker asked one graduate Corps Cadet how to deal with these barriers. "Oh, the Word will stand on its own." "Yeah, kind of like some of our open airs!" replied Tucker. **Tucker realized that these were legitimate questions.** An old saint at the Corps encouraged him. "You need to tackle their problems young

feller. That's what old Paul used to do. He told Timothy to preach the Word, rebuke, reprove, and exhort people (2 Timothy 4:2). You see, son, Paul is telling us we need to address the heart by rebuking, the mind by reproof, and the will by exhorting. Any good soldier can do all three."



In reading Acts, Tucker found a model in Apollos. He powerfully and publicly overcame the Jews in argument, proving from the Scriptures that Jesus is the Christ (Acts 18:28). If Apollos was around today, he'd need to demonstrate the truth before using it to demonstrate that Jesus is the Christ. As Paul confidently asserted, "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take every thought captive and make it obedient to Christ" (2 Corinthians 10:5).

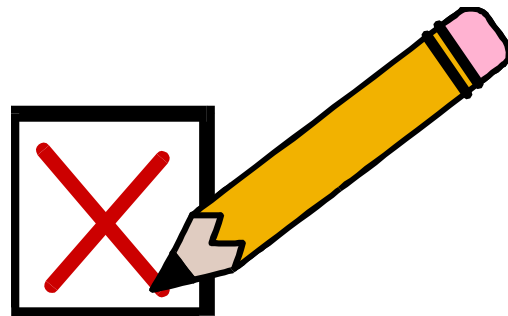
Tucker took the instruction and example to heart, studied up, and then attacked. The next few articles look into some of the adventures of Tucker Hezekiah, fervent Salvationist.

P.S. Some of Tuckers best ideas come from Hugh Ross (Reasons to Believe) and Michael Horner (Campus Crusade for Christ Canada).

Discussion starters:

- 1) **Have you encountered the problem of barriers to listening to the Gospel?**

- 2) **Do we face the same challenges as Apollos and Paul did? What has changed? How might our strategy need to change?**



Conversations on the Existence of God

(The Adventures Of Tucker Hezekiah)



These are the continuing adventures of Tucker Hezekiah, fervent Salvationist. They are based on the real life experiences of real life salvationists. One day, Tucker was on the subway looking to meet his divine appointment (that is, he prayed that God would set up a meeting on the subway between Tucker and someone God knew needed to hear about Jesus). At the third stop, into the car walked a long haired college-aged fellow. He sat next to Tucker. Tucker figured he'd go for it, so he struck up a conversation with Bailey. Bailey was a philosophy student at the university. That whetted Tucker's appetite! Tucker asked Bailey if he believed there was a god. "How can we really know?" Bailey

responded. "What's the basic philosophical principle of cause and effect?" countered Tucker. Bailey answered, "Out of nothing, nothing comes." "Sure," agreed Tucker, gaining momentum, and gaining inspiration from the NHL advert staring at him from the opposite wall of the train, he continued. "So, say Brett Hull takes a wrist shot from the top of the circle and scores. Something caused that goal, right?- a flash from a camera in the goalie's eye, something..." "Of course."

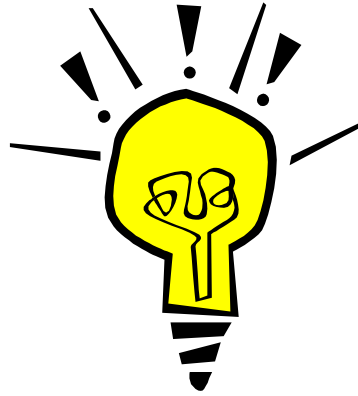
"Alright, if everything has a cause, what caused the universe?" "Ah," Bailey retorted, "You're making an assumption that the universe had a beginning." Tucker corrected him, "I'm not going any farther out on a limb than all of science with the implications of the Big Bang theory. Look, science has determined that the universe is expanding and decelerating. The only phenomenon that does this is an explosion. If you reverse the expansion and deceleration, you come back to the big bang! That's your starting point. Not only that, but the Big Bang marked the beginning of time, energy, space, and matter. So we know the cause of the universe existed outside of time, energy, space, and matter. If it existed outside of time, it is eternal. That is characteristic only of God. Plus, since it exists outside of time, the inevitable 'what caused the cause?' Because there is no evidence that the cause had a beginning, the question doesn't apply."



"It all sounds plausible, but you have a lot of other things to explain," concluded Bailey. "Not really," offered Tucker. "As someone once said, the theist must prove the existence of one thing. The atheist must prove the existence of everything else." After some reflection, Bailey responded, "I'll buy that." "You know, the God of the Bible best matches the characteristics I've described. Jesus Christ personifies God. Would you like to know Him?"

Discussion Starters:

- 1) Have you run into conversations like that?
- 2) How did you respond to it?
- 3) Are there any other effective approaches?
- 4) What are the keys to the argument?



Conversations on the Bible's Reliability (The Adventures Of Tucker Hezekiah)

We last left our good friend Tucker Hezekiah in the subway introducing his new friend Bailey, the long haired philosophy major, to his best friend, Jesus Christ. It's been exciting days since then, what with grounding Bailey in encouraging him in prayer and Bible accountability, and all. After an excellent during which Tucker and Bailey Jesus Christ with Bailey's parents, floating home- well actually he was just was making him feel like he was thing and you'll understand.



that relationship by reading, worship, and pump session with Bailey, explained the Good News of Tucker started out, nearly walking, but the Holy Spirit floating... stay with this Jesus

THE BIBLE IS WAY DIFFERENT

Anyway, Tucker decided to cut through the park on the way home, and what do you know? God set up another divine appointment (meeting between Tucker and someone God knows needs to talk to Tucker). There was an older lady sitting on the park bench reading. Tucker slowed down, prayed a bit faster, and leaned ever so slightly to get a peak at the book?" The reader looked interrupted, gathered "What's it called?" "Living the only semi-neutral

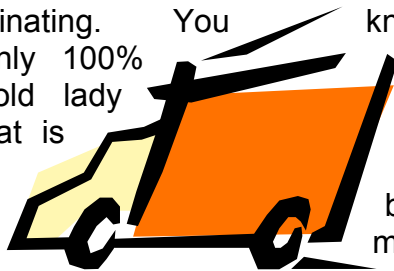
Without waiting this time question, the old lady how you can tell what's kinds of methods, from about all kinds of people prophet a long time ago something." "Close enough," remarked the Salvationist.

"..the Bible is a reliable document, historically, scientifically, and best of all for you, prophetically."

title of the book. "How's the up, a bit surprised at the herself and replied, "Wonderful!" Your Future Today." "Wow!" was response Tucker could muster.

for the inevitable follow up continued, "It's all about the future, going to happen. You can use all tarot cards to seances. They talk who have done it, including a real called Nostrildamus (sic) or

However, Tucker wasn't about to leave a gap as wide as a Mack truck unattended. "That's fascinating. You know, I'm really into prophesy myself. In fact, I know the only 100% sure way of telling the future!" "You do!" asked the old lady incredulously. "Well, come on boy. Out with it! What is it?" "The Bible," asserted Tucker triumphantly. She was less than impressed: "The Bible? Oh, it's a bunch of old wives' tales; full of mistakes; been changed many times you know." "Not exactly," Tucker countered. "You see, well, I'm Tucker. What's your name?" "I'm Tilisilrie, but people call me Tillie." "Well I'm pleased to meet



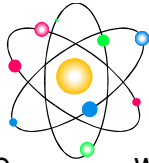
you Tillie. No, you see, the Bible is way different from all of the stuff in that book. First of all it claims to be God's Word. (Obviously Tucker's picking up that he's going to have to demonstrate the reliability of the Bible before old Till's going to listen to the message it contains. Back to the action!--). Oh yeah, the Bible is a reliable document, historically, scientifically, and best of all for you, prophetically."

"We're talking thousands of years here, and yet it all lines up with other histories of what happened. Just a few years ago archeologists uncovered an inscription near the theatre in Corinth referring to Erastus. No big deal right? Well, Luke spoke of him in Acts 19:22! Not only that, but Luke uses the geographically unique but correct names for positions like 'politarch' in Thessalonica, 'temple wardens' in Ephesus, 'proconsul' in Cyprus, and even 'first man of the island' in Malta! Imagine calling a guy 'first man of



the island'! Luke doesn't make one slip up naming countries, 54 cities, and 9 islands! And that's just I'm talking about."

"Well that's all fine and reliable scientifically. I exclaimed Tillie as to what had to be said.



good sonny, but you also can't wait to hear this one," said it was Tucker thanked God for such an openness "Amen!" exulted Tucker, "I'm in there like a dirty

sock, like white on rice, like, well you know- here we go. Everyone thinks you can't believe in the Bible and science at the same time. That's true only in one case, when science is wrong!" "Careful young man," countered Tillie. "How do you expect me to believe you when you tell me science is wrong?" "Check this one. Remember Columbus?" "I'm not that old!" Tucker back pedaled, "Oh, of course not. You know what I mean. When Columbus was around science said that the earth was flat! That was, what, a few hundred years ago, right? Well, a few thousand years ago, the Bible says that the earth is a sphere, in Isaiah 40:22. So what I'm trying to say is that the Bible and science always agree, except when science is wrong."

"You've got my attention Tucker. But you started this whole thing by saying the Bible is right prophetically all the time! That's what I'd like to hear about," admitted Tillie. "Alright. Your psychics and astrologers are pretty good. Let's say they're right maybe a third of the time, at best. The Bible, on the other hand, sets an impossible standard, 100% accuracy, and then meets the standard! There are about 2500 prophesies in the Bible, none of which have not been fulfilled. There are only about 500 left, all dealing with the last times, when Jesus is coming back to wrap things up, that still need to be fulfilled."

"For example, more declared that the ministry 483 years after Jerusalem (Daniel He also asserted that before the second check this, King 458B.C.. 483 years one year from 1B.C. to

"..the Bible has a 100% accuracy rate in predicting the future."

than 2500 years ago, Daniel Messiah would begin His public the issue of a decree to restore 9:25,26). He didn't stop there. the Messiah would be cut off destruction of Jerusalem. Now Artaxerxes made the decree in later, remembering that it's only 1A.D., Jesus' public ministry

began. Jesus was crucified, cut off if you will, and four decades later, Jerusalem was destroyed by the Romans. And that's just one example out of a couple of thousand! Prophetically, the argument is overwhelming. The Bible is always right, and your stuff isn't. You've got to wonder about the source."

"I'm flabbergasted!" exclaimed Tillie. "But what's the bottom line?" "Well, if the Bible is right across the board and your stuff isn't, you should look at what the Bible says. It's all about Jesus, God in the flesh who came to earth to reconcile us with Him..."

Discussion Starters:

- 1) Have you ever been stumped by someone not accepting the Bible's validity?
- 3) How did you respond to it?
- 4) What are the essentials of Tucker's argument for reliability?
- 5) What are some other approaches to this issue?

Conversations about Jesus (The Adventures Of Tucker Hezekiah)



Our young Tucker has been one busy lad recently. Remember Bailey? The long haired Philosophy major began a relationship with Jesus, and it has spread through his whole household! Tucker and Bailey are meeting with new followers of Jesus every week to help establish them in their faith. And then there's the park lady, Tillie. Tucker introduced Tillie to the ladies in The Salvation Army Women's Group and now they get together weekly to pray. Tucker's on a roll. But that's not all...

One of Bailey's class mates asked Jesus into her life and now her residence mates are getting curious. Katie asked Tucker to talk to Trish about some questions she had.

Tucker showed up in the Social Sciences Cafeteria to meet Bailey, Katie, and Trish for lunch. As they sat down, Trish, began, "Tucker, you've caused quite a stir in our dorm! I've heard a lot about you from these two." "You should at least give me chance to tell my side," Tucker played back. I've got one major problem with all this stuff they're throwing at me." "Shoot." Bailey cut in, "Can you pass the salt please?" "What do you need salt on your day old Timbits for?" Katie scolded. "You two cool your jets. Alright Tucker, here's the problem. I'll buy that Jesus was this huge guy. I'll admit He was a great moral teacher. I'll even go so far as to say He was a prophet. But this stuff about Jesus being God, I mean come on..."

"No worries," started Tucker. "Have you ever seen the movie SHADOWLANDS?" "Sure. We watched it on video last semester," Katie piped in. "Alright, the movie is about C.S. Lewis. He's this big scholar and author at Oxford." "Come on, Tucker; I'm an English Major," pleaded Trish. "Okay, so you know he's a huge guy. He wrote the Narnia series, Mere Christianity, and so on. He was a Christian, just like Bailey and Katie"- "Well, not quite like Katie. No one's quite like Katie!" offered Bailey. "Amen," agreed Tucker, "but you get the point. So anyway, Lewis made up this thing he called the 'Christian trilemma'." "Point?" Trish patiently pushed.

"I'm there," said Tucker. God. Either it's true or it's not

**"So Jesus
is a liar, a
lunatic, or
Jesus is
Lord."**

Here goes: Jesus claimed to be true, right?" "I call him Einstein

Hezekiah!" claimed Bailey proudly. "Ah, shucks," spouted Tucker, kicking a discarded gum wrapper under the table. Let's assume that it's not true. If it's true, then you've got only two options again; either He knew it wasn't true, or-" "let me guess," Trish finished, "didn't know it wasn't true!?" "That's a mouthful isn't it?" asked Katie.



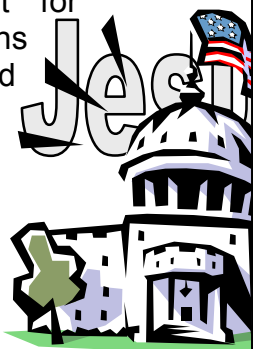
not
"He

"Well, what kind of guy knows he's not God but goes around telling everybody he is God?" loaded Tucker. "A Scammer," suggested Trish. "A dirty low down scum bag," offered Bailey. "A liar," concluded Katie. "Alright, now what kind of person has convinced herself that she is God and tells everyone else this revelation?" "She's right out in left field." "She's a nutcase!" "I think I met her at Kensington Market!" "Exactly. That kind of person is deluded, a lunatic," concluded Tucker.

"Finally, let's back track to the original dilemma, **Jesus claimed to be God** and either it's true or it's not true. We've looked at the possibility that it is not true. The only options you have if it's not true are Jesus was a liar or Jesus was a lunatic. But check this; let's assume it is true. So you have a person who is God telling people He is God." "Well, you have God!" admitted Trish. "Amen. So Jesus is a liar, a lunatic, or Jesus is Lord. The thing is, Trish, you can't say he was huge, or He was a great moral teacher, or even that He was a prophet. He claimed to be God. Your only options are Lord, liar, or lunatic. I think if you have any taste of the Bible you'll conclude that this ethical man, this moral teacher, would not base His life on a lie. You can safely rule out the liar option. Not only that, but if you look at how cool-headed, sensible, and sobre He was under extreme pressure and persecution, and in every day life, you'll be hard pressed to convince yourself He's loony tunes."

"That's solid Tucker," asserted Bailey. "But is that it?" coaxed Katie. "Of course not. Jesus demonstrated He was God in other ways. He fulfilled Old Testament prophecies about the Messiah, who is called, 'everlasting Father, mighty God" by Isaiah, including name, place of birth, ancestral line, time of birth, and means and timing of death. **But** you've got a class in a couple of minutes, so let me bounce just one other off you." "Go for it," said Trish, obviously perking up.

"Alright. I've got a buddy who used to be a Muslim but is now a Christian, who argues pretty persuasively that Christianity boils down to the resurrection, and that the resurrection is the best evidence that Jesus is God. Now you've got an empty tomb, the start of the church, and over five hundred witnesses to risen Jesus, all referenced within a generation, all too short for the empty tomb can stand to the test. You know Charles Colson?" Trish



Discussion Starters:

- 1) Have you seen Shadowlands? Do you know Charles Colson?
- 2) Can you find any holes in the Christian Trilemma?
- 3) What are some other evidences that Jesus is Lord?

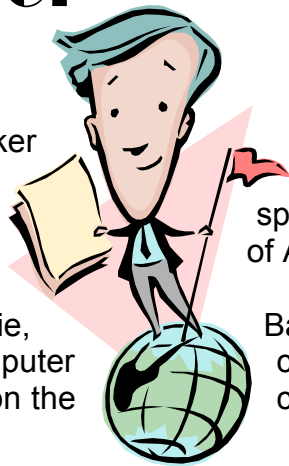
is God.
the
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up

answered, "Yeah, he's like the permanent guest on Larry King Live." "Before that, he was President Nixon's special aide. Check this; Most people figure the disciples stole the body, kept this neat little secret, and lied their way to violent deaths. The disciples were regular working guys. The Nixon gang was the most powerful bunch of guys in the world. Meanwhile, Colson and Nixon's cronies couldn't keep a secret for even three weeks." "They called it Watergate," deadpanned Bailey. "You tell me. Colson went to jail for his role in Watergate, but met Jesus personally as a result."

"Enough, enough, already," jumped in Trish. "It's true. It has to be. I'm buying everything you're saying, and I'm seeing the changes in my friends, like Kate, who used to be the snottiest chick on the floor, and now she offers to do my laundry. I'm buying it bigtime. Look, I believe Jesus is God. I want to have Him in my life." "We can do this now or wait till after class," suggested Katie. "Why wait," asked Trish. "I've waited all my life. Class can wait." "Well, let's pray," said Bailey. "Amen," confirmed Tucker.

Conversations on the Problem of Evil (The Adventures Of Hezekiah) Tucker

Tucker is stirring up a storm. His locker campus. People are grafitti-ing it up, find out what's the haps in Tucker's It's like reading a sequel to the book



is one of the hot spots on or congregating around to spreading Christian mission. of Acts.

Anyway, Trish, the girl whom Katie, to their friend Jesus, is taking a computer venture for an English major! She's on the days.

Bailey, and Tucker introduced course. That's a pretty brave computer all the time these

Turns out she's found this Anonymous! They signed on and began members of the list. surrounding a classic her to practise often bitter crowd.



online! She's turning into a net addict! Trish fantastic site called X-Christians have a news group which she immediately receiving 80 to 100 emails a day from They all discussed different issues Christianity. Trish ate this stuff up. It was opportunity for a relatively shy person like some low-key evangelism with a hardened,

One day Tucker dropped by to see Trish as she checked her incoming mail. Shouting out among dozens of X-CA postings was one entitled "Evil and God Doesn't Add Up!"

"Hey, let's check that one!" jumped in Tucker. Trish punched it up and found a fairly typical argument that God couldn't be all-powerful or even good since there is so much evil in the world. The writer, whose email monicker was JC#%@2ME, was obviously not a happy fellow. There was evidently some bitterness somewhere in his experience.

"What do you say to that?" asked a confused Trish. Tucker hummed, "Well, we've got to remember that this guy's been through something drastic. We're not here to win arguments; we're here to win souls. Let's be strong on content but easy on him personally." Trish fired up the REPLY command and slipped into dictation mode.

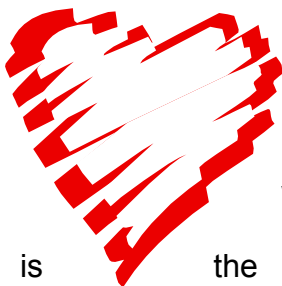
"Fire away!"

At 09:07 12/11/99 CDT, you wrote:

JC#%@2ME- If God was as powerful as Christians say, He could crush evil. If God was as good as Christian say, He would crush evil. Evil is decidedly not crushed. God isn't powerful or good. TRISH- Thanks for your comments JC#%@2ME. God is perfect. That means that all His characteristics are perfect too. Among other traits, He has a perfect sense of compassion and a perfect sense of justice.

God created us as the "piece de resistance" of creation. It was a perfect creation. His will for us is to love Him. He could have forced us to do so, but that wouldn't have been perfect. Free will offered the highest degree of creation. But it also brought with it a terrible alternative: rejection and disobedience.

Briefly, love is the highest good, at least according to the Bible. Free will is necessary for love. Thus, free will is necessary for the highest good. The removal of free will is evil, since it takes away the possibility of the highest good.



Your stated problem is solved by sliding time into the equation. Change "would" and "could" to "will" and "can", and the conclusion is that, one day, He will destroy evil. :-)

So, God is still all-powerful, and very good. He's perfect. Our free will gives us a choice whether or not we want to love God. Pervasively we have chosen to ignore Him. Free will is the cause of evil, not God.

The good part is God. Email me Grace,
Trish
salvo@armybarmy.com

that you can use that free will to choose to be reconciled with if you'd like to discuss it more.

"Well, what do you think?" Tucker asked uncertainly. "Why don't we pray for JC#%@2ME?" suggested Trish.

Tucker confirmed, "Amen!"

Discussion Starters:

- 1) Has this been an issue for you? Why?
- 2) How have you handled this question?
- 3) Is this satisfying to you?
- 4) What else would you try to do?

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See WHAT IS REPENTANCE in Appendix, p99.

Session 5

CITY WINNING

Concerning the city, General Booth directed, "christianise every soul within it" (July Magazine).



Booth directed, "christianise every soul within it" (July Magazine).

How much more might be pentecostal baptism in all inflamed, and every heart **whole city would feel it!** God's people in every direction would catch fire, and the sinners would fly on every side. Difficulties would vanish, devils be conquered, infidels believe, and the glory of God be displayed. As it is written, every valley would be filled, and every mountain would be brought low, and the crooked made straight, and all flesh would see the salvation of God (General William Booth).

done if you had all received this its fullness? If every soul were purified with hallowed flame?...

THE CITY AS A PEOPLE GROUP

Most of the world's population lives in cities. Different cities have unique characteristics. To some extent inhabitants share loyalties, spirit, and style. In the New

3 **The good news is that winning your city is not an impossible task!**

Testament era, the intellect and culture of Athens challenged the pride and glory of Rome. 'Nazareth! Can anything good come from there?' (John 1:46). 'Cretans are always liars' (Titus 1:12). Some reputations are good; some aren't so good!

The Bible records that not only is reputation tied to the city, but so is judgement:

Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent. "Woe to you, **Korazin!** Woe to you, **Bethsaida!** If the miracles that were performed in you had been performed in **Tyre** and **Sidon**, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, **Capernaum**, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in **Sodom**, it would have remained to this day. (Matthew 11:20-23)

Twice in the Bible whole cities were won to God. The entire population of Nineveh repented and called on God at Jonah's preaching (Jonah 3:8). Based on Jonah 4:11, most scholars figure that 600,000 people lived in that city at that time (see International Standard Bible Encyclopedia).

The entire populations of Lydda and Sharon turned to the Lord after Peter healed Aeneas (Acts 9:35). The size of these two towns is unknown although Lydda is described as a 'prosperous city' (International Standard Bible Encyclopedia).

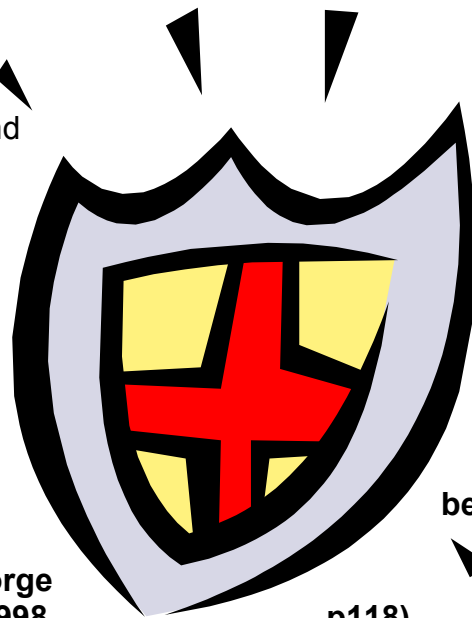
There are instances today of cities and regions that have been won to Jesus. They strengthen faith that we can win our own cities!

THE CITY AS A

One of the factors and spiritual characteristics

Demons people are to be and destroy' precious to 8:5,6 and human at the valuables (George LABYRINTH, 1998,

If God judges cities as by strategises



BATTLE GROUND

behind the specific reputations cities develop is

congregate where There is no reason for them anywhere else. Their ugly mandate is to, 'steal and kill (John 10:10) what is God; and, as Psalm Matthew 6:26 tell us, beings are securely ensconced top of heaven's list of Otis Jr., THE TWILIGHT

p118).

cities, it makes sense that satan also geographic region. Canaanites

worshipped Baal (1 Kings 16:3); the Philistines honored Dagan (1 Samuel 5:2); the Ammonites bowed to Molech; the Sidonians to Astarte; and the Moabites to Chemosh (1 Kings 11:5-7) (Chick Yuill. THIS MEANS WAR. 1994. p182). This is so pervasive that, "God fixed the boundaries of the peoples according to the number of gods" (Deuteronomy 32:8 NRSV).

Covenants made in times of crisis (natural disaster, physical threat, political emergency...) by a people establish legal rights for evil spirits to work in their midst. "Strong holds are born whenever cultures welcome evil powers into their midst through unambiguous pacts; and... strongholds are extended when the provisions of these pacts are honoured by successive generations" (George Otis Jr., THE TWILIGHT LABYRINTH, 1998, p200).

Sometimes these pacts are renewed by religious festivals. According to Dr. Yoshihiro Tanaka, president of Japan's Matsuri (Festival) Society, Japan holds about 60,000 such festivals every year (cited in George Otis Jr. THE TWILIGHT LABYRINTH, 1998, p201, 360). Other pacts are perpetuated through cultural traditions and adaptive deceptions (and syncretism).

Sometimes persisting social injustice strengthens the ungodly bonds (John Dawson, TAKING OUR CITIES FOR GOD, 1989).

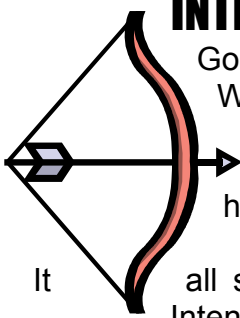
It follows that to break the bonds we need to reverse the conditions that allow them to persist. If it is a religious festival, we need to stop it. If it is a cultural tradition, then we need to change it. If it is social injustice, then we need to end it.

Success in breaking the bonds of the reinforced sinful character traits comes through repentance.

This was The Salvation Army's late 19th Century approach in the identified and attacked the spirits of prostitution and alcoholism in late 19th Century London. One social injustice corrected was the Maiden Tribute incident by which the Army influenced the government, with three hundred and ninety thousand signatures, to raise the age of consent and terminate child prostitution.



INTENTION



God groups people into cities. And satan also strategises in terms of cities. Whole cities have been won to Jesus. And by identifying the evil spirits with authority in a certain city, and then repenting of the sin which opens access to them, we can rupture their authority and break the spell they have on the people. Then the population will be open to the Gospel.

It all sounds good, but unless we INTEND to win our city, we won't win it. Intention takes commitment. The Salvation Army has demonstrated it in our

past. "The opening of 1,000 centres in eight years was just one sign of this level of commitment" (Phil Wall, THE HOUSE THAT JACK (BILL) BUILT, 1999, p2). In Canada, the explosion from nothing to 200 Corps and more than 400 officers in 18 months was another evidence (Roger Green, CATHERINE BOOTH, p208). Growth was so consistently explosive that they actually thought they'd win all of England: "If we go on as we are we shall have the whole country saved by Christmas" (Railton to Booth, early 1880s).

MEANS



Once you've confronted the enemy, there isn't a lot of magic involved in winning the city. There is a lot of work. From early days, the Army determined that it is potentially more effective to have many small units in local neighbourhoods than to have one 'mega-church' in a city. This is the concept of impact through contact. Following this principle, the Founder instructed, "Get a Barracks at the corner of every street" (William Booth, 1886. THE GENERAL'S LETTERS. p6).

Commissioner Norman Howe, TC, directs Salvationists to consider starting multiple congregations on the same premises. In some places this has meant different languages, in others different focus groups (e.g. youth, recovery...). This optimises resources.

Persecution seems to work. The Salvation Army's first imprisonment involved three soldiers. They were thrown in jail in England for "Obstructing the thoroughfare" or really, praying on a country road by a public house. Twenty thousand citizens welcomed them out of prison (George Scott Railton, Heathen England, 1887, p30).

**Persecution
seems to
work.**

Unity has been a key factor in impacting several cities. When people see the followers of God as one, they will believe (John 17:21). Several revivals in Charles Finney's day occurred in towns notably lacking unity. However, unity is pleasing to God, and can't hurt.

Diverse methods work in various places. In Victorian England, Salvationists held a Siege of London a few times, during which salvationists mobilised every night with meetings all over town, and thousands were saved.

In India, Commissioner Booth-Tucker and Colonel Weerasooriya led Boom marches with 40 officers from village to village. Once one village was won to Jesus, they'd leave one officer to lead it and move on to the next village. That approach wouldn't work in suburban North America. Find out what God has planned for your district.



MEASURES

It's easy to speak in theory about winning a city. We'd all love to see something as clear cut as, "Almost everyone in the town (of Barrie) converted at The Salvation Army" (Herbert Wood, THEY BLAZED THE TRAIL, p144).

However, arbitrarily, we, in Williams Lake, have set some measures to indicate success of a city won.

- On a given Sunday morning, more than half the population will be in a Christian Church to worship. We recognise that not everyone who attends meetings is saved, but it gives a general idea.
- Crime rates will be below the average. "In several towns magistrates and police officers remarked that the decrease of crime was unquestionably due to the Army's meetings" (George Scott Railton, HEATHEN ENGLAND, 1887, p30).
- Poverty will be impacted. We've set the goal of a standard above the provincial average.

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See AGGRESSIVE CHRISTIANITY excerpt in Appendix, p105.

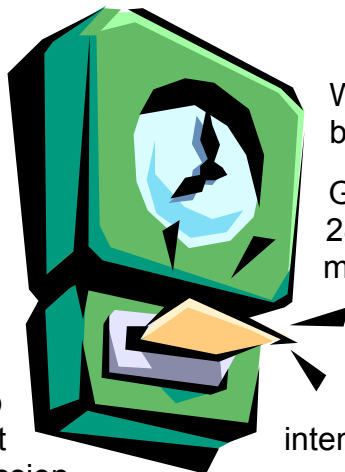
Session 6

DISCIPLESHIP

One of our recruits in know, this Christianity is

To make disciples is the from Jesus (Matthew this for Salvationists as subdue... not merely to nations to become

Obviously, discipleship activities. If we are not fulfilling the Great Commission.



Williams Lake confided to me, "You becoming a 24-hour-a-day thing!"

Great Commission we have received 28:19,20). William Booth interpreted meaning, "to overcome, conquer, teach, but persuade, compel disciples of the Son of God."

and disciple-making are intentional intentionally doing it, then we are not

TRUE SOLDIERS

This concept of disciple-making is not new to the Army. General Booth, in his instruction to officers in India, described what he called 'true soldiers' this way:

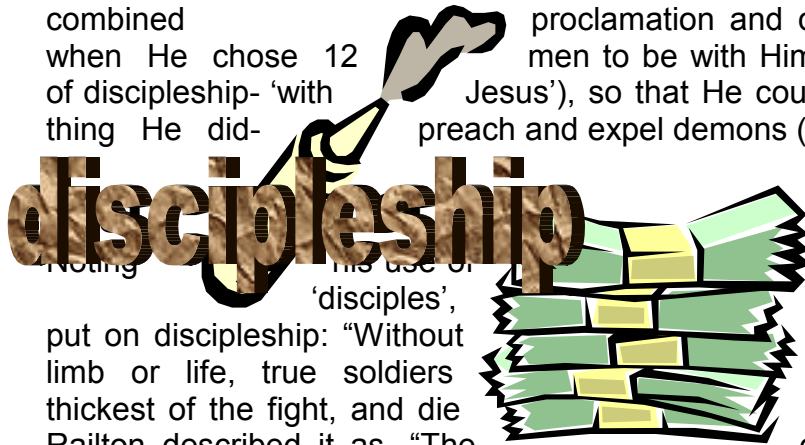
So many saved here, and so many at the Penitent Form there, sounds very delightful, but it is the soldiers you possess 12 months afterwards that I note as the true indication of advance. Moreover, it is not only what you have in numbers, but in quality, and the quality of true soldiers is always measured by their fighting power. Your business is to make warriors, to secure those you win, and to use them to the best advantage in winning others.

That sounds like Great Commission to me! That means true soldiers are disciples.

GLUED TO JESUS

Jesus never really defined 'disciple'. However, He identified a condition on which discipleship depends when He said, "If you adhere to My teaching you are really My disciples" (John 8:31 NBV). So, a disciple is described as one who adheres to Jesus' teaching. 'Adhere' is a graphic term with the image of sticking to, holding to, attaching to, or gluing to Jesus' teaching.

Jesus' teaching is embodied both His verbal communication and His actions. Mark tells us that Jesus went around preaching and expelling demons (Mark 1:39). His teaching combined proclamation and demonstration. This is confirmed when He chose 12 men to be with Him (that's a great working definition of discipleship- 'with Jesus'), so that He could send them out to do the same thing He did- preach and expel demons (Mark 3:14).



DISCIPLESHIP

'true soldiers' in place of look at the price William Booth excuse and self-consideration of fight, love to fight, love the in the midst of it." George Scott grandest, merriest, strangest, life that can be lived on earth, the life of Jesus lived out again in us. It will cost you all, but it will be a bargain at that!"

REPRODUCTION

Paul instructed Timothy: "And the things you have heard me say in the presence of many witnesses, these entrust to reliable men who will be qualified to tell others" (2 Timothy 2:2). The means of fulfilling Jesus' Great Commission is to entrust Jesus' teaching to reliable men until they can go out and do likewise.

In other words, we are to reproduce ourselves in others. Paul called the Corinthians to imitate him as he imitated Christ (1 Corinthians 4:16; 11:1), and looked approvingly on

the Thessalonians who imitated him (1 Thessalonians 1:6). As our disciples imitate us, we are obliged to reproduce the life of Jesus in them.

In the physical realm only three kinds of people don't reproduce:

- those who don't unite;
- those with some kind of disease or impairment; and
- those who are too immature.

Dawson Trotman, founder of the Navigators, explains that it is the same in the spiritual realm. If we're going to reproduce ourselves in others, we need to live in union with Jesus. In the spiritual realm, sin is the disease or impairment that keeps us from reproducing, so we need to live free from sin. If we're going to reproduce ourselves in others we need some spiritual maturity.

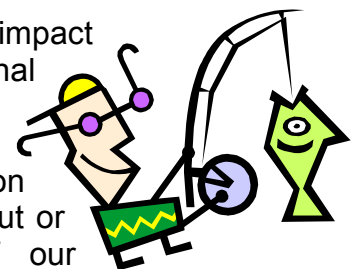
What are we to entrust? **Jesus radically overturned the lives of those who were with Him.**

- He saw their priorities reversed. Whereas society dictated what was best and what was first, after a few years with Jesus, they determined that the first are last and the last first (Matthew 19:30; 20:16).
- He saw their love re-directed (Luke 9:60). He gave them hearts for a world of lost people.
- He saw their purpose redeemed (Mark 1:17). Whereas they once lived for their own benefit, they committed their lives to the spiritual benefit of others.

Jesus equipped and mobilised them. He trained them in preaching the Word-evangelism. He trained them in defeating the enemy- spiritual warfare (Luke 9:1,2). In other words, He reproduced Himself in them.

IMPACT THROUGH CONTACT

It's difficult to make a big impact without engaging in personal contact. One hour with an influential person might challenge and change a person more than reading books about or by her. This is true of our relationship with Jesus. If we're with Him, it makes a way bigger impact than if we just read about Him. But it works the other way too. We



can write letters or books or emails, and some people may even read them! But if we can make contact with those people personally, the potential is there to optimise the impact.

Jesus was so sure of this principle that He never wrote a word, never recorded a sermon, but He devoted Himself to a small group of people for three years. He committed to be with them because He was convinced that He could optimise impact through contact. And it is this fundamental that is essential to disciple making.

We can only fulfill the Great Commission only by discipling people. If we make it our focus, we can reproduce ourselves in soldiers who, in turn, reproduce themselves in soldiers, and so on, and so on. Do the math yourself. If you can find just one person in

whom you can reproduce yourself in 12 months, then at the end of a year you have two people (you and your disciple). During the second year you both invest yourselves in one person, and by year-end there are four. Each of the four of you go after one in year three and that makes eight. If you can keep reproducing yourselves in one person, then after ten years you'll have 1024 warriors. At the end of 20 years, there will be 1,048,576 warriors! In about 22 years, you'll have the world won!

But what if we back that scenario up to the first year, and your first disciple doesn't carry on the trend? Then you've just cut your output in half, from over a million in 20 years to just over 500,000. How many disciples have never been made because the devil came in and cut off one reproducer?

As the Navigators ask, "Who's your man?" "Who's your woman?" We start with one person. Who's your one person?

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See THE PERSON GOD USES in Appendix, p124.

Session 7

INTERCESSION

Pray hard, pray long, pray often.

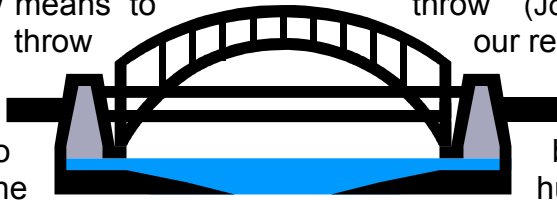
So much in these sessions is to be not only a spiritual an integral part of spiritual prayer seems to be an conditions for revival. So, stand alone.



interrelated. Some consider intercession discipline but a spiritual gift. It is also warfare and city winning. Intercessory essential ingredient in the this session on intercession does not

To intercede is to come between. With intercessory prayer we come between two parties, one of which is God. We can intercede for believers or for unbelievers. "Commit your ways to the Lord; trust in Him and He will do it" (Psalm 37:5). The word 'commit' in Hebrew means 'to throw' (Joy Dawson, INTERCESSION, p49). We are to throw our requests on Him!

Intercession is also to go between. We act as a go between for two parties, representing the human group or individual to God, and representing God to the individual or group.



WHY

Why must we intercede if God is all powerful? God has chosen to give us free will as one of the conditions of the best of all possible worlds. He has accordingly chosen to limit His sovereignty. God has condescendingly chosen to make us co-labourers with Him (1 Corinthians 3:9; 2 Corinthians 6:1). We are more than mere instruments in a heavenly warfare. We are ambassadors of Christ (2 Corinthians 5:20). We have an important role in the battle. Abraham was so successful at intercession that he changed God's mind (Genesis 18:23-33).

REPENTANCE

Repentance is a staple of intercession, as we stand in the gap, repenting on behalf of the other party.

Nehemiah interceded for the Jews in the court of the king. Filling an important position in the Persian Empire, Nehemiah's heart was burdened for his troubled people. He repented on behalf of the Jews:

I confess the sins we Israelites, including myself and my father's house, have committed against You. We have acted very wickedly against You. We have not obeyed the commands, decrees, and laws You gave Your servant Moses. Nehemiah 1:6,7

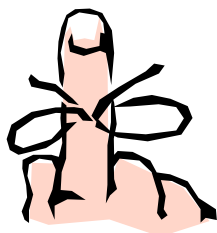
Daniel, also in a position of great power with a foreign empire, interceded on behalf of his people:

Daniel's repentance actually goes on for another five verses. Daniel is an untarnished man of integrity in the Biblical account. He never sins, as recorded in the Bible, yet he personally identifies with the sins of his people during his prayer.

THE PROMISES

Intercessors, God to fulfill

having repented for sin, are in a position to call on promises He has made.



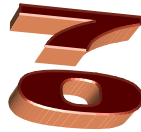
We have sinned and done wrong. We have been wicked and have rebelled; we have turned away from Your commands and laws. We have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes and our fathers, and to all the people of the land. Lord, You are righteous, but this day we are covered with shame... we... are covered with shame because we have sinned against You... We have not obeyed the Lord... All Israel has transgressed Your law and turned away, refusing to obey You. Daniel 9:5-11

Nehemiah was quick to remind God of His promises made to Moses, that Nehemiah discerned applied to his people now:



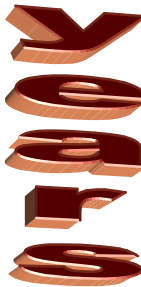
Remember the instruction You gave Your servant Moses, saying, “If you are unfaithful I will scatter you among the nations, but if you return to Me and obey My commands, then even if your exiled people are at the farthest horizon, I will gather them from there and bring them to the place I have chosen as a dwelling place for My Name.” Nehemiah 1:8,9

Jeremiah that the exile the time was up. He was in to end the desolation of boldness:



In Daniel’s case, he noted from the book of would last 70 years. Daniel recognised that a position to call on God to fulfill His promise Jerusalem. The promises gave him great

Now, our God, hear the Your sake, O Lord, look with God, and hear; open Your bears Your Name. We don’t righteous, but because of forgive! O Lord, hear and act! Daniel 9:17-19



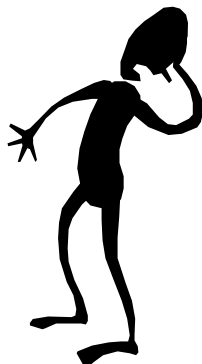
prayers and petitions of Your servant. For favour on Your desolate sanctuary. Give ear, O eyes and see the desolation of the city that make requests of You because we are Your great mercy. O Lord, listen! O Lord, For Your sake, O my God, do not delay! Daniel

When we are praying God’s promises, we can have great courage, because we know we are in His will.

CHARACTERISTICS

Intercession mixes a humility that naturally accompanies repentance with boldness that attends assurance that we are in God’s will. Humility is occasionally accompanied by disciplines such as fasting. Boldness is occasionally manifest in great emotion.

When Nehemiah was down and wept. For some prayed” for ‘wept’ can complain, Daniel, with Him in sackcloth



If Daniel had not committed to praying until, what would have happened in the heavenlies?

informed of the situation, he, “sat days (he) mourned and fasted and (Nehemiah 1:4). The Hebrew word also be translated ‘bewail, make lamentation’ (Strong’s). “turned to the Lord and pleaded prayer and petition, in fasting, in and ashes” (Daniel 9:3).

It's as if God has shared His heart with the intercessor and (s)he grows heavily burdened to the point of bewailing, pleading, mourning, petitioning... This can be a physically and emotionally demanding exercise. Daniel was at it for three weeks once (Daniel 10:2). At the end of that time he said, "I am overcome with anguish... and I am helpless... My strength is gone and I can hardly breathe" (Daniel 10:16,17).

PRAYING UNTIL

There must be a commitment to 'pray until'. This old Army term describes the persistent prayer battles that continued until the victory was won. It can take time. Daniel's three week encounter recounted in Daniel 10 was partly due to forces outside of his control. In response to his praying an angel had been dispatched from heaven. But the demonic prince of Persia resisted this angel for 21 days (v13). It took the reinforcement of the angel Michael to spring this angel loose to finish his errand to Daniel. If Daniel had not committed to praying until, what would have happened in the heavenlies?



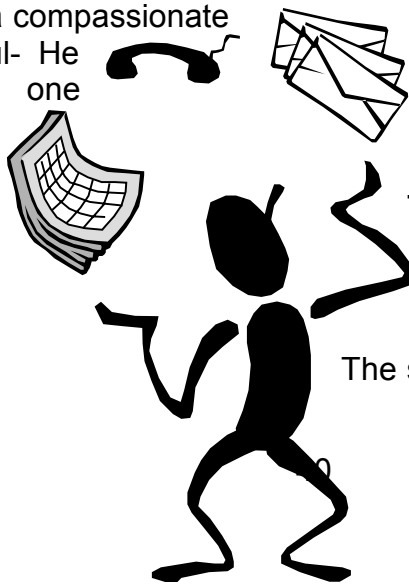
CONSEQUENCES

Because God is counting on us to intercede, this is not just a nice pastime for Christians. There are positive effects (see Nehemiah and Daniel) of intercession. But there are also consequences to failure to intercede. In Ezekiel 22:30-31 God explains how judgement that could have been reversed by intercession was brought on by lack of intercession:

I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found none. So I will pour out my wrath on them and consume them with my fiery anger, bringing down on their own heads all they have done, declares the Sovereign LORD.

Israel deserved judgement. God is a just God, and would have to bring that judgement. But by His economy He provides for forgiveness following repentance. In this situation He searched for someone who would represent Israel to God (intercede) and repent on their behalf. God is a compassionate God. That's His motivation here. He was unsuccessful- He could find no one to stand in the gap. Because no one would stand in the gap, judgement fell on Israel.

The consequences disturbing. ramifications.



for us today are no less powerful Intercession has powerful

CHALLENGE

The saying goes, 'Too busy to pray? Too

busy not to pray!' General Booth knew this first hand:

We must do more praying. I can easily see how, in the rush of all this mighty sweeping work, we can be taken off from God. The great problem we have to solve is to keep equally a hold of God and man, trusting Jehovah, and yet using every human tactic that is possible to be devised. (William Booth, in George Scott Railton, COMMISSIONER DOWDLE, p81)

To those nights of prayer perhaps more than anything else we owe the perfect unity of teaching and of aim as to holy living which is so vital to our existence. If the Army were to develop an enthusiasm not fully directed towards holiness and righteousness of life it would be sadly in danger of becoming either fanatical on the one hand or worldly on the other. (George Scott Railton, HEATHEN ENGLAND, 1887, p31)

The Church has many organizers, but few agonizers; many who pay, but few who pray; many resters, but few wrestlers; many who are enterprising, but few who are interceding. People who are not praying are playing. Two prerequisites of dynamic Christian living are vision and passion, and both of these are generated in the prayer closet. The ministry of preaching is open to a few. The ministry of prayer is open to every child of God. Don't mistake action for unction, commotion for creation, and rattles for revivals. When we pray, God listens to our heartbeat. Hannah's lips moved, but her voice was not heard (1 Sam 1:12,13). When we pray in the Spirit, there are groanings which cannot be uttered. Tithes may build a church, but tears will give it life. That is the difference between the modern church and the early church. Our emphasis is on paying, theirs was on praying. When we have paid the place is taken. When they had prayed, the place was shaken (Acts 4:31). In the matter of effective praying, never have so many left so much to so few. Brethren, let us pray. Leonard Ravenhill, WHY REVIVAL TARRIES

Years ago after the funeral of General William Booth of The Salvation Army, the sexton found a lone Methodist preacher on his knees at the altar. Still thinking of the tremendous impact of the life of this one man upon the world, the preacher was overheard to say, "O Lord, do it again! Lord, do it again!" (Robert Coleman, DRY BONES CAN LIVE AGAIN, p26).

Prayer brings revival that lacks of prayer makes necessary.

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See SHOUTING in Appendix, p96.

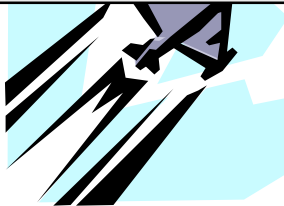
Session 8

SPIRITUAL WARFARE

The Salvation Army has a healthy approach to spiritual warfare. Fundamentally, we see spiritual warfare in terms of fulfilling our mission, to win the world for Jesus. We don't get and yet we are not unaware of his translated 'schemes') or his translated 'schemes').

"Train my hands for war, my fingers for battle" (David, Psalm 144:1).

"The real end... is the deliverance of men from sin and hell" (William Booth).



too absorbed with the enemy purposes (2 Corinthians 2:11- methods (Ephesians 6:11-

What is to be won for God must be captured from the devil by the use of superior force... Our Army can no more hope for victory than any other without the most unwearied exertion. Not indeed by human might or power, but by the use of all men's power under the mighty influence of the Holy Spirit are signs and wonders continually possible. (George Scott Railton, COLONEL JUNKER, p107)

But if I drive out demons by the finger of God, then the kingdom of God has come to you. When a strong man, fully armed, guards his own house, his possessions are safe. But when someone stronger attacks and overpowers him, he takes away the armour in which the man trusted and divides up the spoils. Luke 11:20-22

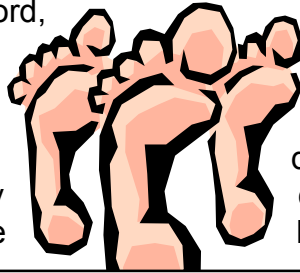
We must give up sentimentalizing... If ever the gospel is going to make headway against the rush of evil passions, worldly ambition, and devilish animosity, it must be by determined, deadly warfare, conducted with at least as much care, sagacity, and persistency as men

bestow on earthly enterprises for gain or glory. (Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p50)

If we're going to take territory from the enemy we must confront the enemy. This is the heart of spiritual warfare.

OUR ROLE

As Jesus explains, power confrontations involve both God and us. **WE** drive out demons by the **finger of God**. "The God of peace will soon crush satan under **your** feet" (Romans 16:20). We have to hold up our end of the responsibilities. Seven sons of Sceva tried to confront the enemy without having it together spiritually and they were trounced- beaten, stripped, and bleeding (Acts 19:13-16). It's essential that we, "Do not give the devil a foothold" (Ephesians 4:27). The word 'foothold' in Greek is 'topos', from which we get the word, 'topography', which deals with particular places. If we own 100 acres of land and we sell an acre right in the middle of the property, we are obliged legally to provide access to that one acre through our other 99 acres 24 hours/day, 7 days/week. If we harbour an acre of sin in our lives we are legally obliged to provide the enemy unobstructed access, and we're likely to get trounced.



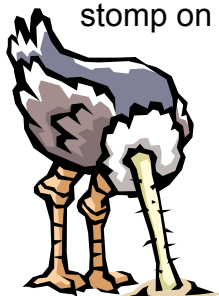
"The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8). The word 'destroy' is 'luo' and is also translated 'break' (e.g. Matthew 5:19), 'dissolve' (2 Peter 3:11,12 NKJV), and 'loosen' or 'untie' (e.g. Luke 13:15,16). Shadrach, Meshach, and Abednego engaged in a power encounter in which they were stubbornly loyal to God despite the odds stacked against them (Daniel 3:17,18). They got thrown in a fiery furnace, but the only thing God burned off were the bindings (Daniel 3:27). Jesus unties the spiritual bindings on us and those whom we are trying to free.

GOD'S ROLE

God doesn't monopolise the fighting. Joshua, who was a type of Christ, defeated five kings. He made a public display of them, just like Jesus did in Colossians 2:15, and then, instead of stepping on their necks in a sign of dominance, he had his soldiers step on their necks

as a sign of dominance (Joshua 10:22-27).

Instead of stepping on their necks Himself, Jesus wants us to do it (Dutch Sheets). He said, "I give you authority to tread upon serpents and scorpions and over all the power of the enemy" (Luke 10:19). "The God of peace will soon crush satan under your feet" (Romans 16:20). We are raised up with Jesus (Ephesians 2:6). Jesus is the head of His body, the church (Ephesians 1:22,23). God has placed everything under His feet (which is us- Ephesians 1:22). So, satan is already positionally under our feet. All we have to do is stomp on satan's head.



PHILOSOPHIES

We do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought and make it obedient to Christ. 2 Corinthians 10:3-5

These strongholds are psychic habitats in people's minds. The arguments become world views. To destroy the world views we must expose the deception (George Otis Jr.).

It is not always a frontal assault. "It is one of the devil's subtleties that makes the question, 'Why not?' it's own answer" (Arnold Brown).

Modern man sometimes hides himself from his own need of redemption by calling old sins by new names. The seven deadly sins of pride, anger, avarice, envy, sloth, gluttony, and lust are now called self-fulfillment, stress, competitiveness, insecurity, inertia, appetite, and emotional tension. (THE SOLDIERS ARMOURY, May 6, 1963)

"Happy is the man in whose spiritual index all things doubtful are listed under 'devil'" (Albert Orsborn). Satan is intent on mixing us up. "Christ the power of God and the

wisdom of God" (1 Corinthians 1:24) has too often been preached as Christ the wisdom of God, and then sometime later, maybe, the power of God.

ACTUAL FIGHTING



We do not think that religion teaches or that people should be content with maintaining an existence- with just operating upon the same nucleus of people from year's end to year's end, without making any appreciable aggression on the territory of the enemy outside. (Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p47)

"Strange, beautiful things happen when God has His own way with a man or woman. Strange, beautiful things will happen to the world when it submits to Him. The Army has had some odd happenings. In the first days we not infrequently rented as Officers' Quarters houses that were reputed to be haunted. The rents were lower. We knew nothing could withstand the power of the Lord, and we used His Name and prayed the evil... out of the places." (in Humphrey Wallis, 1928, THE HAPPY WARRIOR, by Humphrey Wallis p112)

In Joshua 1:3, God promised Joshua, "Every place on which the sole of your foot shall tread I have given you." God is not making an open promise here. He has already set the boundaries of the Promised Land. The word 'tread' in Hebrew involves the concept of war. It developed to mean, 'bend the bow'. Even today, Israeli soldiers obey the command, 'load your weapons' (Dutch Sheets).

So God is promising Joshua that every place they load their weapons, He will give them. Everywhere we go armed and ready to fight, God will give to us.

My heart is cheered. We are making the devil mad. Victory will come! Look out for some martyrdom here in the near future- it is to come, sure. Well, we are saved to die, and don't care much where our bones are buried. (Major Wells, California, in John Rhemick, A NEW PEOPLE OF GOD, p79)

TYPES

In SA101 and elsewhere in 201 different types of spiritual warfare are discussed. Identificational repentance, strategic level spiritual warfare, spiritual mapping, and territorial spirits are all part of the bigger picture of spiritual warfare.

THE CHALLENGE

"This is what poor humanity wants the world over. **THEY WANT PEOPLE WHO CAN CAST THE DEVIL OUT-** people who have in them the Holy

Ghost power to do it. Oh, will you be such a one?" (Catherine Booth, PAPERS ON GODLINESS, p168).

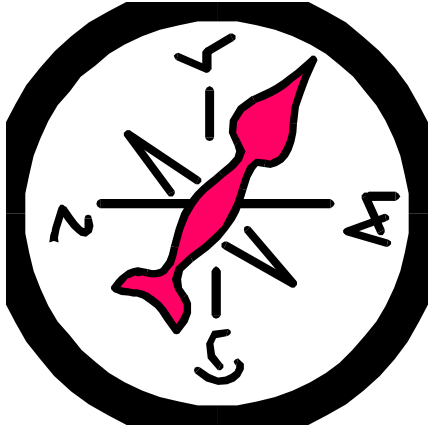
IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See THE RENEWING OF POWER in Appendix, p113.



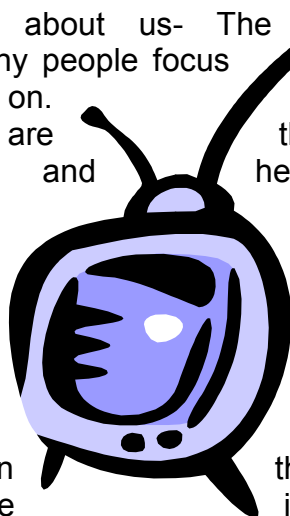
Session 9

SPIRITUAL GIFTS

"How is it that wherever we go as an organisation these signs and wonders are wrought?" (Catherine Booth, PAPERS ON GODLINESS, p124).

Yes, she's talking about us- The Salvation Army! When we talk about spiritual gifts too many people focus on hospitality and helps and administration and so on. These are legitimate and necessary for a healthy body. But so are the grandstanding gifts of signs and wonders, miracles, prophesy, and healing.

Without them we are a lethargic, anaemic body, a tired and hungry army, unable to conquer in the way we were designed to conquer.



We used to be familiar with all of these gifts. A fairly recent Orders and Regulations for Soldiers instructed that, 'Miracles performed in their own hall, on people who live on their own street, will be of more interest than such as took place two thousand years ago' (1950 ORDERS AND REGULATIONS, p153). Commissioner Brengle exhorted us on prophesy: "There is... not one of us but might... prophesy far more pungently, powerfully, and persuasively than we do, if we earnestly coveted this gift and sought it in fervent prayer" (Samuel Logan Brengle, LOVE SLAVES, p88). General William Booth published a collection of some of his lengthier prophesies called VISIONS. It got so much that in some meetings,



Like Paul we have to say, 'one at a time; you shall all prophesy, if you do it one at a time.' When people get it, it bubbles up, and runs over- it is in you 'a well of water springing up' as our great Master said, 'into eternal life'. (General Catherine Booth, PAPERS ON GODLINESS, 69)

And it is not just our primitive forebears who testify to it. "In the early hours of the next morning I heard a voice, the voice of the Spirit..." (Wilfred Kitching, A GOODLY HERITAGE, p86). "Commissioner Allister Smith... told me that in the early morning hour God had given him a word to pass on to me..." (Wilfred Kitching, A GOODLY HERITAGE, p134).

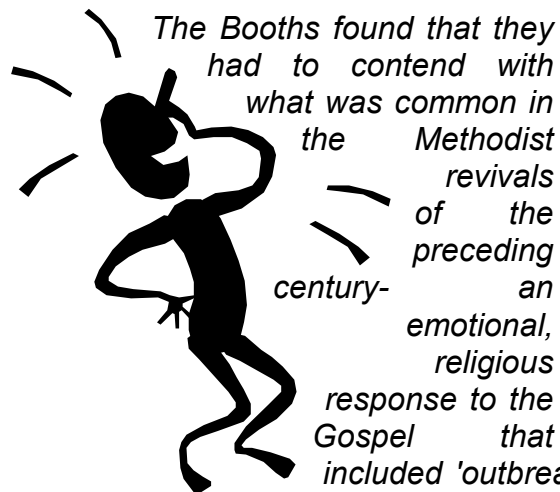
General Catherine Booth explained, "I thought that this is what poor humanity wants all the world over. THEY WANT PEOPLE WHO CAN CAST THE DEVIL OUT- people who have in them the Holy Ghost power to do it. Oh! Will you be such a one?" (Catherine Booth, PAPERS ON GODLINESS, p168).

And how about power encounters? Devil-kicking was considered one of the choicest qualities in a recruit:

This was a classic example of needs-based evangelism, using the gifting of the Holy Spirit to meet people's needs and open them up to the Gospel.

The exercise of some of these gifts made for messy meetings.

'Give me somebody able to cast out devils, and I don't care whether they can read or write, or put a grammatical sentence together' (Catherine Booth, AGGRESSIVE CHRISTIANITY, p57).



But this was nothing to be ashamed of; rather, we might count it as a sign of life. "We have some enthusiasm, and when our enthusiasm dies, I am afraid we shall die too. Nevertheless, the power of The Salvation Army is not in its enthusiasm... But it consists in whole-hearted, thorough, out-and-out surrender to God" (Catherine Booth, PAPERS ON GODLINESS, p123,124).

included 'outbreaks of crying and fainting' as well as an unusual reliance on the part of some on such supernatural manifestations as dreams and visions. (Roger Green, CATHERINE BOOTH, p78)

This is not a bad thing. "Many wept and prayed and submitted to God, and some fairly howled at the revelation God gave them" (description of the prayer meeting following General William Booth's preaching at a meeting in Pittsburgh, 1903, in GSR, p101).

"The solemn silence was fell down at the Mercy The cries and groans were spirits apprehended Jesus thanksgiving were in Booth, in GSR, p49).



broken by the cries of a woman who at once... Seat... she was quickly followed by others... piercing in the extreme; and when the stricken as their Saviour, the shouts of praise and proportion to the previous sorrow" (William

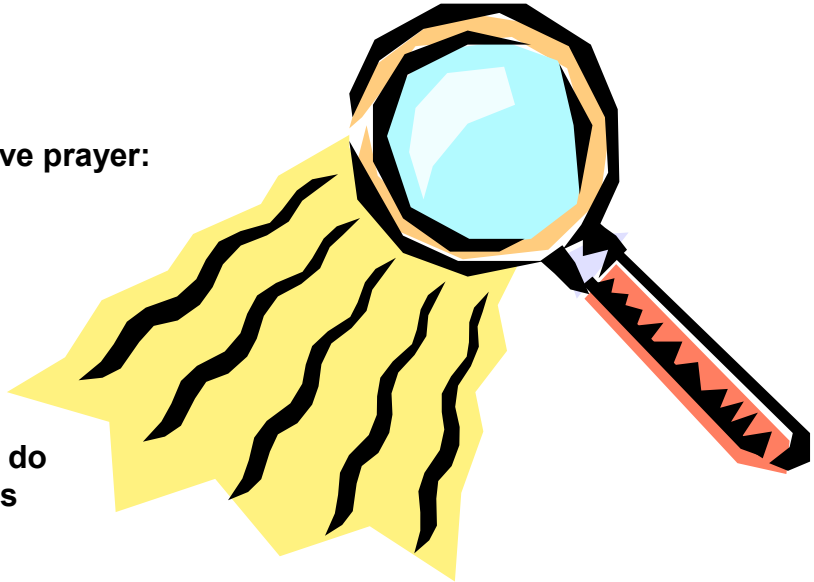
Holy Spirit giftings are explained by Paul: "Each person is given something to do that shows who God is: Everyone gets in on it, everyone benefits. All kinds of things are handed out by the Spirit, and to all kinds of people" (1 Corinthians 12:4-6. Message).

As The Salvation Army, we want soldiers to do all kinds of different things to show who God is. This will involve all the gifts Paul outlines and more. None are exempt from what we do, because we want to give the most comprehensive picture of God possible.

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:



What does God want you to do in response to this session's material?

See GIFTS OF THE SPIRIT and IMPROVEMENTS OF THE GIFTS in Appendix, p129, and 132.

Session 10

SPIRITUAL DISCIPLINES

FIRST FRUITS FIRST

The Corps Treasurer Resigns



The day the corps treasurer resigned the corps asked the local grain elevator manager to take the position. He agreed under two conditions.

- That no treasurer's report would be given for the first year.
- That no questions be asked about finances during that year.

The people were surprised but finally agreed since most of them did business with him and he was a trusted man.

At the end of the year he gave his report:

- The corps indebtedness of \$228,000 has been paid.
- The employee's salary had been increased by 8%.
- The Self Denial and Home Missions gifts has been paid 200%.
- There were no outstanding bills.
- And there was a cash balance of \$11,252!

Immediately the shocked congregation asked, "How did you do it? Where did the money come from?"

He quietly answered: "Most of you bring your grain to my elevator. Throughout the year I

simply withheld ten percent on your behalf and gave it to the Corps in your name. You didn't even miss it!"

"Do you see what we could do for the Lord if we were all willing to give at least the tithe to God, who really owns it?"

And so the new treasurer had made his point (Adapted FROM A SOURCEBOOK FOR STEWARDSHIP SERMONS, by James E. Carter).

Whether it is grain or a paycheque, the first fruits come first in God's economy.

OWNERSHIP HAS IT'S PRIVILEGES

In the beginning God created the heavens and the earth (Genesis 1:1). Having created it, God is the owner of everything. The Owner had decided that the first fruits will be a good reminder that we belong to Him:

In Exodus 13:2 God says, "Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether man or animal." He explained it further in Exodus 23:19: "Bring the best of the first fruits of your soil to the house of the LORD your God."

As the people of God entered into God's Promised Land, the Owner wanted to ensure that they remembered to Whom they belonged. In Leviticus 23:10, He reminded them, "Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest.'"



Israel itself was chosen from among the peoples of the world as a first fruits, set apart, belonging to God, as a reminder to the earth that everyone belongs to God. According to Jeremiah 2:3, Israel was holy to the LORD, the first fruits of his harvest; all who devoured her were held guilty, and disaster overtook them.

God takes this whole first fruits concept very seriously. Those who didn't take it seriously and tried to mistreat Israel, God found guilty and saw that disaster overtook them!

He
the first
the one
first fruits-
overtakes

For on my holy mountain, the high mountain of Israel, declares the Sovereign LORD, there in the land the entire house of Israel will serve me, and there I will accept them. There I will require your offerings and your choice gifts, along with all your holy sacrifices. (Exodus 20:40)

considers the tithe to be fruits as well, and woe to who tries to cut in on God's they are guilty and disaster them, just as in Jeremiah.

PROPHECY OF NEW TESTAMENT PRACTICE

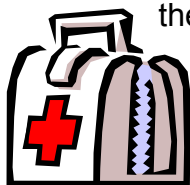
Some Christians believe that the New Covenant displaces Old Testament tithing practices. As well as the fact that tithing precedes the Old Testament law, Old Testament prophecy foresees offerings, gifts, and sacrifices.

The famous story of the rich farmer, the storehouse, and the last call, in Luke 12:16-21, demonstrates how wrong priorities are viewed by God. "This is how it will be with anyone who stores up things for himself but is not right toward God." What is most noteworthy is that this story directly precedes Luke's account of **SEEK FIRST THE KINGDOM OF GOD** (v12-34). Jesus understood the priority of the Kingdom to be manifest by a right consideration of our possessions and their relation to the Kingdom. All our possessions belong to God.

This is evident in God's historical treatment of those who ignore that first fruits command. As the people of God entered the Promised Land, the first city they conquered was Jericho. God considered Jericho the First Fruits, belonging to Him. In Joshua 7 Achan helped himself to some Jericho spoils. The result? Thirty-six soldiers were killed at Ai, and Achan and his whole household were killed.

The evidence continues through history into Jesus' philosophical treatment of the Law. "The most important one," answered Israel, the Lord your soul word

Jesus in Mark 12:29-30, "is this: 'Hear, O our God, the Lord is one. Love the Lord God with all your heart and with all your mind and with all your strength.'" Did you know that the translated 'strength' can also be translated 'wealth'?



SPIRITUAL FIRST

this concept lies hearts. God carries the first fruits

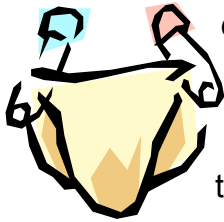
FRUITS THEOLOGY

The spirituality of not only in its effectiveness as a gauge of our concept directly into our hearts. "Not only so,

but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies” (Romans 8:23). The Holy Spirit is considered to have joined us in a ‘first fruits’ way, with the promise of a greater dispensation.

The resurrection of Jesus is seen from a first fruits perspective: “But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep” (1 Corinthians 15:20).

And finally, our rebirth in Jesus makes us a sort of first fruits: “He chose to give us birth through the word of truth, that we might be a kind of first fruits of all he created” (James 1:18).



THE EXAMPLE OF THE EARLY CHURCH The early Church followed the first fruits theology and practice by meeting, preaching, and giving on the first day of the week (Acts 20:7; 1 Corinthians 16:2).

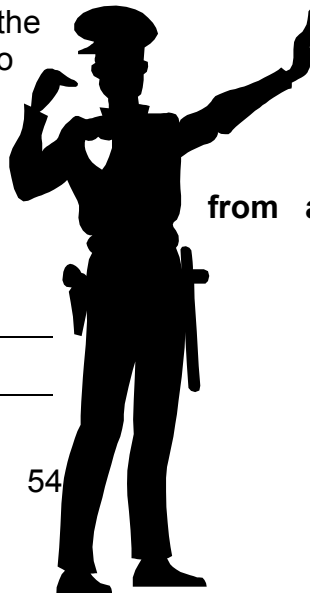
THE BLESSINGS OF THE FIRST FRUITS Once we obey the direction of God to provide the financial first fruits, our tithe, we can expect God to bless us.

Then say to the LORD your God: "I have removed from my house the sacred portion and the widow, and the alien, the fatherless according to all you commanded. I have not turned aside from your commands nor have I forgotten any of them. I have not eaten any of the sacred portion while I was in mourning, nor have I removed any of it while I was unclean, nor have I offered any of it to the dead. I have obeyed the LORD my God; I have done everything you commanded me. Look down from heaven, your holy dwelling place, and bless your people Israel and the land you have given us as you promised on oath to our forefathers, a land flowing with milk and honey." (Deuteronomy 26:13-15)



“Honour the LORD with your wealth, with the first fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine” (Proverbs 3:9,10). Once we have obeyed the commands of the first fruits, we have affirmed that we belong to God. He owns us. And as His children, we are in line for every blessing He describes.

(Much of the preceding is derived from a teaching by James Ryle).



IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See PRODIGAL GIVING and HIDE AND SEEK in Appendix, p136 and 87.

Figuring out the prophetic!

Whew! Hold on now! Don't let your neck stiffen up when you hear that word. I know some think straight up about the Old testament standard of 100% accuracy in prophesy. I know that for some that word conjures up pictures of long haired, desert living, locust eating wild men living in extreme circumstances. Don't be scared though. The prophetic deals with more than Jeremiah and Isaiah. In fact, it deals with all kinds of communication with and from God. When we hear from God and deliver that communication with others, we're dealing with the prophetic. That can be when God speaks to us specifically through the Bible, through other people, through pictures, words, visions, dreams, tongues & interpretations and impressions. And the Bible commands us to 'eagerly desire the gift of prophesy' (1 Corinthians 14:1)

- **We don't lay a standard on everyone gifted in evangelism to get everyone saved they witness to, do we?**
 - **We won't stone them to death, declaring them blasphemers, will we?**
 - **Billy Graham doesn't see everyone in all of his meetings saved, does he?**
 - **We don't put a 100% success rate standard on those with the gift of healing do we?**

So, the New Testament gift of prophesy does not demand the Old testament 100% accuracy standard to make it authentic. We need to cultivate and nurture the prophetic. We need to be comfortable to step out and hit and miss in a safe environment! So we can practice and nurture our gift!

Listening to God...
made easy?

- ◆ **Get in a quite place**
- ◆ **Repent of every known sin**
- ◆ **Wait in God's presence**
- ◆ **Put time aside and decide to wait on God**
- ◆ **Worship Him (lift up His name, and ask for His presence)**
- ◆ **Stop talking and wait**

How to have a prophetic prayer party!

- ▶ **Get together with some right on Christian friends - worship God together.**
 - ▶ **Sit in a circle (this just helps the whole thing be a bit more casual).**
- ▶ **Start with the bravest person there (well...) and get them to sit in the middle of the circle.**
- ▶ **Ask God to speak to the rest of the people in the circle about that individual (good things to build them up/edify).**
 - ▶ **Then wait.**

God will speak to you in different ways. Sometimes He gives a picture, other times a scripture verse. Sometimes a person will get a song - they can even sing it to them. Sometimes one word - sometimes many. The important part is to share (even if it's goofy - but not if it's negative - see next column). Don't worry about being one hundred percent right because we are all just trying to learn and use this gift. After you share what God spoke to you pray for the person (that God would reveal what He has in mind through that picture/word/song) and then wait for God again or the next person to share.

This is a really good way to start listening to God. It's helpful because you have a person that you are concentrating on and you have other people who are listening too. Sometimes just listening with people who do it well - help you to figure it out!

It's also a whole lot of fun! It's a popular item at our Corps, because it helps the body function the way it should and it builds each other up!

Why not try it this week-end? Grab some friends and give it a try. If you get something that confuses you check your Bible (it is **THE AUTHORITY) and if a word doesn't line up with scripture than it was probably supper talking not God!**

No worries though, try again!

What if I get a word from God that I'm not sure about?

Wait. Pray about it - ask God to confirm it to you (through someone else, scripture, another picture or vision).

If God confirms the word again but you aren't sure you should share it - don't. Wait until the group is finished and ask to speak to the person you got the word for privately. Humbly present what God may have said to you and pray for that person.

What if you receive a word that you don't think is from God?

Don't receive it. Say thanks and pray about it. Ask God to search you and confirm to you if that word is yours. If He does - take it. If He doesn't - don't take it. Don't dwell on it and worry about it - God's got plenty of words for you!

“The sword of the spirit is the Word of God but it is specifically the rhema of God, his spoken Word... when you go into battle you need to hear and heed the specific instruction from God for that situation” -Stephen Court

Spiritual Discipline

Catherine Booth on discipleship

“Since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus...”

Hebrews 12:1,2

“Do settle in your minds that without a dying, a real, a complete and eternal separation between your old self and the new self which means to live and die for others, you cannot be a true disciple of Jesus Christ or a real benefactor to your race.”

- Catherine Booth

“The spirit is in you at salvation, filling you at sanctification, and upon you at anointing. Holy Spirit regenerates you at conversion, purifies you at sanctification, and empowers you at anointing. The fruit of holiness is righteousness, as seen in character.”

- Stephen Court

Getting real with Jesus!

Spiritual Habits From The Inside Out...

I used to believe that if I could only get the right spiritual habit and do it the right way I would be a better Christian... problem? Never works. You can relate? Yeah, well most Christians can - see the problem is that's the opposite way that God has planned... He wants our habits to be from the inside working out... His biggest cry was to establish the Kingdom of God - and He said, “The Kingdom of God is within you”. It's His desire to have a real relationship with you - not just have you give Him a daily list of wants and desires but to actually date you - yeah that's right to be the LOVE of your life! He wants to speak with you and show you who He is and tell you the plans that He has for your life with Him... you see He has it planned (even before you were born). He wants you to encounter Him by EXPERIENCE not just by your mind but with your HEART. The scriptures present a God who has adventure, fun, danger, and cool set-ups not a boring and manipulative “police-like” God that the church and the world has you ready to submit to - He doesn't want that - He wants you to live (**LIFE ABUNDANT BABY**) and the only way you can do that is with Him.... that's right! It's gotta start on the inside and work it's way out! Get real with Jesus.

Habits are formed by daily ritual... *right Friends?*

Forms that help (Bible reading & prayer)

The Inspect Method

(For Bible Reading):

- Select a small passage of scripture
- Rewrite it in your own words
- Examine it with

INSPECT

(Insight to gain)

Nutshell of the passage

[Sin to avoid/confess]

Promise to claim

((Example to follow))

Command to Obey

Truth to know/tell

Prayer (A guide to use as you pray)

Adoration - just spend some time adoring God - tell Him how much you love Him - review some scripture that helps (Psalms & Colossians are good ones)

Confession - Ask God to prepare your heart by cleansing it. Ask Him to bring to mind anything that has to be confessed.

This is also a good time to **listen to God**. Ask Him to speak to you - He may give you words or a picture or a song or a scripture verse - write it down!

Thanksgiving - yeah! Let it all out. Thank God for your relationship, for who He is, and how He spoke to you today!

Supplication - ask God for the things on your heart (family, friends, sinners, etc...), requests.

Bible Highlight Reading Record

It's a good practice to actually record what you read and what the most significant thing was and what God has said and how you will respond... It's really quite simple - just take this tool and apply it daily!

Date: _____ All I read today: _____

The most significant thing I read today?

What does God want me to do in response?

"God has put His heart on

paper"
William Booth

How to keep your Spiritual Life FUN, FUN, FUN!

One of my biggest problems is concentration and doing things that keep me still. I'm not good at it... I'm terrible at it really so some things that I do to help my relationship with Jesus stay fun might help you too!

1. God for a walk/hike/run/bike with Jesus. Just you and Him. Look at creation and tell Him about what's going on in your life - then let Him speak to you!
2. Pray **OUT LOUD**. Praying in my head gets messed up! I can't keep my thoughts straight (sometimes even writing my prayers help!).
3. **WORSHIP MUSIC**. Get into it! A discman is a good devotional tool - put it on and dance in your room to the glory of God!

What's the biggest hindrance to discipleship?

Samuel Logan Brengle says, "Too great haste. Rushing to the penitent form and into God's presence and running away. WAIT ON GOD. BE STILL. LISTEN. Let God talk to you."

William Booth says this: "The Holy Spirit will come down on all the Lord's people if they seek Him."

"In the last days, God says, I will pour out my Spirit on all people, Your sons and daughters will prophecy, your young men will see visions and your old men will dream dreams - even on my servants both men & women." Acts 2:17

Session 11

Hot issues

Please review the following topics and use implementing questions:

- Female ministry (p.59)
- Sacraments (p.67)
- Baptism and communion (p.69)

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?



Female Ministry: Women's Right to preach the gospel
Catherine Booth
"And your sons and daughters shall prophesy." -Joel

BOOTH'S ASSERTION

Not only is the public ministry of woman unforbidden, but (it is) absolutely commanded by both precept and example in the word of God.

1 Corinthians 11:4,5

Every man who prays or prophesies with his head covered dishonours his head. And every woman who prays or prophesies with her head uncovered dishonours her head- it is just as though her head were shaved (1 Cor.11:4,5).

By 'prophesying' Paul intends 'edification, exhortation, and comfort of believers', as in 1 Corinthians 14:3,4,31. The result anticipated was the conviction of unbelievers. This is the kind of public service Paul allowed women to participate in, just as prophesied by Joel, and described as a leading feature of the gospel dispensation. Adam Clarke continues,

*Whatever may be the meaning of praying and prophesying in respect to the man, they have precisely the same meaning in respect to the woman! So that some women at least, as well as some men, might speak to others to edification, exhortation, and comfort. And this kind of prophesying or teaching was predicted by Joel 2:28, and referred to by Peter (Acts 2:17). And, had there not been such gifts given to woman, the prophecy could not have been fulfilled. The only difference marked by the apostle was, the man had his head uncovered... (and) the woman had hers covered... **because it was the custom both among Greeks and Romans, and among the Jews an express law, that no woman should be seen abroad without a veil.** This was and is a custom through all the East, and none but public prostitutes go without veils.*

This is the only fair and common-sense interpretation of this passage. If Paul does not here recognise the fact that women did actually pray and prophesy in the primitive Churches, his language has no meaning at all.

Paul here takes for granted that women were in the habit of praying and prophesying; he expresses no surprise nor utters a syllable of censure, he was only anxious that they should not provoke unnecessary discredit by... departing from the dress which was indicative of modesty in the country in which they lived. This passage seems to prove beyond the possibility of dispute that in the early times women were permitted to speak to the "edification and comfort" of Christians, and that the Lord graciously endowed them with grace and gifts for this service. What He did then may He not be doing now? (private letter to Catherine Booth).

**But what about Paul's
comments elsewhere?**

1 Corinthians 14:34,35.

Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their husbands at home; for it is disgraceful for a woman to speak in the church. (1 Cor.14:34,35)

This is the same apostle, writing to the same Church, as in the first text. Will any one maintain that Paul here refers to the same kind of speaking as before? If so, we insist on his supplying us with some rule of interpretation which will harmonise this unparalleled contradiction and absurdity. Taking the simple and common-sense view of the two passages, that one refers to the devotional and religious exercises in the Church, and the other to inconvenient asking of questions and imprudent or ignorant talking, there is no contradiction or discrepancy, no straining or twisting of either. If, on the other hand, we assume that the apostle refers in both instances to the same thing, we make him in one page give the most explicit directions how a thing shall be performed, which in a page or two further on, and writing to the same Church, he expressly forbids being performed at all. We admit that, "it is a shame for women to speak in the Church," in the sense here intended by the apostle; but before the argument based on these words can be deemed of any worth, objectors must prove that the "speaking" here is synonymous with that which Paul legislates in 1 Corinthians 11. Adam Clarke, on this passage, says,

According to the prediction of Joel, the Spirit of God was to be poured out on the women as well as the men, that they might prophesy, that is teach. And that they did prophesy or teach is evident from what the apostle says (1 Cor. 11), where he lays down rules to regulate this part of their conduct while ministering in the Church. All that the apostle opposes here is their questioning, finding fault, disputing, etc., in the Christian Church, as the Jewish men were permitted to do in their synagogues (see Luke 2:46).

In Robinson's Lexicon (Bloomfield's edition), nearly two pages are occupied with the explanation of the verb 'to speak' (*lalein*); and he gives instances of its meaning, "as modified by the context, where the sense lies, not so much in *lalein* as in the adjuncts." THE PASSAGE UNDER CONSIDERATION IS ONE OF THOSE TO WHICH HE REFERS AS BEING SO "MODIFIED BY THE CONTEXT." Greenfield defines it as: "to prattle - be loquacious as a child; to speak in answer - to answer, as in John 19:10; harangue, plead, Acts 9:29;21." In Liddel and Scott's Lexicon, the following meanings are given: "to chatter, babble; of birds, to twitter, chirp; strictly, to make an inarticulate sound, opposed to articulate." "It is clear then that *lalein* may mean something different from mere speaking, and that to use this word in a prohibition does not imply that you cannot speak at all. On the contrary, the prohibition applies to an improper kind of speaking. Now, 'the context' shows that it was not silence which was imposed upon women in the Church, but only a refraining from such speaking as questionings, dogmatical assertions, and disputations, as would ruffle tempers and occasion an unamiable volubility of speech. This kind of speaking, and this alone, was forbidden by Paul here. It is not all speaking in the Church which Paul forbids, but only a pertinacious, inquisitive, domineering, dogmatical kind of speaking.

Parkhurst, in his lexicon, tells us that the Greek word '*lalein*,' translated 'speak', does not signify to speak with premeditation and prudence, but to speak imprudently and without consideration, and is that applied to one who lets his tongue run but does not speak to the purpose, but says nothing. Paul does not argue against speech with premeditation and prudence, but against speech devoid of these qualities. **It would be well if all speakers of the male as well as the female sex were obedient to this rule!**

There can be no doubt in any unprejudiced mind as to the true meaning of "*lalein*" in this connection. And we find from Church history that the primitive Christians thus understood it, for that women did actually speak and preach amongst them we have indisputable proof. God had promised in the last days to pour out His Spirit upon all flesh, and that the daughters as well as the sons of mankind should prophesy. And Peter says most emphatically, respecting the outpouring of the Spirit on the day of Pentecost, "This is that which is spoken of by the prophet Joel" (Acts 2:16,18).

Words more explicit, and an application of Prophecy more direct than this does not occur anywhere in the whole New Testament.

Phoebe (Rom.16:1), spoken of only as any common servant attached to a congregation, was nothing less than one of those gifted by the Holy Spirit for publishing the glad tidings, or preaching the gospel. The manner in which Paul speaks of her shows that she was what he called her (in Greek), a deacon (*diaconon*) or preacher of the word. Our translators speak of her (because she was a woman) only as 'a servant of the Church which is at Cenchrea.' The men 'deacons' they called ministers, but a woman on the same level as themselves would be an anomaly, and therefore she was to be only the servant of men!

Paul says of her, "I commend to you our sister Phoebe, a servant of the church in Cenchrea. I ask that you receive her in the Lord in a way worthy of the saints and to give her any help she may need." Paul could not have requested more for any one of the most zealous of men preachers than he did for Phebe! They were to assist, "her in whatsoever business she" (KJV) might require their aid. It's obvious that a deacon in the Primitive Church was not like trifling deacons today! The same Greek word is used to designate her that was applied to all the apostles and to Jesus Himself. For example: "Now I say that Jesus Christ was a minister (*diaconon*) of the circumcision" (Rom. 15:8). "Who then is Paul, and who is Apollos, but ministers (*diaconoi*) by whom ye believed" (1 Cor. 3:5). "Our sufficiency is of God; who also hath made us able ministers (*diaconous*) of the new testament" (2 Cor. 3:6). "In all things approving ourselves as the ministers (*diaconoi*) of God" (v4). The idea of a woman deacon in such lofty company was intolerable, therefore let her be a "servant".

"Greet Andronicus and Junia, my relatives who have been in prison with me. They are outstanding among the apostles and they were in Christ before I was" (Rom. 16:7 NIV). Chrysostom and Theophylact say Junia was a woman.

Justin Martyr, who lived till about A.D. 150, says, in his dialogue with Trypho, the Jew, "that both men and women were seen among them who had the extraordinary gifts of the Spirit of God, according as the prophet Joel had foretold, by which he endeavoured to convince the Jews that the latter days were come."

Dodwell, in his dissertations on Irenæus says, "that the gift of the spirit of prophecy was given to others besides the apostles; and, that not only in the first and second, but in the third century- even to the time of Constantine- all sorts and ranks of men had these gifts; yea, and women too."

Eusebius speaks of Potomania Ammias, a prophetess in Philadelphia, and others, "who were equally distinguished for their love and zeal in the cause of Christ."

Do you still insist on a literal application of this text? Then how will you get rid of the preceding part of the chapter? If this one verse is so authoritative and binding, the whole chapter is equally so; and therefore, those who insist on a literal application of the words of Paul, under all circumstances and through all time, will be careful to observe the apostle's order of worship in their own congregations. But, we ask, where is the minister who lets his whole Church prophesy one by one, and himself sits still and listens while they are speaking, so that all things may be done decently and in order? But Paul as expressly lays down this order as he does the rule for women, and he adds, "I am writing to you... the Lord's command" (I Cor. 14:37). Why don't ministers follow these directions? We anticipate their reply- "*Because these directions were given to the Corinthians as temporary arrangements; and, though they were the commandments of the Lord to them at that time, they do not apply to all Christians in all times.*" Amen; but unfortunately for their argument, the prohibition of women speaking, even if it meant what they wish, was given amongst those very directions, and to the Corinthians only: for it reads, "Let your women keep silence." Christian women of all other Churches might do what these women were forbidden to do; until, therefore, scholars make a personal application of the rest of the chapter, they must excuse us declining to do so of the 24th verse; and we challenge them to show any breach of the Divine law in one case more than the other.

1 Timothy 2:12,13

"It is primarily an injunction," says the Rev. J. H. Robinson, "respecting her personal behaviour at home. It stands in connection with precepts respecting her apparel and her domestic position; especially her relation to her husband. No one will suppose that the apostle forbids a woman to 'teach' absolutely and universally. Even objectors would allow her to teach her own sex in private; they would let her teach her servants and children, and perhaps, her husband too. If he were ignorant of the Saviour, might she not teach him the way to Christ? If she were acquainted with languages, arts or sciences, which he did not know, might she not teach him these things? Certainly she might! The 'teaching,' therefore which is forbidden by Paul, is not every kind of teaching any more than, in the previous instance, his prohibition of speaking applied to every kind of speaking in the Church; but it is such teaching as is domineering."

"If this passage be not a prohibition of every kind of teaching, we can only ascertain what kind of teaching is forbidden by the modifying expressions with which *didaskein* stands associated: and, for anything these modifying expressions affirm to the contrary, her teaching may be public, reiterated, urgent, and may comprehend a variety of subjects, provided it be not dictatorial, domineering, nor vociferous; for then, and then only, would it be incompatible with her obedience." The Rev. Dr. Taft says, "This passage should be rendered '*I suffer not a woman to teach by usurping authority over the man.*' This rendering removes all the difficulties and contradictions involved in the ordinary reading, and evidently gives the meaning of the apostle."

"It will be found," says another writer, "that the teaching here alluded to stands in necessary connection with usurping authority."

"This prohibition," says the before-named barrister, "simply means that an ignorant or unruly woman is not to force her opinions on the man whether he will or no. It has no reference whatever to good women living in obedience to God and their husbands, or to women sent out to preach the gospel by the call of the Holy Spirit."

If this context is allowed to fix the meaning of *didaskein* in this text, there can be no doubt in any honest mind that this is the only consistent interpretation; and if it be, then this prohibition has no bearing whatever on the religious exercise of women led and taught of the Spirit of God. We cannot help ourselves asking on whose skirts the mischief resulting from the false application of this text will be found?

PROPHECY OF PROPHECY

God says she SHALL prophesy, and Paul prescribes the manner in which she shall do it, and Phebe, Junia, Philip's four daughters, and many other women actually did preach and speak in the primitive Churches. If this had not been the case, there would have been less freedom under the new than under the old dispensation. A greater paucity of gifts and agencies under the Spirit than under the law. Fewer labourers when more work to be done. Instead of the destruction of caste and division between the priesthood and the people, and the setting up of a spiritual kingdom in which all true believers were "kings and priests unto God," the division would have been more stringent and the disabilities of the common people greater. Whereas we are told again and again in effect, that in "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

Look at how women ministered in the Old Testament. "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time" (Jud. 4:4-10). Deborah's authority as a prophetess, or revealer of God's will to Israel, was acknowledged and submitted to as implicitly as in the cases of the male judges who succeeded her. She is also the military head of ten thousand men, Barak refusing to go to battle without her.

Again, in 2 Kings 22:12-20, the king sends the high-priest to Huldah, the prophetess, to inquire from her as to the will of God in reference to the book of the law which had been found in the house of the Lord. The authority and dignity of Huldah's message to the king does not betray anything of that trembling diffidence or abject servility which some seem to think should characterise the religious exercises of woman. She answers him as the prophetess of the Lord, having the signet of the King of kings attached to her utterances.

"The Lord gave the word, and great was the company of those that published it" (Ps. 68: 11).

In the original Hebrew it is, "Great was the company of women publishers, or women evangelists." Grotius explains this passage, "The Lord shall give the word, so that he would call those which follow the great army of preaching women, victories, or female conquerors." How did the feminine word get excluded from this text? It's there as plainly as any other word- no Hebrew scholar will deny it. It is too much to assume that as our translators could not alter it, as they did "*Diaconon*" when applied to Phebe, they preferred to leave it out altogether rather than give a prophecy so unpalatable to their prejudice. But the Lord gives the word and He will choose whom He pleases to publish it; not withstanding the condemnation of translators and scholars.

"For I brought you up out of the land of Egypt, and redeemed you out of the house of servants; and I sent before you Moses, Aaron, and Miriam" (Mic. 6:4). God here classes Miriam with Moses and Aaron, and declares that He sent her before His people. We fear that had some of our friends been men of Israel at that time, they would have disputed such a leadership.

In the light of these passages, who will dare to dispute the fact that God did under the old dispensation endue his handmaidens with the gifts and calling of prophets similar to our present idea of preachers. It would be strange indeed if under the fullness of the gospel dispensation, there was nothing similar to this, but instead only 'positive and explicit rules' to prevent any ministry resembling it. We are thankful to find, however, abundant evidence that the "spirit of prophecy which is the testimony of Jesus," was poured out on the female as fully as on the male disciple, and "His daughters and His handmaidens" prophesied. And there are more verses...

"Help these women who have contended in the cause of the Gospel, along with Clement and the rest of my fellow workers" (Phil.4:3). This is a recognition of female labourers, not concerning the gospel but in the gospel, whom Paul classes with Clement, and his other fellow-labourers. Precisely the same terms are applied to Timothy, whom Paul styles a "minister of God, and his fellow-labourer in the gospel of Christ" (1 Thess. 3:2).

Again, "Greet Priscilla and Aquila, my helpers in Christ Jesus; who have for my life laid down their own necks; Not only I but all the churches of the Gentiles are grateful to them" (Rom. 16: 3,4).

The word rendered helpers means a FELLOW-LABOURER, ASSOCIATE COADJUTOR, a joint labourer, a colleague. How can these terms, be consistently applied merely to the exercise of hospitality towards that apostle, or the duty of private visitation?

To be a partner, coadjutor, or joint worker with a preacher of the gospel, must be something more than to be his waiting-maid.

Again, "Greet Tryphena and Tryphosa, those women who work hard in the Lord. Greet the beloved Persis, another woman who has worked very hard in the Lord" (Rom.16:12). Adam Clarke, on this verse, says,

Many have spent much useless labour trying to prove that these women did not preach. We learn that there were prophetesses as well as prophets in the Church. We know that a woman might pray or prophesy provided that she had her head covered. According to Paul (1 Cor.14:3), whoever prophesied spoke to others towards edification, exhortation, and comfort. No preacher can do more, because, to edify exhort, and comfort, are the prime ends of the gospel ministry. If women prophesied, then women preached.

"There is neither Jew nor Greek, there is neither male nor female, for you are all one in Christ Jesus" (Gal.3:28).

If this passage does not teach that in the privileges, duties, and responsibilities of Christ's kingdom, all differences of nation, caste, and sex are abolished, we should like to know what it does teach, and why it was written (see also 1 Cor.7:22).

As we have before observed, the text, 1 Corinthians 14:34,35, is the only one in the white book of God which even by false translation can be made prohibitory of female speaking in the Church. How can this one isolated passage, incorrectly restated have sealed women's lips for centuries? How can it have silenced the "testimony of Jesus, which is the spirit of prophecy?" How is it that this solitary text has been allowed to stand unexamined and unexplained, that scholarly commentators who have known its true meaning as perfectly as either Robinson, Bloomfield, Greenfield, Scott, Parkhurst, or Locke have maintained the delusion, and enforced it as a Divine precept binding on all female disciples through all time? Surely there must have been some unfaithfulness, "craftiness," and "handling of the word of life deceitfully" somewhere. Surely the love of caste and unscriptural jealousy for a separated priesthood has had something to do with this anomaly. By this course scholars and commentators have involved themselves in all sorts of inconsistencies and contradictions; and worse, they have nullified some of the most precious promises of God's word. They have set the most explicit predictions of prophecy at variance with apostolic injunctions, and the most immediate and wonderful operations of the Holy Ghost in direct opposition "to positive, explicit, and universal rules."

Despite all this opposition to female ministry on the part of those deemed authorities in the Church, there have been some in all ages in whom the Holy Ghost has wrought so mightily, that at the sacrifice of reputation and all things most dear, they have been compelled to come out as witnesses for Jesus and ambassadors of His gospel. As a rule, these women have been amongst the most devoted and self-denying of the Lord's people, giving indisputable evidence by the purity and beauty of their lives that they were led by the Spirit of God. Now, if the word of God forbids female ministry, we would ask how it happens that so many of the most devoted handmaidens of the Lord have felt themselves constrained by the Holy Ghost to exercise it? Surely there must be some mistake somewhere, for the word and the Spirit cannot contradict each other. Either the word does not condemn women preaching, or these confessedly holy women have been deceived. Will any one venture to assert that such women as Mrs. Elizabeth Fry, Mrs. Fletcher of Madely, and Mrs. Smith have been deceived with respect to their call to deliver the gospel messages to their fellow-creatures? If not, then God does call and qualify women to preach, and His word, rightly understood, cannot forbid what His Spirit commands. Further, it is a significant fact, which we commend to the consideration of all thoughtful Christians, that the public ministry of women has been eminently used by God for the salvation of souls and the edification of His people. Paul refers to the fruits of his labours as evidence of his Divine commission: "Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord" (1 Cor.9:2). If you use this measure to settle the question respecting woman's call to preach, we have no fear as to the result.

Feeling, as we have long felt, that this is a subject of vast importance to the interests of Christ's kingdom and the glory of God, we would most earnestly commend its consideration to those who have influence in the Churches. We think it a matter worthy of their consideration whether God intended woman to bury her talents and influence as she now does? And whether the circumscribed sphere of woman's religious labours may not have something to do with the comparative non-success of the gospel in these latter days.

**ED SILVOSO on WOMEN'S
MINISTRY**

The role of authority given to women in the church.

1 Tim. 2:11 - 3:13

Back it up to the start of chapter 2 for context's sake. Paul is talking about praying. In v8 he transitions into public prayer or, some will say, prayer evangelism. In that verse he describes how he wants men to be involved in it. In the next verse he describes how he wants women to be involved in it.

Women beside men in public prayer!? It is unprecedented that they be together in public activity. This is a significant text in favour of equality in ministry.

v11. Up to that point they weren't even considered worthy of instruction. Now, in equality as provided in Christ (Gal 3:28), they are equally worthy of learning. This is another significant text in favour of equality on ministry. Some have speculated that some women abused this new recognition of their rights and were constantly asking

questions and debating points made in the public meetings, and that is why Paul told them to keep it down.

v12. Don't take authority over men- Paul mentions the order of sin- Eve first. But the effects of this order are voided when Jesus died for our sins. So the consequences of sin are reversed.

v12. Women couldn't teach because they'd never been taught. But now they've been taught, they can teach.

Man named all the animals. No suitable help was found for him. God allowed Adam to check everything so he would be convinced that he needed something that wasn't even created yet. God shaped man out of dirt. God fashioned woman from His previous best refined creation.

Woman is created to serve with man. Weaker vessel? It may be a weaker container but it has the same contents. It is like comparing a cup of china v. a tin cup. China is weaker but more valuable.

Women are twice refined, more complex, and a greater design from greater materials.

Jesus came to seek and to save that which was lost. What is the first thing lost?- women's role.

The first sin divided gender.- 'the woman made me do it'.

The first encounter with satan was against woman. It doesn't say 'he' shall bruise your head. It says 'her seed' shall bruise your head. We have taught that Calvary crushed satan's head. That's not true- Calvary wounded satan. The God of peace will soon crush satan under your feet (Rom. 16:20).

And Psalm 68 prophesies the fulfillment of Rom.16:20!

v11 God gives command an army of women evangelists rises up and the enemy flees.

v14 Zalmon- This is like when a woman crushed the head of Abimilech with a millstone.

This is how women will win the rematch with satan.

v18 He gave gifts to men, quoted by Paul in Eph 4:8 and used to justify the prejudice against women. But it comes from a psalm prophesying a women's war!

v23 Your feet bathed in blood- to the women! Women are in the thick of the battle. God will soon crush satan under the women evangelists' feet!

Sacraments – a foundation for the Savationist position

Eugene Pigford, Lieut.-Colonel

"In the beginning, God created the heavens and the earth" Genesis 1:1.

Perhaps in no other verse in scripture are the coordinates of our existence so succinctly and so specifically spelled out. "In the beginning" is the reference to time. Without referring to duration, it confirms its finiteness. "The heavens" is the reference to space which the created order occupies and through which it moves. "The earth" refers to matter and all form of physical substance from which all of the created order is formed.

As part of the created order, man as a physical being, exists in matter, space and time. By contrast, God exists above and beyond the created order. His existence and self-sufficiency are apart from, prior to, and beyond the creation.

Yet God sees his creation as good. This phrase is repeated frequently through the opening verses of Genesis. Subsequent to the creation of man, **God pronounces his creation as very good.**

The prevailing question related to encounters of sacrament is, How does God communicate himself to us through his creation? One can engage in scientific study on both an astronomic and microscopic level and discover order, balance, and precision bespeaking a technology far in excess of our own. But this merely reflects the mind of the Creator.

It is not synonymous with it.

The prevailing question related to encounters of sacrament is, How does God communicate himself to us through his creation?

Similarly, one could study the interrelatedness of the food chain and dependency of one life form on other life forms for its existence. But once again, while God is the conceptualizer, initiator and sustainer of these processes, He does not incarnalize Himself in them.

The word Sacrament is of Latin derivation and has to do with the concept of oath. **A Roman Soldier being sworn in to military service would declare the "Sacramentum", thus swearing his allegiance to his government and his role.** In the history of the Church, it has come to mean certain specific religious exercises, through which special blessing or spiritual edification is dispensed. It has been the subject of much debate whether or not these observances are efficacious in and of themselves, or whether they become the associated vehicle through which special blessing is channeled and dispensed, along with but separate from their practice.

And, if the latter is true, are they really necessary?

What is the nature and evolution of sacred symbols in scripture?

A. Circumcision

When the Lord reveals himself to Abram as El-Shaddai and his name is changed to Abraham, the practice of circumcision is introduced with the following direction;

"Then God said to Abraham, 'As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep. Every male among you shall be circumcised. You are to undergo circumcision and it will be the sign of the covenant between me and you. For the generations to come every male among you who is 8 days old must be circumcised including those born in your household or bought with money from a foreigner- those who are not your offspring. Whether born in your household or brought with you money they must be circumcised. My covenant in your flesh is to be an everlasting covenant.'" Gen 17:9-13

In the Old Testament, circumcision was periodically reinforced. Moses was required to circumcise his sons before going to Pharaoh in Egypt (Exodus 4:24). The Israelites circumcised all their males immediately upon crossing the Jordan and prior to taking possession of the Promised Land. (Joshua 5)

During the establishment of the early church, there was a contingent seeking to make circumcision a prerequisite for new believers. Paul confronted this error in his letter to the

Church at Galatia, "Mark my words, I Paul tell you that if you let yourself be circumcised, Christ will be of no value to you at all... **For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.**"

(Galatians 5:2&6)

While the rite of circumcision was not practiced by Gentile believers, the term was applied to them in a spiritual context as may be noted in Col. 2:11, Romans 2:29 and Phil. 3:3.

Thus, the importance of the meaning of the practice became a priority over the practice itself.

B. Devoted Things

Periodically, in scripture, the instruction was given to the Israelites that every living thing in a conquered city was to be utterly destroyed and absolutely none of the spoils were to be kept (Joshua 6:21).

The Israelites loss of the battle of Ai and King Saul's loss of his monarchy were both related to disobedience concerning this issue.

Samuel the prophet declares, "Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord. To obey is better than sacrifice and to heed is better than the fat of rams" (I Samuel 15:22).

The apostle Paul is perhaps building on this concept when he declares, *"But whatever was to my profit, I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have suffered the loss of all things. I consider them rubbish, that I may gain Christ and be found in him" (Phil 3:7-8).* Once again the spiritual truth takes precedence over the earlier physical act.

C. The Brazen Serpent

During the wilderness wanderings of the Israelites, they periodically engaged in grumbling and complaining. Numbers 21:6 describes how God sent venomous snakes in judgment upon them and, when they confessed their sin and requested forgiveness and healing God made a provision for them. A bronze serpent was made and fastened to a pole. Anyone who was bitten would be healed if he would look at the bronze snake.

2 Kings 18:4 reveals that this bronze serpent eventually became the object of idolatrous worship and had to be destroyed by King Hezekiah as part of his spiritual reforms.

Jesus, in his discourse with Nicodemus uses the analogy of the serpent in the wilderness to describe the necessary death of the Son of Man.

The spiritual lesson and analogy of the wilderness serpent continue to be important. The physical representation of the serpent itself has long since been destroyed.

D. The Ark of the Covenant

This was the most sacred object of all the tabernacle furnishings. It was a wooden box overlaid with gold. Inside of it was a pot of manna, Aaron's rod that budded, and the tablets of stone received by Moses on Mt Sinai. It occupied the central place in the Holy of Holies. It was carried at the head of the procession when the children of Israel were on the move.

There were specific instructions for the covering and transporting of the Ark. Any carelessness with regard to these

instructions was usually fatal to the transgressor.

The Lord had instructed Moses that He would focus his Presence between the cherubim on the Mercy Seat or the lid of the Ark.

We might logically assume that with the specific instruction and severe penalties associated with proper regard for the Ark, that it would have a place of permanence in the worship setting of the Israelites.

However, after the destruction of Jerusalem in 586 B.C. Jeremiah prophesies that "Men will no longer say, 'The Ark of the Covenant of the Lord' It will never enter their minds or be remembered, it will not be missed, nor will another one be made" (Jeremiah 3:16).

From the beginning of the Babylonian captivity, the children of Israel had no access to a temple, tabernacle, or any worship setting that would have had any of their religious symbols. It was during the Captivity that synagogues developed, not as places with the religious symbols that had been so characteristic of the Hebrew faith, **but as meeting places where the scriptures could be read, studied, and expounded.**

The period of the Captivity was a difficult time for the children of Israel but a time of learning and spiritual discovery as well.

Though they could not encounter Yahweh through their historic religious observances, including Passover, they did discover His

overruling hand on their circumstances.

The New Testament introduces radical change to the theological assumptions of the Jewish culture of the day. Although the springboard for the Christian faith is very Jewish in its character, the essential spiritual nature of the Kingdom of God is prominent throughout the gospel writings and the epistles.

At the onset of his ministry, Jesus emphasizes to Nicodemus (John 3) that the transforming experience of conversion is best likened to a spiritual birth. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Similarly, he says to the Samaritan woman, "A time is coming and now has come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is spirit, and his worshippers must worship in spirit and truth (John 4:23-24).

Jesus on How God Communicates

In fact, some of the Jewish rites themselves become teaching models utilized by Jesus in interpreting the deeper spiritual truths of the Kingdom to the new followers of faith in Him. This is certainly true of the rite of baptism and observance of Passover along with several other Jewish festivals. While intermittent practices of these rites or some modification of them continues into the early church, it should be noted that their continued practice was not without difficulty as may be noted with regard to baptism in I Corinthians 1:13-17 and communion in I Corinthians 11:17-33.

References to the word "baptizo" in Jewish usage appear several times in the Mosaic laws of purification (Exodus 33:17-21; Leviticus 11:23, 15:8; 17:15; Numbers 19:17&18; 31:22&23). Its meaning is that of "washing" or "cleansing" in

these instances. In the Septuagint the word is used three times; II Kings 5:14, Ecclesiastes 34:25 and Isaiah 21:4. In all of these references the most likely meaning is one of cleansing.

John the Baptist introduces a new ethical dimension to the practice by associating it with the necessity for personal repentance. It became a public declaration of a personal decision to change one practices and manner of thinking in preparation for the coming of the Kingdom. In and of itself it is an incomplete act as may be noted in Acts 18:25 and 19:3-5.

But Jesus, himself, affirms the new emphasis on repentance John has brought to this Jewish rite by himself participating in the baptism of John. The participation of Jesus in the baptismal event can be most easily understood as the Son of Man, as Jesus often referred to himself, anticipates the day when he will become the Sin-bearer while simultaneously endorsing the preparatory process of John's ministry in announcing Christ's kingdom.

In the Septuagint, the greek word "baptismos" is used to refer to the Jewish rites of the act of washing itself. In the New Testament the word used is "baptisma" which "always incorporates into its meaning the entire scope of the redemptive significance of the incarnate presence of Christ" (Dr. Clarence Bass).

In the New Testament, the same word is used in an entirely spiritual context. For example, Jesus (subsequent to his baptism by John says, "I have a baptism to be baptized with" (Luke 12:59), and "Can you drink of the cup that I drink of and be baptized with the baptism that I am baptized with (Mark 10:38; Matt 20:22)?

The New Testament makes a strong contrast between John's water baptism and the subsequent baptism of the Holy Spirit. Passages such as Mark 1:8; Matt 3:11; Luke 3:16; Acts 1:4; and 11:16 all show this emphasis.

Throughout the epistles there is growing emphasis on the redemptive, transformative and empowering dimensions of spiritual baptism. (Romans 6:3-5)

Finally, scripture emphasizes the essentials of faith including the dimensions of "one

baptism" Eph 4:5 which we would understand to be the essential baptism of the Holy Spirit.

In the New Testament the word used is "baptisma" which "always incorporates into its meaning the entire scope of the redemptive significance of the incarnate presence of Christ" (Doctor Clarence Bass).

The greatest challenge to the salvationist today, is to reverently respect the various manners in which God the Holy Spirit is pleased to work through a variety of understandings of doctrine and sacramental practice throughout many denominations, seek and encourage fellowship and spiritual growth among all of God's people, and humbly assert not the supremacy of non-sacramental observance, but simply the validity of it as a legitimate posture within the various expressions of Christian faith and practice.

Specific Sacraments

- a salvationist position

"... the philosophical framework of the Salvationist interpretation is a sacramental worldview... they take so seriously the idea that ours is a sacramental universe... they cannot limit the notion to a particular ceremony..."

(Beacon Dictionary of Theology).

Does this ring true in your experience?

The 'command' to baptise

Matt 28:19-20 Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Acts 2:38 Peter replied, "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit."

That sounds convincing. However, we need consider these verses in light of other Scripture. Two parallel texts speak to this issue:

Matt 3:11 "I baptise you with water for repentance. **But** after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire."

Acts 1:5 For John baptised with water, **but** in a few days you will be baptised with the Holy Spirit. '**BUT**' makes the water obsolete. Just because it was

practised in the NT doesn't mean it was a command of God.

The purpose of baptism was to publicly announce that the individual was associating with the Christians. It also nicely symbolised the death and resurrection experienced by a believer in Christ at conversion. That's it. And the resurrection part was purely a happy coincidence (or a neat addition by God!), since water baptism is not even originally a Christian ritual.

Luke's Acts text (2:38) is not a theological treatise. You can't nail theology and practice based on Acts since there are so many different methods used in Acts (if you do, you could as easily assert that tongues accompanies the arrival of the Holy Spirit, that martyrdom is the best church growth method, and communism is the means of church life...). Theology is not Luke's purpose. In this text Peter commands that the repent and be baptised because the Jews in the crowd needed to associate with the Christians.

If that's the purpose then there's no reason to continue that today because best case scenario you'll only get your family and some friends to watch you get dunked. They are the only ones for whom you'll associate with Christians through baptism. Christian T-shirts do a much better job of associating with Christians.

Paul didn't come to do it and yet he was the biggest evangelist ever.

Mt 28 includes two actual commands: go and make disciples. The rest is descriptive.

Jesus was all about the Kingdom. He came to proclaim the arrival of the Kingdom. He sent the disciples to do the same. Nowhere in the descriptions of His commands concerning either His own or His disciples' efforts to establish the Kingdom is there any reference to baptism. Why does the single most important subject in the whole Bible, which deals with turning sinners into saints, not include this water baptism?

The 'command' to take communion.

Luke 22:19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

1 Corinthians 11:24-26 And when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

That's a pretty spotty command. Remember the context. They were celebrating the Passover supper. There was an elaborate ritual surrounding it, pointing back to the commands of God to the people of Israel to avoid suffering from the last plague on Egypt (Exodus 12). So, in the context of that initial evening, Jesus' instruction for us is that whenever we eat Passover bread and

wine we should do it remembering that Jesus is our Passover Lamb! It's an excellent illustration. However, I never celebrate the Passover. Do you? Do any Christians?

In the Luke text, Jesus tells the disciples to do this in remembrance. Does that mean that they are supposed to take bread, give thanks, and break it (like Jesus just did)? That is the simple meaning of the text. That's what they did. There is nothing ritualistic in that text.

The Other Account of the Last Supper.

John 13:12-17 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

At the same last supper, Jesus washes their feet, asks if they understand, asserts that this is an example for them, "you also should wash one another's feet. I have set an example that you should do as I have done for you. ... you will be blessed if you do them."

If anything comes out of the last supper, it is definitely foot washing. Here Jesus projects the actions of a

private supper into the future, casting them as an example which, when followed, will bring blessing. If there is anything we are to imitate from this last supper, it is to wash each other's feet.

why not sacraments in the first place?

Practical

Actually, The Salvation Army practised sacraments in the first place. The initial reasons for stopping included such practical considerations as;

- 1) perceived difficulty through the Church with women administering them,
- 2) having converted drunks drinking alcohol at the Holiness meeting...

Such practicalities are no longer valid hindrances to sacramental practice.

Philosophical

There are good philosophical reasons which followed close behind. **The Salvation Army**

determined to go sans ritual. This serves as a testimony to the rest of the Body of Christ. There are many people in the Army who are for sacraments, but they have made personal sacrifice to maintain the Army's non-sacramental testimony to the Body.

As one Body (the universal church), the Body still practises the sacraments. Within the Body, the tiny part called The Salvation Army is a living, breathing reminder to the rest of the Body that the sacraments are helps at best, and that, in and of themselves, they don't necessarily convey any blessing that is not available without them.

The testimony continues outside of the Body. Whereas much of the Body finds itself in the priestly tradition, into which the rituals of sacraments fit smoothly (priests administer these sacraments, etc.), **The Salvation Army has determined to fit into the prophetic tradition.**

The prophetic tradition speaks out to society of sin, of God's love, and of the way from one to the other. **The focus is on the prophetic, not the priestly.** Fittingly (although admittedly not necessarily) we have stripped off some/all of the priestly trimmings from our praxis.

Session 12

WHAT MAKES A SALVATIONIST?

Salvationists are highly committed warriors, focussed on the mission to reach the lost:

A Salvationist is a covenanted warrior who exercises a holy passion toward winning the world for Jesus.

What makes a Salvationist?

COVENANT

A Salvationist covenants with God through the Army to serve Him as a soldier until (s)he dies (O&RChXIsect5p3). This life-long commitment disqualifies many from joining The Salvation Army. The Articles of War encompasses the beliefs of the Handbook of Doctrine and the actions of the Orders and Regulations. It sets Salvationists apart.



We are an army of soldiers of Christ, organised as perfectly as we have been able to accomplish, seeking no church status, avoiding as we would the plague every denominational rut, in order perpetually to reach more and more of those who live outside every church boundary. (George Scott Railton, HEATHEN ENGLAND, 1887, p145)

Salvationists are ruthless, reckless, and radical:

WARRIOR

A Salvationist is a warrior. This implies a training and a readiness to engage the enemy. It also suggests an aggressive spirit.

"Nothing worth having is ever got without a fight" (George Scott Railton).

"Nobody with spirit cares to win without a struggle" (George Scott Railton).

No one remains with us, or is likely to remain, whose sole object in life is not the attainment of the one purpose ever kept before the Army- the rescue from sin and hell of those farthest from God and righteousness. And we only wish to keep such people together... Let all who wish to be members of a denomination flee from our borders. We only desire to form and to keep up outside every denominational circle a body as large as we can of free-shooters, for the express purpose of assaulting with spiritual weapons those who, like ourselves, are without a church, but who, unlike us, are still in rebellion against God (George Scott Railton, HEATHEN ENGLAND, 1887, p145)

The aggressive spirit shows through in our evangelism and our disdain for the pathetic way many Christians 'attempt' to fulfill mission:

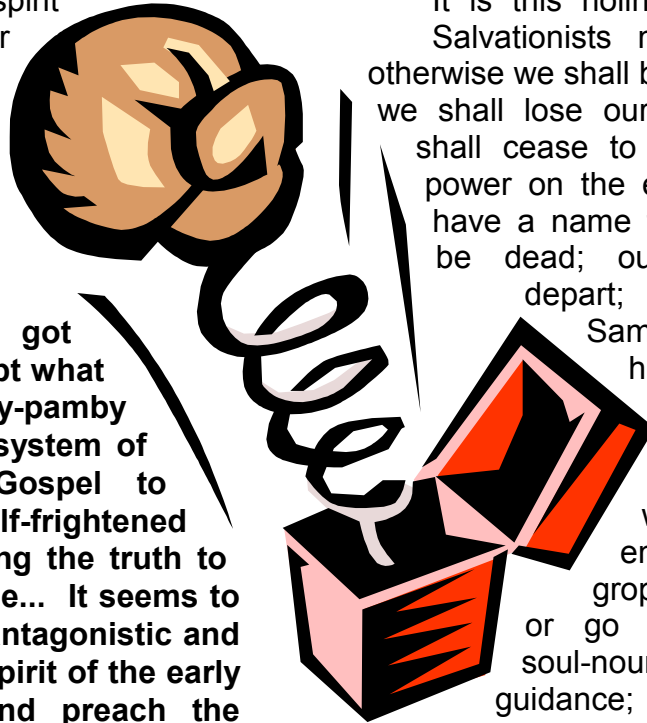
Satan has got Christians to accept what I may call a namby-pamby kid-glove kind of system of presenting the Gospel to people... sort of half-frightened timid way of putting the truth to unconverted people... It seems to me this is utterly antagonistic and repugnant to the spirit of the early saints: 'Go ye and preach the Gospel to every Creature'. (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p9,10)

HOLY
A Salvationist is holy, or on the way there.

"Holiness is nothing more than a pure heart filled with perfect love" (Samuel Logan Brengle, HELPS TO HOLINESS, p16).

Sanctification includes, "... the purifying of the heart and empowering of the soul through the anointing of the Holy Spirit" (Commissioner Samuel Logan Brengle, LOVE SLAVES. P68).

This is essential to Salvationism.



It is this holiness... that we Salvationists must maintain, otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power on the earth; we shall have a name to live and yet be dead; our glory shall depart; and we, like Samson shorn of his locks, shall become as other men; the souls with whom we are entrusted will grope in darkness or go elsewhere for soul-nourishment and guidance; and while we may still have titles and ranks, which will have become vainglorious, to show upon our children, we shall have no inheritance to bequeath them of martyr-like sacrifice, or spiritual power, or dare-devil faith, or pure, deep joy, of burning love, of holy triumph. (Commissioner Samuel Logan Brengle, LOVE SLAVES. p72)

"Holiness is a state in which there is no anger, malice, blasphemy, hypocrisy, envy, love of ease, selfish desires for good opinion of men, shame of the cross, worldliness, deceit, debate, contention, covetousness, nor any evil desire or tendency in the heart" (Samuel Logan Brengle, HELPS TO HOLINESS, p2).

"When the Holy Spirit enters the heart and sanctifies the soul, He does not destroy the desires, but purifies them and regulates them. He gives (the soul)... complete power over the fleshly appetites" (Samuel Logan Brengle, WHEN THE HOLY GHOST IS COME, p41, 42).

"This is His chief work- to reveal Jesus to the spiritual consciousness of every individual believer, and by so doing to purify his heart, to destroy all evil dispositions, and to implant in the soul of the believer the very tempers and dispositions of Jesus Himself" (Samuel Logan Brengle, HELPS TO HOLINESS, p89).

PASSION

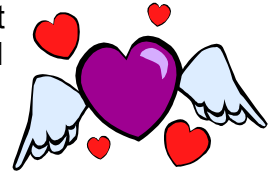
A Salvationist is passionately in love with Jesus and with lost souls.



A Salvationist is passionately in love with Jesus. The best example of this is Colonel Weerasooriya, a Salvationist in the early days of The Salvation Army in India. "A holy sort of jealousy that none should love his Saviour better than himself seemed to take hold of (Weerasooriya's) heart" (Frederick Booth-Tucker, COLONEL WEERASOORIYA, p13).

He would look around eagerly to seek whether he could find among his acquaintances or fellow-townsmen any who loved Jesus better than he did, and would then set to work to prove his greater love. Then he would seize the books which told of the lives of the greatest earthly saints and would seek to surpass them in devotion. (Booth-Tucker, p14)

But a Salvationist also has a passionate love for lost souls. General Booth saw it as an essential challenge:



Have you the assurance that the ruling passion of your life is the same as that which brought Christ to the manger, led Him to fight the foul fiend of hell in the Wilderness, bore Him onward on the back of fear and suffering, and groaning and shame, sustaining Him in drinking the Cup of Anguish and the Baptism of Blood, bore Him through Gethsemane, led Him to the Cross of Calvary, and enabled Him in triumph to open the gate of the Kingdom? Is this what you are living for? (William Booth, 1886. THE GENERAL'S LETTERS. p76, 77)

"This spirit of love will make every unconverted sinner within your reach so miserable that they will have to be converted or run away" (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p116, 117).

"Oh God! Jump down my throat and squeeze me out!" (prayer at conversion, cited by General William Booth, in GSR, p87).

"As an organisation there is no record since the days of the Apostles of a body that has so encompassed the Divine idea, all its members being taught to make all other objects and aims of life subservient to the one grand purpose of preaching the Gospel to every creature and striving to win every soul with whom they come in contact to its salvation" (Catherine Booth, THE SALVATION ARMY IN RELATION TO THE CHURCHES, p31,32).



◆ Let me remind you- and it makes my own soul almost reel to think of it- that God holds us responsible. He holds you responsible for all the good you might do if you had (the power of the Holy Spirit). Do not deceive yourself. He will have the five talents and their increase... Where are the souls you might have saved? Where are the children I would have given you? Where is the fruit? (Catherine Booth, 1891, PAPERS ON AGGRESSIVE CHRISTIANITY. p191)

"He is pleased for you to help yourself to all the big salvation He has to give you; but He is ten thousand times more pleased when you set to work to help other people" (William Booth, 1886. THE GENERAL'S LETTERS. p5).

MISSION TO THE WORLD

We've discussed this mission through the course. The only lesson left is from Israel's past. "Israel failed to achieve their goal. And why? Because their minds were fixed on what they achieved instead of on what they believed" (Romans 9:31-32, Phillips). Let's have a healthy respect for the past. It is glorious. Let's learn from the past. But let's not live in the past. Let's focus on Jesus, whom we believe.

IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

Reword this into a responsive prayer:

What does God want you to do in response to this session's material?

See WRITING YOUR EPITAPH, in Appendix, p83.

appendix

Evangelical Anemia	
Wally Court	80
Writing Your Epitaph	
Stephen Court	83
The Army's Epitaph (in Heaven)?	
Stephen Court	85
Hide and Seek	
Stephen Court	87
Shouting	
Samuel Logan Brengle	92
Enthusiasm and Full Salvation	
Catherine Booth	96
What is Repentance?	
Catherine Booth	99
Should the Army Repent?	
Stephen Court	102
Aggressive Christianity (excerpt)	
Catherine Booth	105
The Renewing of Power	
Samuel Logan Brengle	113
1869 letter to Labourers	
William Booth	116
Expect to Receive the Holy Spirit	
Catherine Booth	118
Souls are Dying	
Catherine Booth	121
The Person God Uses	
Samuel Logan Brengle	124
How to Receive the Greatest Gift	
Catherine Booth	126
Aggressive Christianity (excerpt 2)	
Catherine Booth	128
Gifts of The Spirit	
William Booth	129
Improvement of the Gifts	
William Booth	132
Prodigal Giving	
Stephen Court	136

The accompanying resources are intended to flesh out the sessions, provide discussion fodder, and stimulate Salvationists on to love and good deeds. Several classics by primitive Salvationists are reprinted here for your edification.

EVANGELICAL ANEMIA (first appeared in Horizons)

(Toronto writer Wally Court presents an imaginary conversation between a young, modern-day 'church-going' Salvationist and the distinguished American social psychologist Dr. Leon Festinger).

Dr. Festinger's studies of language and behavior led him to conclude that when people know various things that are not psychologically consistent, an inner tension is created that can only be eliminated by either changing one's behavior or beliefs. The internal conflict created by such dissonance is often discussed in terms of conscience, guilt, and rationalization).

Are you suffering from evangelical anemia? So was Sally Ann until a visit to the celebrated American behavioral psychologist Dr. Leon Festinger put her and her Corps back on the road to heavenly health.

'Come right in, Sally Ann. Dr. Festinger will see you in a moment. I'm sure he'll be able to help you. Cognitive dissonance is his specialty. In fact, he's the world authority.'

SA- 'Cognitive dissonance! What's that? All that's wrong with me is that I'm always tired and I'm losing weight. My own doctor says all my vital signs are down, except my blood pressure, which is up. He didn't know what was wrong. He said I should see a psychologist.'

'Cognitive dissonance can do that to you. A lot of people who try to combine two psychologically inconsistent concepts wind up physically and mentally tired and confused. There, the doctor is free. Doctor Festinger, this is Sally Ann.

Dr.- Good morning Sally Ann. First off, let's chat for awhile. What is your religious affiliation?

SA- 'The Salvation Army is my church. I'm a Christian.'

Dr.- My dear, The Salvation Army is not a church. A church is a building used for public worship, but an army is a large, organized body of men and women armed and trained for warfare- in this case, spiritual warfare.

SA- 'No matter. That's the place where I worship.'

Dr.- Hold on now. Worship is a form of religious practice with a formal creed and ritual. Salvation involves the saving of man from the power and effects of sin, and war is a state of open and declared armed, hostile, conflict.

As an evangelical organization, The Salvation Army goes a significant step beyond the ritual of worship by emphasizing the winning or reviving of personal commitments to Christ with a militant, crusading zeal.

SA- 'Well, our congregation holds its services at the temple over on Main Street.'

Dr.- Congregation? Service? Temple? My dear, no wonder you're tired and confused. A congregation is an assembly of persons who meet for worship and religious instruction; a temple is an edifice for the worship of a deity; and a service is a form followed in worship or religious ceremony.

I can remember when Salvationists were grouped in corps and met in citadels. In my dictionary, a corps is a group of associated persons acting under common direction; a citadel is a fortress that command a city; and a meeting implies the act of coming together in unstructured commonality.

By the way, what is your officer's name?

SA- 'Officer? Do you mean my pastor?'

Dr.- No, I mean your officer. I grant you that both pastors and officers have been ordained, but a pastor is a spiritual overseer; an officer has also been commissioned to command. And while both have been educated and ordained to perform religious rites, a commission is a formal written warrant conferring rank and authority, and granting the power to perform various non-religious acts and duties.

While we're at it, confirmation is a Christian rite admitting a baptized person to full church privileges, whereas a commission includes not only the privileges but also specific and significant responsibilities.

SA- 'Well, his name is Captain George Mitchell, but he's on vacation.'

Dr.- No vacation, my dear- furlough. A vacation is a scheduled period during which normal activity is suspended; a furlough is a leave of absence from duty granted by a superior officer.

I think I've heard enough. You have one of the worst cases of cognitive dissonance I've ever experienced.

When our behavior and language is in conflict with what we profess to believe, we cannot help but experience some degree of inner discomfort, emotional anxiety, and loss of stamina.

We try to mediate this anxiety by denying the evidence of declining attendance and lackluster evangelism; by suggesting that the evidence doesn't apply to our contemporary suburban 'community church' or by claiming that we have taken corrective action to match our message to the perceived needs of the public.

You obviously regard The Salvation Army as a church and that's fine as far as it goes.

But The Salvation Army is more than a church and your commitment and responsibilities as a commissioned Salvationist go far beyond that of the average church member.

Changing the terminology and patterning your behavior to suit your idea of what the Army is, and the

degree of commitment you are prepared to give, is bound to create some internal conflict. You're also sending false messages to the public about what the Army is all about.

I think that if you make a conscious effort to bring your behavior into line with The Salvation Army's traditional principles and strategies, you'll find your vital signs will all perk up, and your vitality will quickly return.

SA- 'Thank you doctor. I'm beginning to feel better already. However, before I go, I'd like to ask you a question.'

Dr.- Certainly my dear. What is it?

SA- 'Are you saved?'

Dr.- Saved? Do you mean have I experienced spiritual salvation and been preserved from damnation?

SA- 'Precisely.'

(All definitions drawn from the Concise Oxford Dictionary and Webster's New Collegiate Dictionary).

WRITING YOUR EPITAPH

Can you imagine waking up to read your obituary? There it is, right across from the funny pages, your whole life reduced to a few harsh lines in black and white- there for the world to see and judge.

One man did it. Wealthy and successful, an engineer, businessman, and inventor, promoter of international peace and benefactor of many worthy causes, he woke up to read his considerable life reduced to the phrase, 'merchant of death.'

Alfred determined that he would be remembered by the world differently from that. And so, while his wealth and infamy was attributed to his development of dynamite, he so shaped the rest of his life that today his impact is so explosive that his name cannot be mentioned without identification with the prestigious prizes given annually to those, 'who during the preceding year, shall have conferred the greatest benefit to mankind.' These are the Nobel Prizes, and he is Alfred Nobel.

Few of us will have the opportunity to read our own obituary and see how our world will remember us. All of us have the opportunity to so shape our lives to ensure that we will be remembered the way we intend.

It won't matter how rich we get. It won't matter what accomplishments we achieve. It won't matter who we know or who knows us. What will matter is how we have changed our world.

Louis Pasteur is the father of immunology. He was working on a vaccine when there was an outbreak of rabies and people were dying all around. A ten-year old boy named Joseph was bitten by a dog and contracted rabies. There was no cure. His mother begged Pasteur to test the antidote on her son. Pasteur gave in, and administered the treatment. Shortly thereafter, her boy began to recover. The epidemic was doomed. Her boy was saved.

Pasteur wrote his own epitaph. He could have included many honours and accomplishments. Instead, he put simply and yet profoundly, 'Joseph Meister lived.'

My friend Brandon has set a goal of seeing 100 people saved that he will disciple and develop into Salvation Army officers over his lifetime. To do that he'll have to see many more than 100 people saved. That's huge! But he has evidently chosen to shape what his life's impact will be, and how he will be remembered. He is the guy that scores of officers will be able to say of, 'he introduced me to Jesus;' or, 'Brandon stopped a chain of sinning in my family that lasted for generations;' or, 'I'm going to heaven because of Brandon, or, 'he challenged me to officership!' Thousands and thousands of their converts will be able to look to Brandon as their spiritual grandfather. Some of these will give their lives for Jesus in the 10/40 Window. Others will become prayer intercessors. Others will write books to teach and edify the Body. Some will be preachers, prophets,

evangelists, teachers, and apostles. Most will be warriors in The Salvation Army, passionately committed to winning the world for Jesus; hey, they may even finish it off! All of them will be moving to heaven one day because of the resolve of one young guy, back in the 20th century, who determined to shape the way he would be remembered.

He probably won't make the cover of Time Magazine. He probably won't be part of the Who's Who. Maybe he won't make history. But he's committed to making eternity.

There's not higher goal under heaven to which you can give your life. Learn from Nobel's mistake. Be inspired by Pasteur's perspective. Accept the challenge of Brandon's resolve. Start writing your own epitaph today.

AN ARMY EPITAPH (for heaven)?

The Salvation Army returned to its first love, returned to its first mission, and fought courageously on the most dangerous fronts to rescue the perishing from the claws of Satan. These new and improved primitive salvationists stood in a prophetic stance against the world, and in some cases against the rest of the Church but experienced nation-changing revival on every continent such that the Army tri-colour became almost a second national flag for many of these redeemed countries.

God did it with unknowns. Granted, He raised up and delegated massive spiritual authority to the few, but the comprehensive explosive moves of the Holy Spirit were generated and accompanied by prevailing prayer and bold evangelism by warriors whose names will never be known outside of the pages of the War Cry.

In the days of great persecution, as political systems and economic restrictions came down on Christians of every stripe, judgement personified, great harvest also came. Heaps of people recognised the futility of their hoarded resource based philosophy and turned to Jesus. Great stadia were filled to capacity. Great signs and wonders became so routine that TIME Magazine finally terminated its new 'Miracles' section because they were so commonplace.

It all started from repentance. When outgoing General Paul Rader called all salvationists to turn from sin and complacency, the revival within the

Army began. It turned an army of parade soldiers into the most dangerous fighting force assembled in heaven or on earth since creation.

As economies crashed the distinction between soldier and officer grew antiquated because the unemployed Christian soldiers could now invest all of their time, as their officer comrades, in the Salvation War. This magnificently accelerated the advance of these new salvationists in their fighting. Adherency was obliterated and only those who followed the old Rustavi 1 regulations of tithing, uniform wearing, sold-out for life commitment could call themselves a Salvationist. This caused a brief blip in the growth as a whole generation of 'salvationists' was decimated, leaving in droves for community churches where the comfortable membership rules more closely resembled the soft salvationism they had retained for their whole lives. But the blip proved fruitful too. This purified the Army so that God could unleash His Really Big arsenal through them, until shortly thereafter, a new term had to be coined to distinguish historic revivals from what God had now begun: 'Soulquakes' now described the mass conversion of whole people groups on a scale heretofore unknown to humanity.

Soulquakes became the strategy of the primitive salvationists, who, in a fashion reminiscent of the old boom marches that spread revival through India so many years ago, they blitzkrieged a whole region and left their warriors to lead the Corps that

inevitably formed out of the Soulquake!

The Territorial Commander of the new Mongolia Territory, where, as a result of a Soulquake 62% of the population was captured for Jesus in just 9 months of heart-to-heart fighting, and fully one-third of which became recruits in The Salvation Army, said of his young crew:

'My Salvationists are lost to the war. They are becoming Salvationist warriors because they know no other and no better means of winning it. They knew nothing but defeat, despair, disillusionment, bondage, and hopelessness. Jesus has given forgiveness, family membership, eternal life, and a commission; a commission to dare, to live, to fight, and to die for their new Saviour, Jesus Christ, and the salvation of the world. If we continue as we are, we will have the mission accomplished before Christmas!' (Mongolia TC, cited in War Cry, world edition, circulation 1,26 billion, June 22, 2K2).

HIDE AND SEEK

God has all the equipment out. It's a sunny day. There's a picnic lunch packed. He wants to play. But we're all business.

In our division we had a big picnic every Dominion Day when I was growing up. One of the highlights was the Inter-Corps slow-pitch (softball) tournament. Many Corps would pull together a team of soldiers to participate in this fun time of interaction. Our Corps didn't get it. We'd show up in full baseball uniforms, complete with stirrups, belts, sewn-on letters, and button up shirts. We'd been practising for the big day. We wore batting gloves, and eye black. We even had coolers full of Gatorade! We were intent on winning. The years we won it was a defence of our pride. Those years we lost the trip home centred not on the fellowship of the day, but on the terrible call the ump made, the ringers that the Citadel must have brought in, and how various members of our squad screwed up. We were playing for keeps while everyone else was playing for fun. Since we missed the spirit of the day, we lacked the playfulness of the game. It was not a game for us. We missed the point.

We Christians missed the point. It's like our children playing 'hide and seek'. We are to hide in Jesus. We are to seek the lost. The problem is that seeking without hiding brings dry legalism. The practice of holiness without intimacy is a misnomer but it was prevalent such that General Coutts had to remind the troops a

generation ago, that, "we are called not to unhappy holiness but to a holy happiness" (Coutts, THE CALL TO HOLINESS). And yet hiding without seeking is gluttonous self-absorbency. Those kind of people are so heavenly minded to be no earthly good.

We seem to have the seeking part down but have neglected the hiding. Our evangelism is hard-nosed, dedicated, and sincere, but lacking the compassion, sparkle, and power that comes from hiding in Jesus. We need to re-learn how to play hide AND seek.

We have lost the playfulness of the Father. He sings, dances, and frolics with His children. We have focused so much on Spiritual life as a war, that we have forgotten the spiritual life as a game.

HIDING

We all know we are supposed to hide. Hiding in Jesus, whether you call it practising the presence of God, or constant communion, or rations for days, we realise that it's supposed to be an essential part of our lives. I have comrades who have abiding down to a habit. Some of our ecclesiastical cousins specialise in hiding. They are adept at stepping into the presence of God and soaking in the warmth of His love. Yet, as a movement, we have marched away from familiar intimacy into dutiful service. And yet, Jesus keeps urging us to hide.

Our greatest hearts testified to the fruits of such hiding:

I proved this 15 years ago and ever since I have been walking in a day that has no setting sun, and everlasting joy and gladness have been on my head and in my heart (Samuel Logan Brengle, HEART TALKS ON HOLINESS, p5).

But not everyone experienced these things:

Many more of God's people might have (this experience)... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are not willing to know Him in a Scriptural sense; they are not willing to be given up and consumed by God (C. Booth, p158).

General Catherine Booth directs us to press into the Father, to know Him in a scriptural sense. This seems sacrilegious to our ears. Provocative, yet intriguing and attracting. More pragmatically, Commissioner Brengle advised us, "Wait on God. Be still. Listen. Let God talk to you" (cited in S. Chesham, BRENGLE TREASURY, p69).

SEEK

Back in the days when our home corps had Salvation meetings on Sunday nights, some of the various bandsmen in our Corps would peel ourselves off the couches in front of the football game, drag on our uniforms while tossing back a sandwich amidst scattered complaints of the waste of time of 30 odd bandsmen playing to a handful

of saints in a meeting intended to save sinners. I wasn't thrilled about it either. My mom asked me why I was going, and I replied, "it's my duty."

Shameful answer, I admit, but isn't that how we were socialised, along the banks of 'the river of God's grace?' Why do we do what we do? Out of love for Jesus? Out of compassion for souls? Or out of duty? The truth is that, on our best days, most of us are out seeking sinners, praise God, but often out of a sense of duty to God. After all, we're soldiers and the command is to, 'Go!'

Ah, now were on comfortable ground. Out on the battlefield, facing off against evil in its many manifestations. This is our specialty.

We have no hobbies... unless it be a hobby to want to save the largest number of souls with the highest possible salvation in the quickest space of time by the best imaginable methods. That is the sum and substance of our mission (Commissioner Frederick Booth-Tucker, cited in J. Rhemick, A NEW PEOPLE OF GOD, p66).

We wanted to win the world for God. We sacrificed outrageously to do it. Commissioner Railton laid down the law of, "an open-air service and an indoor services- at least one of each- at every station, every night " (Commissioner Railton, HEATHEN ENGLAND, p83). But the motivation seems to have been to win the world for God, to do Him a favour almost. The goal was right. The attitude

expressed in these quotes seems a bit too serious for our own health. Brengle had it better: "It is not the Second Coming of Jesus that inspires me to seek the lost but the certainty of His indwelling PRESENCE" (in S. Chesham, BRENGLE TREASURY, p51).

PLAYFULNESS

If when slaves find freedom, and tradesmen make fortunes, and kindred, or friends, or neighbours are delivered from some threatened calamity, it is allowable to go mad with joy and to express it by hiring music, and beating drums, and letting off fireworks, and shouting till hoarse, and everybody says that is all right, then by the same rule, if you please, and whether please or no, we are the slaves who now have our freedom, the people who have made our fortune, we are the men who have seen our kindred and friends and neighbours saved from damnation; and therefore, we have a right to be merry (William Booth, SALVATION SOLDIERY).

I've found 14 Hebrew verbs that inspired writers use to describe the type of out-of-control, 'go mad with joy', 'letting off fireworks', and 'shouting till hoarse' rejoicing in the Old Testament. And you'd be surprised to hear who's doing it!

I'm not going to trot them all out for you. But David was one of the rowdiest of them all! David and all the people danced before the Lord with great enthusiasm (1 Chronicles 13:8 LB). They were psyched. This is the Living Bible, but even it is a bit

conservative for what the word 'sachaq' really means. It's been translated to laugh, make merry, play, rejoice, make sport. He dances and whirls in praise of the Lord (2 Samuel 6:16- 'karar'). What the Living Bible describes as 'dancing like a madman' (1 Chronicles 15:29) is leaping, skipping, jumping, stamping, and springing about wildly for joy!

And David is a ringleader. You notice it is David and the people going crazy in celebration. He stirs up the crowd. He even prompts them, like a rock star, to 'shout 'til hoarse', in several psalms (e.g. 47:1; 118:15; 42:4: 'rinnah': ear-shattering scream of jubilation!). But the most interesting wild dancer, playful frolicker, and partying singer in the Bible is not David.

The one who leads the way with, "go(ing) mad with joy and express(ing) it by ... letting off fireworks, and shouting till hoarse" is depicted in Zephaniah 3:17. Verbs translated frolic, make mirth, glee, exceeding gladness, spinning around, and our 'shout at the top of your lungs' word, 'rinnah', all describe the activity up in heaven of the ultimate ringleader, the eternal Life of the Party, our Father. He's up there leading the whirling dancing, the joyous chanting, the gleeful shouting!

Our Father loves to play! He's seriously committed to enjoying both time and eternity.

References to the playful Army spirit of old, abound. Archbishop of

Canterbury Dr. Michael Ramsey's comment at the 1965 Centennial Congress in London, "I have never seen a gloomy Salvationist" (in GOD'S ARMY, Cyril Barnes), speaks more of his lack of interaction with Salvationists than of our mirth. By our centenary we had settled down to the long-term war and had forgotten the playful heart of our Father.

But it was not always so. Our holy humour attracted people:

He was simply thrilled at the blithe reaction of an officer to the rude treatment he had received at the hands of a bunch of roughs. They had rolled him down a muddy incline and, as soon as he was released, he leaped to his feet, shook his beard and locks and shouted 'hallelujah!' as though it had been the grandest joke in the world (Herbert Wood, THEY BLAZED THE TRAIL).

God seemed to love to stir things up in our meetings, as if to elbow Peter in the ribs and say, "get a load of this! Watch what I'm going to do here!":

I had to hide my face behind the banjo to keep the people from seeing my laughing face, because I could not stop laughing. Yet I knew it was holy laughter (Captain John Hardy, in Herbert Wood, THEY BLAZED THE TRAIL, p86).

Repentance and remorse were often overwhelmed by the sheer, unbelievable joy wrought from the realisation that a life of sins was forgiven, and that eternity was

secured "'tis enough to make ye laugh, and laugh, and laugh. Me gettin' into 'Eaven!" (Edward Joy, THE OLD CORPS).

Commissioner Railton understood first hand the playful joy of the game of hide and seek. He once wrote, "The life of a soul-saver is the grandest, merriest, strangest life that can be lived on earth- the life of Jesus lived out again in us. It will cost you all, but it will a good bargain at that!"

One extreme finds us on the pathway of duty, seeking our heads off. It's a job. The other extreme wallows in the prodigality of hiding in Jesus' presence. It's a vacation. Sure. Let's live the life of a soul saver, seeking, always seeking. But let's make sure that it is the life of Jesus lived out again in us, as we hide in Him. Let's enjoy it! 'Job' doesn't get it right. 'Vacation' doesn't do it justice. It's a game. God's delight is in the game playing of hide and seek.

An abandon to the will of God, a revelation that He is not a mean-spirited task-master but a joyous Father, and an active search for intimacy with Him should generate a game mentality.

Little Johnny finally makes contact. He's been swinging all day long, and striking out. The ball dribbles straight to the third baseman who routinely fires it to first. It'll be an automatic out. But wait! As Johnny stumbles across first base, the first baseman juggles the ball! Johnny is safe! Both teams cheer! And you'd

think Johnny had just won the World Series! I think God's playing first base.

SHOUTING

by Samuel Logan Brengle

Nothing is more completely hidden from wise and prudent folk than the blessed fact that there is a secret spring of power and victory in shouting and praising God.

The devil often throws a spell over people which can be broken in no other way. Many an honest, seeking soul, who might step forth into perfect and perpetual liberty if he would only dare to look the devil in the eye and shout "Glory to God!" goes mourning all his days under this spell. Frequently whole congregations will be under it. There will be a vacant or a listless or a restless look in their eyes. There is no attention, no expectation. A stifling stillness and "the serenity of death" settles upon them. But let a Spirit-baptized man, with a weight of glory in his soul, bless the Lord, and the spell will be broken. Every man there will come to his senses, will wake up, will remember where he is, and will begin to expect something to happen.

Shouting and praising God is to salvation what flame is to fire. You may have a very hot and useful fire without a blaze, but not till it bursts forth into flame does it become irresistible and sweep everything before it. So people may be very good and have a measure of salvation, but it is not until they become so full of the Holy Ghost that they are likely to burst forth in praises to their glorious God at any hour of the day or night, both in private and public, that their

salvation becomes irresistibly catching.

The shouting of some people is as terrible as the noise of an empty wagon rolling over cobble stones; it is like the firing of blank cartridges. It is all noise. Their religion consists in making a racket. But there are others who wait on God in secret places, who seek His face with their whole hearts, who groan in prayer with unutterable longing to know God in all His fullness and to see His kingdom come with power; who plead the promises, who search the word of God and meditate on it day and night, until they are full of the great thought and truths of God, and faith is made perfect. Then the Holy Ghost comes pressing down on them with an eternal weight of glory that compels praise, and when they shout it takes effect. Every cartridge is loaded, and at times their shouting will be like the boom of a big gun, and will have the speed and power of a cannon-ball.

An old friend of mine in Vermont once remarked, that "when he went into a store or railway-station, he found the place full of devils, and the atmosphere choked his soul till he shouted; then every devil hied himself away, the atmosphere was purified, and he had possession of the place, and could say and do what he pleased." The Marechale once wrote: "Nothing fills all Hell with dismay like a reckless, dare-devil shouting faith." Nothing can stand before a man with a genuine shout in his soul. Earth and Hell flee before him, and all Heaven throngs about him to help him fight his battles.

When Joshua's armies shouted, the walls of Jericho "fell down flat" before them. When Jehoshaphat's people "began to sing and praise, the Lord set ambushments against Ammon, Moab, and Mount Seir, and they were smitten." When Paul and Silas, with bruised and bleeding backs, in the inner dungeon of that horrible Philippian jail, at midnight, "prayed and sang praises unto God," the Lord sent an earthquake, shook the foundations of the prison, loosed the prisoners, and converted the jailer and all his family. And there is no conceivable difficulty that will not vanish before the man who prays and praises God.

When Billy Bray wanted bread, he prayed and shouted, to give the devil to understand that he felt under no obligation to him, but had perfect confidence in his Heavenly Father. When Dr. Cullis, of Boston, had not a penny in his treasury, and heavy obligations rested upon him, and he knew not how he could buy food for the patients in his home for consumptives, he would go into his office and read the Bible and pray and walk the floor, praising God and telling Him he would trust, and money would roll in from the ends of the earth. Victory always comes where a man, having poured out his heart in prayer, dares to trust God and express his faith in praise.

Shouting is the final and highest expression of faith made perfect in its various stages. When a sinner comes to God in hearty repentance and surrender, and, throwing himself fully on the mercy of God, looks to

Jesus only for salvation, and by faith fully and fearlessly grasps the blessing of justification, the first expression of that faith will be one of confidence and praise. No doubt, there are many who claim justification who never praise God; but either they are deceived, or their faith is weak and mixed with doubt and fear. When it is perfect, praise will be spontaneous.

And when this justified man comes to see the holiness of God, and the exceeding breadth of His commandment, and the absolute claim of God upon every power of his being, and realizes the remaining selfishness and earthiness of his heart; when he, after many failures to purify himself, and inward questionings of soul, and debates of conscience, and haltings of faith, comes to God to be made holy through the precious Blood and the baptism of the Holy Ghost and of fire, the final expression of the faith that resolutely and perfectly grasps the blessing will not be prayer, but praise and hallelujahs.

And when this saved and sanctified man, seeing the woes of a lost world and feeling the holy passion of Jesus working mightily in Him, goes forth to war with "principalities, and powers, and the rulers of the darkness of this world, and wicked spirits in heavenly places," in order to rescue the slaves of sin and Hell, after weeping and agonizing in prayer to God for an outpouring of the Spirit, and after preaching to, and teaching men, and pleading with them to yield utterly to God, and after many fastings and trials and conflicts, in which faith and

patience for other men are made perfect and victorious, prayer will be transformed into praise, and weeping into shouting, and apparent defeat into overwhelming victory!

Where there is victory, there is shouting, and where there is no shouting, faith and patience are either in retreat, or are engaged in conflict, the issue of which for the time being seems uncertain. But:

*Oh, for a faith that will not shrink
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.
Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, "It shall be done!"*

And what is true in individual experience is revealed to be true of the Church in its final triumph. For after the long ages of stress and conflict and patient waiting and fiery trial; after the ceaseless intercessions of Jesus, and the unutterable groaning of the Spirit in the hearts of believers, the Church shall finally come to perfect faith and patience and unity of love, according to the prayer of Jesus in John xvii., and then "The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God" (I Thess. iv. 16), and seeming defeat shall be turned into eternal victory.

But let no one hastily conclude that he should not shout and praise God unless he feels a mighty wave of triumph rushing through his soul. Paul says, "We know not what we

should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). But if a man refused to pray till he felt this tremendous pleading of the Spirit in his heart, which John Fletcher said is "like a God wrestling with a God," he would never pray at all. We must stir up the gift of prayer that is within us, we must exercise ourselves in prayer until our souls sweat, and then we shall realize the mighty energy of the Holy Ghost interceding within us. We must never forget that "the spirit of the prophets is subject unto the prophets." Just so we must stir up and exercise the gift of praise within us.

We must put our will into it. When Habakkuk the prophet had lost everything, and was surrounded with utter desolation, he shouted: "Yet I will rejoice in the Lord, and joy in the God of my salvation!" We are workers together with God, and if we will praise Him, He will see to it that we have something for which to praise Him. We often hear of Daniel praying three times a day, but we pass over the fact that at the same time he gave thanks, which is a kind of praise. David says: "Seven times a day do I praise Thee." Over and over, again and again, we are exhorted and commanded to praise God and shout aloud and rejoice evermore. But if, through fear or shame, men will not rejoice, they need not be surprised that they have no joy and no sweeping victories.

But if they will get alone with God in their own hearts--note, alone with God, alone with God in their own

hearts; there is the place to get alone with God, and a shout is nothing more or less than an expression of joy at finding God in our hearts--and will praise Him for His wonderful works, praise Him because He is worthy of praise, praise Him whether they feel like it or not, praise Him in the darkness as well as the light, praise Him in seasons of fierce conflict as well as in moments of victory; they will soon be able to shout aloud for joy. And their joy no man will be able to take from them, but God will make them to drink of the river of His pleasures, and He Himself will be their "exceeding joy."

Many a soul, in fierce temptation and hellish darkness, has poured out his heart in prayer and then sunk back in despair, who, if he had only closed his prayer with thanks, and dared in the name of God to shout, would have filled Hell with confusion, and won a victory that would have struck all the harps of Heaven and made the angels shout with glee. Many a prayer meeting has failed at the shouting point. Songs were sung, testimonies had been given, the Bible had been read and explained, sinners had been warned and entreated, prayers had been poured forth to God, but no one wrestled through to the point where he could and would intelligently praise God for victory, and, so far as could be seen, the battle was lost for want of a shout.

From the moment we are born of God, straight through our pilgrim journey, up to the moment of open vision, where we are for ever

glorified and see Jesus as He is, we have a right to rejoice, and we ought to do it. It is our highest privilege and our most solemn duty. And if we do it not, I think it must fill the angels with confusion, and the fiends of the bottomless pit with a kind of hideous joy. We ought to do it, for this is almost the only thing we do on earth that we shall not cease to do in Heaven. Weeping and fasting and watching and praying and self-denying and crossbearing and conflict with Hell will cease; but praise to God, and hallelujahs "unto Him that loved us and washed us from our sins in His own Blood, and made us kings and priests unto God and His Father," shall ring through Heaven eternally. Blessed be God and the Lamb for evermore! Amen.

Excerpted from **Helps to Holiness**, by Commissioner Samuel Logan Brengle (Salvationist Publishing and Supplies, Ltd., 1896), pp. 130-135.

ENTHUSIASM AND FULL SALVATION

By Catherine Booth

... I was thinking, as I was sitting here, what is to be the end of this day's meeting? We have had some enthusiasm, and why not? Why should we be enthusiastic in everything but religion? Can you give me any reason for that? If there is any subject calculated to move our souls to their very centres, and to call out the enthusiasm of our nature, surely it is religion, if it be the real thing. Why should we not be enthusiastic? I have never seen a good reason yet. Why should we not shout and sing the praises of our King, as we expect to do it in glory? Why should not a man cry out, and groan, and be in anguish of soul, as the Psalmist says, is if he were crying out of the belly of hell when he convinced of sin, realises his danger, and is expecting unless God have mercy, to be damned? Why should he not roar for the disquietude of his spirit as much as David did? Is there anything unphilosophical in it? Is there anything contrary to the laws of mind in it? Is there anything that you would not allow under any great pressure of calamity, or realisation of danger, or grief? Why should we not have this demonstration in soul matters? They had it under the old dispensation. We read again and again that when the people came together after a time of relapse, and backsliding, and infidelity, when God sent some flaming, burning prophet amongst them, and they were gathered on the sides of Carmel or elsewhere, that, on some occasions,

the weeping, and, on other occasions, the rejoicing was so great that they made the very ground tremble, and almost rent the heavens with the sound of their crying and rejoicing.

We are told, on one occasion, that the noise was heard afar off, and on another occasion, that it was the sound of many waters. Would to God we could get men, now-a-days, so concerned about their sins and their souls that they should thus cry out. It would be a happy day for religion and for England if it were so. If these things are realities, I contend that this is the most sane, rational, and philosophical way of dealing with them; and I say that the ordinary, cold, heartless, formal way (and if it be not so, it has that appearance) is unscriptural.

Somebody was talking to me about having so much feeling in religion. I said, 'My dear friend, what do you think God gave you feeling for?' Some people seem to think that it is a mistake that we have feelings. Our feelings play a very important part in all our social relations. Why would you exclude them from religion? David expressed his feelings, and was so carried away with them that he called on all creation to praise the Lord, the hills and trees to clap their hands and be glad. Get the right kind of religion, and it will make you feel. If you have not the right kind of feeling, I am afraid you have not the right kind of religion. The Lord help you! Well, we have some enthusiasm, and when our enthusiasm dies, I am afraid we shall die too.

Nevertheless, the power of The Salvation Army is not in its enthusiasm; neither does it consist in certain views of truth, or in certain feelings about truth. No! No! But it consists in whole-hearted, thorough, out-and-out surrender to God; and that is the secret of our power. We have glorious feelings as the outcome; but the feeling is not the religion- the feeling is not the holiness. Holiness is the spring and the source of our enthusiasm. Hence our power with the masses of the people.

How is it that wherever we go as an organisation these signs and wonders are wrought? Somebody said, 'it is a strange thing; see what has been done at So-and-So, and So-and-So, and So-and-So. They had all tried, and you send me a couple of lads or lasses, and you have the town in an uproar at once. What is it? What is the secret? Will you answer the question?' Well, it is a whole-hearted, determined abandonment of everything for the King's sake. That is it. It is going in, as the Apostles went in, determined to win souls, determined to set up the Kingdom of Jesus Christ at all costs. That is the source of our power, and if you get that, you will have power. And if you don't get that, it matters not what else you have. I want you reasonably and calmly to see that this holiness is a real, definite blessing; that it is a level onto which the great mass of the professing Christians of this generation have not come, or even scarcely looked up. It is a high level, but it is a level to which every one of you can come, if you will, tonight.

You have heard enough about it. You are convinced you may have it. Will you have it? The Lord is sitting there; He is looking at you, and He is saying, 'What is all this stir about? What is all this talk, this singing, and this praying about? Here I am. What do you want Me to do? I am ready to do it.' And you say, 'Lord, I want You to cleanse my heart from sin, and to fill me with the Holy Ghost, and to enable me to be whole-hearted and thorough in Your service, and to go and win souls for You.' 'Very well,' the Lord says, 'I am ready to come into the temple if you will clear out the rubbish. Are you willing for Me to come in? I am willing to come in as a Refiner; but you must make a straight way for My feet. You must pick out the stones, and throw out the rubbish, and make Me a straight path.'

Will you make Him a straight path? Will you trample under foot that accursed thing which has so long kept the fulness of blessing from you? Will you give up arguing about it and trying to make out that it is not a stumbling block, when you know it is? How many will? With all the light of the days' teaching, with what I am sure the Holy Ghost has revealed and is revealing now to your souls, with all the glory He is putting before you, and the power for usefulness and happiness, will you make this full consecration? I wish we could find out those who are prepared to come forward. The light of the Spirit is on you; will you act? WILL YOU ACT? If you go away without coming, you will be worse than before. Every spark you get without obeying it, leaves your soul darker.

Every time you come up to the verge of the Kingdom and don't go over, the less the probability you ever will. I know people who have been going up and down for more than forty years, like the Israelites, and it is a question if they ever go in. You have come near again tonight. Will you go over? You can tell the Lord without telling us, though we would like to know and see you put your foot over the border into this Canaan of peace and power. Will you put your foot over? Who will? Who will? Will you stand up and raise your voices to the Lord and ask Him?

(In response to this appeal, a very large proportion of the meeting stood up, and the glory of God fell on numbers).

From Catherine Booth (1881) 1986. **PAPERS ON GODLINESS**. Atlanta: The Salvation Army.

WHAT IS REPENTANCE?

by Catherine Booth

You love him intensely. Probably you are more conscious of you love for him than for any other of you children. Your heart yearns over him, you pray for him, you dream of him, your bowels yearn over him. Why are you not reconciled? Why are you obligated to hold him at arm's length and not have him come in and out, and live with you on the same terms as the affectionate, obedient daughter? "Oh!" you say, "the case is different, I cannot. It is not, I would not, but I cannot". "Before that can possibly be, the boy's feeling must be changed toward me."

"I have done all a father could do, but he will go on in defiance of my will." You say, "As a wise and righteous father I must insist on a change in him. He must confess his sin and ask me to forgive him. Then I should run to meet him and put my arms around his neck!" But there is a "cannot" in the case.

Just so. It is not that God does not love you, sinner, or that the great benevolent heart of God has not, as it were, wept tears of blood over you. It is not that He would not put His loving arms around you this moment if you would only come to His feet, and confess you wrong, and seek His pardon. He cannot. The laws of His universe are against His doing so. He dare not and cannot until there is a change of mind in you. You must repent, "Except ye repent, ye shall all likewise perish."

Well, if repentance be an indispensable condition of salvation, let us try to find out what repentance really is. How full of confusion the world and the Church are upon this subject! Repentance is not merely conviction of sin. If it were, what a different world we should have, for there are tens of thousands in whose hearts God's Spirit has done His work of convincing them of sin. We should be perfectly astounded if we had any conception of the multitude whom God as convinced of sin, as he did Agrippa and Festus. They are convinced of sin, but they go no further. They live this week as they did last. That is not repentance.

Neither is repentance mere sorrow for sin. I have seen people weep bitterly and writhe and struggle, yet hug their idols, and vain as it been to try to shake these from them. If Jesus Christ would have saved them with those idols, they would have had no objection at all. If they could have got through the strait gate with one particular idol, they would have gone through long since, but to part with it is another thing. Some people will weep like your stubborn child when you want him to do something which he does not want to do. He will cry, and when you apply the rod he will cry harder, but he will not yield. When he yields he becomes a penitent, but until he does he is merely convicted sinner.

When God applies the rod of His Spirit, of His providence, and His word, sinners will cry, wince, and whine and make you believe they

are praying and want to be saved, but all the while they are holding their necks as stiff as Iron. They will not submit. The moment they submit they become true penitents and are saved. There is not mistake more common than for people to suppose they are repentant when they are repentant when they are not. Repentance, therefore, is not mere sorrow for sin. A man may be ever so sorry and all the way down to death be hugging some forbidden thing, as the young ruler hugged his possessions. But that is not repentance. Neither is repentance a promise that you will forsake sin in the future. If it were, there would be many more penitents. There is scarcely a poor drunkard that does not promise, in his own mind, or to his poor wife, or somebody, that he will forsake his cups. There is scarcely any kind of a sinner who does not continually promise that he will one day give up his sin and turn to God, but he does not do it.

What then is repentance? Repentance is simply renouncing sin, turning round from darkness to light, from the power of Satan unto God. This is giving up sin in your heart, in purpose, in desire; resolving that you will give up every evil thing, and that you will do it now. Of course this involves sorrow; for how will any sane man turn himself round from a given course into another if he does not repent? it implies, also, hatred of the course he formerly took, and from which he turns.

He is like the prodigal who, when he sat in the swine yard amongst the

husks and the filth, fully resolved, and at last acted. He went, and that was the test of his repentance. He might have sat resolving and promising till now, if he had lived as long, and he would never have got the father's kiss, the father's welcome, if he had not started. Yet, he went, and went to his father honestly and said, "I have sinned" which implied a great deal more in his language than it does in our now. Then comes the proof of his submission, "and am no more worthy to be called thy son: make me as one of thy hired servants" -put me in a stable, or set me to clean the boots, so that I can be in thy family and have thy smile. That is Jesus Christ's own beautiful illustration of true repentance. Submission is the test of true repentance. My child may be willing to do a hundred and fifty other things, but if he is not willing to submit on the one point of controversy he is a rebel and remains one until he yields.

Here is the difference between a spurious and a real repentance. I am afraid we have had, in our churches thousands who had a spurious repentance: they were convinced of sin - they were sorry for it; they wanted to live a better life, to love God in a sort of general way; but they skipped over the real point of controversy with God; they hid it from their pastor, perhaps, and from the deacons, and from the people who talked with them. Abraham might have been willing to give up every other thing he possessed, but if he had not been

willing to give up Isaac, all else would have been useless. It is your Isaac that God wants. You have an Isaac, just as the young ruler had his possessions. You have something that you are holding on to, that the Holy Spirit says you must let go, and you say, "I can't" Very well, then you must stop outside the Kingdom.

Then another difficulty comes in, and people say, "I have not the power to repent." There is a grand mistake. You have the power, or God would not command it. You can repent!

You can this moment lift up your eyes to Heaven and say, with the prodigal, "Father, I have sinned, and I renounce my sin." You may not be able to weep. God nowhere requires or commands that. You are able, this very moment, to renounce sin in purpose and in resolution. Mind you do not confound the renouncing of the sin with the power of saving yourself

from it. If you renounce it, Jesus will come and save you from it, like the man with the withered hand whom Jesus intended to heal. Where was the power to come from to heal him? From Jesus, the benevolence, the love, that prompted that healing all came from Jesus; but Jesus wanted a condition, and that was the response of the man's will. So He said, "Stretch forth thine hand." If the man had been like some of you he would have said, "what an unreasonable command! You know I cannot do it." Jesus wanted that "I will, Lord" to be inside the man, the response of his will. The moment he said that, Jesus

supplied strength. He stretched forth his hand and you know what happened.

Stretch out your withered hand, whatever it may be, and say, "I will, Lord." You have the power and mind, you have the obligation, which is universal and immediate. God "now commandeth all men every where to repent" and to believe the gospel. What a tyrant He must be if He commands that and yet knows you have not the power!

Now, do not say, "I do not feel enough." Do you feel enough to be willing to forsake you sin? That is the point. Any man who does not repent enough to forsake his sin is not a penitent at all. When you repent enough to forsake you sin, that moment your repentance is sincere and you may take hold of Jesus with a firm grasp. Then "believe on the Lord Jesus Christ, and thou shalt be saved".

SHOULD THE ARMY REPENT?

Recommendation #17 (of the Canada and Bermuda Territorial Symposium)

We recommend that an emphasis be placed on spiritual renewal through;

- a.) the teaching and exercising of spiritual disciplines;
- b.) a greater embracing of spiritual gifts;
- c.) a fostering of spiritual liberty;
- d.) service to others;
- e.) corporate & individual repentance & accountability (1).

This recommendation stirred up some controversy at the Territorial Symposium this fall. Despite outstanding support for corporate repentance from both the General and the Territorial Commander, there was dissent voiced from among the senior ranks as well as the rest of us.

People questioned the validity of corporate repentance and identificational repentance. Should the Army be repenting?

Status

We are repenting. In the last two years The Salvation Army has repented publicly in South Africa, in Australia, and in USA East. The latter territory devoted nearly a whole issue of THE GOOD NEWS to the subject and process. In South Africa, the Army stepped up to admit collusion with the evil system of apartheid. In Australia we publicly confessed mistreatment of the Aborigines.

Biblical Support?

It is a Biblical truth that our actions impinge upon generations to follow. In the Genesis 3 episode as God dealt with the sins of Eve, Adam, and the serpent, guaranteeing that there would be consequences. In Exodus 33 God warned that sins would be punished to the third and fourth generations. The last verse in the Old Testament, Malachi 4:6, indicates that a curse can be broken when the fathers' hearts turn to their children and the hearts of the children turn to their fathers. Throughout the Bible the message is clear.

2 Samuel records the fact that Saul's sin, breaching a 200 year old covenant made by Joshua (2) with the Hivites of Gibeon, caused a famine in David's day, about 40 years after Saul died. David had to repent for Saul's sin in order for the punishment to be lifted. The key component of the repentance was the death of seven relatives of Saul, an act of identificational atonement, not identificational vengeance (3). The exciting part is that once there was repentance and atonement, God heard their prayers for the land, the famine ended, and the harvest began (4).

Repent?

Could it be that The Salvation Army has been involved in sins for which we are suffering the consequences today? Certainly our territory is not at face value any superior morally to those territories who have made

public, corporate repentance a priority. Although we, today, may not be culpable, should we identify with Daniel, Ezra, and Nehemiah, and repent for the sins of our people?

Rubber Hitting Road

The Church of the Latin Rite has been active in corporate repentance. Pope John Paul II has repented for treatment of Galileo, for the Church's (lack of) action after Auschwitz, for the Inquisitions, for anti-semitism, Crusades, discriminations against women, religious and secular wars, black and Indian slavery, and over eighty other issues (5). While there is repentance toward the people harmed, repentance is primarily directed toward God (6).

Two of the objections against identificational repentance are; ecclesiastical penance will 'scandalize and confuse' the faithful who are young or less educated (7), and it will play into the hands of the enemies of the Church (8).

The first objection is patently ridiculous. While some may indeed be scandalized by the Army's repentance, others will be equally scandalized by the Army's refusal to repent.

The second objection hits a little closer to home for our territory, in which lawsuits and very ugly media coverage are likely consequences of corporate repentance of certain sins, the description of which I am sure would not survive the gamut of the Editor, the Editor-In-Chief, and the

Lit Board. We need to decide whether we are going to make decisions based on principle or decisions based on consequence (9).

Benefits

If we repent of our sins, past and present, we will be restored into God's favour. For The Salvation Army, that favour manifest itself in Canada's only national revival.

In admitting that we belong to an outfit that has missed the moving pillar of fire on occasion, and which has intentionally stepped outside of God's will once in awhile, we will protect ourselves from that great Army temptation, pride.

"Relieved from the compulsion to defend the whole record of the past, we are less inclined to make scapegoats out of others" (10).

Repenting of sin can break curses, open locked doors, heal broken fellowship, and bring reconciliation (11). Imagine the effects of that! Imagine a repentance toward the Pentecostals that restores The Salvation Army to a signs and wonders machine (12). Imagine a repentance toward the Charismatics that restores us to a free worshipping movement (13)! Imagine a repentance of our desire for public admiration that will return us to the dare devil intentions of yesteryear (14)! Imagine a repentance of our longing to be like the rest of the body of Christ, and the power it will unleash in our unique calling (15)! Imagine a repentance

of worldliness that restores holiness throughout the Territory! Imagine!

Notes.

1. from the Fall 1998 Territorial Symposium- (88% voted in favour)
2. Joshua 9:15
3. Roger Mitchell taught this concept at the 1998 LIGHT THE NATION Conference in Dallas.
4. 2 Samuel 21:3-15
5. Luigi Accottoli, 1997. WHEN A POPE ASKS FORGIVENESS. Cited in FIRST THINGS, December 1998.
6. Psalm 51:4
7. Avery Dulles, 1998. Should the Church Repent? FIRST THINGS December 1998. P40.
8. Avery Dulles, 1998. Should the Church Repent? FIRST THINGS. December 1998, p40. This was actually the case in 1994 in Eastern Europe as forces of atheistic communism charged to the effect that the Church has always impeded progress.
9. Christopher Hodgkinson, 1986. New directions for research and leadership: The triplex bases of organization and theory. JOURNAL OF EDUCATIONAL ADMINISTRATION AND FOUNDATIONS. 3,1:11.
10. Avery Dulles. 1998. Should the Church repent? FIRST THINGS. December 1998, p40. Some of the other benefits are also derived from Professor Dulles's article.
11. Malachi 4:6
12. "Why is it that wherever we go as an organization signs and wonders are wrought?" From Catherine Booth (1881) 1986. Enthusiasm and Full Salvation. PAPERS ON GODLINESS. Atlanta: The Salvation Army.

'Miracles performed in their own hall, on people who live on their own street, will be of more interest than such as took place two thousand years ago' (1950 Orders and Regulations, p153).

13. Psalm 141:2 and 'Hands uplifted' (1950 Orders and Regulations, p294).

14. "It is a bad sign for the Christianity of this day that it provokes so little opposition." Catherine Booth 1890. AGGRESSIVE CHRISTIANITY, p17.

"While we have been standing UPON OUR DIGNITY- WHOLE GENERATIONS HAVE GONE TO HELL- if the Bible is true, how much longer shall we stand there" Catherine Booth 1890. AGGRESSIVE CHRISTIANITY, p59.

15. And maybe we can reverse the Founder's prophecy: "I do not want another ecclesiastical corps cumbering the earth. When The Salvation Army ceases to be a militant body of red hot men and women whose supreme business is the saving of souls, I hope it will vanish utterly" (William Booth).

**Excerpt from PAPERS ON
AGGRESSIVE CHRISTIANITY**

By Catherine Booth

"And He said to them, 'Go into all the world and preach the Gospel to all creation.'" -Mark 16:15

"And I said, 'Who art Thou, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. But arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; delivering you from the Jewish people and from the Gentiles, to whom I am sending you, to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'" -Acts 26:15-18

I was thinking, while I was reading these passages, what if we could erase from our minds all knowledge of the history of Christianity from the close of the period described in the book of Acts - and then looking at the book of Acts, sit down and try to calculate what was likely to happen in the world. We would most likely expect very different results - a radically changed world as the outcome of it all. A system which started with such power, under such promises and declarations on the part of its Author, and producing, as it did in its first century, such gigantic and 'monumentous' results! We would have thought (if we knew

nothing of what has intervened from then until now) that the whole world would have fallen long ago to the influence of that system, and would have been brought under the authority of its great Originator and Founder. I say from reading these Acts, and from observing the Spirit which moved the early disciples, that we should have anticipated ten thousand times greater results - and in my opinion, this anticipation would have been perfectly rational and just.

We Christians profess to have in the Gospel of Christ a mighty lever which, rightly and universally applied, would lift the entire burden of sin and misery from the shoulders (that is from the souls) of our fellow man - a total remedy for all the moral and spiritual woes of humanity. We all profess to believe this - Christians have professed to believe this for generations - and yet look at the world, look at so-called "Christian England and America." The great majority in these nations utterly ignore God, not even making a pretense of remembering Him even one day a week. And then look at the rest of the world. I have often become so depressed with this view of things that I have felt as if my heart would break. I don't know how other Christians feel, but I can truly say that "My eyes shed streams of water, because they do not keep Thy law." (Psalm 119:136) And because it seems to me that this dispensation¹ compared with what God intended it to be, has been, and still is, as great a failure as the one that preceded it.²

Now I ask, how can this be? I do not for one moment believe that this is in accordance with the purpose of God. Some people have a very convenient way of hiding behind "God's purposes," and saying, "Oh! He will do His own will." I wish He did! They say, "You know, God's will is done after all." I wish it were! He says (in the Scriptures) it is not done, and over and over again laments the fact that it is not done. He wants it to be done... but it is NOT DONE! It is of no use to stand up and state theories and theologies that are in conflict with things as they really are. There has been far too much of this, and it has had a disastrous effect. We see the world is in this terrible condition... nearly 2,000 years have rolled by and here we are! How little has been done, comparatively. What little change has occurred in the habits, attitudes, and choices of the human race.

But some of you will say, "Well, but there has been a great deal done." Thank God for that! It would be sad if there were nothing done; but it looks like a drop in the ocean compared with what should have been done. Now I cannot accept any theory which so tarnishes the love and goodness of God in people's eyes, so as to make Him to blame for this lack of vitality and power in Christianity. And so far as my influence extends, I will not allow the responsibility and the blame for all of this to be rolled back upon God, Who so loved the world that He gave His only Son to suffering and death in order to redeem it. I do not believe it for a moment! I believe that the old arch enemy has succeeded in

bringing about this state of things - in retarding the accomplishment of God's purposes and keeping the world largely under his own power and influence. And I believe he has succeeded in doing this, as he has always succeeded before - by deceiving God's own people. He has always done so. He has always conjured up a look - alike of God's real thing, and the closer he can get it to look like the original, the more successful he is.

He has succeeded in deceiving God's people:

First, as to the standard of their own religious life.

And secondly - he has succeeded in deceiving them as to their duties and obligations to the world.

He has succeeded first in deceiving them as to the standard of their own religious life. He has gotten the church, nearly as a whole, to receive what I call an "Oh, wretched man that I am" religion! He has gotten them to lower the standard which Jesus Christ Himself established in His Book - a standard not only to be aimed at, but to be attained - a standard of victory over sin, the world, the flesh, and the devil - real, living, reigning, triumphing Christianity! Satan knew the secret of the great success of those early disciples. It was their wholehearted devotion, their all-encompassing love for Christ, their utter renunciation of the world. It was their entire absorption in the salvation of their fellow man and the glory of their God. It was an enthusiastic religion

that swallowed them up and made them willing to become wanderers and vagabonds - for His sake to dwell in dens and caves, to be torn in two, and to endure persecution in every form to the ends of the earth.

It was this degree of devotion which Satan saw he had no chance against. Such people as these he knew would ultimately conquer the world! People could not resist that kind of spirit, that amount of love and zeal, and if Christians had only gone on as they began long ago, then the glorious prophecy would have already been fulfilled - the kingdoms of this world would have already "become the kingdoms of our Lord and of His Christ." (Rev. 11:15)

Lowering The Standard

Therefore the arch enemy said, "What must I do? I will be defeated after all. I will lose my supremacy as the god of this world. What can I do?" No use bringing in a gigantic system of error, which everyone will see to be error. Oh dear no! That has never been Satan's way. His plan has been to get a hold of a good man here and there who will, as the apostle says, creep in unaware and preach another doctrine, and who will "mislead, if possible, even the elect." (Matt.24:24) And he did it! He accomplished his design. He gradually lowered the standard of Christian life and character. And although in every revival in church history God has raised it again to some extent, we have never gotten back completely to the simplicity, purity, and devotion set before us in these Acts of the apostles. For every

time God was raising the temperature in the church so that people were once again on fire with the Holy Spirit - in every age Satan has gotten someone to oppose and to show that this was too high a standard for human nature. It was altogether beyond us, and therefore Christians must sit down and just be content to be "Oh wretched man that I am" people, to the end of their days. He has gotten the Church into a condition that sometimes makes one positively ashamed to hear professing Christians talk. It is no wonder that thoughtful, intelligent men are being driven from such Christianity as this. It would have driven me off too, if I had not known the power of godliness. I believe this kind of religion has made more atheists than all the "atheist books" ever written.

Yes, Satan knew that he must get Christians down from that high pinnacle of wholehearted consecration to God. He knew that he had no chance till he tempted them down from that blessed vantage point. And so he began to spread those false doctrines, to counteract what John wrote in his epistles - for before he died, John saw what was coming and sounded the alarm down the ages - "Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil." (1 John 3:7-8) Oh Lord revive that

doctrine! Help us afresh to put up the standard!

Oh! The great evil is that dishonest-hearted people, because they feel it condemns them, lower the standard to their miserable experience. I said when I was young (and I have repeated it many times in my mature years) that even if it sent me to hell I would never pull the standard down. Oh, that God's people felt like that! There, in the Bible, the glorious standard is placed before us, the power is offered, the conditions laid down, and we can all attain it if we are willing. But even if we are not willing - for the sake of the children and for generations yet unborn, do not let us drag the standard down, trying to make it meet our weak and failing Christian experience. LET US KEEP IT UP! That is the way to get the world to look at it. Show the world a real, living, self-sacrificing, hard-working, toiling, triumphing Christianity, and the world will be influenced by it; but anything short of that, they will turn around and spit upon.

Duties And Obligations To The World

Secondly, Satan has deceived even those whom he could not succeed in getting to lower the standard of their own lives, concerning their duties and obligations to the world. I have been reading the New Testament lately with special reference to the aggressive spirit of original Christianity. And as far as I can see, we come infinitely short by comparison. "Go into all the world and preach the Gospel to all creation." Look at what is implied in

this commission. I believe that no generation since that first century has yet fathomed the meaning of this divine commission. Look at it! Would it ever occur to you that it really meant, "Go and build chapels and churches, and invite the people to come in, but if they won't - leave them alone"? "GO!" To whom? "To all creation." Where am I to get at them? WHERE THEY ARE. "All creation." This is the extent of your commission. Seek them out, run after them, wherever you can get at them. "All creation" - wherever you find a creature that has a soul - there go and preach My Gospel to him. If I understand it, that is the meaning and spirit of this commission.

In another commission to Paul, God says "...I am sending you to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God." (Acts 26:17-18) They are asleep - go and wake them up. They do not see their danger. If they did, there would be no need for you to run after them. They are preoccupied. Open their eyes, and turn them around by your desperate earnestness, intense persuasion, and moral force. Oh! It makes me tremble when I think of how much one man can do for another! "Turn from darkness to light, and from the dominion of Satan to God." How did Paul understand this? He says, "We persuade men." (II Cor.5:11) Do not be content with just putting it before them, giving them gentle invitations, and then leaving them alone. Paul ran after the poor souls, and pulled them out of the fire. Do the same! Take the blindfold off their eyes which Satan

has bound them with; knock and hammer and burn your words into their poor, hardened, darkened hearts with the fire of the Holy Ghost, until they begin to realize that they are IN DANGER! Go after them. If I understand it, that is the spirit of the apostles and of the early Christians.

Sure it's okay to build churches and chapels; we should invite the people to them. But do you think it is consistent with these commissions to rest only in this, when three-fourths of the population utterly ignore our invitations and take no notice whatsoever of our buildings and of our services? They will not come to us. That is an established fact. Jesus Christ says, "Go after them." He says, "Go out into the highways and along the hedges, and compel them to come in, that My house may be filled." (Luke 14:23) I will have guests, and if you can't get them in by nice, civil measures, use military measures. Go and compel them to come in.

Oh! People say you must be very cautious. You must not push religion down people's throats. What! Should I wait until an unconverted, godless man wants to be saved before I try to save him? Am I to let my unconverted friends and acquaintances go quietly down to damnation, and never tell them about their souls until they ask, "If you please, I want you to preach to me!" Is this anything like the spirit of early Christianity? No! Therefore we must make them look, and if they run away from you in one place, meet them in another, and let them have

no peace until they submit to God. This is what Christianity ought to be doing in this land, and there are plenty of Christians around to do it. Why, we might give the world such a time of it, that they would get saved in self-defense - if we were only aggressive enough and determined that they should have no peace in their sins.

An Example

I had been speaking in a town in the west of England on the subject of the responsibility of Christians for the salvation of people's souls. The gentleman with whom I was staying had winced a bit under the truth, but instead of taking it to heart in love and having it enable him to better serve God, he said, "I thought you were rather hard on us this morning." I said, "Did you? I should be very sorry to be harder on anyone than the Lord Jesus Christ would be." He said, "You can push things to extremes you know. You were talking about seeking souls, and making sacrifices. Now you know that we build the chapels and churches and pay the ministers - and if the people won't get saved, we can't help it!" I said, "It is very heartless and ungrateful of the people, I agree. But my dear sir, you would not reason this way in a serious physical matter. Suppose a plague were to break out in London, and the Board of Health appropriated all the hospitals and public buildings for the treatment of the disease. And suppose they were to issue proclamations saying that anyone who came to these buildings would be treated free of charge - and best of all, that the treatment was

guaranteed to cure them. Now what if the people were so blind to their own well-being, so indifferent and uncaring, that they refused to come, and consequently the plague increased and thousands were dying. What would you say? 'Well, the Board of Health has done all they could, and if the people will not go to be healed, they deserve to perish - let them alone!' What? Let the whole land be depopulated? No! If the people will not come to them, they must go to the people and make sure that everyone had the necessary treatment to be saved from the plague."

I did not have to explain any further... he understood perfectly, and I believe, by the Spirit of God, he was able to see his mistake, to take it to heart, and determine to get to work for perishing souls.

What We Must Do

Men are preoccupied with many things, and we need to bring this subject of salvation powerfully to their attention. There is some one soul that you have more influence with than any other person on earth. Are you doing all you can for their salvation? Take them lovingly aside and say, "My dear friend, I have never spoken to you closely, carefully, and prayerfully about your soul." Let them see the tears in your eyes, or if you can't weep, let them hear the tears in your voice. Let them realize that you feel their danger, and are in distress for them. Then God will give His Holy Spirit so they can be saved.

It is a bad sign for the Christianity of this day that it provokes so little opposition. If there were no other evidence of it being wrong, I could tell from just that. When the Church and the world can jog comfortably along together, you can be sure there is something wrong. The world has not compromised - its spirit is exactly the same as it ever was. If Christians were equally as faithful to the Lord, separated from the world, and living so that their lives were a reproof to all ungodliness, the world would hate them as much as it ever did. It is the Church that has compromised, not the world. You say, "You're implying that we should be getting into endless conflict with the world!" Yes- "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword" (Matt. 10:34) There would be uproar, yes! The Acts of the apostles are full of stories of uproars. One uproar was so great, that the Chief Captain had to get Paul over the shoulders of the people, otherwise he would have been torn to pieces. "What a commotion!" you say. Yes, and bless God, if it was like that now, we would have thousands of sinners saved.

The Dignity Of Love

"But," you say, "wouldn't that be inconsistent with the dignity of the Gospel?" It depends on what you mean by "dignity. " It was a very undignified thing, humanly speaking, to die on a cross between two thieves. The Pharisees spat upon the humbled sufferer and shook their heads and said, "He saved others, He cannot save Himself." Ah! But He was intent on saving others. That

was the dignity of everlasting, unquenchable love, baring its bosom to suffer in the place of its rebellious creature - man. It was incarnate God, standing in the place of condemned man - the dignity of LOVE!

Oh friends! Will you get this baptism of love! Then you will, like the apostles, be willing to stuff your body into a basket and be let down by the wall, if need be - or suffer shipwreck, hunger, peril, nakedness, fire, or sword, or even beheading (II Cor. 11:23-33) -if thereby you may enlarge His Kingdom and win souls for whom He shed His blood. Oh Lord, fill us with this love and baptize us with this fire! And then the Gospel will arise and become glorious in the earth, and men will believe in us, and in it. They will feel its power, and they will yield to it by the thousands, and by the grace of God, THEY SHALL!

Catherine Booth (1829-1890) and her husband William founded The Salvation Army in 1865 in their home country, England. Together they raised eight dedicated Christian children and preached the Gospel worldwide. Intent on saving others to the end Catherine stepped out boldly in ways that many women (even in our day) are reluctant to go. And in the Army William and Catherine led, men and women worked side by side for the salvation of the world. Her life made such an impression that at her death over 50,000 people flocked to Congress Hall in London to pay tribute to the "Mother of the Salvation Army." More than 36,000 attended her funeral, and at the

invitation to give their hearts to God, hundreds rose to their feet.

Catherine authored six books as well as various pamphlets and articles. Her biography "Catherine Booth," written by her granddaughter, is published by Hodder & Stoughton.

THE RENEWING OF POWER (1920) by Samuel Logan Brengle

(The need for frequent renewings and anointings)

Though our outward man perish, yet the inward man is renewed day by day. Paul.

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

The soul-winner receives this power when he is sanctified wholly and filled with the Spirit, and he need never lose it. But while the Holy Spirit abides with the believer, there yet seems to be need for frequent renewals of the power He bestows. And, thank God, He has made ample provision to meet this need. "They that wait upon the Lord shall renew their strength," said Isaiah. "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord," cries David.

Years ago President Asa Mahan wrote as follows of his old friend: "The extraordinary power which attended the preaching of President Finney during the early years of his ministry was chiefly owing to a special baptism of the Spirit which he received not long after his conversion; hence it was that when through him the 'violated law spake out its thunders,' it did seem as if we

had in truth 'come unto the mount that might be touched, and that burned with fire, and unto blackness and darkness and tempest and the sound of a trumpet and the voice of words.' But when he spoke of Christ, then indeed did his 'doctrine drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb and as the showers upon the mown grass.' The reason also why he is bringing forth such wondrous fruit in his old age is that while his whole ministry has been under the power of the Spirit, his former baptisms have been renewed with increasing power and frequency during a few years past."

The need for these frequent renewings and anointings does not necessarily arise from backsliding. Sometimes the soul feels the need of a renewal of its power when confronted by great opposition, danger and powerful foes. The apostles were filled with the Holy Ghost, and had not only won their great Pentecostal victory, but many others as well, when suddenly a stubborn wall of opposition arose before them. They were arrested by the rulers, thrust into prison, brought before the high priest, sharply questioned by what power and name they were working their miracles, and then when no ground for punishment could be found, they were threatened and commanded to preach no more in the name of Jesus.

When they were let go they went to their own people, told them what had happened, and began a sweet, childlike, heaven storming prayer

meeting, told the Lord the story, too, and cried to Him to show forth His power, and then a wonderful thing happened; Pentecost was repeated; "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great peace was upon them all."

They waited before the Lord and their strength was renewed, their power reinforced from heaven. their past victories put into the shade and "a great company of the priests were obedient to the faith."

Sometimes the need for this renewal of strength arises after great victories. For victory is usually secured as the result of great spiritual and mental activity, and often physical activity as well, and it is but natural that there should be a reaction; the pendulum, if left alone, swings to the other extreme. Depression may follow, the powers of soul and mind relax, joyful emotions subside, and the inexperienced soul-winner may at this point get into great perplexity, and suffer from fierce temptation; and strain himself to keep up his accustomed spiritual activity, crying out with David, "Why art thou cast down, O my soul, and why art thou disquieted within me?" And again. "My flesh and my heart faileth," and imagine himself to be backsliding. But what is needed now is not so much anxious wrestling with God as quiet waiting upon God for a renewal of power, saying to his soul, "Hope

thou in God, for I shall yet praise Him who is the health of my countenance, and my God," and though heart and flesh do fail, "yet God is the strength of my heart, and my portion forever." At such times the strength of the soul is to sit still in quietness and confidence. (Isaiah 30:7, 15.)

I once heard a wise old evangelist, one of the mightiest this country has produced, say that while at home after a season of rest, the Spirit of God would come upon him, leading him to earnest prayer and travail for the salvation of men. This was God's way of preparing him for a campaign, and for victory, and away he would go for battle and siege, to rescue the souls of men, and never did he fail to win. But after a while there seemed to be an abatement of power, when he would return home for another season of rest and quiet, waiting upon God for the renewal of his strength. And thus he continued till he was past eighty, still bringing forth fruit in old age.

Again, there is sometimes need of a renewal of power owing to weakness and infirmity of the flesh. Paul must have received a great addition of power when, instead of removing his "thorn," Jesus said to him, "My grace is sufficient for thee, for My strength is made perfect in weakness." And such was the uplift that Paul got at that time that ever afterward he took "pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake," glorying in them, since through them the power of Christ rested upon him, and in

weakness he was made strong. Spiritual power is not necessarily dependent upon physical energy, and however much he may be afflicted with infirmities there are mighty enduements of power for the soul-winner if he intelligently and with quiet and persistent faith seeks them from on high.

There will be times of loneliness and spiritual agony such as Jesus suffered in the Garden, or Elijah when he felt that all the prophets were slain, and there was none true to God in Israel but himself. Or again, when there is widespread barrenness and desolation, when revivals have ceased, and worldliness sweeps in like a flood, and there is apparently no vision, and God seems silent, and the devil mocks and taunts, then the soul-winner will need to have his spiritual strength renewed. And he may fully expect such a renewal. The angels are all round about him, and the heavens are bending over him, and Jesus has lost none of His tender interest and sympathy for him. An angel came and strengthened Jesus in His agony (Luke 22:43), and an angel strengthened Elijah for his long and lonely journey, and an angel came to Daniel and said, "O man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong." And not only an angel, but the Lord Himself will surely empower His trusting workers. It was Jesus that cheered Paul in the chief captain's castle (Acts 23:11), and John on the lonely Isle of Patmos (Revelation 1:17), and so He still cheers and strengthens His servants and warriors. Bless His name!

These renewals of power are not always necessarily of an extraordinary character. There are sometimes great uplifts of physical strength without any apparent cause, but ordinarily a man's physical strength is renewed by rest and the timely eating of proper food. And so there may be times when the Spirit of God falls upon the soul-winner, giving him great uplifts and visions and courage. But ordinarily power comes by the use of the simple means of much regular prayer and patient, diligent searching of God's Word and a daily listening to God's voice. It is renewed like fire, not by the fall of lightning from Heaven, but by the addition of new fuel; like physical strength, not by some hypodermic injection of fresh blood, but by proper food. David calls upon his soul to bless God "who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's." (Psalm 103:5.)

This will require time and attention on our part, but it will be time well spent. It is by appropriate food, then, that the soul is strengthened. Jesus told us what that food was when He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt 4:4.) And does not this correspond to Paul's statement that though the outward man was perishing, yet "the inward man is renewed day by day"? and with that passage that says, "The Lord revealed Himself unto Samuel in Shiloh by the word of the Lord"? It is the Lord that renews our strength, but He does it not in some

mysterious way, but by means of His Word, which we read and meditate upon and appropriate by faith. Through it we see Jesus and come to know our Lord. Bless His name!

My own strength is usually renewed by the opening up of some new truth, or the powerful application of some promises, or portion of the Word of God to my soul, which I am enabled to make my own by a definite and bold, affectionate and daredevil act of faith in secret prayer.

Something of William Booth's own attitude to gift of the Spirit can be gauged from the following letter, published in The East London Evangelist, 1 April 1869:

Letter from William Booth

**TO THE BRETHERN AND SISTERS
LABOURING FOR JESUS**

in connection with the

**Dunedin Hall Christian Mission,
Edinburgh**

BELOVED FRIENDS Though I have not been privileged to see you in the flesh, yet I have heard with great thankfulness from time to time of your work of faith and labour of love: and I rejoice greatly in the abundant blessing granted to your labours, and bless God for every brand plucked from the everlasting through your instrumentality. I earnestly pray that you may be made a hundredfold more useful in the future than you have been in the past. The work in which you are engaged is the most important that can engage the attention or call forth the energies of any being...

Success in soul winning, like all other work, both human and divine, depends on certain conditions... If you want to succeed you must be careful to comply with these conditions...

I desire to give a few brief practical hints...And, first and foremost, I commend one qualification which seems to involve all others. That is, the Pentecostal baptism of the Holy

Ghost. I would have you settle it in your souls for ever this one great immutable principle in the economy of grace, that spiritual work can only be done by those who possess spiritual power. No matter what else you may lack, or what may be against you, with the Holy Ghost you will succeed; but without the Holy Spirit, no matter what else you may possess, you will utterly and eternally fail.

Many make mistakes here. Aroused by the inward urgings of the Holy Spirit, they endeavour to comply with the call which comes from the word and the necessities of their fellow men; but being destitute of this power, they fail, and instead of going to the Strong for strength, they give up in despair. Again aroused, again they resolve and venture forth, but having no more power than before, they are as impotent as ever. And fail they must, until baptised with power from on high.

This I am convinced, is the one great need of the Church. We want no new truths, agencies, means, or appliances. We only want more of the fire of the Holy Ghost. ...

O what zeal, what self denial, what meekness, what boldness, what holiness, what love, would there not be? And with all this, what power for your great work? The whole city would feel it. God's people in every direction would catch the fire, and sinners would fall on every side. Difficulties would vanish, devils be

conquered, infidels believe, and the glory of God be displayed...

You do desire to see signs and wonders wrought in the name of Jesus. To see a great awakening among the careless crowds around you....

This baptism then, is your first great need. If you think with me, will you not tarry for it? Offer yourselves to God for the fullness. Lay aside every weight...

Hold on! Though your feelings are barren, your way dark, and your difficulties be multiplied, steadily hang on the word of God.

Expect the baptism every hour; wait if he tarry. 'This kind goeth not forth but by prayer and fasting'; and the Lord whom you seek shall suddenly come to his temple.

I have more to say to you, but must wait another opportunity. Yours in the fellowship of the Gospel.

WILLIAM BOOTH

These are strong words. Every Christian today needs this baptism in the Holy Spirit. We must, if we are serious about the kingdom of God, teach this to our people and pray for revival power to return to our Army.

<http://www.pastornet.net.au/renewal/>
Charismatic Worship and Ministry-
Stephen Bryar
Captain Stephen Bryar of the Family Support Services in the Salvation Army in Melbourne writes about charismatic renewal.

(c) Renewal Journal #6 (1995:2),
Brisbane, Australia, pp. 26-32.

EXPECT TO RECEIVE THE HOLY SPIRIT

By Catherine Booth

"I wait for the LORD, my soul doth wait, and in his word do I hope."
(Psalm 130:5).

Faith is inseparable from expectation. Where there is real faith there is always expectation. I often hear people pray for the Holy Spirit from their throats instead of their hearts. When I see how they talk the minute they get off their knees, how they live, and with whom they associate, I say, "You may pray till your dying day, and if you do not change, you will never be filled with the Holy Spirit." If they expected anything, they would wait for it. Common sense tells us that.

In the upper room, the disciples waited. For how long? The Bible says they waited ten days, until the Day of Pentecost had fully come. I have no doubt they prayed far into the night, so far as they could keep their natural powers awake. They waited. They did not set the Lord a time limit. They were wiser than that. They did not say, "Now we will go and have a couple of days praying. That will be a long time. We will just shut out all else and wait on the Lord for a couple of days. If He does not come by that time, it will be outrageous to wait beyond that. Whoever heard of a prayer-meeting two days and two nights long?" They did not set the Lord a time limit! They obeyed. The disciples went and waited until the Holy Spirit came.

You may say, "I have not been filled with the Spirit." No. Because you did not wait until He came. You got hungry, or fell asleep, or hugged your idol. You did not wait until HE CAME!

Suppose the disciples had given up on the fifth day and said, "There must be some mistake. He knows we are here, all ready, and the world is perishing for our message. There must be some mistake. We should begin without Him." But no, they waited on and on and on, until He came.

Can you imagine what sort of prayer went up from the upper room? Do you think they were the lazy, lackadaisical, prayers that we hear now and then for the Holy Spirit?

Oh! Think how Peter agonized and wrestled. Think how Thomas pled. Imagine how Mary would have wept, beseeched, and entreated. Consider how they were all of one heart and one accord. They wanted one thing. They were there to receive the Holy Spirit. The disciples cared for nothing else but Him. They cried for Him as hungry children cry for milk. They wanted Him and His indwelling. Did the Lord ever disappoint anyone who waited like that? Can anyone say so? Did you ever hear of such a case? Never. HE CAME!

Nowadays, some people set God time limits in everything. They think a good deal more about their dinners than about Him. People think a great deal more about conversations with their friends and doing the polite thing with them, than they do about

the precious waiting Holy Spirit of God. They think a great deal more about their businesses than the business of God. "Oh!" they say, "It is business, and business must be attended to." But what about the Holy Spirit and the Kingdom of God? Must not your soul be saved? Must you not become a temple of the indwelling Spirit of God? Put a MUST in there! Your soul is much more important than your body. I have given you the most common-sense, simple, exhibits and illustrations of these truths that I possibly can. Was it not so? Did they not wait for Him as I have described, and did not the Holy Spirit come?

On Pentecost, the Holy Spirit filled both the men and the women. They began to speak as the Holy Spirit gave them words. The Holy Spirit still comes. Sometimes, my bodily senses are aware of His coming. When He comes, we only know that something so influences our bodies that we cannot describe it. When the Holy Spirit comes into a human soul, He opens his eyes, quickens his perceptions, enlarges his capacity and swells him with glory. His body will feel His power and sometimes be prostrated. What did the Apostle Paul say? "I have been into the third heaven and heard unspeakable words which it is not lawful to utter." Do you think God intended such experiences and visions only for Paul and the Apostles?

Since Paul's day, many people have had such experiences. And many more might have them if they are willing to be wrapped in His arms and pressed to His bosom to know

Him in the Scriptural sense. You must be willing to be given up and consumed by the Holy Spirit. Your heart and flesh must cry out after the living God, as David's did. You must pant after Him as the deer after the water-brooks. If you seek the Spirit's filling, long to come and appear before God. If you will so long for God that you cannot live without Him, God will come and reveal himself to you. Will you thus wait in obedient faith?

I want you to come up higher and not slide back and become cold and indifferent to these things. Here is the hope of the world, if there is any hope for it--people getting filled with the Holy Spirit. People must wake up to God and His glory and the interests of His Kingdom.

The world needs people filled with the Spirit. People with eyes to see spiritual sights others do not see, with ears to hear the crying of multitudes dying for lack of knowledge, with hearts to feel so they could go and weep over them, with hands to break the bread of life, with zeal to die for them if need be.

Dear Father, for too long I have set limits on what I wanted you to do for me and on what I would do for you. I have not waited where and when I should have, and I have missed the blessings you have offered and promised me in your word. Forgive me for telling you how I wanted to be filled and for setting limits on my obedience. Help me repent of every sin and resolve to obey you in every matter. Fill me with your Spirit and holy power so I can be a faithful,

effective witness for you in Jesus'
name. Amen.

SOULS ARE DYING! SET YOURSELF TO WIN THEM!

By Catherine Booth

"Son, go work today in my vineyard"
(Matthew 21:28).

"And the Lord said unto the servant,
Go out into the highways and
hedges, and compel them to come
in, that my house may be filled"
(Luke 14:23).

It seems to me that no one can study
the New Testament without
arriving at the conclusion that it is a
fundamental principle, underlying
the whole, that His light and grace is
expansive. That is, God has, in no
case, given His light, His truth, and
His grace to any individual soul,
without holding that soul responsible
for communicating that light and
grace to others.

Real Christianity is, in its very nature
and essence, aggressive. Jesus has
not given us anything to be used
merely for ourselves but that we hold
and possess every talent which He
has committed to us for the good of
others and for the salvation of man.
This is a fundamental principle of the
New Testament.

How wonderfully this principle was
exhibited in the lives of the apostles
and early Christians! How utterly
careless they seemed to be of
everything compared with this. This
was the first thing with them
everywhere ! Paul, at the very
threshold, counted nothing else of
any consequence, but willingly,
cheerfully gave up every other
consideration to live for this. And he

speaks of other apostles and helpers
in the gospel who had been nigh
unto death, and laid down their
necks for the work's sake. He
traveled, worked, prayed, wept and
suffered, bled and died for this one
end.

And so with the early Christians, who
were scattered through the
persecutions and went everywhere
preaching the Word. How earnest
and zealous they were, even after
the apostolic age. We learn from
ecclesiastical history how they would
push themselves in everywhere.
They made converts and won real,
self-denying followers even in kings'
courts. They would not be kept out
and could not be put down, and
could not be hindered or silenced.

"These Christians are everywhere,"
said one of their bitterest
persecutors. Yes, they were instant
in season and out of season. They
won men and women on every hand,
to the vexation and annoyance of
those who hated them. Like their,
Master, they could not be hid. They
could not be repressed, so
aggressive, so constraining was the
spirit which inspired and urged them
on.

Because You Are Your Brother's
Keeper

It becomes a greater puzzle every
day to me, coming in contact with
individual souls, how people read
their Bibles! They do not seem to
understand what they read. Well
might a Philip or an angel come to
them and say, "Understandest thou
what the readest?" Oh! friends, study

your New Testament on this question, and you will be alarmed to find to what an awful extent you are your brother's keeper--to what an awful and alarming extent God holds you responsible for the salvation of those around you.

The Word puts upon us the obligation to save men. In fact the world is cast upon us--we are the only people who can save the unconverted.

Oh! I wish I could get this thought thoroughly into your minds. It has perhaps been one of the most potent, with respect to any little service I have rendered in the vineyard, the thought that Jesus Christ has nobody else to represent Him here but us Christians--His real people. These poor people of the world who are in darkness and ignorance, have nobody else to show them the way of mercy. If we do not go to them with loving earnestness and determination to rescue them from the grasp of the great enemy, if we do not by the power of the Holy Ghost, bind the strong man and take his goods, who is to do it? God has devolved it upon us. This is an alarming and awful consideration.

We are called by the Spirit. The very first aspiration of a newly born soul is after some other soul. The very first utterance after the first burst of praise to God for deliverance from the bondage of sin and death, is a prayer gasped to the throne for some other soul still in darkness. Is not this the legitimate fruit of the Spirit? Is not this what we should

expect? The Spirit began at once to urge you to seek for souls.

It is also frequently the last cry of the Spirit in the believer's soul before it leaves the body. The last expressed anxiety has been for some prodigal soul outside the kingdom of God.

When the light of eternity comes streaming upon the soul, and its eyes get wide open to the value of souls, it neither hears nor sees anything else! It goes out of time into eternity, praying as the Redeemer did, for the souls it is leaving behind.

Oh! if Christians were only true to the promptings of this blessed Spirit, it would be the prevailing impulse, the first desire and effort all the way through life. It is not God's fault that it is not so. Satan gets people to yield to considerations of ease, being out of season, being injudicious, and so on, and they lose opportunities of dealing with souls, and so the Spirit is grieved and grieved.

Having the Holy Spirit is the life of your soul. You want this spirit, the spirit that yearns over the souls of your fellowmen, to weep over them as you look at them in their sin and folly and misery, the spirit that cannot be satisfied with your own enjoyments or with feeling that you are safe or even that your children are safe, but that yearns and can never rest satisfied until it is brought into the kingdom. Such are the urgings of the Spirit and if people would be obedient to them, they would never lose these urgings.

Now, my friend, you are called by the Spirit to this work. Obey the call; do it. Never mind if it chokes you, do it. Say, "I had better die in obedience than live in disobedience." Oh! These everlasting likes and dislikes. "I don't like to speak to that person"; "I so dislike writing that letter." "Oh! you don't know what might be the consequences." Never mind the consequences, do it. God will stand between you and consequences, and if He lets you suffer, never mind, then suffer, but obey the voice of the Spirit.

How many souls would have been saved if all those who have had these urgings had obeyed them? It is the Spirit of the living God that is urging you to come out and seek to save the lost. Will you obey these urgings? Will you give up your reasonings? Will you give up your likes and dislikes and obey? If you will, then He will come to you more and more, till like David, you will feel the interests of His kingdom to be more to you than meat or drink, than silver or gold. You will become like Him who said, "The zeal of Thine house hath eaten me up" (John 2:17).

Go to the closet until you get filled with the Spirit, and then go and let it out upon them. Finney says, "I went and let my heart out on the people." Get your heart full of the living water and then open the gates and let it flow out.

Look them in the face and take hold of them lovingly by the hand and say, "My friend, you are dying, you are going to everlasting death. If

nobody has ever told you till now, I have come to tell you. My friend, you have a precious soul. Is it saved?" They can understand that. "Do you ever think about your soul? Are your sins pardoned? Are you ready to die?" Your rich neighbors and your servant girls and men alike can understand that. Begin in that way and see what God will do through you.

You go and put your hand to the plough and He will give you strength to push it along.

Reprinted from The Gospel Trumpet.

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THE PERSON GOD USES

by Samuel Logan Brengle

I was talking with a Christian store-keeper a while ago who said, "People are crying for God to use them, but He can't. They're not yielded to Him, they're not humble, or teachable, or holy. There are plenty of people who come to me and want to work in my store, but I can't use them - they're not fit for my work. When I need someone, I advertise and sometimes spend days trying to find the man I need, and then I test him to know whether he'll suit me or not."

The fact is, God is using everybody that He can, and using them to the full extent of their fitness for His service. So instead of praying so much to be used, people should search themselves to know whether they're usable.

God can't use just anybody who comes along any more than a storekeeper could. It's only those who are "sanctified, useful to the Master," and "prepared for every good work," that He blesses with great usefulness. (II Tim. 2:21) God wants men and women, and He's hunting for them everywhere - but He has to pass by hundreds before He finds even one that is usable.

Attitude - Not Aptitude

The Bible says, "For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His." (II Chron. 16:9)

Oh, how God wants to use you! But before you ask Him to use you, make sure your "heart is completely His"- then you can count on God to show Himself strong on your behalf. Glory to His dear Name!

When God searches for someone to work in His vineyard, He doesn't ask, "Is he talented? Is he well educated? Does he have a great voice? Is he eloquent in prayer? Is he a powerful speaker?" But rather, He asks, "Is his heart completely Mine? Is he holy? Is he loving others? Is he willing to walk by faith and not by sight? Does he love Me so much, and have such a confidence in My love for him, that he trusts he's being used even when he can't see it? Will he be tired and quit when I correct him and try to prepare him for greater usefulness? Or will he, like Job, cry out, 'Though He slay me, I will hope in Him?' (Job 13:15)

"Does he study My Word, and meditate on it day and night, so that he may be careful to do according to all that is written in it? (Joshua 1:8) Does he rely on My counsel, and seek to always be led by My Spirit? Or is he stubborn and independent, like the horse and the mule, which have to be held in check with bit and bridle? (Psalm 32:9)

"Is he a man pleaser and one who lives for his own pleasure, or is he willing to wait for his reward and seek solely the glory that is from the one and only God? (John 5:44) Does he preach the Word, and is he ready in season and out of season? (II Tim. 4:2) Is he gentle and humble in heart? (Matt. 11:29)"

When God finds such a person, He will use him. God and that person will have such a friendship with each other, such mutual sympathy, love, and confidence, that they will at once become workers together.

Fully Yielded - Fully Used

Paul was such a person - the more they whipped him, stoned him, and tried to rid the earth of him, the more God used him. At last they threw him in prison, but Paul declared with unshaken faith, "I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned." (II Tim. 2:9)

He spoke God's Word and neither devils nor men could put shackles on it. It pierced right through the prison walls and flew across oceans and continents. Down through the long centuries it has borne the glorious news of the blessed Gospel - overthrowing kingdoms, powers of evil, and everywhere bringing light, comfort, and salvation to troubled and sinful hearts.

Paul's mighty words and works are bearing tremendous fruit almost two thousand years after his enemies thought they had finished him. Since the time they cut off Paul's head and thought they were done with him forever, his usefulness has increased, and his mighty words and works are still bearing fruit today. "Blessed are the dead who die in the Lord... that they may rest from their labors, for their deeds follow with them." (Rev. 14:13) How surprised Paul will be on Judgment Day when he receives all of the treasures he

has laid up in Heaven and the everlasting inheritance prepared for him!

Well Done!

Paul saw dark days. He wrote to Timothy and said, "You are aware of the fact that all who are in Asia turned away from me." (II Tim. 1:15) Study Paul's life in Acts and the letters to the churches. See what conflicts and discouragements he had and take courage! You may think you're useless, but you're not. Trust God! Jesus is waiting to use you - but first ask Him to make you usable. Make sure you're right with God and filled with His Spirit - and Jesus will make sure rivers of living water will flow from your innermost being to bless the world And you too, will be surprised on Judgment Day to see how great your reward is, compared to the small amount of your sacrifices and work.

From Commissioner Samuel Logan Brengle, **Helps to Holiness**, originally published in 1896.

HOW TO RECEIVE THE GREATEST GIFT

by Catherine Booth

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isaiah 64:4).

In the upper room, about 120 disciples waited for the gift of the Holy Spirit. They had an earnest appreciation of its importance. How do you think they felt as they thought of the past, remembered the ignominious crucifixion of their Lord, looked forward to the future, and contemplated the work to which He had called them?

And what had Jesus called them to do? They were not to go and set up an idol or a monument of Jesus Christ alongside other idols in the temples of the heathen gods. They were to go into the city of Jerusalem, where Jesus had just been crucified between two thieves. They were to proclaim Jesus as the long-expected Messiah of the Jews. They were to begin setting up the Royal Spiritual Kingdom in contradiction to the temporal and earthly kingdom. Then, God commanded them to go out from Jerusalem and subjugate the world to His sway!

Poor Peter, Thomas, John, Mary and the rest of the women--how would they feel? They would feel, "We might as well stop and die here, as go out as we are, until we do get the equipment of power. We need something more than what we have

got." So, they waited and prayed, "Lord, pour it out upon us; we are ready. We are helpless; we are powerless--we can do nothing. You know what you have called us to do, and you have promised us power to perform it. Now, here we are. It is useless for us to begin until we get power." They appreciated its importance.

God never gives the gift of His Spirit to any human being who has not come to the point that he would sell all he had to get it. The Holy Spirit is the most precious gift that God has to give in earth or in heaven. Think of the Holy Spirit filling you, filling you with himself, God taking possession of you. Think of being moved, inspired, energized, empowered by God, by the great indwelling Spirit moving through all your faculties and energizing your whole being for God. That is the greatest and most glorious gift He has to give today.

The Father is not likely to give the Holy Spirit to people who do not highly appreciate Him. You must appreciate Him so highly that you will forego all other gifts for Him--everything else, creature love, creature comfort, ease, enjoyment, and aggrandizement for this one thing. Have you come to this? Are you telling this to the Lord Jesus? Are you seeking the filling of the Holy Spirit?

I have often thought of the Savior, when so many who had been hearing Him forsook Him and fled. He had been trying to lead them higher, even to real spiritual union

with himself. They were not willing to go all the way--to pay the price--to suffer the consequences. So, if you want this blessing, I know of no other way than I have just described.

I had to come to this before I received the filling of the Holy Spirit. The last idol of my soul had to be renounced, and it was hard work, as it always is because we love idols. Idols would not be idols if they were not loved. We have to lay our real Isaac, our beloved and only Isaac, upon the altar. It is hard work, but it has to be done because He is a jealous God and will have no rivals. Do you so appreciate this blessing that you are willing to give up your Isaac? If so, you may have the filling of the Holy Spirit today. God will fill you with His Spirit.

The disciples of Jesus Christ waited in obedient faith for Him to fulfill His promise. They did as He asked them. Jesus told them to wait in Jerusalem, and they did not go off fishing or to the beach. Peter didn't say, "I can wait as well on the beach as in Jerusalem. I wonder why the Lord told me to go to Jerusalem? I think it was unreasonable. I think I will go back to my fishing nets." No. Jesus had cured the disciples of their unbelief by the last few days' experiences. They had learned better than to dictate to their Master, and they knew He had a good purpose in sending them to Jerusalem. So, they went there and did as He told them. Back to the upper room they went.

They had learned better than to reason, "I have been running about ministering to the Savior a long time.

I'm afraid my friends will think I am neglecting home duties and the claims of old friends. I really must go home and see to matters there for a while. I may as well wait there for the Holy Spirit as at Jerusalem." Mary had learned better than that. She went back to Jerusalem. We have their names. They entered the upper room, shut the door, and waited--obedient faith! One of the poets said:

"Obedient faith that waits on Thee,
Thou never will reprove."

God sends the disobedient faith away empty. People are crying out about their faith, but it is a disobedient faith. If the Lord has told you to wait in any particular place, way, company, or time, and you disobey Him, He will not fill you with the Holy Spirit. At last, even if on your dying bed, you will have to come to these conditions.

Obedient faith! While there is one spark of insubordination, rebellion, or dictation, the Spirit will never fill you. Truly, only submissive and obedient people enter this kingdom. Anywhere He tells you to go, anything He tells you to sacrifice, or fly from, you will have to do. The Holy Spirit is one of His choice gifts that He has reserved for His choice servants, those who serve Him with all their hearts--obedient faith.

Dear Father, I confess that I have not fully appreciated the gift of the Holy Spirit as I ought. I have taken His indwelling for granted, and have not sought His filling as I should. Cleanse me, fill me, and empower me to serve you only for the sake of your kingdom. Amen.

Another Excerpt from **PAPERS ON
AGGRESSIVE CHRISTIANITY**

by Catherine Booth

Satan has gotten Christians to accept what I may call a namby-pamby, kidgloved kind of system of presenting the Gospel to people. "Will they be so kind as to read this tract or book, or would they not like to hear this popular and eloquent preacher? They will be pleased with him quite apart from religion." This is the sort of half-frightened, timid way of putting the truth before unconverted people, and of talking to them about the salvation of their souls. It seems to me this is utterly antagonistic and repugnant to the spirit of the early saints: "Go ye and preach the Gospel to EVERY CREATURE," and again the same idea -- "Unto whom now I send thee." Look what is implied in these commissions.

Look at them. Would it ever occur to you that the language meant, "Go and build chapels and churches and invite the people to come in, and if they will not, let them alone." "GO YE." If you sent your servant to do something for you, and said, "Go and accomplish that piece of business for me," you know what it would involve. You know that he must see certain persons, running about the city to certain offices and banks, and agents, involving a great deal of trouble and sacrifice; but you have nothing to do with that. He is your servant. He is employed by you to do that business, and you simply commission him to "go and do it." What would you think if he went and took an office and sent out a number

of circulars inviting your customers or clients to come and wait on his pleasure, and when they chose to come, just to put your business before them? No, you would say, "Ridiculous." Divesting our minds of all conventionalities and traditionalisms, what would the language mean? "Go ye!" "To whom?" "To every creature." There is the extent of your commission. Seek them out; run after them, wherever you find a creature that has a soul -- there go and preach my Gospel to him. If I understand it, that is the meaning and the spirit of the commission.

GIFTS OF THE SPIRIT

(by William Booth, in the WAR CRY
March 14th 1885)

My Dear Comrades:

A good deal of attention is being given just now to what are known as the extraordinary 'gifts of the Spirit'; that is, the ability to do something which is beyond the power of man to do without the direct operation of God. Such gifts as these were, without doubt, possessed by the Apostles both before and after the death of our Lord. They had the gift of tongues; that is, they received suddenly the power to speak languages which they had never learned. They had the gift of healing; that is, they cured the sick, opened the eyes of the blind, unstopped the ears of the deaf, and restored the dead to life instantaneously without the use of ordinary means. They wrought miracles; they caused to happen that were contrary to the usual course of nature. These were very remarkable gifts, proving that God was with them, because no man could do these things unless God was operating directly through him.

These gifts were useful, inasmuch as they called attention to those who possessed them, declared that the mission of these Officers was Divine, and justified men everywhere in believing what they had to say.

For this reason they were important to the world, and their possession today might be a great blessing to mankind. There is not a word in the Bible which proves that we might not

have them at the present time, and there is nothing in experience to show they would not be as useful today as in any previous period of the Church's history. No man, therefore, can be condemned for desiring them, and the recent remarkable signs and wonders wrought amongst us not only demand, but shall have our most profound and sympathetic consideration.

But it has occurred to me that, while desiring these extraordinary gifts, some of us may be neglecting forces and powers already existing within an amongst us that are equal to- perhaps greater in value than- those thus coveted.

The Apostle exhorts the early saints to 'stir up the gifts that were in them.' These gifts were imparted by God and were important to the War- but they lay dormant, and therefore useless; and the Holy Ghost urges their possessors to stir these gifts, to wake them from slumber and get them to work in helping to save the world.

My comrades, I feel there is room for the same exhortation today. By all means let us aspire after higher gifts, but by all means let us use those we already possess. How true it is that to him that hath- that is, who uses what he has- shall be given; and from him that hath not- that is, who uses not what he possesses- that which he already has shall be taken away! Neglect the ability you already have for glorifying God and saving men, and that ability will shrivel up, and waste away.

It must never be forgotten that all real healing, whether of body or soul, whether accomplished in a moment or in a year of time, whether done apparently without means or through the use of means, is alike affected by the direct operation of the power of God; IT IS GOD WHO SAVES.

And it must be remembered that all gifts- ordinary and extraordinary-alike come from God; and that there is a danger of straining after those that seem to be extraordinary, while those already possessed lie unused and therefore useless.

For instance, a man may be longing after the 'gift of tongues', and neglecting the tongue he already has; thinking how much good he could do if he could suddenly speak the German language, while all the time he is comparatively neglecting the use of English, which he can speak. Does any one say, "What a wonderful thing it would be if I could suddenly speak in a foreign tongue!" Let such a one stop and think what a wonderful thing it is that he can speak at all. Think, my comrade, if you have never possessed the power of speech, and were to have it suddenly bestowed, what a remarkable miracle it would appear. Suppose you knew something about it before; how you would desire it! How you would promise God to use it for His glory and the Salvation of souls if He would give it to you!

And, then, think how you would feel if some man of God came along and laid his hands upon you and commanded you in the name of the

Lord; and suddenly the gift came and you were enabled to pour out a flood of language- as you can now! How amazed, how delighted, how grateful you would be! How you would go about acknowledging and publishing the wonderful gift! And yet in reality it would not be a whit more a gift, or more remarkable, than is the ability to talk that you possess today. Oh, BRING THIS GIFT TO GOD, and praise Him for it, and set about using it for His glory.

Again, if God were to come to you offering to bestow upon you these extraordinary gifts of which we are speaking; if He said, "I will give you the power to heal the sick; upon whomsoever you lay hands, they shall be healed of whatever sickness they have; at your commands devils shall be cast out, and by your faith mountains shall be moved. But it can only be on the condition that these gifts shall not be allowed to be idle. They must be exercised, and exercised solely for My glory and the Salvation of men; not to gratify your pride or feed your ambition, or make money, or give pleasure, or in any shape or form promote your own honour and glory and bigness"; what would you say? Would you not cry out, "Far be it for me, Lord, that I should desire Thy gifts to spend them on my selfishness and lusts.

"If Thou wilt give them I will not sell or use or barter them for either money or pleasure or fame or anything else; but on the contrary I will faithfully and constantly employ them for Thy glory, and to induce men to save their souls and to love and serve Thee."

But how is it, my comrades, with the gifts He has already imparted- with the hands and feet and brain and heart and money and influence you already possess? Are you using these for yourself, or are they laid on the altar, purified by the Blood and consecrated in the burning flame of a holy, spiritual, enthusiastic devotion to the interests of your Saviour and the Salvation of the Blood-bought world?

Far be it, my comrades, from me to say one word that would stay the longing of any heart for the extraordinary gifts already mentioned. I long for them myself. I believe in their necessity, and I believe they are already amongst us. By all means let us have the perfection of the Divine method of working. The poor infidel world should be made to see all of God that is possible, in order that it may believe. But at the same time I cannot help being influence by the closing verse of 1 Corinthians 12, the chapter especially devoted to the consideration of extraordinary gifts, in which the Holy Ghost explains that there is "a more excellent way"; that is, a more valuable gift than any of these extraordinary ones.

This the apostle explains to be the possession of, the being filled with, that burning passion of love which filled the breast of Jesus Christ; and that his was the greater gift, because capable of accomplishing vaster results; a force that can do more for the advancement of the War and the Salvation of souls from sin and misery and hell, which can do more

for the creation of peace and joy and Heaven than all the other gifts put together without it- a force which is not only in harmony with, but partakes of the very essence of that power which fills and sustains and gladdens the universe; for surely the nature of Jehovah Himself is love.

My comrades, let us covet, let us seek earnestly- nay, let us never rest until we possess, in all its fullness this celestial passion.

Believe me,
Yours full of expectation for greater things,
William Booth.

THE IMPROVEMENT OF GIFTS
(William Booth, in the WAR CRY
March 21, 1885).

My Dear Comrades:
In my last letter I referred to the desire existing in many hearts for the acquisition of those extraordinary gift of the Holy Spirit which were evidently possessed by the first Apostle of our Lord, and which afterwards for a considerable period were exercised in the early Church. While admitting the value of these extraordinary powers, I reminded you that the craving for these gifts might lead to the under estimation of those powers and abilities already possessed, insisting that these were of infinite value, and urging their cultivation to the utmost.

I want to return to this subject and to press home upon you its consideration in the most serious manner. In doing this, need I call your attention to the great truth which lies at the foundation of all real service for the Master; admitted by almost every professed follower of His, and yet so commonly forgotten and neglected in practice, viz., that every gift we possess- ordinary and extraordinary- of body or mind or soul, comes directly from God, belongs to Him, and is only entrusted to us that we may therewith promote His glory and the accomplishment of His purposes towards mankind.

People go to religious meetings and talk about all they have belonging to God, and of being under the most solemn obligation to use it in His interests, and then go straight to

their shops and warehouses and homes, and think and act in the most opposite manner. They reckon in the hearts and say by their conduct, "My time, my abilities, my goods are my own, to do with as I like, to use as seems most likely to promote my own gratification." Now this is directly in opposition to the principle we have just observed. You are a steward, and your gifts belong to your Master, and you are to use them as He wishes, and if you do not, He will reckon with you at last. But you, my comrades, honestly want to do this. Let me help you; and here I note:

1. You must know you have a gift before you can use it. Every man is a genius in some direction. There is some specialty in which he excels those about him. There is a pearl of great price in his soul somewhere. But he must find it out, or it will be in danger of dying with him. No doubt The Army has helped thousands to discover and employ gifts for the Master which they never dreamt they possessed. At the same time I am afraid it fails with thousands of others; they live and die with abilities which, had they been discovered, might have been the means of saving multitudes.

My comrades, examine yourselves. Shake the napkin at every corner. Pray about it. Ask God to show you where any special capacity may lie. Try your hand. How can you tell until you do? You may have the power of speech, so as to be able to shake the souls of men, and yet never

know it unless you push yourself to the front, and have a turn in the ring or on the platform. You may have a soul for music, but how can you find out if you never pick up an instrument? You may be able to control and plan and lead men up to victory, but how can you know it if you hang back from taking charge of a Brigade? You may have the ability to administer and govern army affair of a nation, but if you shrink even from making the plans for a bombardment, or the visitation of a district, who is ever to find out?

Again, I say, look yourself up. Put yourself into circumstances in which you are likely to discover for yourself, and in which others can help you find out, what gifts you possess.

But the main purpose which I wish to impress upon you in this letter is to urge the improvement- on behalf of God and the Salvation of the world- of those capacities which soldiers know they do possess, but upon which they are apt to set but little value, or to reckon that if they are of worth they have no bearing upon the Kingdom of God. Let me note two or three.

There is the gift and opportunity possessed by many of making money. They have a knack of getting wealth, and the providence of God has placed them in a most favourable groove for exercising that gift. They say, "What am I to do? See in what a beautiful way I'm placed for making money!" The answer is plain enough. If they can save more souls by going to be an Officer, they must go. But suppose

they settle that they are not called to do this. What are they to do with this gift? We say, Let them lay themselves out as much FOR GOD AND THE KINGDOM in making money as they would have done had they gone out as Officers.

Let them make money- make it honourably- make it on principles consistent with the welfare of their fellow-men, and with it let them help to roll salvation along. There cannot be any two opinions about this in any man who is prepared to hold on to the principles of the New Testament. A man has no more right to make money to promote his own ease, feed his own pride, or gratify his own ambition, than a man has to preach or pray or procession in order to get a living or swell himself in pomp and pride and show before he fellow-men. If any soldier has the money-making gift, let him consecrate it conscientiously. Let him set an example to money-makers round about him, and the cause of salvation will no longer have to mourn over its inability to compass mankind for want of money.

1. Suppose a man is by nature an artist. He can sketch: he can make pictures full of life and naturalness and beauty. What is he to do with it? Neglect it? By no means. Draw and engrave and paint in order to make a fame or a fortune? Certainly not! Well, what IS he to do? Consecrate his gift. This is an age of pictures. Men have not only been amused but taught by them in all ages of the world. They strike and impress and

teach perhaps more than letterpress. What follows? Let us have them for the Kingdom of God. Put the blessedness of salvation, the cursedness of sin, the glory of heaven, and the dreadfulness of hell in living forms and shapes before men. Let us have "Salvation Graphics" in every land to equal or excel anything that the world can produce. Why not? The artist's genius must be sleeping in the breasts of numbers of our soldiers. Find it out my comrades. Wake it up. Put it on the altar. Jesus Christ shall have the best of everything. I hope to see a daily illustrated Salvation War Cry on my table every morning before I die.

2. Again, there is the gift of constructiveness- that which makes men architects and engineers; the gift which enables men to tunnel the Alps, cable the Atlantic, rear cathedrals, build the ships, and do other wonderful things. These gifts are amongst us. Let them be found out. To what service so noble, so beneficent and enduring can they be consecrated as that of helping on the Salvation of the world? Do you say that we have no use for them? Well, we shall have. Let them be got ready. Meanwhile, let us learn to erect Barracks still better adapted for our purposes at even cheaper rates.
3. Again, there is the gift of acquiring foreign tongues. How easy is it for one man or one

woman to learn a language compared with the labor it costs another! One can accomplish more in twelve months than another will in a lifetime. It seems to come to them naturally. Bring this gift also to the Master. Count it your call for the foreign field. Ask for a post of difficulty in this respect, and go not only to speak, but to translate into heathen tongues the literature of salvation.

4. There is the gift of music. What a glorious talent this is! We are only just listening to the echoes of the coming burst of the heavenly music which is about to fill and flood the world- which shall so mightily help to sweep in into the Kingdom of God by the charm of its magical power! O, my comrades, if you have a soul tuned to harmonious sounds, cultivate the gift- not to please yourself, or to fill your own pocket- but to arouse those about you on the way to damnation; not merely to lull to sleep the evil passions of men for a season, but to snare them for the Saviour- to chain them to His feet- to hold them spell-bound, gazing at His face as He hangs upon the Cross- to force the knowledge of salvation into their minds, and compel them, as it were, to come into the Kingdom, and prepare for the last great, Hallelujah Chorus of the skies.

Lastly, my comrades, there is the gift I referred to at the close of my last letter, that gift of gifts- the capacity to love. This gift we all

have in common, and no soldier knows to what extent it can be increased in cultivation. But here, perhaps, some excel others. They can love; but oh, how commonly the precious passion is undervalued-wasted. How they spend it on trifling objects. You will find them lavishing this treasure on plants and pictures and money and dogs and birds and other inferior things; things that it would not be wrong, perhaps, to love in a purer sphere, but which, considering the state of things, seems to involve a serious waste of that precious gift.

My comrades, I hope better things of you, but if this should fall into the hand of any who are thus expending this choice gift of God, let me invite them to a more wise and Christ-like expenditure. Come and love poor sinners. Love the souls of the men and women who are walking past your doors down to despair. Listen to the tramp of the multitudes, who are marching day by day steadily to damnation. And from the necessary concerns of life bring all the sympathies you have to spare, and let them out upon the masses.

Come and love the souls of the children trained in sin; the souls of poor fallen women as they wander about the streets. Come and love the souls of the prisoners whom salvation can rescue for both worlds. Come and love the souls of the perishing everywhere. More than ever some and love your comrades and stand by them with all your heart and all your mind and all your strength, and in your living, the power to love shall increase, your

heart shall grow bigger, and the sweep of the Divine passion shall carry onwards with it a multitude up to the Throne of your Saviour, from whose bosom it takes its rise.

Cultivate the best gift, my comrades,
Yours in the front line of the
advance,
William Booth.

PRODIGAL GIVING

As leaders we've all been through the discussions with converts, recruits, and even some soldiers (tell it not in Gath!) about giving. We've pulled out all the verses and proof-texted people to death to persuade them to pay their tithes to the Lord. Even when they do grudgingly start tithing, many miss the point, because, as 2 Corinthians 9:7 confirms, "God loves a cheerful giver" (hilaros- meaning merry, or "hilarious"- Strong's #2431).

Why would we want to be prodigal in our giving anyway? The most famous prodigal is not an example for us, is He? I mean, we hear, in Luke 15:11-24, about a family that is split and then finally reconciled when a forlorn son returns to his father. The story is known as 'the prodigal son'. But it is more accurately the story of the 'prodigal father'. The prodigal father? Sure. 'Prodigal' means 'extravagant in expenditure, lavish, wasteful' (Webster's). Who loved more lavishly? Who gave mercy more extravagantly? Who 'wasted' more compassion than the Father?¹

PHILOSOPHICALLY

Philosophically, why wouldn't we want to invest as much as we can into the Kingdom of God? If our treasures are materialistic, our hearts are too. But if our hearts are close to Jesus, then our funds will be with Jesus. It's a blessing to be able to pour money into fulfilling the Great Commission. Who wouldn't want to be involved in getting Muslims saved in the 10/40 Window? Who wouldn't

want to be a part of the Army's advance in Papua New Guinea? Who wouldn't want to have a stake in introducing AIDS patients in Bangladesh to Jesus? Philosophically, it's a matter of heart attitude.

Barnabas, in Acts 4:36,37, demonstrated that heart attitude. "all the believers were one in heart and mind. No one claimed that any of his possessions was his own" (Acts 4:32). Barnabas epitomised this philosophy by selling a field he owned and giving the money to the apostles.

BIBLICALLY

Biblically, Jesus applies the agricultural principle. He says, in Luke 6:38, "Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

We can choose to be miserly. But Paul warns us, 2 Corinthians 9:6, "Whoever sows sparingly will also reap sparingly. If we're stingy with God, we're not only cursed (Malachi 3:8-12), but we'll see little fruit for our puny efforts.

Of course, the converse is also true. "Whoever sows generously will also reap generously" (2 Corinthians 9:6). It's a trust issue with God. Not only can He trust us with more, but we can trust Him more simply, since we're not as encumbered.

COVENANTALLY

We're all Salvation soldiers. We've all covenanted with God to, "spend all the time, strength, MONEY, and influence (we) can on supporting and carrying on the salvation war (Articles of War, emphasis mine). So, for us, anything less than prodigal giving is sin. "The servant, it is said, may be content with giving a tenth, but the sons and daughters will be satisfied with giving nothing less than all.² But God keeps his end of the agreement too. The blessings are promised:

"Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work... You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God..." (2 Corinthians 9:6-12).

CORPORATELY

Our Corps in Williams Lake has a mission to win the world for Jesus, starting in the Cariboo. How can a small Corps in the corner of the territory win the world? Well, we pray and send soldiers on short term missions. We run a battle school for international students and disseminate resources. But we also invest financially in the Kingdom around the world. And God is answering His promises for reaping where we sow.

INDIVIDUALLY

But the rubber hits the road for us individually. We have a soldier who gives 80% of her income. Don't you know that God is blessing her socks off? It's just like the Queen of Sheba. 1 Kings 10 tells us she visited King Solomon, bringing a very great caravan- with camels carrying spices, large quantities of gold, and precious stones- solely to bless King Solomon. She gave more spices to the King than ever before or after! Talk about extravagant giving! She was the prodigal queen! And yet, 2 Chronicles 9:12 reports that she left with more from him than she had given!

I'm just an officer. I live very comfortably but make a relatively small amount of actual money. I am continuously pushing the envelope to see how much I can give and get away with! I want to make as big an impact financially on the world as possible. I challenge comrade officers and you who make real money to make some decisions that will put you in the place of Barnabas and the Queen of Sheba, that will align you with the hilarious giver and, most importantly, with the prodigal Father.

NOTES

1. 'Compassion' here means to let one's innards embrace the situation of another (Walter Brueggemann, THE PROPHETIC IMAGINATION, p86). The Father gets all wrapped up in our situation. "Tell those rich in this world's wealth to quit being so full of themselves and so obsessed

with money... Tell them to go after God, who piles on all the riches we could ever imagine- to do good, to be rich in helping others, to be EXTRAVAGANTLY GENEROUS. If they do that, they'll build a treasury that will last, gaining life that is true life" (1 Timothy 6:17-19 MESSAGE, emphasis mine).

2. William Booth, RELIGION FOR EVERY DAY, vol.1. 1987, p92. "You might work out this rule on a graduated scale, beginning at the bottom with a tenth, and going on increasing as God increases... From a tenth you can rise to an eighth, and then to a fifth, and a fourth, and even further. Make His glory your joy, your conscience, your guide, and the Salvation of men, for time and eternity, the supreme object for which you live and trade and do everything else, and you will not go astray on this subject" (Booth, p95).