

SALVATIONISM 101 APPENDIX

Welcome to the online appendix to the fourth edition of SALVATIONISM 101. These articles correspond to sessions from that soldier training guide. They were originally compiled in 1998 from THE OFFICER Magazine, The War Cry, other Salvation Army periodicals, and newspaper articles.

RESOURCES TO ACCOMPANY SESSIONAL SUBJECTS

In Genesis 26 God promises to prosper Isaac with the blessing promised to his father Abraham. But before Isaac could receive the blessing, God had to deal with sin in his life. Isaac began to re-dig the wells his father had originally opened. These sources of physical sustenance for Abraham became symbolic sources of spiritual blessing to Isaac. The last one (v22) was named Rehoboth, or 'broad place', because, "Now the LORD has given us room and we will flourish."

There is a primitive Salvationist song which directs us, as Isaac, to, "Go back to the old wells, where the waters are sweet." The resources which follow are intended to help us return those old sources of blessing to our forbearers. Let these resources enrich the subject matter of the 12 sessions and be a generator of discussion in your group (unless otherwise stated, the articles are written by Stephen Court).

DEFAULT CALL

Other than wanting to be professional football players, my buddy and I figured we had our future planned out. We'd both become senators, and receive honorary doctorates. That was our ambition. You see, senators in Canada had to show up to work at least three days a year and get paid until they die - and we'd add letters behind our names without a sweat! My goals have changed. I now have two: a) win the world for Jesus; and b) love Jesus more than anyone else does.

What's your plan? What's your ambition? What are you going to do with your life? People seem to breathe these questions in your face - shove them down your throat. And to be honest, the senator/honorary doctorate route is probably not the way to go.

Maybe you have no ambition. Maybe you're just looking forward to meeting someone. Settling down, finding a job. Maybe not...

You're a Christian. Jesus has forgiven your sins, and you have a vital relationship with Him. But what should you do with your life? Some of you are waiting for 'The Call' to officership. It's some kind of mystical thing, like maybe getting slammed in the brain with a message from God.

Not exactly. In fact, as they say, the need is the call. The screaming heaps of people tumbling down into damnation is God's call. Your understanding of that reality is His call to you. Don't throw away your life while you wait for the brain slam. You can throw your life away on a lot of things, but you can't throw it away when you are in the thick of the fight as an officer. It can't be done.

Don't wait for the brain slam. Of course, in a discussion of the call, you've got to mention the Founder. You know what he actually said? He said that you have to be called into something else if you're not going to be an officer! So basically, all able soldiers are automatically on the track toward officership, and God calls some of them to be teachers and plumbers and factory workers, but all the rest are to be officers. It's what I call the default call. If God's not calling you specifically to do something else, be an officer. Period.

General Booth says:

"But who is to go?" You! You who read this. Who else is to go?... You are saved. You say your sins are forgiven, and that you belong to the family of God. You say the promises apply to you; why not the commands? Have one and shirk the other? Never, never, never! They are united. Do not say you are a child and not a servant. You must go yourself. This is a personal call which comes down through the centuries to you! You cannot evade it and remain true to God.

What are you waiting for? Why are you holding back? I'm here to tell you that there is no life like it. There's nothing I'd rather be doing. I mean, you get to duke it out with the enemy all the time. Make the 'Ten Most Wanted List.' Drag sinners from the edge of hell. Pour yourself into them so they get trained up to become 'dangerous' soldiers of Jesus Christ. You get to hide in the Word and then deliver it to the people. I want to invite you to join me in the war as an officer in The Salvation Army. Is God specifically calling you to do what you are doing now? No? If you think you can hack it, apply today.

THY KINGDOM COME

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

One of the Army's founders, Catherine Booth, intended that the Kingdom of God spread to encompass the whole world! That remains our mission today. And it's not just some whim of the Booths. The Kingdom of God is the main theme of the New Testament.

Magnificent Obsession.

Jesus was obsessed with it.

- His first preach was on the Kingdom of God (1).
- The first request in the Lord's Prayer is 'Thy Kingdom come' (2).
- He taught that our first priority is to 'seek first the Kingdom' (3).
- The first evangelistic campaign He sent His 12 disciples on focused on preaching the Kingdom, healing the sick, and driving out demons (4).
- The first evangelistic campaign of the 72 disciples was focused on healing the sick and proclaiming the Kingdom of God (5).

It was the main agenda item on His itinerary. Jesus went through Galilee preaching the good news of the Kingdom and healing every disease (including)... the demon possessed (6). He went around preaching to crowds about the Kingdom (7).

It was the main subject of His preaching. Two of His 'blesses' in the Sermon on the Mount belong to those who will receive the Kingdom of God (8). At least seven of His parables were based on the Kingdom of God (9).

It was the main criterion for assessing people. Jesus evaluated people by their status in the Kingdom of God (10).

It was the main thing on His mind and heart. He preached through the cities the Kingdom of God, while healing the sick and delivering people from demons (11). After His resurrection He talked about, you guessed it, the Kingdom (12).

Missions Focus.

It wasn't just Jesus who was so enamored with the Kingdom of God. Philip was the first missionary. He preached the good news of the Kingdom of God in Samaria (13). Paul went to Ephesus and for three months, argued persuasively about the Kingdom (14). Later he went to Rome and preached the Kingdom (15). In fact, Paul describes his whole activity as a Christian missionary as teaching the Kingdom (16). The last thing Paul did before he died was to preach the Kingdom of God (17).

Are we agreed? The Kingdom of God is a pretty important aspect of what Jesus was trying to do, and of what those who followed Him were accomplishing.

So, it's important. But what is it?

A kingdom is a territory ruled by a sovereign; royal authority; sphere of influence (Webster's). Those of us who belong to Jesus are part of that territory, under that authority, within that sphere of influence. It is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit (18). It encompasses the spiritual realm, not the physical realm. The Holy Spirit acts as more than just a spiritual customs agent. The Holy Spirit arranges your new identity, living arrangements, and vocational responsibilities. The Kingdom is not a matter of talk but of power (19). It's not about talking for the sake of hearing ourselves speak. It's about backing up proclamation of the Gospel with demonstration of the Gospel! And it does not come with our careful observation, because it is within us (20). It is personal. God calls us into it (21). And yet John describes himself as our companion in the suffering and the Kingdom, so it obviously has a corporate element to it (22).

How can you tell?

There are signs. Jesus instructed, "If I drive out demons by the power of the Spirit of God, then the Kingdom of God has come upon you" (23). Where the Kingdom of God is, people are delivered from demons. There is also healing. The example and mission of Jesus and His disciples demonstrates that the preaching of the Kingdom is accompanied by signs and wonders such as healing and deliverance. Not only is there authority for it, there is an expectation of it. Other signs include righteousness, peace, and joy in the Holy Spirit (24). Those people who are citizens of the Kingdom are characterized by these virtues as well as other fruit of the Spirit.

But I don't have that!

You read about these Kingdom characteristics, and maybe you're confused. "I'm a Christian, but I'm not that joyful, I haven't suffered, and I've sure never healed anyone, or kicked any demons." There's more good news for you here. Those who serve Christ in this way are "pleasing to God" (25). God loves this stuff. And it's not a test; it's not a standard up to which you need to perform. God delights to give you His Kingdom (26)! He just loves to see those characteristics of His Kingdom in your life. He delights to give it to you! Hallelujah! Here's to living out the Kingdom in your neighbourhood, and spreading it until Catherine Booth's prophesy is fulfilled!

1. Mk.1:15

2. Mt.6:10

3. Mt.6:33
4. Mt.10:7
5. Lk.10:9
6. Mt.4:23,4
7. Lk.9:10
8. Mt.5:3,8
9. Mt.13
10. Mt.5:19
11. Mt.9:34,35
12. Ac.1:3
13. Ac.8:12
14. Ac.19:8
15. Ac.28:23
16. Ac.20:25
17. Ac.28:31
18. Rm.14:17
19. 1 Cor.4:20
20. Lk.17:21
21. 1 Thes.2:12
22. Rv.1:9
23. Mt.12:28
24. Rm.14:17
25. Rm.14:17,18
26. Lk.12:32

TEST FOR SELF-EXAMINATION

The following are questions taken from The Salvation ARMY ORDERS AND REGULATIONS FOR SOLDIERS.

1. Am I habitually guilty of any known sin? Do I practise or allow myself in any thought, word, or deed which I know to be wrong?
2. Am I so the master of my bodily appetites as to have no condemnation? Do I allow myself in any indulgence that is injurious to my holiness, growth in knowledge, obedience, and usefulness?
3. Are my thoughts and feelings such that I should not be ashamed to hear them published before God?
4. Does the influence of the world cause me to act, feel, or say things that are unlike Christ?
5. Do my tempers cause me to act, or feel or say things that I see afterward are contrary to that love which I ought to bear always to those about me?
6. Am I doing all in my power for the salvation of sinners? Do I feel concern about their danger and pray and work for their salvation as if they were my children?
7. Am I fulfilling the vows I have made to God in my acts of consecration or at the Penitent Form?
8. Is my example in harmony with my profession?
9. Am I conscious of any pride or haughtiness in my manner or bearing?
10. Do I conform to the fashions and customs of this world or do I show that I despise them?
11. Am I in danger of being carried away with worldly desires to be rich or admired?

These are the 22 questions members of John Wesley's HOLY CLUB asked themselves each day during their private rations over 200 years ago.

- 1 Am I consciously or unconsciously creating the impression that I am better than I really am? In other words, am I a hypocrite?
2. Am I honest in all my acts and words, or do I exaggerate?
3. Do I confidentially pass on to another what was told me in confidence?
4. Can I be trusted?
5. Am I a slave to dress, friends, work, or habits?
6. Am I self-conscious, self-pitying, or self-justifying?
7. Did the Bible live in me today?
8. Do I give it time to speak to me every day?
9. Am I enjoying prayer?
10. When did I last speak to someone else about my faith?

11. Do I pray about the money I spend?
12. Do I get to bed on time and get up on time?
13. Do I disobey God in anything?
14. Do I insist upon doing something about which my conscience is uneasy?
15. Am I defeated in any part of my life?
16. Am I jealous, impure, critical, irritable, touchy, or distrustful?
17. How do I spend my spare time?
18. Am I proud?
19. Do I thank God that I am not as other people, especially as the Pharisee who despised the publican?
20. Is there anyone whom I fear, dislike, disown, criticize, hold a resentment toward or disregard? If so, what am I doing about it?
21. Do I grumble or complain constantly?
22. Is Christ real to me?

HOW TO FIND GOD

a successful evangelistic tract by General William Booth

Before you start

The seven steps are for the use of those with a serious desire to receive the mercy of God, which alone can deliver them from their bad habits, from the powers of darkness, and from the wrath to come. To those who read this, I give the following instructions:

1. Set apart a special time to read and consider these things - going away, if possible, into some quiet place where you can be alone.
2. Earnestly pray and ask God for the guidance and direction of the Holy Spirit which He has promised to all who seek Him. God will give you the Holy Spirit if you ask.
3. With all your heart, on your knees before God, take one step at a time. **Be careful not to leave the first step for the second until it is clearly understood, fully accepted as true, and solemnly decided upon.** Do the same with the second and third steps, until the last step is reached.
4. After reading this carefully and thoughtfully from beginning to end, go through it again, following the same instructions.
5. If this course is followed, I feel quite sure that no sincere person will fail to reach not only the mercy seat of God, but the loving arms of the Saviour and the knowledge of the forgiveness of their sins.

FIRST STEP

Discovery of Sin

Romans 14:23, James 4:17, 1 John 1:8

Sin is anything I do that displeases God - and a sinner is anyone who practices those things. Any time I consider myself, my ambitions, or my feelings as more important than God, or do something that I know is wrong, I am practicing sin. I know I am a sinner. I have sinned against my God, against my neighbour, and against my own soul. I have sinned in my thoughts, in my feelings, in my conversation, and in my actions. I have sinned in the world, in my business, and in my pleasure. I have done many things I should have not done, and I have left undone many things I should have done. I freely admit it. I will not cover up or make excuses for my sins. My sins are more than I can count, and they have caused pain to God and man far beyond possible estimation. They have dishonoured my Heavenly Father, treated the sacrifice of Jesus my Saviour as worthless, and have had a bad influence not only on the members of my own family, but upon my friends and acquaintances as well. I now realize that **I fully deserve** the everlasting displeasure of God, and I see that if I should die in my sins I would be eternally separated from God, falling into the damnation of hell. O Lord have mercy on me!!!

SECOND STEP

Sorrow For Sin

2 Corinthians 7:9,10

Not only do I see that I have sinned against God, causing Him great pain- but I am **truly sorry** that I have done so. I hate my evils ways, and I hate myself for having followed them. I am grieved on account of my sins - not only because they have exposed me to punishment, but because they have been committed against my Heavenly Father, Who has continually loved and cared for me. If I could undo the past I would gladly do so, but I can't! The sins I have committed are written down against me in God's book, and He knows and remembers all of them. No prayers that I can offer - no tears that I can shed - no expression of sorrow or mourning that I can make - no good works that I can perform - will remove that terrible record. My only hope is in the forgiving mercy of Jesus Christ, Who has said, "*The one who comes to Me I will not cast out*" (John 6:37).

THIRD STEP

Confession Of Sin

Proverbs 28:13, James 5:16, 1 John 1:8,9

Not only am I sorry for the wrong things I have done, but I freely acknowledge and confess my sins before God. I have **no** excuse to make for them. It may be true that much of the evil I have been guilty of has been done in ignorance. I did not know God or my duty to Him or the greatness of the love of my Saviour dying for me. I was ignorant of the evil influence which my conduct and example were having on others. But this ignorance is no real excuse, because I should have known better. I should have read my Bible and listened to those who would have taught me. I should have thought about my soul, and cried to God for help. But I didn't, and now my mouth is closed before Him. And I do here and now confess myself before God to be a guilty sinner, without excuse, deserving His anger now and forever.

Not only do I make this confession in private, but seeing that I have sinned in the presence of my family, and in the presence of people around me, I am perfectly willing to openly acknowledge my sinfulness and my sorrow on account of it. As far as I have the opportunity, I will admit my guilt before Christians, before my own family, and before the world. Not having been ashamed to sin in the presence of others, I am now willing to acknowledge my sin in their presence also.

FOURTH STEP

Putting Away Sin

Luke 13:3, Acts 3:19, Acts 26:20

Not only do I see myself to be a sinner and hate my sins and confess them before God and man, but I do now, by God's help, renounce them and give up every one of them. Whatever pleasure they may brought me in the past, and whatever earthly gain they may promise me in the future, I do here and now, in the strength of God, put them away and promise that I will never take them back again.

FIFTH STEP

Asking Forgiveness For Sin

2 Chronicles 7:14, James 4:10, 1 John 1:9

Feeling ashamed for having turned away from my Heavenly Father by despising and rejecting His love, breaking His commandments, and influencing others to do the same, I do here and now on my knees humbly submit myself to Him. I pray that He will have mercy upon me, a miserable sinner, and I beg Him for Christ's sake to forgive all my sins, to receive me into His favour, and to make me, unworthy as I am, a member of His family.

SIXTH STEP

Consecration

Romans 6:13, 12:1

I promise God, here and now, in **His** strength, and with all my heart, that if He will forgive me and receive me into His favour, I will from this day forward be His faithful servant, promising to spend the rest of my days doing what I can for His glory, for the advancement of His Kingdom, and taking the love of Jesus to those who do not know Him.

SEVENTH STEP

Faith

John 6:28-29, Galatians 2:16, Hebrews 11:6

I believe that Jesus Christ, God's Son, in His great mercy, and love, died for me and in my place, bearing my sins in His own body on the Cross. And believing this I do here and now welcome Him into my heart as my Saviour from sin, from selfishness, from the power of the devil, and from hell itself. Jesus Christ said in the Bible that if I will go to Him, He will not cast me out (John 6:37). And I do come to Him with all my heart just now, as a poor, helpless, guilty sinner, seeking salvation. I know that He will not reject me. As well as I can, I believe that He does at this very moment take me in. He forgives me now. His blood that was shed on the Cross washes all my sins away. He was wounded for my sin; He was bruised for the wrong I did against Him and others; the punishment I ought to have endured was laid on Him; and with His suffering I am healed and brought into a right relationship with the one true living God. I am forgiven at last. Praise to God - Jesus saves me now!

For information on how to grow in your new relationship with Jesus, contact The Salvation Army.

THE ARMY AND THE ANOINTING

Status Report.

Historically The Salvation Army has been strong on holiness. We preached it unceasingly, taught it effectively, and experienced it gloriously. We praise God for our holiness birthright. In more recent times, things have changed. We have shied away from the preaching and teaching it, largely, I suggest, because many of us weren't experiencing it. As a body we grew almost embarrassed of such testimonies as that of 10 years of unbroken holiness, from our holiness prophet, Commissioner Brengle (p122 in HELPS TO HOLINESS, 1996).

This state of affairs has increased our suspicion of anything outside of our relatively conservative experience. Crudely put, in our earliest days, the Army enjoyed both purity and power. We lost power but enjoyed purity later. More recently, we have enjoyed neither purity nor power.

Thank God the situation has grown so obvious that we are opening up to what God is doing. We are recognizing our precarious position and desperation is overcoming suspicion. Hallelujah! We were initially God's new wineskin, created to hold the new wine God desired to pour out on the body. In a "period of spiritual bankruptcy, God moved in through William Booth and The Salvation Army. They began churches around the world because God blew on them" (Terry Virgo, FROM RENEWAL TO REVIVAL, Kingsway Pub. p12). By the early 1900s God had another new vintage ready for pouring, but the Army wineskin was toughening, so God had to raise up a new wineskin. The Welsh and Korean revivals, and the Pentecostal movement were the results. Later, God had still newer wineskin but the new wineskin had again grown old, so the charismatic movement was fitted as the new wineskin. During these phases, it seems that the Army fooled itself that it was still the new wineskin! In the 1990s God has decided to pour out a powerful vintage, that we have called the 'Toronto Blessing', on the family of God. Most of the wineskins couldn't handle it, so God poured it out in Argentina, and it has spread through Toronto to Pensacola and to all parts of the world. Thank God that today the Army is realizing that we are no longer new wineskin, that somehow we need ointment rubbed in to the skin to soften it to allow us to handle the new wine. This is happening.

THEOLOGICALLY.

Holiness brings purity. The anointing brings power. As a Movement we have lacked both recently. We still have great living examples of holiness, but few models of anointing.

Holiness cleanses the soul as the Holy Spirit fills a person. The result is the character of God shining through the individual. As the story goes, one young lieutenant said to Commissioner Brengle, "Often when I think of Christ, I think of you. Always when I think of you, I think of Christ." That's the fruit of holiness,

Godly character.

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he anointing doesn't fill as much as it 'comes upon'. It is not as much internal as it is external. That is the biblical term, 'come upon', and the Old Testament is littered with references to people being anointed as the Holy Spirit came upon them. Prophets and kings and judges were anointed and invariably there was an effect - armies were defeated, tongues were spoken, prophecies were made, people were led. In the New Testament the effects broadened to mass evangelism, physical healing, and demon exorcism. The other kind of New Testament fruit, souls saved, as in Jesus' parable of the sower, is also fruit of the anointing - people are affected in powerful ways.

That the anointing was very important is clear by the penalty of excommunication for abuse, by the authority and the power that it invested, and by the effect, which we discussed. "Fundamentally, the anointing was an act of God (e.g. 1 Samuel 10:1) and the word 'anointed' was used metaphorically to mean the bestowal of divine favour (Psalm 23:5;92:10) or appointment to a special place or function in the purpose of God (Psalm 105:15; Isaiah 45:1). Further, the anointing symbolized equipping for service and is associated with the outpouring of the Holy Spirit of God (1 Samuel 10:1,9;16:13; Isaiah 61:1; Zechariah 4:1-14; Acts 1:8; 10:38; 1 John 2:20,27)" (NEW BIBLE DICTIONARY, Tyndale. 1991). The classic text is Acts 1:8, noting, "When the Holy Spirit comes upon you, you shall receive power, and you will be My witnesses..." And of course, "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). In worst-case scenario, we lack both purity, a manifestation of holiness, and power, evidence of anointing. However, some of us can testify to the purity, the character fruit of the Spirit, but still lack the power, the fruit in souls, healings, exorcisms, effect.

ANOINTING IN THE ARMY.

This is not foreign to the Army. "The Salvation Army is no stranger to the touch of God" (Dave Roberts, THE TORONTO BLESSING, Kingsway Pub. p36). Many of our early Salvationists were heavily anointed, and taught it. The second Chief of the Staff, Commissioner T. Henry Howard, instructed, "Sincerely ask the Lord to cleanse and sanctify and anoint you with the Holy Spirit. Let God take full possession of you; let the Divine Power be exerted upon your particular difficulty; and seek to be wholly anointed with that Holy Spirit" (in STANDARDS OF LIFE AND SERVICE, p94). 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" (Commissioner Railton, in COLONEL JUNKER, p107). Colonel Pearson leads us to sing, "Anoint me with the Holy Ghost" (SASB 432, v3). General Orsborn has us seek "His anointing and seal" (SASB 527, v2).

They didn't always use the same terms, but the truth remained. "The Holy Spirit will come down on all the Lord's people if they seek Him" (General W. Booth, in

Major Rhemick, *A NEW PEOPLE OF GOD*, p121, underline Booth's). Commissioner Brengle describes an experience with which a growing number of Salvationists can relate: "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 see His Kingdom come with power; who plead the promises, who search the Word of God and meditate on it day and night... Then the Holy Spirit comes pressing down on them with an eternal weight of glory that compels praise" (in *HELPS TO HOLINESS*, p131), p72).

That we were anointed in the early days seems evident. "Christians have not, in times past, been altogether sure of us, and regard us as a very dangerous people; which we are" (H. Booth, cited in C. Scott, *THE HEAVENLY WITCH*, p45,46). Or from one of Commissioner Dowdle's converts, "People were literally afraid to go near them. I remember seeing a shop lad once, who was to deliver at the hall some cake which had been ordered for a tea meeting. He stood pale as death, and trembling outside, because his shop mates told him, 'Alf, you'll get converted, as sure as you ever go there!'" (in Commissioner Railton, *COMMISSIONER DOWDLE*, p25).

"The Holy Spirit does come, and sometimes He prostrates our bodies" (C. Booth, *AGGRESSIVE CHRISTIANITY*, p157). "People have fallen on their faces under the conviction of the Holy Spirit in our meetings" (C. Booth, p55). "I never did shout in my life, but... I couldn't help it," admitted one attendee (C. Booth, p98). "People drop down with joy. People shriek with grief... The manifestation will be according to your nature. One will fall down and weep in quietness, and the other will get up and shout and jump. You cannot help it" (C. Booth, p99). "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). She concluded, "Hot saints set on fire the hearts of other saints. They singe the consciences of sinners, they burn the fingers of Pharisees, melt the hearts of backsliders, and warm up those who have left their first love."

WHERE DO WE GO FROM HERE?

I have seen evidences of God's anointing and the 'Toronto Blessing' in Army meetings. I have seen besetting sins conquered; people crying on the floor for a half-hour; some from remorse as God revealed sin, and others from release, as old hurts were healed; people shaking violently under the power of the Holy Spirit, good old time glory fits; other who couldn't move at all, feeling the pressed down weight Brengle described above; people on the floor experiencing intimacy with Jesus. Results have included conversions, sanctification testimonies, exorcisms, and physical healings.

We are not the new wineskin. But if we allow God to rub the ointment of the Holy Spirit into us we will be able to handle this wonderful new wine God has for us. It's Biblical... It's Army. And it's a beautiful thing. General Rader has directed us to pray for a tsunami of the Spirit. May it come crashing down on all of us.

A TALE OF TWO CITIES

by John Norton and Stephen Court

Although we trained together at the C.F.O.T. Toronto, the General saw fit to dispatch us to opposite ends of the globe. The distance between us has not prevented us from encouraging each other on our local fronts. Our relationship has been one of iron sharpening iron (Prov.27:17). In 1997 Steve joined John for a month's campaign in the former Soviet Union. Some common trends have emerged. Both Rustavi and Williams Lake seem contaminated by their own characteristic sins.

Biblical Foundation

Why are our cities so bad? Evidently Satan has dispatched his minions strategically to control geographic regions. This is not new speculation. Many people groups in the Promised Land yielded to their own particular god (1). Israel's battles against the cities of Canaan during their invasion were correctly viewed as confrontation between God and the gods of the cities (1 Samuel 5:6,7) (2). Not only that, but, "God fixed the boundaries of the peoples according to the number of gods" (Deuteronomy 32:8 NRSV). Even Daniel found himself in the middle of a battle between angels and territorially-deployed demons (3). There is a geographic reality involving demonic spirits.

Neither is this just an old phenomenon. Today in the country of Bhutan, there are 8,400 official territorial spirits (4). Today, in different parts of the world, attacking the 'strong man' of a city has proven effective. It can remove the blindness of the minds of unbelievers so that they have seen, in significant numbers (thousands!), the light of the glory of Christ (5).

Theological Perspective

People are grouped by geographic boundaries, such as a city, or by membership in an organization, such as a corporation. The spirituality of these groups can be dominated by a spirit ruler. Christians agree that a person is both body and soul. In this way, a collective group of individuals, from a family to a city, has a spiritual reality as valid as its physical reality. This spirituality is different from, and possibly greater than, the total of the "spirits" of the individual people. It is this spirituality that can be pledged to the power of God or satan, thus affecting the family and the culture for generations.

We can usually trace back to the foundation of any collective of people and get an idea of its original spiritual intent, be it for godliness or evil. In some cases what was originally good is twisted or pushed beyond its original intent to the point where it becomes evil. The sinful intent of a group invites an evil spirit as the group's spiritual ruler. Then the spirit empowers wickedness to the extent that individuals find themselves unable to resist the repeating sin. This evil

spirit influences people without them being aware of its reality, often generations later. Additionally, there often are rituals passed on which perpetuate and reinforce relationships between groups and their ruling spirit. As a positive example of a godly ritual, the Rustavi 1 Corps takes seriously its Soldier's Day of Renewal. The Corps renews its pact with God to fulfill the godly promises of soldiership. On the other hand, a father who reads to his children their horoscopes each morning is extending an ancient relationship with a particular spirit of evil. Such examples show that a spirit, evil or righteous, can preside as ruler over a collective helping to ensure that wickedness or godliness is perpetuated through generations. In our fallen world it appears that evil spirits are the majority shareholders in most of our cities and organizations. Our ability to break the bonds of the reinforced sinful character traits can only come by identification, rejection of the ritual, and united repentance.

The Salvation Army

The Salvation Army has long recognized the power of 'ruling spirits' (6). It identified and attacked the spirits of prostitution and alcoholism in late 19th Century London. In so doing, it reduced the influence of those demonic strong men (Mark 3:27) and freed thousands of captives (7). We protested at the Parliament buildings with over 300,000 signatures to change laws perpetuating and protecting social evils. General Bramwell Booth went on trial to raise the age of consent. We intentionally went for souls, and went for the worst, the 'down and out', rescuing and redeeming countless drunkards from the ditches and from hell. Marching the streets singing, "Storm the forts of darkness" actually helped bring them down (8). In that tradition we need to expose the enemy's deceptions, and crush worldviews (2 Corinthians 10:3-5).

Williams Lake, British Columbia North/Yukon (Canada and Bermuda Territory)
Through prayer and research the community of Christians in Williams Lake has identified ruling spirits strongly influencing life in the city. The town was established as a 'watering hole' for weary travelers on their way north to get rich during the gold rush. It was a place of rest and refreshing. That purpose has been perverted so that, to many in our region Williams Lake is still a watering hole, but one in which to get drunk. In this role, it draws people from all over, including the surrounding aboriginal reserves, and at all times, especially during the annual Stampede. Associated with this activity are other illegal activities making Williams Lake the crime capital (highest rate) of Western Canada. There is a spirit of lawlessness in the city. Race conflict between Anglo-Europeans and First Nations people (the historic cowboys and Indians) strengthen it. Believers in Williams Lake are uniting to repent of this lawlessness and the alcoholism and racism behind it, following Jesus' instruction to bind the strong man (Mark 3:27). The body of believers has been publicly called by the city to lead prayer against these problems. The mayor designated one month as auto theft month (our highest crime). The Christian church directed prayers through the local

newspaper, and organized public prayer in the city hall on this issue. Weekly intercessory prayer meetings began a year ago. The crime rate decreased 13 percent since then, but there is much more to come (1999 update- auto theft rate decreased 80% since prayers started). The prayer of the Christians is that Williams Lake returns to its role of watering hole, but as a spiritual watering hole, where people can find rest and refreshing in the Living Water.

We have also discerned a religious spirit. The first mayor was a Mason. Masons built the first hospital. The first church in Williams Lake met for many years in the Masonic Temple. The city's spiritual mappers have concluded that this firm grounding on cultic foundations has stunted the growth of the church. There have been major divisions between denominations spiritually crippling the Christian Church in its fight for the souls of Williams Lake's citizens. We are learning to submit to one another out of reverence to Christ (Ephesians 5:21). We are making every effort to forge the unity of the body through the bond of peace (Eph. 4:3). We pray together weekly at city hall, exchange pulpits and bands, and strategize together to win Williams Lake for Jesus.

Rustavi, Republic of Georgia (C.I.S. Command)

In Williams Lake the Christian community has advanced to the stage of united repentance. However, back in the former U.S.S.R., territorial spirits are deeply entrenched in the minds of the people and the unity required to make our prayers permanently effective is lacking. A couple of Canadian lieutenants repented on behalf of the Georgians for the sins that allowed the ruling spirits to take over. The results were noteworthy. The first night five repented and believed in Jesus. However, the spiritual counter-attack began immediately. Steve's father fell seriously ill on the other side of the globe. Just as the appeal in the next meeting began, the string of ceiling lights came crashing down on the crowd. Conflicts flared between soldiers over this teaching. The Orthodox Patriarch slammed down on the spiritual 'glasnost' which the regional orthodox leader and The Salvation Army had just begun. That church also exerted its significant influence over the government, jeopardizing S.A. property expansion plans.

Joseph Stalin ordered the founding of the city of Rustavi around a new steel mill built during World War II. It was to be a "New City" according to his master plan of building a utopian atheistic state in which the old "opium of the masses" would be of no use. The city featured cultural palaces and propaganda buildings. It was without any church until the Orthodox community was allowed to build one this decade, after the collapse of communism. The early leaders of our young city devoted the city to atheism and communism. The latter fell, along with its rituals and symbols such as the large statue of Lenin that stood the central square. However, atheism, still reigns.

The city is dominated by a spirit of atheism that is unbroken in its old power. It has simply changed its mode of operation since the end of the Soviet Union.

The unbelief of the people is evidenced in their materialistic worldview that does not allow for spirituality to influence their daily lives. Few claim to believe in the most fundamental doctrines of Christianity, such as heaven and hell, and the need of redemption. They prefer to think that fulfillment will come when they reach the economic success they know about from watching Western television. The spirituality of the people has been pledged to evil. This ruling spirit blinds the people (2 Corinthians 4:4), so that doubt enters the mind and it is difficult to believe. This spiritual bondage is geographically focused in Rustavi and stems back to the original design by its founding father. The builders of Rustavi entered a covenant with satan when they publicly and consciously dedicated the city to atheism. This covenant remains in effect today, continuing to greatly influence the eternal destinies of thousands of Rustavi citizens. We have attempted to break this curse by publicly repenting of this sin. Only through prayer and unity will we finally defeat this powerful pledge of our corporate spirituality to the ruling atheism. Our goal is to change this city into the Kingdom of God.

Conclusion

By working together for this month in Rustavi, we have contributed to the identification of each other's enemy. Although unity among believers is still far away in Georgia, the Williams Lake Salvation Army is making significant progress through working with local Christian churches. Ultimately the tearing down of local, national, and even international ruling spirits will bring these two lieutenants, and the Army, closer to their common mission of winning the world for God. Beginning with Rustavi and Williams Lake, we want to take one city at a time. The process of identifying and bringing down evil territorial spirits, as well as affirming godly ones, is a necessary step towards reaching the goal.

End notes.

1. Canaanites worshipped Baal (1 Kings 16:3); the Philistines honored Dagon (1 Samuel 5:2); the Ammonites bowed to Molech; the Sidonians to Astarte; and the Moabites to Chemosh (1 Kings 11:5-7). Yuill, Chick. 1994. THIS MEANS WAR. London: United Kingdom Territory, p182.
2. Yuill, 1994, p182.
3. "But the guardian angel of the Kingdom of Persia resisted me for twenty-one days, and then,... Michael, one of the chief princes, came to help me against the prince of the kingdom of Persia" (Dan. 10:13 REB). "Heavenly armies... ('heavenly equivalents of earthly kings,' p292) oppose Yahweh, so that earthly battles reflect battles in heaven" (Goldingay, John. 1987. WORD BIBLICAL COMMENTARY, V30. DANIEL. Dallas: Word Incorporated, p292.).
4. Otis Jr., George. 1998. THE TWILIGHT LABYRINTH, Grand Rapids: Chosen Books. p193.

5. Yuill, 1994, p181.
6. Yuill, 1994, p181.
7. Dawson, John. 1990. TAKING OUR CITIES FOR GOD. Lake Mary, Florida: Creation House.
8. Jacobs, Cindy. 1996. POSSESSING THE GATES OF THE ENEMY. Grand Rapids: Chosen Books, p172ff. Jacobs devotes a chapter to the effects of Intercessory Praise (including public praise) on the war in the heavenlies. Another example of this phenomenon is the annual International March For Jesus.
9. Yuill, 1994, p181.

A RADICAL RECONSTRUCTION: FORWARD TO OUR ROOTS

BACKGROUND.

The Army in Canada and Bermuda has been undergoing organizational restructuring intended to improve operations into the 21st century. We are strategically redeploying our resources, both financial and personnel, pulling out of rehabilitation (specifically hospitals) and plunging into recycling (specifically clothing). These changes are multiplied through the Army world. It is not clear what the end result will be. What follows is a proposal for direction in change, and change in direction, moving forward to our roots.

We have all heard about the generational development of organizations, how they begin as movements, become bureaucratically entrenched as monoliths, and ultimately grow encrusted as museums. The arguments today are for an Army somewhere between entrenchment and encrustation. As early as the 1950's we were being warned,

"When an army settles down to an acceptance of a code and is content to stitch its trophies on its banners and to admire its own history, that army is lost" (General Orsborn).

Despite assertions of our official mission statement, statistics shout out to us today that in most parts of the world, we are anything but a movement. We are so different from what Commissioner Wesley Harris calls 'primitive salvationism' that primitive salvationists wouldn't recognize us.

What are we? The official mission statement for Canada and Bermuda Territory is not a direction for our actions; it is merely a reflection of our actions. Our community services offices supply basic needs; our corrections programmes undertake moral regeneration; our Harbour Lights undertake physical rehabilitation; most of our efforts include preaching the Gospel. These are all described in our 'mission statement'. However, they are all referred to as expressions of our love for God and practical concern for needs. Yet, even this is only our 'motivation'. It is not our mission. No mission is outlined in our official mission statement. There is no goal. No wonder we don't achieve it.

Luke describes a real movement in the book called 'Acts', in which he records the flow of a provincial religious sect from the corner of Palestine to the centre of the empire. He is not interested in biography or theology or doctrine. His only interest is demonstrating movement. Commissioner Cadman realized the praxis of movement when he warned us to, "collar the sinners; don't coddle the saints." The efforts of the local newly-founded body of Christ were not focused within; they were aimed outward. Soldiers fight; they don't lick wounds.

MOTION AND DIRECTION.

In which direction are we moving? At times we seem to be listing toward the promised land of church growth, but we never hit land. Others are rowing in the direction of social justice, an island apparently bereft of life that comes from the Gospel. Some are even hopping into the sea of spiritual relativism, and in so doing, pulling healthy Salvationists away from mission activities toward rescuing their misled comrades. We find ourselves attracted every which way.

I propose a move forward to our roots. Now that proposal is not a move to bonnets and bass drums. I hid the bass drum in the closet at my first appointment. Neither is it a naive idolization of the 'glory days'. I have written in *DISCIPLESHIP: VISION AND MISSION* (ed. Commissioner Ed Read) about the effectiveness of early, pre-explosion growth of the Army that was founded upon discipleship. We grew too fast for the system and that system was gradually watered down and then, in many places, abandoned. Instead, it is a plea for a move forward to the philosophy and mission of our roots.

Identity.

There was no confusion as to our original identity or our mission. We were an army of salvation deployed by God to conquer the world. A very clear understanding of identity made mission simple. Unity in these matters improved results. The philosophy was one of reckless abandon.

Philosophy.

"The Army having found the need of the people has, therefore, from the very first laid down the law, 'an open air service and an indoor service - at least one of each - at every station, every night'" (Commissioner Railton, *HEATHEN ENGLAND*, p83). While I may not propose the weekly schedule of Railton, I highly recommend equal commitment and efforts.

Commissioner Booth-Tucker instructed, "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" (cited in Major J. Rhemick, *A NEW PEOPLE OF GOD*, p66). I implore a return to that single-mindedness.

Movement.

Ours was a movement - a movement open to the Holy Spirit, as evidenced by the emphasis on holiness and the visitations of healing and glory fits.

RECONSTRUCTION

To move forward to our roots requires radical reconstruction. We need to be

renewed, refocussed, and reorganized.

RENEWAL.

The 1990s move of the Holy Spirit in our midst, popularly known as the 'Toronto Blessing', is right out of our history books. Yes, at one time, we were God's new wine, and because He couldn't find any wineskin to handle it, God created us. But as early as the turn of the century God had more new wine. Our wineskin had already toughened into its mold, so God had to make a new wineskin called pentecostalism. Of course, he had new wine a little later on, but the pentecostals, like the salvationists, still thought they were the new wineskin, so God had to start the charismatic movement. More recently God pulled out the newest vintage for His people, and found a new wine skin at the Toronto Airport.

At what other religious service would laughing and crying, shaking and rolling, roaring and barking, have been acceptable? Praise God, by now, we salvationists must realize that we are no longer the new wineskin. To handle the new wine, we need to let the Father rub some anointing oil in to loosen up our skin. And praise God, these manifestations are now increasingly welcome in some of our Corps in the Canada and Bermuda territory (and in other territories as well). We need to welcome God with open arms, begging, "the Holy Spirit (to) come down on all the Lord's people" (William Booth, in Rhemick, *ibid.*, p121).

"This is how I account for the want of results - the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost" (C. Booth, *AGGRESSIVE CHRISTIANITY*, p184). "Under the mighty influence of the Holy Spirit are signs and wonders continually possible" (Railton, *COLONEL JUNKER*, p107). We need to be renewed by a move forward to our roots.

REFOCUS.

Likewise, we need to get refocussed. Instead of a democracy of ideas and a confusion of aims, we need a unity of direction. Every soldier must exert every effort toward achieving the same aim. Since our mission statement offers no guidance here, we need to look forward to our roots: the world for God. This has the benefits of being simple, God-given, and so big that we'll definitely need God to do it. While we still try to help out people in the different ways described above, as an expression of our love, this will no more be our purpose. We will all be directed toward winning the world for Jesus. Then things will begin moving - we will become a Movement again.

REORGANIZATION.

Renewal and Refocus accomplished, we will want to reorganize. Since initially the early Army was organized along lines based on the philosophy and mission, that organization may be the best suited.

Structure.

It may seem like a dream concept today, but at one time all the soldiers actually fought. Every soldier belonged to a brigade with an evangelistic purpose. My late Grandfather, Lieutenant-Colonel Horace Roberts, used to have a commando brigade he could send anywhere, any time, for anything. Others aren't as daring but were involved in League of Mercy, Home League, Drink and Drugs Brigade, etc. Each soldier was deployed on a front.

Not only that, but each soldier was systematically cared for. The Ward System comprehensively covered everyone in the corps. A ward is someone entrusted to the care of another. To the extent that there was discipleship and Bible studies, these occurred within the structure of the Ward.

Both of these systems are being built at Williams Lake. Many of our brigades are MASH (Mobile Army Spiritual Hospital) Units, praying for healing, kicking demons, and delivering the Gospel. Of note, there were no adherents in primitive salvationism. If you weren't ready to fight you couldn't belong. The corps officer led, and didn't just facilitate.

Plan of Attack.

The plan of the corps was to capture, train, and deploy. Thus, efforts were made to see people saved. This done, there were sergeants in place (from recruiting sergeant through penitent form sergeant to visiting sergeant) to follow-up, train, and disciple the convert and make her a recruit, then a soldier. Ward sergeants and brigade sergeants then saw to it that that the new salvo was deployed. These systems obviously worked. Ours obviously do not work. The ironic thing is that most of this is still in the current Orders and Regulations. People have discarded it without even knowing if it works. In my informal survey of officers, only one ever knew first-hand of a corps operating with this system, Clapton Congress Hall, back until the 1950s. If you care to check back in the records I understand you will find a very effective fighting force.

FINAL WORDS.

Remember, I am not proposing a return to 28 meetings on a Sunday, not counting open airs! I'm not advocating bonnets and bass drums. I am making a plea for a return to the primitive salvationism manifest in burning compassion, reckless abandon, single purpose, Spirit-drenched praxis, unity, and universal soldier deployment, which began to turn the world upside down. With a wholehearted return to such a situation, we can finish it off.

NOT BELONGING

Not belonging. It is a state in which the Georgian people live. The Republic itself, nestled in the shadow of the Caucasus Mountains, just doesn't seem to fit. Although they long to join the European Union and the continent it encompasses, no one wants them. According to the Radio Canada International schedules, Georgia is part of the Middle East, but most lists of constituent nations would omit it. Cartographically, they're Asian, but most Encyclopedias settle for 'Eurasia.' They're not even part of missiology's 10/40 Window, the strategic zone of the world's most highly concentrated heathen population, being just one degree latitude too far north! They're most famous son, Joseph Stalin, has fallen out of favour as details of his tens of millions of murders have emerged - even he doesn't belong.

And finally, although part of the Soviet Union for 70 years, Georgia is now out, and four years of civil war following the crumbling of communism indicate that even some of its 5.5 million inhabitants feel that they don't belong.

It is into this fractured culture of anomie that two Canadian Officers were thrust. At least as far as not belonging is concerned they could immediately relate with the people. Lieutenants Allison and John Norton studied Russian before leaving Canada, only to find massive resistance to that language, officially imposed on the Georgians for two generations. They were on the outside. The Georgian language has its own alphabet, making communication difficult. Thus, even the identifying Ss on their uniforms only identified them as outsiders who don't belong. Posted in Rustavi, one of Stalin's 'new cities', they became citizens of a second-best city, not quite as modern or trendy as the nearby capital, Tbilisi. Then there was the whole issue of mission. Quickly labeled a cult by the national church, they have been persecuted by the national church since their arrival. They've found that they don't even belong in the Christian community. It is with these outsiders, the people who don't belong, that The Salvation Army has found its mission. The Nortons pioneered two corps in their first year and a half. In one of those corps on a Sunday morning, a wounded Azerbaijanian war veteran shouts 'hallelujah!' beside a Glory Flag-waving Russian teen, beaten up because of his faith, and abandoned by his father. Both are born again. Both are Salvation Army soldiers. In the same building, an abused wife (and now single mother) sings, surrounded by her invited neighbours from the poorest slum apartments I've ever visited. She sits down the row from the burn victim of an electrical fire whose suffering is exacerbated by the poor medical care available. The sergeant major, a medical doctor persecuted by church and state for her profession in her profession, welcomes the guitar player, a Russian youth who speaks no Georgian at all. Welcome to The Salvation Army, a community of the marginalized. All of these people now belong. They all belong to the Kingdom of God. They all belong to the family of God. And they all belong to the Army of God, all uniformed soldiers inviting a nation of people who don't

belong, to come home to Christ.

The Nortons have found that their mission parallels that of Jesus. Here was a God who came to live among people, a backward Galilean far away from cosmopolitan Jerusalem. Jesus was an Israelite, born in a nation that didn't fit in with the rest of the Roman Empire because of extreme geography, unique history, strange customs and language, and most of all, this strict, monotheistic religion. Ever since God put eternity in our hearts we've all shared a cosmic anomie, a cavernous emptiness that persists and spreads until we belong, until we come home. And so Jesus came inviting all those weary of being left out and alone, all those tired of not fitting in, of not belonging, to come home. He continues His mission through the Nortons and their soldiers in Rustavi.

I AM A CHRISTIAN

I am a Christian. No big deal, you say? Isn't everyone? Well, no. In fact, it's a relatively small group.

I know we've stretched the meaning of the word so that it includes everyone goes to church, everyone who's been baptized, everyone who votes a certain way, everyone born in certain western countries. But it's nothing like that at all. There are specific fundamentals to which someone who is a Christian commits. These fundamentals distinguish such a person from these other bloated groups. Let's see if we can narrow down the collection of "Christians" to those who really are.

The first fundamental is the infallibility of Scripture. The Bible is true. It is the inspired Word of God. In its original manuscripts there are no errors at all. And the Bible is the only divine rule of Christian faith and practice. That will exclude heaps of people. Don't buy any arguments you hear about the Bible changing over the centuries. Those are the statements of the ignorant. And don't buy that the Bible's teachings are out of date, that they are no longer valid because they failed to keep up with changes in culture. The Bible was affirming that the earth is a sphere even when, in the day of Columbus, the culture was claiming that it was flat. Truth is not determined by consensus.

The second fundamental is the Deity of Christ. That means Jesus is God. As the prophet Isaiah says, He is the mighty God, the everlasting Father. I know, I know; that excludes all the cults that claim Him variously as angel, prophet, enlightened one, or other such created being. It's a radical thing to say, certainly not politically correct. But I'm afraid that's it. Christians believe that Jesus is God.

The third fundamental is the Virgin Birth and the miracles of Christ. Now if you buy into the first two fundamentals this one is no big deal, since the Bible explains the virgin birth and Jesus as God can obviously pull off miracles. As you might imagine though, this is a big stretch for our 'educated' society. I mean, how can a virgin have a baby? But we're dealing with God here, not your experience. The Former is a bit larger than the latter.

The fourth is Christ's substitutionary death. Wow! Jesus didn't die just as an example for us. He didn't die by mistake. He didn't die as a martyr to a cause. He didn't die for political reasons. He died just because you and I - and everyone else - bear a MUCH closer resemblance to Adolph Hitler than we do to Jesus Christ, and He wants to change that. You see, we're all in our natural state chock full of sin. Our sin separates us from God. Jesus died in our place so that our sins can be forgiven and we can be reconciled with God through repentance and faith.

The last fundamental is Christ's physical resurrection and eventual return. Jesus actually came back to life, nail puncture holes and everything! It was a huge miracle. There were 500 eye-witnesses. And He's coming back like He promised.

In the meantime we needn't complain about who is not included, even if you are in that number. Instead, I invite you to consider these fundamentals of orthodox Christian belief. I invite you to submit to the living God, Jesus Christ, born of a virgin, described in the infallible Scriptures, who died so that you may be saved, came physically back to life, and who is coming back again. Turn from your sin. Ask Him to forgive you and change you.

ON NOT SINNING

All right, enough of this modesty stuff. I've heard too much of this, 'oh, we sin every day;' as if it's something to be proud of. It's nothing to be proud of. It's disgusting. Why sin? Well, one lame excuse may be because you figure the Bible says we all sin. Of course, you could always try a close reading of Scripture.

A close reading of Scripture will let you in on the fact that saints do not, as a rule, sin. They don't sin. Granted, occasionally there are exceptions, but basically there is no sinning happening in Christians. Jesus' best pal, John, stated pretty matter-of-factly, "No one who lives in Him keeps on sinning" (1 John 3:6). That's pretty straightforward.

That, really, is just an effect of being holy, of having the Holy Spirit filling you. A lot of people get thrown with those two concepts. Barely anybody wants to say they are holy. On the contrary, heaps of Christians say they are filled with the Holy Spirit. The silly thing is, if you are holy, you are filled with the Holy Spirit, and if you are filled with the Holy Spirit, you are holy. If you are either of those things, you don't sin. So, if you go around claiming to be filled, and still keep telling people you sin, you are kidding yourself, and misrepresenting God. Stop.

In Sunday School this week, Al got pretty stubborn and concluded, "Jesus is the only guy to walk this earth who never sinned." Amen. But not only that. Whenever Jesus walks this earth, He never sins. So, walking this earth 2,000 years ago, Jesus wasn't sinning. And today, when Jesus is walking this earth, He isn't sinning. If He invades, fills, and controls your life, He's walking around living His life through you. And He's still not sinning. That means you're not sinning.

Don't disgrace Him by claiming something you don't have, like being filled with the Holy Spirit, or by claiming something, like sinning, which is unnecessary. Instead, live in Him, so that He can live out His life through you, and you'll not sin.

THAT DIFFICULT INTIMACY

I have a book on my shelf at home by Dr. Fraser, 'the foremost psychologist of our time.' It is called, 'EVERYTHING MEN KNOW ABOUT INTIMACY'. I don't know if it was a gift to my wife, a sort of warning before we got married, or what. However, when you flip through this volume, all you see is blank pages! There's not a word printed! The collective expertise of the male half of the race equals zero, nil!

I sometimes think that there could be a sequel entitled something like, 'EVERYTHING HUMANS KNOW ABOUT INTIMACY WITH GOD.' It is such a difficult intimacy. We invite people into a personal relationship with God and then cheat them right off the bat because there is very little that is personal about it. They are exhorted to read their Bibles and say their prayers and go to the Army on Sunday... It's all do, do, do; and, don't, don't, don't...

Even the keenest of us will likely admit that we don't enjoy unbroken intimacy with God. And yet, that's what God wants most with us. Sure, He appreciates our service, and nods approval at our evangelism, but what God really craves is intimacy with us.

Right from the start of the Gospel, Matthew shows us this purpose; "you will call His name IMMANUEL, which means 'God with us' (Matthew 1:23b). And right at the end of the Gospel, Matthew reminds us when Jesus says, "And I will be with you always" (Matthew 28:20). From start to finish God wants to be with us, intimately.

But what a difficult intimacy! We're big on the omnipotence of God, but what about the *unipresence* of God? How does the Creator of the universe get private with a sinful, puny, ignorant human like me?

Unlike the majority of us who struggle through with good intentions but little success, there are some who have enjoyed intimacy with God. Brother Lawrence wrote a little gem called PRACTICING THE PRESENCE OF GOD. He experienced unbroken communion with God. Moses seemed to run into the dazzling light of the presence of God all over the place. Blaise Pascal, the mathematician/philosopher, in intimacy with God for two hours straight, wrote in his diary, "Joy, joy, joy. Tears of joy. Feeling. Peace." And Nikki, a teenager who met Jesus just last year, has had times of real intimacy with God, on the floor under, "the eternal weight of glory...(of) the Holy Spirit pressing down" (Brenge, HELPS TO HOLINESS, p131).

Believing that it is possible is the first barrier to surmount. I have a friend, Kevin, who thought that Brenge was loony tunes about all this Holy Spirit stuff, until he too, began to experience intimacy with God. Now he think Brenge was a

prophet. The Old Testament saints recognized that the presence of God was the key. Because Hebrew lacks the capacity to describe concepts in any but concrete terms, intimacy with God is described by saying that God spoke with Moses face-to-face (Exodus 33:11).

Purity of heart is essential. Isaiah instructs us that sin causes God to turn His face from us (Isaiah 59:1,2), breaking off intimacy. On one such occasion, David cried, "Cast me not away from Thy presence. Take not Thy Holy Spirit from me" (Psalm 51:11).

Finally, earnest worship should help. Praise God for God's character. Thank God for God's works. Adore God. Express your love and warm emotions. Try not to be constrained by what others might think. I know three guys who were willing to look really stupid. They didn't care what anyone thought of them as long as they could experience the presence of God, intimacy. They were three **wise men**, let me tell you. All of us today are in the same situation, able to choose.

Do you experience God intimately?

THE MILE END WASTE BLESSING

Crowds of curious, cynical, and hopeful people have been flocking to The Salvation Army to see what has been dubbed, 'The Mile End Waste Blessing.' This reporter wanted to get to the bottom of it all, and so here present eyewitness accounts, as well as comment from some of the Army leaders, for your information.

Said one long-time Christian, "I have seen men in our meetings, who were raving and blaspheming when the service began, suddenly broken down as though some physical power had laid them prostrate on the floor and after a time of silence, weeping, and penitence, they were confessing their sins" (1). At another meeting, "From the very first Jehovah was passing by, searching, softening, and subduing every heart. The power of the Holy Ghost fell on Robinson and prostrated him... he entered into full liberty, and then he shouted, wept, clapped his hands, danced, amid a scene of the most heavenly and glorious enthusiasm. Others meanwhile were lying prostrate on the floor, some of them groaning aloud for perfect deliverance" (2).

We approached the Chief of the Staff, Bramwell Booth, for an explanation: "May it not be," he suggested, "that as far as the merely physical is concerned, certainly divine influences come upon a crowd of people... and that such persons, being overweighted as it were on the physical, lose their balance and fall down?" (3)

Indeed! And of one officer, I can say she fell, and stayed! "She lay for nearly five hours unconscious... her countenance was most evidently brightened... it helped her to win hundreds of souls for God" (4). In other meetings, "people went into trances from which they might not recover for hours" (5). One account in particular was noteworthy. "The Holy Spirit descended on them. Many fell to the floor as dead, and remained thus for hours. When they recovered consciousness they related wonderful experiences. Their faces shone as with light from another world, and their lives afterward bore evidence of being in close touch with their Lord" (6).

All this can be supplemented with reports of healing and even levitation! (7). The Army Mother has gone on record thus: "Give me someone able to cast out demons and I don't care if they can read or write, or put a grammatical sentence together! " As if wanting to prove her point, she continued:

"The Holy Spirit does come, and sometimes He prostrates our bodies." "People have fallen on their faces under the conviction of the Holy Spirit in our meetings." "I never did shout in my life, but... I couldn't help it," admitted one attendee.

"People drop down with joy. People shriek with grief... The manifestation will be

according to your nature. One will fall down and weep in quietness, and the other will get up and shout and jump. You cannot help it" (C. Booth, p99).

"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" (8).

In explanation, her husband added, "The passion was on us and in us. We had to go, to do, to dare. It was for our Christ, who has inspired us with this passion, to see to the consequences" (9).

The Mile End Waste Blessing is characterized by what Salvationists call 'Glory Fits'. To help us understand this supernatural phenomenon we asked Commissioner Cadman:

"The soul itself has nothing to do with the body. It is wholly superior to the body. When the soul is not the first concern, it can be hindered by the body. The soul of the saved man or woman cannot be controlled by the body. A 'Glory Fit' is nothing more than the complete conquering of the body by the soul in its reach upward to its Creator and Redeemer. It is the condescension of Infinite Love in Christ to so uplift itself to Himself for a foretaste of joy with Him in heaven. Doctors often examined people in this state but could not explain it. The fact is, I believe, the soldiers were 'absent from the body and present with the Lord'. These 'Fits' and bodily cures were nothing to do with any of us. They were manifestations of the power of God... we only saw them as signs of His presence" (10).

As the WAR CRY reports Cadman, "When I gave the invitation, 700 men and women came down, and the Holy Ghost broke upon them, and fell upon us all in such a manner, it seemed to nearly carry me out of my clothes. I had hard work to stop on earth. Some jumped and jumped, 'til they jumped into third heaven. When they got the blessing they swam about the floor in glory" (11).

After going into hiding for many years, the Mile End Waste Blessing is back in an Army Hall near you! Doubts about being prayed over are being allayed when it is remembered that Commissioner Ed Read, this generation's Brengle, has been known in his meetings to ask for people to lay hands on him to pray for anointing. If a holy man, filled with the Spirit, can ask for prayer for anointing, surely we all can.

Thus, theologically, in many instances the effect will be something apart from sanctification. One formulation is as follows. 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. The fruit of the

anointing seems to be fruit also- changed lives of others. It seems like an anointing for service (12), ("But you shall receive power when the Holy Spirit comes on you, and you shall be My witnesses..." Acts 1:8). I know some who have been radically changed as in sanctification, some taken and shaken by God for extended periods, rolling, laughing, crying...

"No one could do the works that are being done except God was with them. All glory to Jesus. He is enabling you to give proof of your calling. But how much more might be done had you all received this pentecostal baptism in all its fullness? If every soul was inflamed and every lip touched, and every mind illuminated, and every heart purified with a hallowed flame?" (13). What is happening is for us all. Take the plunge!

Footnotes.

- 1) Bramwell Booth, ECHOES AND MEMORIES. p66.
- 2) Bramwell Booth, *ibid.* p68.
- 3) Bramwell Booth, *ibid.* p69.
- 4) Bramwell Booth, *ibid.* p70.
- 5) Minnie Carpenter, JOHN DEAN. p33.
- 6) Minnie Carpenter, *ibid.* '31.
- 7) Bramwell Booth, ECHOES AND MEMORIES. P71.
- 8) Catherine Booth, AGGRESSIVE CHRISTIANITY. p55, 98, 99, 157, 158.
- 9) William Booth, in Catherine Bramwell-Booth, LETTERS. p102.
- 10) Elijah Cadman, in H. Wallis, HAPPY WARRIOR. p110,111.
- 11) Elijah Cadman, in J. Rhemick, A NEW PEOPLE OF GOD.
- 12) Milton Agnew, TRANSFORMED CHRISTIANS p63.
- 13) William Booth, in J. Rhemick, A NEW PEOPLE OF GOD. p102.

BRONWIN'S DILEMMA

Bronwin is very successful. Having graduated from Queens University at the top of her class, with awards and scholarships in tow, she continued her education at one of the top law schools in the country. Called to the bar while in a prestigious downtown firm, Bronwin is consistently given high evaluations and extra responsibility, recognition of her growing value to the firm.

She is happily married to a wonderful husband. They enjoy the fruits of two substantial incomes. They are both witty and attractive and Christian. And Bronwin is disillusioned.

What's wrong with this picture? Isn't this the ideal? I mean, rich, healthy, and born again to boot!? This is a popular dream for many today. Not only that, but I'm sure the local congregation appreciates the weekly 10 percent contribution Bronwin drops in the plate. How could someone so successful still be disillusioned?

I'm warning you, the answer may hurt. It may hurt because it may hit a bit too close to home. Bronwin complained that at week's end, at every week's end, all she sees is work, groceries, and laundry. One of the most brilliant people I know, and all she's got to show for her living is work, groceries, and laundry. Understandably, this frustrates, dissatisfies, and leaves discontent.

To be blunt, the answer is surrender. Full surrender. Yes, Bronwin gave her heart to Jesus when she was young. Yes, she faithfully attends her place of worship, and 'pulls her weight' for the congregation. Yes, she reads her Bible, and prays. Jesus has forgiven Bronwin's sins, adopted her into His family. She's going to heaven. But it's on her terms, not Jesus' terms.

Bronwin has the capacity to make a huge impact on this generation for Jesus. Of course, it would require a different lifestyle. She needs to fully surrender control of her life and be filled with Holy Spirit.

Her priority must be Jesus first, then family, and work, and so on. She needs to be willing to go anywhere, do anything, anytime, for Jesus. Right now, there are limits to her commitment. Right now, there is a framework in which Bronwin dictates God must work. God is not prepared to make any deals. When she starts eating, sleeping, and breathing Jesus, He'll be free to transform her. The key change with full surrender will be the Holy Spirit filling her. She won't need to beg forever. The Holy Spirit will invade her whole being, filling her with love, joy, peace... He can transform her immense talents into powerful gifts that can be used effectively for His glory - but only on His terms.

The Holy Spirit also fills the void, the discontent of an endless string of weeks full

only of work, groceries, and laundry. No longer is disillusionment and dissatisfaction the hallmark of the life.

I don't know if you can relate with Bronwin. Sure, it doesn't come out over the phone, or in public. But when you look back at the weeks and months, what do you have to show for them? Are there significant changes in the neighbourhood up in heaven because of what you are doing here? If not, why not surrender, fully. Let the Holy Spirit invade you and let Him set the agenda.

Bronwin has a friend who did that and he ended up quitting a chartered accountant job to become a missionary living on volunteer financial support. Bronwin knows another person, a Salvationist, who gives over 3/4 of her income to God, in faith, and multiplies the effect of her living beyond the city in which she lives. Meanwhile, several billion people are rushing headlong into hell, many of them dying between the day this was written and the day it was published, and many others living in your backyard.

Don't you want to make a bigger difference?

CORPS ORGANIZATION.

The following describes the structure of the Williams Lake Corps.
Our mission is to win the world for Jesus, starting in the Cariboo (our geographic region).

How do we aim to achieve mission?

We are organized along old time Salvation Army lines. We have soldiers, brigades, soldiers' companies, and wards.

SOLDIERS

Soldiers are Christians who have signed up for life to fight as Salvation Army soldiers and are active in extending the Kingdom of God. They have signed the Articles of War, asserting their beliefs and commitments, and have agreed to abide by the Soldiers Orders and Regulations.

As you can imagine, soldiers are the most effective means of winning the war that we have discovered. Soldiers are intimate with God, committed to lifting His name up in our city, sold out to the cause, and able to engage and defeat the enemy.

VITAL QUALITIES OF SOLDIERS

WILLIAMS LAKE CORPS

THE SALVATION ARMY

1. Born again John 3:3; Roman 6:23
2. Seeking holiness Ephesians 5:18;
1 Thes. 5:23; 1 Pe.1:15,16
3. Exercising gifts of the Spirit 1 Corinthians 12
4. Manifesting fruit of the Spirit Galatians 5:22,23
5. Considering the way Jesus 'walked' John 2:25; 1 Samuel 16:7
6. Willing to receive ministry as well as give it Prov.3:11;12:1;13:1; 15:32
7. Well-versed in Scripture 1 Tim.4:6,7;2 Tim.2:15;
3:16
8. Totally sold out for Jesus He.12:1; 2 Tim.2:3-6
Rom.12:1
9. Obedient to the Holy Spirit Romans 12:2
10. Walking in forgiveness as a lifestyle Matthew 6:14,15
11. A person of prayer 1 Thess.5:17;Rom.8:26,27
Ephesians 6:18
12. Discipled and discipling 2 Timothy 2:2
13. Committed to fulfill the Great Commission Matthew 28:19,20
14. Trust the Holy Spirit for the anointing for the task at hand 2 Timothy 1:6,7

BRIGADE SYSTEM

As an Army, we are organized into brigades to carry on the fight. There are as

many brigades as there are people able to meet the needs we identify. Brigades effectively mobilize the soldiery to attack the enemy.

There is the League of Mercy, the Street Patrol, MASH Units (Mobile Army Spiritual Hospital) and several other brigades active toward achieving mission.

SOLDIERS' COMPANIES

Soldiers' companies are the vehicle in which discipleship training occurs in the Corps (see IS EVERY SOLDIER A DISCIPLE, in Comm. Ed Read, DISCIPLESHIP: VISION AND MISSION). Ideally, every soldier is being disciplined, and is discipling others. These guarantees accountability, ability, and multiplication.

WARDS

The Salvation Army Ward System, prevalent today in the strong Korea Territory, and in use a couple of generations ago in Canada in such places as Vancouver Temple (with CSM Wilf Smith), provides the best structure for winning a city.

WARD SYSTEM- John Norton

The purpose of the Salvation Army Ward system is to provide pastoral care and concern for the members of a corps. While it is the responsibility of the corps officers to provide pastoral care for all in the corps, it is often impossible for the officers to attentively meet all the needs of all of their people. The Ward system allows for ward sergeants to help take some pastoral responsibility for some of the people in the corps.

Corps members will usually be assigned to smaller groups, called Wards, by the geographic location of their homes (although local circumstances do not always make this possible). A ward sergeant, appointed by the corps officers, is given the responsibility of visiting and taking care of all persons who reside in their assigned Ward. The ward sergeant should recognize that while his/her primary responsibility is to those in the Ward district who are members of the corps or have come under Army influence, the responsibility in the Ward extends to all persons who reside in the Ward for the purpose of evangelism and outreach especially towards those who do not regularly attend their own church.

A ward sergeant should feel free to visit all who reside within his/her Ward, especially noting those who are sick, elderly, lonely, or in special need. The ward sergeant should ensure that corps members (as assigned by the Corps Census Board or added to by the corps officer) are regularly and systematically visited.

The ward sergeant will want to note all soldiers, recruits, adherents, friends, and children within their Ward ensuring their general progress toward spiritual maturity, sustained holy living, and service to God in the Army. The ward sergeant must seek to care for individuals while paying attention as well to the whole family and their situation.

The ward sergeant should report to his/her ward sergeant-major (or corps officer) regarding all concerns for any individual and then respond accordingly to their advice or directions. Serious concerns should be reported directly to the commanding officer as soon as possible. The ward sergeant should remember that his/her ward sergeant-major and corps officers are responsible also for the spiritual care of all under them and will visit unannounced any persons in their ward at certain times. Such visits should be welcomed by the ward sergeant as a positive influence on his/her ward but should not be seen as replacing the sergeants own regular visitation of such persons.

A ward sergeant will always be assigned an assistant. This individual should always be seen as a potential future leader or ward sergeant. As such the assistant should be encouraged, trained, and given opportunity to develop skills necessary for leadership and pastoral care.

A ward sergeant must remember that he/she may be asked to change his/her ward to another district or may be asked to give up his/her service as a ward sergeant. Any change initiated by the commanding officer should be received positively and seen as an opportunity to support the development of the corps in a different area of ministry.

The Ward Sergeant should remember that all persons in his/her ward are given for a period of time by God for his/her responsibility. As such, the Ward Sergeant must respect all persons in the ward remembering each individual has their own unique abilities and situation. The Ward Sergeant should pray regularly for all the names listed on the ward list and for all who come under his/her influence. Often encouragement is the greatest gift a Ward Sergeant can give.

SPECIFIC DUTIES AND GUIDELINES

1) **Awareness of Ward Members.** It is important for ward sergeants (and their assistants) to be aware of the attendance patterns of people within their Ward.

If a member is not present at a Sunday meeting or Bible study, he/she should receive a visit during the following week.

2) **Pastoral Concern for Ward Members.** Ward sergeants must be concerned for the spiritual, emotional and physical well-being of people within their Ward. If a member seems to be going through a difficult time, the ward sergeant must attempt to discern the problem and seek to help wherever possible. This may mean praying with and for the member, referring the member to a corps officer for counselling, helping to get medical attention or material aid, etc.

3) **Remembrance of Birthdays.** Birthdays should be acknowledged with a special greeting or note. This is a good opportunity to make an extra visit.

4) **Spiritual Accountability.** Ward sergeants should regularly inquire as to the spiritual condition of members who have professed salvation. This will include pertinent questioning and discernment.

5) **Evangelism of Unsaved Ward Members.** If a Ward member has not yet experienced salvation, a primary goal of the ward sergeant is to encourage the member to accept Jesus as Saviour.

6) **Reporting.** ward sergeants are obligated to inform their ward sergeant-major (or, lacking a ws-m, the corps officer) of any concerns arising out of pastoral visitation. The corps officers are themselves responsible for each member of the corps and must be kept informed of the well-being of members.

7) **Visitation Record.** A visitation record must be filled out following each visit and submitted to the ward sergeant-major (or corps officer) on a regular basis.

The Why and Wherefore of The Salvation Army Orders and Regulations : 1914, p81-82.

WARDS

1. What is a Ward?

The town or neighbourhood where a Corps exists is divided into a number of districts.

Each of these districts is called a Ward, and comprises all the soldiers living in that district.

2. Who is responsible for these Wards?

Two local officers, a man and a woman, who are called ward sergeants.

3. What are the duties of the Ward Sergeant?

- (a) If ward meetings are being worked by the corps, the ward sergeant must meet the soldiers of his ward, once a week, in a room agreed upon by the C.O.
- (b) The ward sergeant must keep a record book, in which he will mark the attendance of each member of his company. In this book he must also record whether any are sick, backslidden, or removed, with any other information helpful to the ward.
- (c) He is responsible for the visitation and care of the any of his Soldiers who are sick or in sorrow, or who are growing cold, or in any way need looking after for God and The Army.
- (d) He must collect the Cartridges, and hand them to the Treasurer, who will inform the Ward Sergeant of the total amount.
- (e) He must visit and generally look after the Converts residing within his Ward, and do all in his power to help them on to Soldiership in The Army.
- (f) Each Ward has a Local Officer, who is know as the Ward Publisher. He is responsible to the Publication Sergeant for the sale of Army literature in the Ward to which he is appointed, and for keeping the names and addresses of all customers.

4. What is the order of Service at the Ward meeting?

At the ward meeting each soldier is expected to speak and be spoken to about his soul, or to pray and be prayed with.

5. Then one of the objects of a Ward Meeting is that all shall have opportunity of taking part?

Yes; something should be done in which all can take part. Everything must be short, lively, and on fire with the Spirit of God, so that all may be cheered up and

encouraged to go ahead. Two or three verses from the Bible should be read; but there must be no long talking about anything.

6. May sinners come to the Ward Meeting?

Yes. Each soldier in the ward must be encouraged to bring a sinner or backslider to these meetings; and all should pray and believe for their salvation.

7. Is the conduct of these Ward Meetings confined to the Ward Sergeant?

No.

8. Will the C.O. attend?

The C.O. will, as frequently as convenient, conduct ward meetings; he will also arrange for united soldiers' meetings, when all the wards will meet together.

EXPECTING HUGE THINGS

Commissioner Donald Kerr appointed my wife, Danielle, and me to Williams Lake in September 1995. He didn't send us to coddle the saints of our small congregation; he sent us to collar the sinners of the growing region. We weren't sent to take care of the Corps; we were sent to win the town, or, in General Booth's terms, "Christianise every soul within it" (July, 1876, CHRISTIAN MISSION MAGAZINE).

That's a huge task, impossible in fact!? How do you win the whole town for Jesus? I don't know of any officers in history who have been transferred because they fulfilled their mission as corps officers (I have read of whole villages getting saved under Colonel Weerasooriya and Commissioner Tucker in India, but they weren't corps officers).

I think one of the reasons we don't see it is because we don't expect it. We don't honestly expect that the town will be won for Jesus. Our mission statements reflect this lack of expectation. Our vision statements do too. Our programmes and strategies don't seriously attempt to get everyone saved.

Our statements describe caring communities and expressing God's love. These kind of things are great, but they don't help us intentionally aim at fulfilling mission.

If we are going to be serious about winning the world for God, I think we can do it one city at a time. I have read missions of two Corps Officers, the Kennellys in London, Canada and the Nortons in the Republic of Georgia, which unapologetically aim to win their cities for God. Our own Corps mission is to win the world for Jesus starting with the Cariboo (which is our geographical region).

BUT HOW?

Saying it is easy, but getting it done is difficult. Here is the approach we are taking.

Unity.

Authors such as Ed Silvano (THAT NONE SHALL PERISH), Ted Haggard (PRIMARY PURPOSE), John Dawson (TAKING OUR CITIES FOR GOD), and Francis Frangipane (THE HOUSE OF THE LORD) are all writing on taking cities for God. One shared emphasis is the need for unity in leadership. We are trying to forge an organic unity within our town among church leaders. This is proving very difficult. Doctrine, worship, sacraments, tradition, and rivalry all threaten this unity. In a recent ministerial meeting, I told the people that I had come to the point where I was willing that our Corps stay the same size or even shrink if it

meant that the whole city was won. For us, that would be 'mission accomplished'! It's a huge question for leaders, with issues of ambition, denominational expectations, and faith involved. We want it to be organic, rather than mechanical.

This is not unity at the expense of truth. Overlooking doctrinal differences has been a huge hurdle for me. However, I am willing to overlook fences when I am reminded that ground the fences are built on is all Kingdom of God property.

Prayer.

We have been praying for each house in our city, door to door. We pray that God will bless the home. We repent because of their sin (identifying, as Old Testament great hearts like Daniel, Moses, Ezra, and Nehemiah, with the sins of the people). We pray against the enemy at work there.

We have followed Peter Wagner's teaching on territorial spirits, attempting to identify and pray against the enemy in the heavenlies (for example, Daniel's praying was interrupted by a territorial spirit, the 'Prince of Persia'- for more information, please see one of the books from Wagner's PRAYER WARRIOR Series, and footnote).

We pray weekly with other churches at the city council chambers. As well as building unity and being effective in spiritual battles on a city level, this experience has been wonderful for me in learning to intercede.

The auto theft rate was targeted for prayer and in two years it has decreased 62 percent. The overall crime rate has dropped a significant 13 percent.

Anointing.

We have actively sought God's anointing (as with Saul and Acts 1:8) so that, as in the Scriptures, our proclamation of the Kingdom of God will be increasingly accompanied by demonstration of the Kingdom of God (as in Luke 9:1,2). As Commissioner Railton reminded us, "Not indeed by human might or power, but by the use of all men's powers under the mighty influence of the Holy Spirit are signs and wonders continually possible."

We have focused on listening to God and making our worship more intimate (we are taking time to express our affection for Him in personal terms, using a majority of Salvation Army tunes). We look for people who are recognized within the body of Christ as being anointed so that they can transfer that blessing to us (in a similar way that Elijah did for Elisha, 2 Kings 2:9; that Peter and John did in Samaria, Acts 8:17; and Brengle in THE BRENGLE TREASURY - "I was anointed in those days and prayed with").

Evangelism.

We are piggy-backing evangelism on our prayer.

Our door-to-door survey evangelism approaches only the homes covered by prayer. Our media evangelism techniques (we've tried everything from television through newspaper columns to websites) are conveyed through spiritual 'gates' (these are openings which God or satan have to the city, such as media, highways, postal service, government, airport, etc.) for which we have prayed in the united weekly prayer meeting at the city council chamber. We have tried to cover our ALPHA programme (the popular Anglican Christian Introductory course created by Nicky Gumbel at Holy Trinity Brompton) and the regular evangelistic efforts (such as open airs, soup line, food bank, initiative evangelism, pub booming, Soul Busting and other youth activities) with prayer. Our weekly MASH Units (Mobile Army Spiritual Hospital), goes out as did the disciples in Luke 9, 10 to pray for healing and reconciliation, kick demons, and bring the Gospel. It has proven effective.

Discipleship.

We are trying to establish soldiers' companies, as outlined in Commissioner Read's book, DISCIPLESHIP: VISION AND MISSION. We use Touch Ministries Arrival Kits (which emphasizes internal values change), and Navigators 2:7 Series (which emphasizes external disciplines and skills) to disciple in covenant accountability groups. This process will be vital to accomplishing our objective, as multiplication of our efforts is essential for the size of our front.

Fundamentally, we are expecting huge things from the God of the Breakthrough (Baal Perazim). We are early on in our fight, but God has manifestly blessed us with many souls being saved so far. May General Rader's direction for a tsunami of the Spirit to come crashing down on us all, become reality.

Footnote: "General Booth and his followers ... identified the prevailing satanic strongholds of their day (alcoholism and prostitution) and they employed citywide strategies which resulted in city-wide victories" (John Dawson, TAKING OUR CITIES FOR GOD, p36, Creation House.).

SPIRITUAL MATH

'The Lord is... unwilling that any should perish but that all should come to repentance' (2 Peter 3:9). The keen young Salvationist, Emma, reads that text, and combined with her transforming love from Jesus, hits the 7-Elevens and malls in her town of her town to see God's will done. She starts by determining to witness to 10 people every day. That's huge! But what's more amazing is that all the people she evangelizes submit to Jesus! They all get saved! Hallelujah! After one month we're talking about 300 converts and her corps officer is overwhelmed. Emma figures, 'Man, we're going to win this whole city if this keep up! It's just a matter of time.'

True?

No. Sure, heaps of people are getting saved; 3,650 in one year; 36,500 after her first decade, and in the 70 years before she dies, 245,500 people getting saved! Whew! Emma kicks. Could she have done better?

Paul had a different strategy: 'The things you have heard me say in the presence of many witnesses, these entrust to reliable men, who will be qualified to tell others also' (2 Timothy 2:2). Paul is laying down the foundation, the fundamental key to accomplishing the mission, of securing God's will on earth, that everyone come to repentance. He describes 4 generations of discipleship: Paul with Timothy; Timothy with reliable men; and reliable men with qualified others. You see, evangelism by itself is not enough to win the world. Even if Emma kept her crazy pace of ten converts every single day, every day of her life, it would still take over 1.6 million years to win the world at today's population. No wonder we're still so far from our goal- Jesus has only been risen for two thousand years! Spiritual addition just won't cut it.

A strategy of evangelism teamed with discipleship is the only way we can get it done. Let's take Paul's model of multiplication and let Emma apply it. Let's say she takes 3 hip recruits and disciples them for one year. She's busy investing herself in them, pouring herself into them, training and transforming them into warriors, and at the end of the one year, she starts a new group, while her first three disciples start their own groups. Get it?

Instead of adding 3,650 per year, we're multiplying by four (since Emma continues to start new groups annually) every year. It certainly seems easier to disciple three people for a year than to get 10 people saved every single day! Not only easier, but way more effective! In less than 8 years with this multiplication strategy you can see more people saved than a whole lifetime of addition strategy.

Not only that, but you could cover the entire world's population (even factoring in for anticipated growth) in 16 1/2 years! Think a bit about that. If you're 18 right

now, you could win the world by the time you are 34, a bit younger than Michael Jordan.

So the key is to get yourself into a discipleship group. Sign up, commit, submit to the training, accountability, and the spiritual investment of someone who'd sold out, a warrior you'd like to be like. You'll change, and then you'll start being involved in changing others. And you'll be developing warriors, not just converts. Pray about it and start today.

LIVING IN ENEMY TERRITORY

In hand-to-hand combat, during a street fighting skirmish, the Royal Army, armed with superior, overwhelming fire power, succeeded in freeing yet another prisoner from the mind control and brainwashing techniques used pervasively by the opposition forces. They convinced her to renounce the enemy and seek asylum - soul asylum.

There's a war on right now. But it's not a war between two sovereign parties. It's a civil war. And we happen to be living in enemy-occupied territory. We're in the region usurped by the rebels.

It's universal. The entire universe is under the reign of King Jesus - all of it except our planet. Rebel angels subdued earth under the leadership of Lucifer - AKA satan.

The exciting thing is that King Jesus has parachuted in and is leading an irrepressible reclamation operation. He's winning back those oppressed by rebel forces - one in Benoni, another in Esquimault, still another in Poplar, and a few in Rostov-on-Don...

The King is freeing individuals from the repressive rebel regime, offering amnesty for war crimes, complete pardon, and full citizenship in the Kingdom of God.

There are some obvious characteristics of the Kingdom of God. There's sacrificial, unconditional love. There's joy and peace flowing even when nothing else seems to be. There's authority over rebels. There's evidence of signs and wonders and answered prayers. It's a citizenship thing.

Jesus can only rescue those who want to become citizens of the Kingdom of God. Citizens in the Kingdom must renounce the practices of the rebel regime, throw away all the trappings and momentos of rebel life, and start afresh. They must become loyal, submissive, trusting subjects of the King. Jesus has it worked out to establish a beachhead in your neighbourhood with you! You'll be the start of the Kingdom of God where you live. He'll give you a new identity, new purpose, and more protection than you'll ever need, and training in how to spread the Kingdom. He's here to make a rescue now - are you coming?

WHERE'S EZRA?

'We were like men who dreamed. Our mouths were filled with laughter, our tongues with songs of joy.' As apposite as these words are to the primitive salvationists, they were originally spoken by the Jews returning from exile to their beloved Jerusalem (Psalm 126:1,2). Surely our early forebears were characterized as joyful, happy dreamers! They had rediscovered the heart of God. They were returning to Jerusalem (1). God had beautiful plans and dreams for His people.

Those were manifest by the quick building of the wall (2). Despite much opposition from Sanballat and Tobiah (Nehemiah 2:10ff), we set to the important task and built a wall that stretched to over 103 countries (at last count). God blessed our ingenuity, persistence, faith, and integrity.

But the next few generations saw much more opposition, not all of it from without. The returned exiles grew comfortable with the new freedom and the standard of living they had built for themselves. They grew content with the wall, even though the Temple lay in ruins for many more years (Ezra 4:24). They succumbed to the political coercion over the years to drop the urgent pursuit of their 'religious' agenda and eventually compromised spiritually.

Where's Ezra?

In the old days, Ezra showed up, about 80 years after they started building the wall, and about 450 years before Jesus was born. More recently, the political coercion, the mission contentedness, and the spiritual compromise are awaiting another Ezra.

'Ezra knew how to get things done. He had the political savvy to win a Persian king's support for the trip back to Jerusalem, the salesmanship to convince Jewish family leaders to go along, and the organizational know-how to mount the long, complicated, and dangerous expedition' (3).

But Ezra had much more than that.

As a follower of God, Ezra was complete - he went from convert, to disciple, to discipler (Ezra 7:10). He devoted himself to the study of the law. He devoted himself to the observance of the law. And then he devoted himself to teaching its decrees in Israel.

He was committed - he fasted regularly and prayed (Ezra 8:21,23; 9:6-15), even presaging the primitive salvationists by confessing, weeping, and throwing himself down before the house of the Lord (Ezra 10:1) (4). He took the historic step from teacher and priest (Ezra 7:12) to leader.

He was conscientious, with integrity insisting on God's standard of righteousness in the face of generational sin. He did not care that the ramifications of repentance and restitution were literally enormous. Neither was Ezra content to salute the past victories. He recognized that, 'when an army settles down to an acceptance of a code and is content to stitch its trophies on its banners, that army is lost' (General Orsborn).

And finally, he was covered; the hand of the Lord was on him (5). This last factor is essential to Ezra's success through every difficult stage of his mission. The covering of God enabled him, granted him favour in the eyes of everyone from king to compatriot, and provided him with the guidance he needed to reach his goal. God worked through governments, lobbyists, enemies, loyalists, homesick Jews, unemployed priests, and kept His hand on visionary leaders to accomplish His ends. But it seems that He needed a visionary leader. He might have asked, "Where's Ezra?"

Where's Ezra, the complete, committed, conscientious, covered Christian who will confront the comfortable, contented, coerced, compromising sins of The Salvation Army 80 years later?

For Ezra, the intermarriage was symbolic of spiritual compromise. Today our spiritual compromise takes different forms, including government restrictions applied through social service contracts, highly questionable alliance with cultic groups and secret societies such as free masonry (6), and a widespread inattention to our heritage holiness doctrine. Our intermarriage has weakened our flanks and blunted our attacks.

And yet, God has beautiful plans and dreams for His people. "Because the Lord was overseeing the entire situation," (Ezra 5:5 LB) the story can still have something much more exciting than a fairy tale ending. And just as the people of Israel established a righteous standard in anticipation of the coming of the Messiah, we, a new people of God (7), with a similar standard, can accelerate His return. Where is the soldier or officer who will call us to account and bring us to repentance? Where's Ezra?

Endnotes

1. There are several hypotheses about the sequence of events in Ezra and Nehemiah. There is no intention to be dogmatic about the one assumed here. Major themes such as cooperation and God's sovereignty are under-emphasized as a result.
2. Colonel John Dean pleaded that we consider The Salvation Army our Jerusalem. cited in M. Carpenter, JOHN DEAN. No date. London: The Salvation Army. p74.

3. Philip Yancey and Tim Stafford, 1992. EZRA, A MAN OF THE HEART. In The Student Bible. Grand Rapids: Zondervan.

P437.

4. Ezra shared with primitive salvationists a lack of concern for dignity or decorum in his encounters with God (Huxley labeled primitive salvationism 'Corybantic Christianity').

5. This is similar to the judges and some kings in the Old Testament, and the Acts 1:8 promise, and is sometimes referred to as the anointing ('The hand of the Lord his God was on him' Ezra 7:6; 8:18; 8:22; 8:31).

6. Besides the local lease agreements of Masonic Temples by corps, one THQ has a property contract with the Masons.

7. To use Major Rhemick's phrase from his book, A NEW PEOPLE OF GOD.

EXCEPTIONS NEED NOT BE THE RULE

What's your goal where you are today? Are you aiming to leave your appointment better than when you came? Are you wanting to make sure that people will think kindly of you after your departure? Is that all?

You see, I'm sick of the kind of epitaph like David got in 1 Kings 15:5; "For David had done what was right in the eyes of the Lord and had not failed to keep any of the Lord's commands all the days of his life - except in the case of Uriah the Hittite." A wonderful bit of praise is followed by a sad exception. And too many times the exception is the rule. 'He is a happy-go-lucky-guy but as shallow as a puddle.' 'She is good in public but she never visits.' 'She prays like Jackie Pullinger but she couldn't find Malachi in the Bible if her life depended on it.' Sad exceptions to a basically good life appear to be the rule. This is not a new phenomenon.

You read through 2 Kings and run into a bunch more exceptions. Joash did what was right in the eyes of the Lord. However, the high places were not removed (see 12:3,4 NIV). Amaziah did what was right in the eyes of the Lord... The high places, however, were not removed (see 14:3,4). Azariah did what was right in the eyes of the Lord... The high places, however, were not removed (see 15:3,4 - yes, I copied and pasted). These guys were all seen as good men of God. If they were officers today, they would have left with the corps bigger than when they came. They'd be popular, well thought of, and missed. Yet, none of them dealt with the high places.

Are you willing to settle for the reports on Joash, Amaziah, and Azariah? Are willing to go into a place, do a 'good' job, leave the place better than when you arrived, but not deal with the high places? That's what is going on far too much. That is definitely the temptation. Today, we don't deal with the same high places. Chemosh and Baal have been discarded along with their asherahs and matstsebahs. Yet, high places remain. Our battle remains, not against flesh and blood, but against the rulers, against the authorities, against the spiritual forces of evil, "in the high places" (Ephesians 6:12 KJV). We do our fancy church growth shuffle, tap dance a bit to work up a crowd, and all the time, the spiritual forces of evil in the high places, sit by laughing at us, because we are no better than Joash, Amaziah, and Azariah.

We must tear down the high places. We must if we are ever going to fulfill the mission of winning the world for Jesus. How can we allow the high places to remain if we are trying to crown Jesus as King?

There are different high places in different regions. Where we live, spirits of racial hate rule. In The Salvation Army worship of tradition is a high place we must tear down. I am told of a congregation in which sexual promiscuity kept popping up in each generation, because the spirit of promiscuity was not kicked

out. In our own lives there may be high places which must be ruined through repentance. General Paul Rader says, "The Salvation Army has been part of a great army of prayer warriors... challenging the strongholds of Satan" ('Call to Prayer'). We need to engage in combat.

Exceptions need not be the rule. Josiah did what was right in the eyes of the Lord... not turning aside to the right or the left (see 22:2). Josiah renewed the covenant in the presence of the Lord - to follow the Lord and keep His commands... with all his heart and all his soul... He removed all the articles made for Baal and Asherah and all the starry hosts. He burned them outside Jerusalem... He did away with the pagan priests... He took the Asherah pole... and burned it... He ground it to powder... He pulled down the altars... He desecrated the high places... (see 23:3-25). He had it together spiritually, personally and in his area of authority. He had no exceptions. God did have all his heart and all his soul. That's the remedy for exceptions. If Jesus rules, there are no exceptions.

More than likely there are high places, spiritual forces of evil, which are wreaking spiritual havoc in your midst. Seek them out. Pray them down. Desecrate them. Enthroned King Jesus in their place. Exceptions need not be the rule.

WHO CARES?

By William Booth (1829-1912)

On one of my recent journeys, as I gazed from the coach window, I was led into a train of thought concerning the condition of the multitudes around me. They were living carelessly in the most open and shameless rebellion against God, without a thought for their eternal welfare. As I looked out of the window, I seemed to see them all . . . millions of people all around me given up to their drink and their pleasure, their dancing and their music, their business and their anxieties, their politics and their troubles. Ignorant - willfully ignorant in many cases - and in other instances knowing all about the truth and not caring at all. But all of them, the whole mass of them, sweeping on and up in their blasphemies and devilries to the Throne of God. While my mind was thus engaged, I had a vision.

I saw a dark and stormy ocean. Over it the black clouds hung heavily; through them every now and then vivid lightening flashed and loud thunder rolled, while the winds moaned, and the waves rose and foamed, towered and broke, only to rise and foam, tower and break again.

In that ocean I thought I saw myriads of poor human beings plunging and floating, shouting and shrieking, cursing and struggling and drowning; and as they cursed and screamed they rose and shrieked again, and then some sank to rise no more.

And I saw out of this dark angry ocean, a mighty rock that rose up with its summit towering high above the black clouds that overhung the stormy sea. And all around the base of this great rock I saw a vast platform. Onto this platform, I saw with delight a number of the poor struggling, drowning wretches continually climbing out of the angry ocean. And I saw that a few of those who were already safe on the platform were helping the poor creatures still in the angry waters to reach the place of safety.

On looking more closely I found a number of those who had been rescued, industriously working and scheming by ladders, ropes, boats and other means more effective, to deliver the poor strugglers out of the sea. Here and there were some who actually jumped into the water, regardless of the consequences in their passion to "rescue the perishing." And I hardly know which gladdened me the most - the sight of the poor drowning people climbing onto the rocks reaching a place of safety, or the devotion and self-sacrifice of those whose whole being was wrapped up in the effort for their deliverance.

As I looked on, I saw that the occupants of that platform were quite a mixed company. That is, they were divided into different "sets" or classes, and they

occupied themselves with different pleasures and employments. But only a very few of them seemed to make it their business to get the people out of the sea. But what puzzled me most was the fact that though all of them had been rescued at one time or another from the ocean, nearly everyone seemed to have forgotten all about it. Anyway, it seemed the memory of its darkness and danger no longer troubled them at all. And what seemed equally strange and perplexing to me was that these people did not even seem to have any care - that is any agonizing care - about the poor perishing ones who were struggling and drowning right before their very eyes... many of whom were their own husbands and wives, brothers and sisters and even their own children.

Now this astonishing unconcern could not have been the result of ignorance or lack of knowledge, because they lived right there in full sight of it all and even talked about it sometimes. Many even went regularly to hear lectures and sermons in which the awful state of these poor drowning creatures was described.

I have always said that the occupants of this platform were engaged in different pursuits and pastimes. Some of them were absorbed day and night in trading and business in order to make gain, storing up their savings in boxes, safes and the like.

Many spent their time in amusing themselves with growing flowers on the side of the rock, others in painting pieces of cloth or in playing music, or in dressing themselves up in different styles and walking about to be admired. Some occupied themselves chiefly in eating and drinking, others were taken up with arguing about the poor drowning creatures that had already been rescued. But the thing to me that seemed the most amazing was that those on the platform to whom He called, who heard His voice and felt that they ought to obey it - at least they said they did - those who confessed to love Him much were in full sympathy with Him in the task He had undertaken - who worshipped Him or who professed to do so - were so taken up with their trades and professions, their money-saving and pleasures, their families and circles, their religions and arguments about it, and their preparation for going to the mainland, that they did not listen to the cry that came to them from this Wonderful Being who had Himself gone down into the sea. Anyway, if they heard it they did not heed it. They did not care. And so the multitude went on right before them struggling and shrieking and drowning in the darkness.

And then I saw something that seemed to me even more strange than anything that had gone on before in this strange vision. I saw that some of these people on the platform whom this Wonderful Being had called to, wanting them to come and help Him in His difficult task of saving these perishing creatures, were always praying and crying out to Him to come to them!

Some wanted Him to come and stay with them, and spend His time and strength

in making them happier. Others wanted Him to come and take away various doubts and misgivings they had concerning the truth of some letters He had written them. Some wanted Him to come and make them feel more secure on the rock - so secure that they would be quite sure that they should never slip off again into the ocean. Numbers of others wanted Him to make them feel quite certain that they would really get off the rock and onto the mainland someday: because as a matter of fact, it was well known that some had walked so carelessly as to lose their footing, and had fallen back again into the stormy waters.

So these people used to meet and get up as high on the rock as they could, and looking towards the mainland (where they thought the Great Being was) they would cry out, "Come to us! Come and help us!" And all the while He was down (by His Spirit) among the poor struggling, drowning creatures in the angry deep, with His arms around them trying to drag them out, and looking up - oh! so longingly but all in vain - to those on the rock, crying to them with His voice all hoarse from calling, "Come to Me! Come, and help Me!

And then I understood it all. It was plain enough. The sea was the ocean of life - the sea of real, actual human existence. That lightening was the gleaming of piercing truth coming from Jehovah's Throne. That thunder was the distant echoing of the wrath of God. Those multitudes of people shrieking, struggling and agonizing in the stormy sea, was the thousands and thousands of poor harlots and harlot-makers, of drunkards and drunkard-makers, of thieves, liars, blasphemers and ungodly people of every kindred, tongue and nation.

Oh what a black sea it was! And oh, what multitudes of rich and poor, ignorant and educated were there. They were all so unlike in their outward circumstances and conditions, yet all alike in one thing - all sinners before God - all held by, and holding onto, some iniquity, fascinated by some idol, the slaves of some devilish lust, and ruled by the foul fiend from the bottomless pit!

"All alike in one thing?" No, all alike in two things - not only the same in their wickedness but, unless rescued, the same in their sinking, sinking . . . down, down, down . . . to the same terrible doom. That great sheltering rock represented Calvary, the place where Jesus had died for them. And the people on it were those who had been rescued. The way they used their energies, gifts and time represented the occupations and amusements of those who professed to be saved from sin and hell - followers of the Lord Jesus Christ. The handful of fierce, determined ones, who were risking their own lives in saving the perishing were true soldiers of the Cross of Jesus. That Mighty Being who was calling to them from the midst of the angry waters was the Son of God, "the same yesterday, today and forever" who is still struggling and interceding to save the dying multitudes about us from this terrible doom of damnation, and whose voice can be heard above the music, machinery, and noise of life, calling on the rescued to come and help Him save the world.

My friends in Christ, you are rescued from the waters, you are on the rock, He is in the dark sea calling on you to come to Him and help Him. Will you go? Look for yourselves. The surging sea of life, crowded with perishing multitudes rolls up to the very spot on which you stand. Leaving the vision, I now come to speak of the fact - a fact that is as real as the Bible, as real as the Christ who hung upon the cross, as real as the judgment day will be, and as real as the heaven and hell that will follow it.

Look! Don't be deceived by appearances - men and things are not what they seem. All who are not on the rock are in the sea! Look at them from the standpoint of the great White Throne, and what a sight you have! Jesus Christ, the Son of God is, through His Spirit, in the midst of this dying multitude, struggling to save them. And He is calling on you to jump into the sea - to go right away to His side and help Him in the holy strife. Will you jump? That is, will you go to His feet and place yourself absolutely at His disposal?

A young Christian once came to me, and told me that for some time she had been giving the Lord her profession and prayers and money, but now she wanted to give Him her life. She wanted to go right into the fight. In other words, she wanted to go to His assistance in the sea. As when a man from the shore, seeing another struggling in the water, takes off those outer garments that would hinder his efforts and leaps to the rescue, so will you who still linger on the bank, thinking and singing and praying about the poor perishing souls, lay aside your shame, your pride, your cares about other people's opinions, your love of ease and all the selfish loves that have kept you back for so long, and rush to the rescue of this multitude of dying men and women.

Does the surging sea look dark and dangerous? Unquestionably it is so. There is no doubt that the leap for you, as for everyone who takes it, means difficulty and scorn and suffering. For you it may mean more than this. It may mean death. He who beckons you from the sea however, knows what it will mean - and knowing, He still calls to you and bids to you to come.

You must do it! You cannot hold back. You have enjoyed yourself in Christianity long enough. You have had pleasant feelings, pleasant songs, pleasant meetings, pleasant prospects. There has been much of human happiness, much clapping of hands and shouting of praises - very much of heaven on earth. Now then, go to God and tell Him you are prepared as much as necessary to turn your back upon it all, and that you are willing to spend the rest of your days struggling in the midst of these perishing multitudes, whatever it may cost you.

You must do it. With the light that is now broken in upon your mind and the call that is now sounding in your ears, and the beckoning hands that are now before your eyes, you have no alternative. To go down among the perishing crowds is your duty. Your happiness from now on will consist in sharing their misery, your

ease in sharing their pain, your crown in helping them to bear their cross, and your heaven in going into the very jaws of hell to rescue them. Now what will you do?

THE ARMY AND THE PROPHETIC

As we sat asking God for guidance in how to pray for the woman in the centre of the circle, suffering from hives covering her body, I heard a strange word. It sounded like a word I might have made up. After consultation with the rest of the pray-ers failed to offer any clear direction, I sheepishly offered my contribution, complete with the disclaimer that I thought I might have made this strange word up, and the request that they not tease me too much for my crazy imagination. The word turned out to be the name of the medicine that you take to cure this skin problem! We prayed; she was healed.

There is an interesting debate developing in The Salvation Army media concerning the prophetic. This is especially current in light of General Paul Rader's challenge to the International Youth Forum delegates, in which he suggested The Salvation Army is, "called to a more sharply prophetic ministry." What does it mean to be prophetic? Miriam Blackwell, of the International Heritage Centre in London, recently dug up some documents for me on the Army and the prophetic. Reading them, I came across names like Booth-Tucker, Hill, Baird, Bradwell and Mingay. They all refer to the prophetic message of the Gospel. Another Army writer, Commissioner John Larsson, defines the prophetic in terms of inspired, 'exhortation, address, or sermon' (chapter 23, THE MAN PERFECTLY FILLED WITH THE SPIRIT).

Many of us refer to other greathearts as prophetic, such as Eduardo Palaci, our 'prophet from Peru', and Samuel Logan Brengle, our 'prophet of holiness'. Both were preachers. We also know of officers who played the voice of conscience to the Army, such as the legendary Commissioner George Scott Railton, and Senior-Major Allister Smith.

Evangelicalism has been guilty of narrowing the definition of the prophetic. We have made preaching the gospel the primary manifestation of the prophetic. One spiritual gifts test in Canada and Bermuda territory defines the gift of prophesy as, "the ability to proclaim the Word of God with divine anointing, which brings conviction to the hearers so they will recognize that it is truly the Word of God and they must do something about it." Another explains, "Prophets today share scriptural truths." Again, preaching is assumed.

What of the various manifestations of the prophetic clearly demonstrated throughout the Bible, of God speaking to us in dreams, in visions, in pictures and impressions, in a voice, or even through physical sensations? Surely all of these should be properly included in the prophetic.

And they are properly included in Salvation Army history. General William Booth received many visions from God, many of them collected in the 1906 volume, VISIONS. General Arnold Brown called the book, "Booth at his best." The UK's Salvationist newspaper more recently recorded how obedience to a vision led

Majors Pat Charlesworth and Norma Richardson to invade a fishing town in North Yorkshire in 1992. And several of Commissioner John Gowans's songs describe Holy Spirit communication we can include in the prophetic (1). This type of the prophetic is our heritage (2), but it seems more the exception today than the rule. We tend, as in the examples listed earlier, to understand the prophetic in terms of preaching. One of our current 'prophetic voices' heard in The Officer explained to me that his messages originated more from sanctified intelligence (my phrase) than from direct communication with God.

The prophetic is moving quickly to the front in these days. Current speakers like Paul Cain, Jack Deere, Bob Lemon and Cindy Jacobs are hearing from God and delivering His Word to the people. This move encourages us to listen to God to hear through voice, vision, dream, impression, picture, or physical sensation, what God is saying.

The sword of the Spirit is the Word of God, but it isn't the 'logos' of God, it is the 'rhema' of God, the spoken word of God. Thus, when I enter a battle situation, it is not only the salient salvation verses I need memorized, according to Ephesians 6, but it is the specific instruction from God for that situation which I need to hear and heed (3).

In GOD'S EMPOWERING PRESENCE, Gordon Fee explains the language of Ephesians 6: "In Paul one expects 'the word of God' to refer to the message of the Gospel, since that is the way he ordinarily uses this kind of language. But in this case, in place of the ordinary word for message (logos), he uses the word 'rhema'. While these words are near synonyms and therefore can often be used interchangeably, 'rhema' tends to put the emphasis on what is spoken at a given point, whereas 'logos' frequently emphasizes the content of the message." Commissioner Ed Read adds his support from a Salvation Army position: Finally, there is the sword of the Spirit. The other pieces of armour were defensive; this alone is offensive, used to attack the enemy. We are left in no doubt about its meaning: it is the Word of God. The term 'word' here is not logos, the general term, but rhema, which refers to a specific statement or utterance. So the 'sword of the Spirit' refers to God's immediate utterances, and the implication is that the Holy Spirit knows exactly how to apply the truth to particular situations, cutting down the devil with the unerringly appropriate thrust (4).

In 1 Corinthians 14:26-33 Paul sets out the order of meeting for early saints and it includes 'everyone' contributing a hymn, a word of instruction, a revelation, a tongue and an interpretation. These are referred to in verse 31 as 'prophesying', conveying God's message to the people.

Certainly this immediate communication with the Holy Spirit characterizes the Book of Acts. It has been part of the Army's past, and is currently deeply entrenched in our Movement in set areas such as 'the call' and the exercises of

the High Council (in which each voter waits to hear from God before voting). However, imagine the change in how we do things when we begin to hear regularly from God. Our evangelism may approach the experience described by John Wimber in the introduction to POWER EVANGELISM. Wimber relates how he saw the word 'adultery' appear in bold red across a fellow airplane passenger's face and heard the name of the woman involved. This led to the revelation of the man's adultery and, ultimately, to his salvation.

Our pastoral care will also accelerate as we begin to speak God's message into the lives of those we counsel. The faith of our people will increase as they then note the confirmation of things they have seen and heard from God. Other effects in Williams Lake Corps, where we regularly take time in the holiness meeting to listen to God corporately, include edification of the body, increased intimacy with God, bolder evangelism, more specific pastoral care, and an increasing openness to the signs and wonders and miracles that ordinarily accompany the kingdom of God.

The first Century's General Paul has directed us to, "eagerly desire... the gift of prophesy" (1 Corinthians 14:1). Our own General Paul Rader has challenged us to a, "more sharply prophetic ministry." Let us all embrace this direction and answer this challenge.

End notes.

(1) These include "Who is it Tells me What to do?' That's the Spirit!"; and the "The Spirit Said 'Go', so I Went."

(2) There are four levels of the prophetic outlined by Mike Bickle in GROWING IN THE PROPHETIC:

Simple prophetic - any believer, as in 1 Cor.14:3, but generally not corrective, predictive, or directive, (Maybe descriptive. In our experience, most of what we receive is in the form of pictures or impressions. Not many of us regularly receive dreams and visions or spoken words from the Lord);

Prophetic gifting - people who regularly receive impressions or visions which usually lack clarity and interpretation (mostly analogous);

Prophetic ministry - this is a recognized ministry, although still strongly parabolic (as in parable);

Office of the prophet - similar to Old Testament prophets, credible and accurate.

We should all be active at the first level at least.

(3) Klyne Snodgrass in the NIV APPLICATION COMMENTARY (Zondervan 1996) says,

"'Word of God' does not refer to the Bible but to the gospel message. The Greek word used here (rhema) usually refers to a teaching or prophetic utterance or, more specifically, to the Gospel." p344

F.F. Bruce in NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT: THE EPISTLES TO THE COLOSSIANS, TO PHILEMON, AND TO THE EPHESIANS. p 409, 410, writes,

“ ‘God's word' is his utterance - ‘every word that proceeds from the mouth of God’ (Deut. 8:3 LXX). It is through his Spirit that His word is both uttered and received on earth.”

"The divine utterance, the product of the Spirit, lends itself readily to the believer who has laid it up in his heart for effective use in the moment of danger against any attempt to seduce him from allegiance to Christ" (thanks to Lieut. Allyson Essex for these notes).

(4) Ed Read, 1988. I BELIEVE IN THE DAWN. Oakville. The Salvation Army. p247.

Authors

Captains Danielle Strickland and Stephen Court invest in several initiatives to help win the world for Jesus, including MMCCXX, a plot to see new outposts in 2,000 cities in 200 countries in 20 years, BE A HERO Campaign to raise up 10,000 heroes for children-at-risk, armybarmy.com, Journal of Aggressive Christianity, and books and CDs, all while seeking authentic Christian community and trying to incite a Jesus Revolution.

Read their blogs and their books, listen to their podcasts and preaching, and join their networks aimed at winning the world for Jesus.