

JAC: Issue 16

December 2001 to January 2002

RAISING THE BAR

Captain Steve Court

THE PERSON GOD USES

by Samuel Logan Brengle

Last month the USA Western Territory made the decision to extend employee benefits to gays. The Salvation Army came under criticism from Focus on the Family and other evangelical Christian groups. A week later the decision was reversed by the USA's Commissioner's Conference.

Here is a comment from the rank and file...

Captain Doug Burr

SOULS ARE DYING! SET YOURSELF TO WIN THEM!

By Catherine Booth

Word to the Army

November 25, 2001

Delivered through Elaine Gillingham,

McArmy: The Franchise Factor

Are we more like a church or a multinational corporation?

Geoff Ryan

Ageism in the Army?

by Commissioner Wesley Harris

CHRISTIANS ONLY NEED APPLY

The Salvation Army and its Employee Hiring Practices

John Norton Jr.

Pashhur, Pashhur, and the Army

Steve Court

THE WAY OF HOLINESS part 2.

SAMUEL LOGAN BRENGLE

Territorial Task Force for Leadership Development of Women Officers

The Officer Woman Leader - A Husband's Perspective

by: Captain Richard Munn

Greetings in Jesus' name. I trust the battle progresses well on your front.

It is adapted from a forthcoming book called **THE RADICAL ARMY: A PARADIGM FOR END-TIME HARVEST** by Wesley Campbell and Stephen Court (I wrote this article).

stephenc

RAISING THE BAR

God is doing a new thing. Throughout the Army world, old ways and means are being re-evaluated in light of new revelation and the perennially important effectiveness factor. Some are being convinced that God is preparing His Army, positioning us to be postured to play our role in fulfilling prophecies made about us a century ago, notably,

"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).

Certainly, some of His warriors in various parts of The Salvation Army are beginning to sense the increased intensity. God is raising the bar. It seems that whenever God is doing a new thing, He establishes an uncompromising standard for holiness, and the costs of disobedience were high, the consequences of sin are immediate. This part is nothing new. But we can learn from the past to prepare for the future.

· So it was with Moses on the way to Egypt. God was doing a new thing in rescuing His people Israel. He insisted on circumcision of Moses' first-born son as reminder of ownership and covenant. Failure to immediately obey almost cost Moses his life (Exodus 4:25).

· So it was with Uzzah who tried to steady the tottering the ark (2 Samuel 6). The new thing in which God was engaged was the establishment of the ark in Jerusalem. The people had been too familiar and casual with the presence of God, and God was restoring a sense of His holiness. The treatment of Uzzah sets the standard. The other consequence is that the ark went to Obed-Edom's home for a while.

· So it was with Aaron's sons, Nadab and Abihu, who offered strange fire

(Leviticus 10). God was doing a new thing with the priesthood prescribed an exclusive perfume for sacrifice. This odor was the olfactory identification of God. Their sin was to offer an imitation perfume to God (the word, 'strange', or 'zuwr' in Hebrew, suggests deviation), and the fire from the altar consumed them. Right after Aaron's sons died God imposes the law of abstinence for priests (10:8,9), suggesting that possibly Nadab and Abihu's judgment was impaired by alcohol.

· So it was with the 50,000 Jews who presumed to look into the ark (1 Samuel 6:19). God's new thing was restoring the ark from Philistine occupation. Symbolically, God was returning to His people, and the terms were His to establish.

· So it was with Achan, who stretched God's rules and paid for it with his life, the lives of 36 otherwise innocent Israelite soldiers, and the lives of his extended family (Joshua 7). God was doing a new thing, taking His people into the Promised Land. In Joshua, the people of God fought 34 battles and lost only one! This is the one! And yet, God invests two whole chapters articulating the story of Achan (Actually, the inclusion of the defeat at Ai is internal evidence of the veracity of Scripture because contemporary kings never record their defeats). Achan only took a small booty, by booty standards. I mean, he didn't take any slaves. He remained mobile. God's instruction is that He'd fight for them, but He'd get all the spoils.

When God is doing a new thing the consequences of sins are immediate. With revival there is no room for compromise. None. We say that we want God to do a new thing in our midst, in our day. We say we want Him to mobilize an end-time Radical Army. But are we prepared for the immediate consequences of sin, for the uncompromising standards of holiness? Let these history lessons maim our pride and bolster our spirits as we submit to the great Commander In Chief and mobilize for the great War of the Lord.

THE PERSON GOD USES

by Samuel Logan Brengle

I was talking with a Christian store-keeper a while ago who said, "People are crying for God to use them, but He can't. They're not yielded to Him, they're not humble, or teachable, or holy. There are plenty of people who come to me and want to work in my store, but I can't use them - they're not fit for my work. When I need someone, I advertise and sometimes spend days trying to find the man I need, and then I test him to know whether he'll suit me or not."

The fact is, God is using everybody that He can, and using them to the full extent of their fitness for His service. So instead of praying so much to be used, people should search themselves to know whether they're usable.

God can't use just anybody who comes along any more than a storekeeper could. It's only those who are "sanctified, useful to the Master," and "prepared for every good work," that He blesses with great usefulness. (II Tim. 2:21) God wants men and women, and He's hunting for them everywhere - but He has to pass by hundreds before He finds even one that is usable.

Attitude - Not Aptitude

The Bible says, "For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His." (II Chron. 16:9)

Oh, how God wants to use you! But before you ask Him to use you, make sure your "heart is completely His" - then you can count on God to show Himself strong on your behalf. Glory to His dear Name!

When God searches for someone to work in His vineyard, He doesn't ask, "Is he talented? Is he well educated? Does he have a great voice? Is he eloquent in prayer? Is he a powerful speaker?" But rather, He asks, "Is his heart completely Mine? Is he holy? Is he loving others? Is he willing to walk by faith and not by sight? Does he love Me so much, and have such a confidence in My love for him, that he trusts he's being used even when he can't see it? Will he be tired and quit when I correct him and try to prepare him for greater usefulness? Or will he, like Job, cry out, 'Though He slay me, I will hope in Him?' (Job 13:15)

"Does he study My Word, and meditate on it day and night, so that he may be careful to do according to all that is written in it? (Joshua 1:8) Does he rely on My counsel, and seek to always be led by My Spirit? Or is he stubborn and independent, like the horse and the mule, which have to be held in check with bit and bridle? (Psalm 32:9)

"Is he a man pleaser and one who lives for his own pleasure, or is he willing to wait for his reward and seek solely the glory that is from the one and only God? (John 5:44) Does he preach the Word, and is he ready in season and out of season? (II Tim. 4:2) Is he gentle and humble in heart? (Matt. 11:29)"

When God finds such a person, He will use him. God and that person will have such a friendship with each other, such mutual sympathy, love, and confidence, that they will at once become workers together.

Fully Yielded - Fully Used

Paul was such a person - the more they whipped him, stoned him, and tried to rid the earth of him, the more God used him. At last they threw him in prison, but Paul declared with unshaken faith, "I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned." (II Tim. 2:9)

He spoke God's Word and neither devils nor men could put shackles on it. It pierced right through the prison walls and flew across oceans and continents. Down through the long centuries it has borne the glorious news of the blessed Gospel - overthrowing kingdoms, powers of evil, and everywhere bringing light, comfort, and salvation to troubled and sinful hearts.

Paul's mighty words and works are bearing tremendous fruit almost two thousand years after his enemies thought they had finished him. Since the time they cut off Paul's head and thought they were done with him forever, his usefulness has increased, and his mighty words and works are still bearing fruit today. "Blessed are the dead who die in the Lord... that they may rest from their labors, for their deeds follow with them." (Rev. 14:13) How surprised Paul will be on Judgment Day when he receives all of the treasures he has laid up in Heaven and the everlasting inheritance prepared for him!

Well Done!

Paul saw dark days. He wrote to Timothy and said, "You are aware of the fact that all who are in Asia turned away from me." (II Tim. 1:15) Study Paul's life in Acts and the letters to the churches. See what conflicts and discouragements he had and take courage! You may think you're useless, but you're not. Trust God! Jesus is waiting to use you - but first ask Him to make you usable. Make sure you're right with God and filled with His Spirit - and Jesus will make sure rivers of living water will flow from your innermost being to bless the world And you too, will be surprised on Judgment Day to see how great your reward is, compared to the small amount

of your sacrifices and work.

From Commissioner Samuel Logan Brengle, *Helps to Holiness*, originally published in 1896.

Last month the USA Western Territory made the decision to extend employee benefits to gays. The Salvation Army came under criticism from Focus on the Family and other evangelical Christian groups. A week later the decision was reversed by the USA's Commissioner's Conference.

Here is a comment from the rank and file...

by Captain Doug Burr

I assume each one of you has been wrestling with the recent decisions by the USA's Commissioner's Conference. What I WON'T assume, is what your opinion is; which side of "the argument" you gravitate towards. Perhaps some of you will be quite upset at this, but there are always at least two sides to every situation.

It seems that those who were/are preparing to leave our Army over this issue have stated their case so strongly and evoked their understanding of a scriptural mandate with such vehemence that anyone who may be trying to find a balance between both sides are afraid to speak openly for fear of being lambasted.

I don't think this issue has anything to do with The Army's acceptance of homosexuality in our beliefs or doctrine. There I said it. Whew! What a load off! However, right about now, another load is dropping heavily on my shoulders. I am extremely fearful that some people out there will now begin to make me feel like I have committed the unpardonable sin. Cancel your subscription! Write flaming letters of condemnation! Yeouch! The Army has always been firmly based on biblical beliefs. We have stood our ground many times when the world has come against us. And I believe that if this issue was specifically directed at a need for The Army to change it's tenets, we would have had no problem in staying our ground. But that's just it, this issue really has nothing to do with changing our valued beliefs. We did not even consider changing our doctrines or our positional statement. Our positional statement did change recently on the subject of homosexuality, but if you read it over closely, it is no more than an update of language and terminology. Homosexuality is wrong. It is a sin, like so many others, no better, no worse. Yet we love the sinner while we fight against the sin.

What DOES concern me is twofold:

1) Those in our ranks who were prepared to leave over this. If any of you have Presbyterian friends or if you keep abreast of these things, you will know that the PCUSA has been struggling tremendously over the last few years over the issue of accepting homosexuality as a valid lifestyle. One facet ministry in their denomination (Presbyterian & Reformed Ministries International - PRMI) has been waging all out spiritual war to keep their denomination free of this doctrinal error. Their fight is fierce, but they are not quitting or throwing in the towel because they

seem to be losing at this time. No! They continue to wage war from the position God placed them in.

God has called me to serve in The Salvation Army. I have no doubt of this. Even if my Army does something stupid (That wouldn't happen, right? :), I am not about to leave unless God Himself calls me OUT as obviously as He called me IN. God doesn't usually work in generalities, He works in specifics. He didn't call me to serve Him in SOME KIND of capacity, He called me to serve SPECIFICALLY in The Army.

IF The Army makes a bad call in the future, I intend to make any changes I am led to, from within. There is no power or opportunity to change an organization from without. In fact, right now, I am fighting a "secret" battle over The Army accepting power ministry. I know some of you are fighting that same battle with me.

2) Our leader's decision making process.

No matter what your opinion over the issue at hand, ONE of our leader's choices was wrong! Did God lead them to make the first decision? If so, there should not have been a change. Did God lead them to reconsider? Then they were not listening in the first place. Does this concern anyone else out there? A 50% "hearing from God ratio" is not acceptable! What if they weren't listening to God either time- and their choices were based on human reasoning?

My plan is to increase my prayer efforts for my leaders and my comrades who are fighting at my side. You can count on me- I am not about to quit and leave you standing by yourself. This is too important. Eternally important.

Whatever your opinion on this issue (and I value YOU whatever you think), can I count on you? I need you- I'm placing my spiritual life in your hands as warriors do when they fight side-by-side in a raging onslaught.

Perhaps I used that analogy backwards. Warriors place their lives in the hands of their comrades when they fight side-by-side as Christians do in the raging onslaught.

by Captain Doug Burr

SOULS ARE DYING! SET YOURSELF TO WIN THEM!

By Catherine Booth

"Son, go work today in my vineyard" (Matthew 21:28).

"And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

It seems to me that no one can study the New Testament without arriving at the conclusion that it is a fundamental principle, underlying the whole, that His light and grace is expansive. That is, God has, in no case, given His light, His truth, and His grace to any individual soul, without holding that soul responsible for communicating that light and grace to others.

Real Christianity is, in its very nature and essence, aggressive. Jesus has not given us anything to be used merely for ourselves but that we hold and possess every talent which He has committed to us for the good of others and for the salvation of man. This is a fundamental principle of the New Testament.

How wonderfully this principle was exhibited in the lives of the apostles and early Christians! How utterly careless they seemed to be of everything compared with this. This was the first thing with them everywhere! Paul, at the very threshold, counted nothing else of any consequence, but willingly, cheerfully gave up every other consideration to live for this. And he speaks of other apostles and helpers in the gospel who had been nigh unto death, and laid down their necks for the work's sake. He traveled, worked, prayed, wept and suffered, bled and died for this one end.

And so with the early Christians, who were scattered through the persecutions and went everywhere preaching the Word. How earnest and zealous they were, even after the apostolic age. We learn from ecclesiastical history how they would push themselves in everywhere. They made converts and won real, self-denying followers even in kings' courts. They would not be kept out and could not be put down, and could not be hindered or silenced.

"These Christians are everywhere," said one of their bitterest persecutors. Yes, they were instant in season and out of season. They won men and women on every hand, to the vexation and annoyance of those who hated them. Like their, Master, they could not be hid. They could not be repressed, so aggressive, so constraining was the spirit which inspired and urged them

on.

Because You Are Your Brother's Keeper

It becomes a greater puzzle every day to me, coming in contact with individual souls, how people read their Bibles! They do not seem to understand what they read. Well might a Philip or an angel come to them and say, "Understandest thou what the readest?" Oh! friends, study your New Testament on this question, and you will be alarmed to find to what an awful extent you are your brother's keeper--to what an awful and alarming extent God holds you responsible for the salvation of those around you.

The Word puts upon us the obligation to save men. In fact the world is cast upon us--we are the only people who can save the unconverted.

Oh! I wish I could get this thought thoroughly into your minds. It has perhaps been one of the most potent, with respect to any little service I have rendered in the vineyard, the thought that Jesus Christ has nobody else to represent Him here but us Christians--His real people. These poor people of the world who are in darkness and ignorance, have nobody else to show them the way of mercy. If we do not go to them with loving earnestness and determination to rescue them from the grasp of the great enemy, if we do not by the power of the Holy Ghost, bind the strong man and take his goods, who is to do it? God has devolved it upon us. This is an alarming and awful consideration.

We are called by the Spirit. The very first aspiration of a newly born soul is after some other soul. The very first utterance after the first burst of praise to God for deliverance from the bondage of sin and death, is a prayer gasped to the throne for some other soul still in darkness. Is not this the legitimate fruit of the Spirit? Is not this what we should expect? The Spirit began at once to urge you to seek for souls.

It is also frequently the last cry of the Spirit in the believer's soul before it leaves the body. The last expressed anxiety has been for some prodigal soul outside the kingdom of God.

When the light of eternity comes streaming upon the soul, and its eyes get wide open to the value of souls, it neither hears nor sees anything else! It goes out of time into eternity, praying as the Redeemer did, for the souls it is leaving behind.

Oh! if Christians were only true to the promptings of this blessed Spirit, it would be the prevailing impulse, the first desire and effort all the way through life. It is not God's fault that it is not so. Satan gets people to yield to considerations of ease, being out of season, being injudicious, and so on, and they lose opportunities of dealing with souls,

and so the Spirit is grieved and grieved.

Having the Holy Spirit is the life of your soul. You want this spirit, the spirit that yearns over the souls of your fellowmen, to weep over them as you look at them in their sin and folly and misery, the spirit that cannot be satisfied with your own enjoyments or with feeling that you are safe or even that your children are safe, but that yearns and can never rest satisfied until it is brought into the kingdom. Such are the urgings of the Spirit and if people would be obedient to them, they would never lose these urgings.

Now, my friend, you are called by the Spirit to this work. Obey the call; do it. Never mind if it chokes you, do it. Say, "I had better die in obedience than live in disobedience." Oh! These everlasting likes and dislikes. "I don't like to speak to that person"; "I so dislike writing that letter." "Oh! you don't know what might be the consequences." Never mind the consequences, do it. God will stand between you and consequences, and if He lets you suffer, never mind, then suffer, but obey the voice of the Spirit.

How many souls would have been saved if all those who have had these urgings had obeyed them? It is the Spirit of the living God that is urging you to come out and seek to save the lost. Will you obey these urgings? Will you give up your reasonings? Will you give up your likes and dislikes and obey? If you will, then He will come to you more and more, till like David, you will feel the interests of His kingdom to be more to you than meat or drink, than silver or gold. You will become like Him who said, "The zeal of Thine house hath eaten me up" (John 2:17).

Go to the closet until you get filled with the Spirit, and then go and let it out upon them. Finney says, "I went and let my heart out on the people." Get your heart full of the living water and then open the gates and let it flow out.

Look them in the face and take hold of them lovingly by the hand and say, "My friend, you are dying, you are going to everlasting death. If nobody has ever told you till now, I have come to tell you. My friend, you have a precious soul. Is it saved?" They can understand that. "Do you ever think about your soul? Are your sins pardoned? Are you ready to die?" Your rich neighbors and your servant girls and men alike can understand that. Begin in that way and see what God will do through you.

You go and put your hand to the plough and He will give you strength to push it along.

Reprinted from The Gospel Trumpet. -

Word to the Army

November 25, 2001

Delivered through Elaine Gillingham,
Soldier, Williams Lake, Canada and Bermuda

This word was given at the end of a conference called ISRAEL AND WORLD DESTINY in Williams Lake BC, November 24,25, 2001. The passage of Scripture from which it emerged is Ezekiel 44. An understanding of the distinction between the ministry the Levites and the sons of Zadok will be profitable in receiving and applying what follows:

You've been satisfied in the outer court, receiving instruction and words from those who go beyond the veil. You've been like the Israelites who sent Moses up the mountain to get the word but didn't want to meet God face to face.

His desire is for you to enter in, to come face to face with Him to hear His word directly from His lips, not relying upon members of a priesthood to give you the word, the instruction, the judgements.

Jesus died to let you in, so you can come boldly, without hesitation. Use the blood. Claim your rights.

Enter into the fullness for which Christ died.

Throw off everything that entangles and ensnares you from His presence: your own mindsets, wrong allegiances, laziness, apathy...

My desire is for you, My love. There is no other. Come in. Come in.

Enter into His rest.

Minister before His throne and hear the pronouncements of the King to your very soul.

Many live like the levitical priesthood, out on the edges ministering to man but never entering into My presence. How I long for them to throw off the encumbrances and enter in.

To come close. To behold Me and hear from Me. To take their counsel directly from My lips. To hear My heart that beats like no other.

Food today is from the tree of life. I'm not giving servings from the tree of the knowledge of good and evil. This is LIFE. This is your life.

I say rise up to the requirements and come in. Come in. Come in.

Enter into My gates. Come into My courts.

Enter the Holy of Holies for the sake of the Kingdom, for My power and My glory are found there.

McArmy: The Franchise Factor

Are we more like a church or a multinational corporation?

Pull quote: Are the values that drive the corporate culture of our day compatible with scriptural values or antithetical?

Captain Geoff Ryan is the corps officer at 614 in Regent Park.

A composite session of cadets a few years ago would have all had the same training, the same classes on the same topics. Out of a session of 27 cadets, commissioning would see one couple appointed to a 100-year-old corps in a relatively remote First Nations community in north western Canada, a second couple to a young baby-boomer congregation in an upper-class suburb of a large eastern Canadian city, and a third couple to plant a corps in an ancient country in the mountainous southern rim of the former Soviet Union. How well, one wonders, did their training prepare each of these officers for the challenges they faced in their first appointment?

How can we place couples into such totally disparate mission contexts with the same, generic training to equip them? The reasoning goes something like this: The Salvation Army is the same wherever you go regardless of the surrounding culture or context, therefore the need in training is to learn how to “do” Army—how to run the franchise—and not necessarily how to engage with the surrounding culture. As The Salvation Army is the same everywhere, cultural context will not affect it significantly.

But we know that the Army is *not* the same everywhere, not even in my own division, let alone from country to country. In addition, standard mission praxis tells us that context is virtually everything. So why do we think this way?

I call it the “franchise factor” and, odd as it may sound, I believe the mindset can be traced back to our beginnings as a progeny of the British Empire. Although conceived by God, we were birthed by William Booth, an Englishman of the imperial age who lived at the height of the Empire’s strength and success. This was the cultural context into which we as a Movement came kicking and screaming into the world.

Many of the things we took on board, many of our “childhood influences” were empire-based: militarism, uniforms, brass bands, government and central command structure. Our missionary thrust expanded along empire lines starting with India, the jewel in the Crown of the British Empire and The Salvation Army’s first mission field.

As such we were modernists and reproduced our model of mission and ministry regardless of the setting. A mission that was fairly quickly codified and set down in print, in manuals and *Orders & Regulations*. This was reproduced and applied the world over, from the slums of London to the plains of Southern Africa to the hinterland of Northern Canada.

Now, there is nothing particularly wrong with hitching a ride on the surrounding *zeitgeist*. We can sanctify metaphors and go with the flow, learning a thing or two from the world in order to accomplish our mission and build the Kingdom. We find a formula that works and apply it single-mindedly. The problem comes in, however, when the prevailing culture shifts. When the formula changes—what then?

Historically, the world in which the Army was birthed, the late Victorian Age of Empire, effectively ended in the mud and trenches of Vimy, Amiens and Passchendaele. As the flower of a generation was annihilated, the world shifted irrevocably. Following the Great War, nothing was the same as before—empires fell, revolutions ignited, cherished institutions came under critical analysis and people looked differently at the world. They thought differently after 1918. The British Empire, mortally wounded, limped along until the death blow was delivered by a small, bald Indian man in a loincloth.

The point to this lies in the connection between The Salvation Army then, as a willing supplicant in the successes and often the sins of the British Empire, and the Army today. I think that much of the genetic code of the Army stalled in the early part of this century, wedded to a culture—a formula—that we have remained doggedly loyal to even as it has become irrelevant and archaic. Long after virtually all old world empires ground to a halt we kept on. The ensuing identity crises found us wandering around bereft, increasingly an anachronism and within a hair's breadth of becoming historical curiosities—the religious equivalent of those historical societies that dress up in 19th-century uniforms and re-enact the War of 1812. The question is whether we have learned our lesson or are doomed to repeat history, the fate of those who learn nothing from it.

The 1960s did shake us up a bit. We woke up from “the deep slumber of a decided opinion” and rubbing some of the sleep out of our eyes found that attitudes and beliefs were being challenged again. So in our own way we joined in: The Joystings; the Gowans and Larrson musicals (particularly *Take Over Bid*); Arnold Brown's “For God's Sake, Care” campaign; the first charismatic renewal. All symptomatic of a questing for something new, something different, something fresh, something effective, and the stakes were high. Could we deconstruct ourselves and re-found The Salvation Army with the impetus necessary to effect our mission in a changed world or were we content to have a little rebellious period before settling down again, content to run on the assumptions and modes of the past?

Since the dissolution of the Soviet Union over a decade ago everyone seems agreed that the age of empire is well and truly a thing of the past. But is this really the case? The world may no longer have old style empires with colonial armies fighting on foreign soil, intent on pacifying the natives and “creating a little England (or France or Russia or Spain or ...) on every foreign shore.” But the 21st century has, at the outset, as many empires in place as the 19th century did. These empires function differently but the

essential tenets of empire remain intact: global influence, power, the export of a particular worldview and a specific set of values, a formulaic homogenisation of method in order to create wealth.

The new empires are more financial in structure than military. They are corporations like Nike and McDonalds, Microsoft, Coca-Cola, CNN—to name a few. Multinational corporations, the foot soldiers of globalism. Their reach is global, truly international, they export a specific worldview and set of values and they use a proven formula to fulfil their mission regardless of the country or context. Hence the annual “Big Mac Index” which economists take quite seriously, a way to measure any country’s economy against an unchanging standard. The wealth, ergo power, of these multinationals is truly awesome. Five of these companies rank among the world’s top 30 economies (GM, Walmart, Exxon Mobil, Ford, Daimler Chrysler) with GNP higher than a number of European countries. Their worldview and values influence the way much of the world thinks and acts. During the recent terrorist attacks in the United States, Prime Minister Jean Cretien, President George W. Bush and British Prime Minister Tony Blair all turned to CNN for news coverage and comment.

Materialism has turned out to be the Achilles heel of Western evangelicalism. The corporate structures of business, of globalism, exist primarily to generate resources and wealth for the privileged 20 percent of the world’s population, collectively known as “The West.” As we in the 20 percent continue to reap the benefits of an aggressively evangelistic globalism, the poor 80 percent of the rest of the world grow increasingly resentful. One author has described the increasing conflict between globalism and tribalism as “McWorld vs Jihad.” A euphemism that became chillingly prescient with the recent terrorist attacks in the United States. It was not for nothing that the World Trade Center as a symbol was targeted.

What are the values that drive the corporate culture of our day and age? Are they compatible with scriptural values or antithetical? What price are we paying in our ability to speak prophetically into culture when we align ourselves with the power structures of globalization that encourage produce consumerism in order to encourage materialism?

It is clear from Scripture that the sins that truly grieve God are those that directly challenge his identity, who he fundamentally is and the place he should have in our lives. The first commandment is the first commandment intentionally. The Bible usually termed it idolatry and it seems to have been the one sin that could really raise the ire of a self-professed “jealous” God. The unforgiveable sin? Maybe. Certainly it was usually punishable by death in Old Testament times. And what about Ananias and Sapphira?

In all the fuss lately about the G8 summits in Quebec City, Genoa and now upcoming Kananaskis, everyone from eco-terrorists to animal rights proponents to obscure European anarchy groups took the streets and the barricades to protest—admittedly in often misguided and ultimately self-defeating ways—issues such as globalism (and the resulting loss in cultural identity), Third World debt, global poverty, materialism and corporate greed. Notable in its absence was the Church. Where were the Christians, the evangelicals, The Salvation Army? Tut-tutting the crude street violence of the protestors while the corporate violence of a exploitative and carnivorous capitalism

did not even register. Is it because we don't even see it or that in seeing it we are powerless, having compromised ourselves long ago? A bit of both, I believe. Does a fish notice the water in which he swims?

Still mourning the loss of empire, The Salvation Army (particularly in Canada) has gone from Movement to fad, seeking to regain that magic formula that will once again allow us flourish as we believe we did in the days of Empire. The common thread in all the movements in which we have sought surrogate parents in over the past decades is the strong influence of Western, corporate culture. The Church Growth Movement at its most cynical, is little more than sociological principles and business practices, aimed toward church purposes. NCD is essentially corporate consultancy applied to the Church. As companies produced their operating manuals and updated their corporate identities, we produced manuals to tell us step-by-step how to plant churches, run our churches and tinkered with our corporate identity—with our uniform, our music styles, our terminology.

And we have come up with a strange “back to the future” approach where we have updated our externals by moving backwards toward the same type of alliance that we had at the beginning of the last century. Then we were wedded to the British Empire, now we are wedded to the empire of corporate and business, and the forces of globalism. Pragmatically speaking, both formulas help us reap tremendous benefits, but at what cost?

Have we become McArmy? And are we happy to be McArmy—uncritically franchising ourselves all over the place in pursuit of a magic formula that doesn't exist? Are we seeking to relive a glorious past that is gone forever and might anyway have contained the seeds of much ill? Are we still shaped by values that at the most fundamental level clash with the values of our faith?

Battlelines.

Ageism in the Army?

by Commissioner Wesley Harris

DOES the Army suffer from 'ageism' - that is, discrimination against people on the basis of their age? In some places and cases that could be a problem. At least, the possibility ought to be faced.

There could be discrimination on the grounds of a person's *youth*. During the years I was chairman of candidates' boards I sometimes encountered members who were dismissive of offers for officership by people in their late teens or early twenties, purely because they were 'too young'. I urged that if being too young was a fault it was one which would almost certainly be overcome!

On occasion I also averred that some young people were very mature and some older folk very immature. The passage of years was not the only thing which counted. I might also have given my testimony to the fact that my own calling to officership was settled when I was in my teens and remained so through all the years that had passed.

Early-day Army leaders had no qualms about harnessing the energies and idealism of youth to the 'salvation chariot'. As an extreme example, history records that the first officer in America - Eliza Shirley - was but sixteen years of age and many other pioneers were only in their twenties. Some were made more responsible in their attitudes because they were given more responsibility.

While welcoming mature age candidates for officership with the experience they can bring from secular employment we also need young people who have time to gain varied *Army experience* to fit them for senior leadership positions. If young people have got what it takes then we should take what they've got and not wait for them to be hoary headed before giving them their chance.

Doubtless youths made mistakes in the early days of the Army although they may not be mentioned in our official history books. But if they made mistakes they also made the Army and the founders were right in taking calculated risks with the young firebrands attracted to the cause.

How old is too old?

But what about discrimination against people on the grounds that they are too *old*? In a division for which I was recently responsible for a period the sudden illness of a commanding officer meant that local officers were asked to take charge of the corps. This they did with great zest and effectiveness - despite the fact that the sergeant major was eighty years of age and some of his colleagues not much less!

In Eastern countries age may be venerated while in some western societies it is denigrated. But wisdom was not born with this generation and sometimes experience can prove to be a saving grace. More is the pity if this valuable resource is neglected. To write people off simply on the evidence of a birth certificate may be crass in the extreme.

In the message of the prophet Joel (quoted by Peter on the day of Pentecost) we read, 'Your young men will see visions, your old men will dream dreams'. To me that speaks of the inclusiveness of the people of God when the Spirit is in control. Both youth and age have a part to play and can complement each other in mission. Team work can make the dream work!

In some corps in the part of the world where I live there is a tendency for older people to predominate in Sunday morning meetings while young people fill the seats at night. Sometimes it appears that never the twain shall meet and that is a pity.

Now I understand that peer groups like to meet and share worship in a style which appeals to their generation. For all that, I feel that it is important that there are regular times when the *whole* people of God come together with youth and age complementing each other in praise to Almighty God and showing the mutual tolerance and acceptance which goes with true Christian fellowship. The alternative seems to be a form of apartheid based on age rather than colour and certainly not in line with the New Testament picture of the Church as a body containing diversity within unity.

'Ageism' can creep upon us with subtlety and be quite unintended. Yet it can be divisive, hurtful and grieve the Spirit. The Church - and that part of it which is The Salvation Army - should be an all-age fellowship, an accepting community where love is all and in all.

CHRISTIANS ONLY NEED APPLY

The Salvation Army and its Employee Hiring Practices
John Norton Jr.

John.E.Norton@sallynet.org

Should we hire only Christian employees?

In years gone by, Salvation Army employees were few and had little influence. Most held mundane jobs and worked as support staff to officers. Today, with nearly twelve employees for every one officer in the Canada & Bermuda Territory, one would be hard pressed to suggest that employees only serve a secondary role. Rather, whispers that officership might go the way of the dinosaur circulate. Whatever the future of officership, it can be said without qualification that employees are an integral part of contemporary Salvation Army mission and ministry. Many hold significant positions of leadership and influence. To what extent then should employees be owners of The Salvation Army's mission and purpose? To what extent are they part of the collective "we"?

I would suggest that employees should be Christian. Consensus on this opinion is only possible if we agree on The Salvation Army's purpose. We need to ask ourselves, why do we do what we do? What is our mission?

Let me give an example. The Salvation Army Broadview Village provides residential care for developmentally handicapped adults in Toronto. The Village began as a children's home and when the children grew up it became a home for adults. The question is this: Is its purpose to provide only residential care, or also to "save souls, grow saints, and serve suffering humanity"? (mission statement suggested by General Gowans). Can the Village fulfil one part of our wider mission, such as "serving," without also participating in "saving souls" and "growing saints"? I would suggest that authentic Salvation Army happens only when we fulfil our mission holistically. Therefore, the mission of the Village should be to offer whole salvation in an appropriate way for its clients. Providing residential care is only one aspect of its mission to the developmentally handicapped.

I would offer that each Salvation Army unit must have as its purpose the fulfillment of the whole mission for which God raised up The Salvation Army. A unit that does not contain the whole mission is not a valid expression of Salvation Army. In other words, I would offer that a facility that is able to feed a thousand people a day but does not offer Christ as savior to its clients, is not a valid expression of Salvation Army. On the other hand, a program that helps hundreds into a genuine conversion experience but ignores physical suffering and social problems in its community, is equally not a valid expression of Salvation Army.

Let us hear what Commissioner Shaw Clifton, T.C. Pakistan, has to say about mission in relation to social services (Who Are These Salvationists?, p. 149),

When we allow our doctrine to determine the shape, style and emphasis of everything, including our pragmatic social programming... we find that we come face-to-face with certain inescapable outcomes... A prime example is seen in our counseling services. What sort of counseling do we offer? Because we are a church... we have no mandate other than to undertake and offer to our clients counseling that is unambiguously and unashamedly Christian in ethos and content.

If we hope to prevent a slide into secularization we need to begin looking more seriously at the purpose of our ministries.

It follows that if we are to provide Christian ministries, we will need Christians to do the ministry. Only people who know the whole gospel will be able to see how the whole gospel applies to the practical questions of ministry in a secular reality.

It might be argued that a devout Jew or Hindu could bring moral integrity to a thrift store management position. Why would we not hire this person? The answer lies in our mission. The purpose of a thrift store is more than making money for The Salvation Army. It is also more than providing a necessary social service for the poor. The purpose of a thrift store is to participate in the mission of The Salvation Army to “save souls, grow saints, and serve suffering humanity.” The store may be engaged in the work of selling clothes and furniture, even making a profit, but this is not its purpose. Its mission is to bring salvation to people, clothing to cover the body and forgiveness to cover sin. The store may not be engaged in organizing religious meetings or doing evangelism in any overt way, but the employees of the store had better be ready to try to be Christ to their clients when they see a need. We cannot hire a devout Jew or Hindu, for example, not because we dislike Jews or Hindus or anyone who is not a Christian, but because these persons are not qualified for the job of doing Christian mission.

Our mission is Christocentric. Some non-Christians, whether of another religion or secular humanist perspective, may be able to support a form of salvation. They may even agree that salvation needs to be holistic, to include all of the person. But a non-Christian cannot promote Christ-centered salvation.

I am not suggesting that every program The Salvation Army operates need include evangelistic sermons and Bible study. We believe that salvation is all encompassing, which might lead us to run child-care centers for working families or legal aid clinics for those who cannot afford to hire a lawyer. God meets people at their point of need and sometimes we in The Salvation Army have the privilege of being there at that point. We cannot separate the “serving” from the “saving souls”. Everything is intertwined. It is impossible for us to consider a salvation that is limited to an inner new life in God, just as it is impossible to consider a social salvation apart from what must take place in the heart. We cannot have the serving salvation without the soul salvation. We need to write our mission statements to be clear about our theology, namely our belief in salvation that is holistic and not just the sum of individual parts.

We need to confront the discomfort we may feel with our mission. If not, we will never be able to match our ministries with our purposes. We might then become the YMCA of tomorrow, an organization in Canada that succumbed to a secularization process.

I am not suggesting that we hire only Salvationists. Most Salvation Army units would have difficulty finding enough qualified Salvationists to fill positions. More importantly, non-Salvationist Christians can with all integrity and without hesitation participate in our mission.

Can we hire only Christians?

If we conclude that we should hire only Christians, it does not mean that we legally can. Salvation Army leaders who accept that it would be best to hire only Christians often feel themselves unable to implement their beliefs. What can we do, based on the law?

Briefly the answer is this: A Salvation Army unit (corps, center, program, etc.) can establish a policy to hire only Christians if it ensures that its stated purpose is of a Christian character AND if the employee's positions, as documented in their job descriptions, are related to fulfillment of that purpose AND if the unit is consistent in its application of this policy.

Human rights legislation enacted in most provinces mirrors society's conviction that we live in a pluralistic community and that discrimination cannot be tolerated. However, human rights legislation may give freedom to the hiring policies of religious organizations if it can be shown that the purposes of the organization are fundamentally religious. In other words, it will not be found discriminatory to hire persons only of our religion if it can be shown that the employee's job is integral to the mission.

The Constitution in Canada guarantees us freedom of religion. We have the right to practice religion and the Courts will uphold our right to organize ourselves as The Salvation Army and to pursue our religious purposes.

It was in Boston a few short years ago that the then Lieut.-Colonel Shaw Clifton tried the Massachusetts Experiment. He worked with his divisional staff and legal advisors, and over time, set in place a policy to hire only Christians where possible. Considering the legal situation in the United States, and the culture of The Salvation Army there, it is easy to see that it was a bold and daring move. I suspect that no one objected at IHQ because soon afterward the Divisional Commander became a Territorial Commander and was promoted several times. I will not repeat all that can be read in Commissioner Clifton's book but to say that he did deal with the difficult questions: How to get the leadership team in agreement on this issue? What were the legal ramifications? How to implement this new policy into an existing situation? What does this mean for existing employees who are not Christians? I leave you to read the Commissioner's own story in Who Are These Salvationists?, pp. 152-7 (Crest Books, 1999) available from Trade. If it can be done in Massachusetts, can it be done here?

In Canada there have been a number of court cases on this subject. In 1999, in Manitoba, an employee was let go from her employ as an accounting clerk at Steinbach Bible College (Mennonite tradition) after it became known that she was a practicing Mormon. The Manitoba Human Rights Commission's Board of Adjudication found in favor of the College. The presiding Judge wrote, "the requirement that the accounting clerk be of the Mennonite faith to work at SBC constitutes a bona fide and reasonable requirement or qualification for that employment or occupation." This case is interesting because the College argued successfully that its staff, even those in seemingly non-ministry positions such as an accounting clerk, needed to share in its religious beliefs because of the religious nature and purposes of the College. The case for the College was made stronger because it consistently applied its own internal policies to everyone equally, and asked all employees, before beginning their employment, to sign a statement of faith. The judge concluded that the complainant had not signed the statement of faith in good conscience.

If we are clear about the mission and purpose of a ministry unit, and tie written job descriptions clearly into that mission, we can make an argument for hiring Christians only. It can be argued that seemingly non-ministry positions, from computer technician to janitor, must also contribute to the mission of the organization especially when they encounter our "clients" (i.e. the general public) in their daily routine. If we can show that all positions are ministry positions, we can make a case for only hiring Christians. We need to begin, however, by ensuring that all positions of leadership are held by Christians. It is possible to ask employees to sign a statement of faith and lifestyle code.

How can we make the transition?

The greatest difficulty facing Salvation Army leaders is this: How do we get there from here? The reality is that we have strayed far from the path of our mission in some cases and therefore would have great difficulty in upholding before the courts an argument in defense of hiring only Christian employees. However, let us not be discouraged. We can move forward with care.

Salvation Army leaders should seek legal advice before considering a change in hiring policy. Our own Legal Advisors at THQ are available for assistance. Do ensure that a Christian lawyer is consulted, one who understands what you are trying to do and the motivation for it.

We need to give consideration to existing non-Christian employees. We would not want to violate their rights nor would we want to do anything that might show a lack of care or integrity. I think we have an obligation, growing out of our Christian mission and because of our decision to hire them in the first place, to show extra sensitivity to their situation. We agreed to hire them and, assuming their work is acceptable, they are owed our loyalty and care.

We need to give consideration to government funded jobs and programs. If we are locked into a funding project, we must fulfill our obligations. However, new projects and jobs need to be scrutinized to ensure that we are going to be able to uphold our mission integrity. We should refuse any government funding that will not allow us to hire only Christians or will not allow us to bring our holistic understanding of mission to our work. We are not prostitutes, we will not do anything asked of us just because someone is willing to pay.

Finally, we will not want to do away with employment opportunities for non-Christians that have traditionally proved fruitful in bringing people to Christ. For example, the practice of many ARCs hiring recovering alcoholics to drive trucks can be an important part of our mission to the holistic salvation of a particular individual. Many employees, especially when surrounded by a caring, Christian work community, have had conversion experiences. We would not want any hiring policy to restrict ministry opportunities from happening. When we hire a non-Christian employee we should have clear spiritual goals, usually only applied to temporary, non-leadership positions and where individuals will be surrounded in an explicitly Christian environment. Summer camp ministries are a good example of the opportunity for non-Christian employees to be influenced for Christ. This is the exception to the rule.

I hope that some of these thoughts will provoke discussion and lead to change. I like to think of myself as a realist so if hiring Christians is impossible, then I would like to know, so please write me. I believe that there are three questions facing all Salvation Army leaders on this issue: Should we hire only Christian employees? Can we hire only Christians? And finally, how can we make the transition? It's up to you.

Pashhur, Pashhur, and the Army (November 8, 2001)

By: Captain Steve Court
wlsalvo@stardate.bc.ca

Not too many people want to be Jeremiah. Not even Jeremiah wanted to be Jeremiah! He cursed the day he was born! He even cursed the man who brought his father the news of his birth (Jeremiah 20:14,15)!

And yet God is raising up prophetic warriors in The Salvation Army, individuals who, like Jeremiah, might be inclined to complain, "I do not know how to speak," or, "I am only a child" (Jeremiah 1:6), or, "this is my first appointment," or, "I'm only a Captain!" And yet, like Jeremiah, God isn't too interested in our complaint, in our excuses. He has purposes at heart.

Jeremiah obeyed. He went straight into the Temple and preached a very hard word:

"This is what the Lord Almighty, the God of Israel, says: 'Listen, I am going to bring on this city... every disaster I pronounced against them, because they were stiff-necked and would not listen to My words.'"

Pashhur, the priest, was not excited about the word. In fact, this priest chased Jeremiah down, beat him, and put him in stocks (20:2). We've experienced similar realities in the Army. Priests reject prophets.

But Jeremiah responded to this rejection with a word from the Lord: "Pashhur, the Lord has changed your name. From now on you are to be called, 'The Man Who Lives IN Terror'" (20:3, NLT).

And, what do you know? Jeremiah was accurate! As soon as the start of the next chapter (21) we've got another encounter between the priest Pashhur and the prophet Jeremiah, except one thing has changed. This is a different Pashhur! Pashhur, the son of Immer, aka 'The Man Who Lives In Terror', is no longer on the scene. He is replaced by Pashhur, the son of Malkijah! Oh, and one other thing has changed. Instead of rejecting the prophetic, this Pashhur inquires of the prophetic, begging Jeremiah to call upon the Lord for the people.

Can it be that God is preparing to replace the priest Pashhur who rejects the prophetic with a new priest Pashhur who inquires of the prophetic?

Let's stop beating around the bush. Systems will not change. But the faces of administrative priests will change. New administrative priests will inquire of the prophetic.

The word to those whom God is raising up in the prophetic is encouraging, though not easy. Times remain tough. Beatings and stocks resulted in Jeremiah cursing his birth. But look beyond that to the other side. A new administrative priesthood will respect the prophetic and inquire of it. It behooves us to humbly press in to God so that we can hear in the hour of need.

THE WAY OF HOLINESS

SAMUEL LOGAN BRENGLE

part 2.

Athletes, football and cricket players, and prize-fighters when in training, are exceedingly careful about their health. They select their food with care and eat nothing that would disagree with them, omitting heavy suppers; they abstain from strong drink and tobacco; they bathe their bodies daily; they go to bed and get up at regular hours; they sleep with open windows and, of course, have plenty of fresh air and systematic exercise. This they do for months, sometimes for years, simply that they may beat some other fellows in strength and skill. Now they do it,' says Paul, 'to obtain a corruptible crown; but we an incorruptible.' And then he adds, 'I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway' (I Cor. ix. 25, 27).

I know a man who noticed that when he ate too much he became irritable and was subject to various temptations from which a careful diet freed him. He had to control His appetite in order to keep a clean heart.

Young people are likely to squander their health in all sorts of useless and careless ways, and are tempted to laugh or sneer at their elders when they lift a warning voice. But they will some day find that advance in holiness, progress toward Heaven and happiness and usefulness, are more dependent on the right care of the body than they supposed.

'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth' (3 John 2).

Let my hands perform His bidding,
Let my feet run in His ways,
Let mine eyes see Jesus only,
Let my lips speak forth His praise.
All for Jesus,
Let my lips speak forth His praise.

CHAPTER VII

HOLINESS AND UNCONSCIOUS INFLUENCE

SOME people often sing:

Oh, to be nothing, nothing;

but, in reality, to be something, to be useful is one of the first and strongest desires that spring up in the heart of a truly saved person. And one of the blessed things about a holy life is its supernatural, constant, and unconscious influence for good. A holy person does not have to resolve and struggle to be a blessing. Without conscious effort, his life and talk and looks inspire the faint-hearted, encourage the timid, instruct the ignorant, feed the hungry, and rebuke the proud, selfish and wayward. He blesses people in all sorts of ways without at the time knowing it, and is often surprised to learn how the Lord has been using him.

Of Jesus, Luke says that 'the whole multitude sought to touch Him: for there went virtue out Of Him, and healed them all.' (Luke vi. 19). And, just so, virtue goes out from holy people as perfume floats out from a rose, or warmth from fire, or light from a flame.

A sanctified officer said to a comrade who was deserting his post, 'I feel that woe is me if I preach not the Gospel.' Some weeks later an officer said to him, 'I overheard you that day when you said, "Woe is me if I preach not this Gospel," and it stirred my soul and made me feel that way too.' Those words had been said quietly, but God was in them, and they were with power. This fits Solomon's saying, 'The words of wise men are heard in quiet more than the cry of him that ruleth among fools' (Eccles. ix. 17).

A number of years ago in America, two sanctified Salvationists, a man and his wife, were followed home from their meetings several nights by a nurse from the hospital nearby. She could not get away from her duties long enough to attend the meetings, but she said to herself, 'I will walk home behind them, and maybe I shall get something for my soul.'

And she did. All unconscious that a hungry heart was feeding upon their words, the Salvationists talked out of their clean hearts about Jesus; His love, His word, His uttermost salvation; and as a result the nurse was so filled with desire to glorify God and save souls that she left her work for people's bodies, became a missionary, and is now in the far East. This strange story came back, from Korea, to the two Salvationists after many days, to surprise and gladden them, and fill them with wonder at the unconscious power of holy conversation.

The very silence of a holy man is with power. I have known such silence to still the voice of slander and foolishness, and hush the laugh of silliness and folly. An officer with a clean heart aflame with love met a girl who had offered herself for our Goodwill work. She was giggling and chattering in a way that convinced him that instead of being filled with the Holy Spirit she was empty. He wanted to speak to her about her soul, but hardly

knew how to begin, so he was silent, and prayed in his heart for her. Afterward she said, 'I looked at his face and said to myself, "There is a holy man, a man dead to sin. But I am alive yet" that sight of his face led her to seek and find the blessing, and now, for years she has been a most useful and devoted officer. The very presence of such a man is a rebuke to sin and half-heartedness and folly, and is a mighty inspiration to goodness.

After the overthrow of Sisera and all his host, Deborah and Barak sang a song of triumph and thanksgiving, and closed it with these words, 'Let them that love Him be as the sun when he goeth forth in might' (Judges v.31). Think of it! How mighty the sun is! how it floods the world with light! how it melts the snow and thaws the iceberg, warms the whole earth and quickens and gladdens every living thing! None can stop it in its course; and so God means that it shall be with holy men and women. They comfort those that are right and convict those that are wrong, just as the sun energizes everything that has life and hastens the dissolution of everything that is dead.

But while holy people have power to bless and do good, they also have a strange influence often to arouse persecution. They prove the sayings of Jesus, 'I came not to send peace, but a sword' (Matt. x. 34).

But even this will turn to a blessing. God makes it work for good to them that love him, and it often leads to the salvation of the persecutors. The godly life and testimony of Joseph rebuked his unclean brothers, and they sold him into slavery. But years after, when he ruled over all Egypt, and his brothers were seeking his forgiveness and mercy, he said, 'Fear not:... as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive' (Gen. 1. 19, 20). Thus persecution often leads to the salvation of many people.

This very power of a holy life to arouse hatred and persecution and opposition is a part of the unconscious influence of holiness, and is mightily used by God for the advancement of His kingdom on earth, so that many have been able to say with Paul when he was put into jail, that locking them up had only made the Gospel spread more, and made other men bolder to preach it.

'Come,' said a distinguished Scots professor to a German sceptic, 'and I will show you a student who will make you think of Jesus.' 'There is no difference between him and the Book' said his fellow-townsmen of a Chinese convert.

'Ye are the light of the world,' said Jesus; 'ye are the salt of the earth.'

Such lives are full of healing, cleansing, helping, comforting power; and such may be your life, my brother, my sister, no matter how dark your surroundings, if you will consecrate yourself entirely to God, take up your cross and follow Jesus, and seek, ask for, and receive the Holy Spirit as your Sanctifier.

Oh, that He may come into your heart just now, and nevermore be grieved, or allowed to depart!

Oh, make my life one blazing fire
Of pure and fervent heart desire
The lost to find, the low to raise,
And give them cause Thy name to praise,
Because wherever I may go
I show Thy power to every foe!

CHAPTER VIII

HOLINESS AND HUMILITY

THOSE who oppose holiness often say that we who profess it are proud, and that the doctrine tends to spiritual pride. But the truth is, that holiness goes down to the root of all pride and digs it up utterly. A holy man is one who has found himself out, and pronounced judgement against himself, and come to Jesus to be made every whit whole. And so long as he keeps the blessing he is deeply humble.

God said to Israel by the Prophet Ezekiel, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations' (Ezek. xxxvi. 31).

This is a certain effect of entire sanctification, The sinful heart apologizes for itself, excuses inbred sin, favours it, argues for it. A man who still has the carnal mind says, 'I think one ought to have a little pride. I would not give a snap of my finger for a man who had not some temper. A man who will not stand up for his rights is weak.' And so he excuses and argues in favour' of the sin in his own heart.

Not so the man who is holy. He remembers his former pride and loathes himself for it, and longs and prays to sink deeper and deeper into the infinite ocean of his Saviour's humility until every trace and stain of pride are for ever washed away. He remembers his hasty temper and hates it. He cries day and night for the perfect meekness of the Lamb of God who,

like a sheep dumb before her shearers, opened not His mouth, while His enemies worked their fiendish will; and, so far from smiting back, would not even talk back, but prayed, 'Father, forgive them.'

He sees the beauty of God's holiness and loves it. He sees the full extent of his former corruption and acknowledges and loathes it. Before, he thought man had some natural goodness, but now he knows and confesses that 'the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores' (Isa. i. 5, 6).

He sees his own evil ways. At one time he thought that there was not one holy man on earth, for he could see a mote in every man's eye; but now he discovers that there are many holy men, and the mote which he was sure he saw in his neighbour's eye he now finds to have been the shadow of the beam that was in his own eye.

An earnest, sanctified man once said to me, 'There are certain sins I once thought it was morally impossible for me to commit, but the Holy Spirit has shown me the awful deceitfulness of my heart, and I now see that before He cleansed me there were in me the seeds of all iniquity, and there is no sin I might not have committed, and no depth of moral degradation to which I might not have sunk, but for the restraining grace of God.'

One who has thus seen the plague of his own heart may be cleansed in the precious Blood and have a holy heart, but he will never say to another, 'Stand by thyself, come not near to me; for I am holier than thou' (Isa. lxxv. 5); but, remembering his own former condition, he will point him to the Lamb of God which taketh away the sins of the world.

True humility makes a person particularly attractive to God. Listen to what Isaiah says, 'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones' (Isa. lvii. 15).

Jesus said, 'Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted' (Matt. xxiii. 12); and James said, 'God resisteth the proud, but giveth grace unto the humble' (Jas. iv. 6).

'Do you wish to be great?' asks Augustine, then begin by being little.'

'Whosoever therefore shall humble himself as this little child,' said Jesus, 'the same is greatest' (not shall be, but 'is greatest') 'in the Kingdom of Heaven' (Matt. xviii. 4).

Here are some of the marks of a truly humble person.

1. A truly humble soul does not take offence easily, but is pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy' (Jas. iii. 17).

2. He is not jealous of his position and dignity, or quick to resent what seems to touch them. Before the disciples were sanctified they found a man who was casting out devils in the name of Jesus, and they took offence because he did not follow them; and forbade him. Self is very sensitive. 'But Jesus said, Forbid him not' (Mark ix. 39).

One day the Spirit of the Lord rested on two men in the camp of Israel in the wilderness, and they prophesied. 'And there ran a young man, and told Moses... And Joshua... the servant of Moses, said, My led Moses, forbid them. And Moses' (the meekest of men) 'said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them! (Num. xi. 27-29).

3. A truly humble person does not seek great things for himself, but agrees with Solomon when he says, 'Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud' (Prov. xvi. 19). He rejoices in lowly service, and is more anxious to be faithful to duty and loyal to principle than to be renowned among men.

The disciples were often disputing among themselves which should be the greatest, but Jesus washed their feet as an object lesson, and commanded them to become servants of one another if they would be great.

4. Humble people are modest in dress. They think more of the ornament of a meek and quiet spirit' (I Pet. iii. 4) than of the clothes they wear. They will endeavour always to be clean and neat, but never fine and showy.

5. They are also plain and simple in speech. They seek to speak the truth with clearness and accuracy and in the power of the Holy Spirit, but never with 'great swelling words' and bombast, or with forced tears and pathos that will arouse admiration for themselves. They never try to show off. To them it is painful to have people say, 'You are clever,' 'That was a fine speech.' But they are full of humble, thankful joy when they learn that through their words some sinful soul was saved, some erring one corrected, or some tempted one delivered. They speak not to please men, but their heavenly Master; not to be applauded, but to feed hungry hearts; not to be admired of men, but to be approved of God.

And, on the other hand, their humility keeps them from criticizing and judging those who have not these marks of humility. They pray for such

people, and leave all judgment to God who, in His own time, will try every man's work by fire (I Cor. iii. 13).

'Be clothed with humility: for God resisteth the proud, and giveth grace to the humble' (I Pet. v. 5).

Anger and sloth, desire and pride;
This moment be subdued;
Be cast into the crimson tide
Of my Redeemer's Blood.

CHAPTER IX

HOW TO KEEP HOLINESS

DO you ask, 'How can I keep the blessing?'

1. Do not let your poor heart be burdened with the thought that you have to do it all yourself. In this, as in all else, you are only a worker together with God. He loves you more than a mother loves her little child, and He is going to help you to keep the blessing. Remember that the blessing is simply the result of His indwelling in your heart, and you are not to think so much about keeping the blessing as about keeping Him.

It will not be a hard matter to keep Him in your heart if you are in earnest, for He wanted to get there when you were a sinner, and He certainly desires to stay there as long as you will let Him, He will keep you.

One Of our leading officers, who is a personal friend of mine, once told me that when he first heard the doctrine of holiness he felt that he could not be holy while engaged in worldly business. But one day he read the prayer of Jesus, 'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil' (John xvii. 15). He saw at that moment that God could keep him, and he sought and found the blessing, and has been rejoicing ever since.

Oh, how it rested me and comforted my heart one day when, sore tempted by the devil, I read these words, 'Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,' (Jude 24) I saw that He was able to keep me, and I knew that He was willing. My heart rested on the promise and, bless Him, He does keep me.

'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, (Isa. xli. 10).

Paul got fairly jubilant over the keeping power of God - it was his boast when he wrote, 'who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?... Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels (fallen angels, or devils), 'nor principalities, nor powers' (no combination of devils or men), 'nor things present, nor things to come, nor height' (of prosperity), 'nor u would keep the blessing, you must be quick to obey God. I do not mean by this that you are to get into such haste that you will not take time to think and pray about all that you do. God wants you to use your head and your heart and all the good sense He has given you. He wants you to take time to speak to Him, to consider and find out His will; but once you have found it out, if you would have His smile and favour, and keep the blessing, you must not delay, but obey at once. Oh, the losses of peace and power, joy and sweet communion with God that people suffer through hesitation at this point! Like Felix, they wait for 'a convenient season' which never comes! and, like Felix, they lose all. 'Strike while the iron is hot.' 'Make hay while the sun shines.' 'Put out to sea while the tide is in.' Do as Abraham did. God told him to sacrifice Isaac as a burnt-offering - Isaac, the joy of his house, the light of his eyes, the hope of his old age, the treasure of his heart! He did not parley and delay, but 'rose up early in the morning... took Isaac his son... and went into the place of which God had told him' (Gen. xxii. 3).

A salvation soldier who was greatly used of God told me that he was one day reading a half-religious novel. He had reached a most thrilling point in the story when the Holy Spirit seemed to say to him, 'Stop reading this at once and you will never regret it.' He said that he closed the book at once, put it down and never opened it again, and such a blessing came into his soul as he was hardly able to contain. Years after, when he told me this, he was still rejoicing that he had promptly obeyed the voice of the Lord and left that sort of thing for ever.

If you have lost the blessing through a failure promptly to obey, do not be utterly discouraged, but begin over again and the Lord will restore you. But do not trifle with God again; pray and believe for His help to obey lest a worse thing come upon you.

4. If you would keep the blessing you must not depend upon your feelings, but as a friend of mine used to say, 'Stand by your facts.' Young Christians are very likely to be betrayed into mistakes by their feelings - by their happy feelings as well as their unhappy ones.

When they are happy they are in danger of thinking themselves better than they are, of not watching and praying as they should; and when they are not happy they are likely to get discouraged, cast away their confidence in the Lord, and conclude that it is useless for them to try to be holy. The safest way is to pay attention to your facts and let your feelings take care of themselves.

If people are kind to you, and your digestion is good, and your sleep sound, you will probably feel well. But if people are unkind, and the east wind blows, and you eat something that lies heavy in your stomach, and your sleep is broken by horrid dreams, you will probably not feel well; but in neither case is your relation to God changed. Your facts are just the same. If you have given yourself to God, and have taken nothing back, but can look up into His dear face and say, 'My all is on the altar, and I trust in Thee.' Then you are His, and your business is to stand by that fact, and trust that the Blood keeps you clean.

When you are happy, sing songs, and when you are heavy-hearted pray, and try and sing a little too, and never cast away your confidence, for there is a great reward before you, if you hold fast.

5. One of the greatest helps to keeping the blessing is for two or three young people who have it to meet together as often as possible to read the Bible, and pray with and encourage each other. This can usually be done just before or between meetings on Sunday. This practice helped me more than anything else, I think, when I first got the blessing. Put a burning coal or stick by itself and the fire will often go out, and it will be cold and black; but put several sticks or coals together and they will burn brightly. And so it is with hearts full of holy fire.

At such little meetings it is well to unite in prayer for others whom you are eager to see converted or to enter into the blessing and, as you see them getting saved and sanctified, this will add mightily to your own faith and love.

Finally, whole-hearted and continued consecration and self-denial, earnest prayer, joyful and diligent study of God's word, deep humility before the Lord, aggressive work for others, and humble definite testimony to the blessing, will surely establish us in holiness, and keep us from falling.

How blest are they who still abide
Close sheltered in Thy bleeding side!
Who life and strength do thence derive,
And for Thee fight, and in Thee live.

CHAPTER X

HOLINESS AND ZEAL FOR SOULS

'FOLLOW Me, and I will make you fishers of men,' said Jesus to Peter and Andrew; and now, as then, when Jesus saves a soul, that soul wants to catch men, wants to see others saved. Holiness increases this desire and makes it burn with a quenchless flame.

The zeal of other people blazes up, burns low, and often dies out, but the zeal of a man with a clean heart, full of the Holy Ghost, increases year by year. Others run away from the prayer meeting, but he holds on. Others do not grieve if souls are not saved, but he feels that he must see souls saved or die. Others are zealous for 'big goes,' tea parties, ice-cream suppers and musical festivals, but nothing pleases him so much as a prayer meeting where souls are crying to God for pardon and cleansing, and others are shouting for joy.

And this zeal for the salvation and sanctification of men leads him to do something to reach them. He lets his light shine. He speaks to people not only from the platform and the pulpit at long range, but he button holes them and speaks to them wherever he finds them. Holiness makes it easy for him to do this. He loves to do it. He finds that, as he follows the Spirit, the Lord fills his mouth with truth and gives him something to say.

A number of years ago a young man full of the Holy Ghost stopped a few minutes at a watering trough to give his horse a drink, and at the same time a stranger rode up to water his horse. For about five minutes that young man with a heart overflowing with love told the stranger about Jesus. Then they separated to meet no more in this world; but the stranger was converted to God as a result of that five minutes of faithful, personal dealing, and became a soul-winner in Africa. He often wondered who that Heaven-sent young man was who pointed him to Jesus. One day in Africa he received a box of books from America, and on opening a small volume of memoirs there he saw the face and the name of the man to whom he owed his soul's salvation and whose cry to God was, 'Give me souls, give me souls, O Lord, or I cannot live.'

There are two things for us to remember:

1. Most sinners hope that some one will speak to them about their soul.

'Why did you not speak to me about my soul?' asked a student of his room-mate.

'I thought you would not like it,' was the reply.

'Why, that was the reason I roomed with you,' said he.

A father prayed earnestly in the meeting for the salvation of sinners. after the meeting, he and his boy walked home a mile away. The boy hoped his father would speak to him about Jesus and salvation, for he was under deep conviction, but not a word did the father say. Then the boy said within himself, 'After all, there is nothing in religion,' and he became a reckless unbeliever; all because his father did not speak to him about his soul.

Poor sinners! They often laugh and make merry when their hearts are well nigh breaking with sorrow or conviction, and they are only waiting for some one to point them to Jesus to be saved.

2. When God moves us to speak to people, we may be sure that He has been dealing with their hearts and preparing the way for us. When the Lord sent Philip to speak to the Ethiopian, He had the Ethiopian all ready for Philip's message. A friend of mine in Cleveland used to meet a certain railroad conductor almost every day. The conductor was a big, splendid fellow, but a sinner. One day my friend felt he ought to speak to that conductor about his soul. He was a small man and trembled and ran away like Jonah, and for the next three weeks he was disobedient and in great misery. Every day he would meet the conductor, and the Lord would say 'Speak to him about his soul.' After three weeks of agony he went out of his office one day, and lo! there was that conductor again. He could stand it no longer. He braced himself, buttoned up his coat and said, 'Lord help me! I will speak to him if he knocks me down.' Then he spoke, and to his surprise and shame and joy, the big man burst into tears, and said, 'I have been wanting some one to speak to me about my soul for three weeks.'

God is faithful; He had been to that man before He sent my friend to him. And there are hungry souls all around us like that one.

Again, holiness not only makes us eager for the salvation of sinners, but fills us with unutterable longings for the perfecting of the saints. We want to see every man perfect in Christ Jesus. I have never known any one get the blessing without this desire following.

Oh, how God longs to have a holy people on earth! Will you give yourself to Him, my brother, my sister, to help Him get such a people? You can be a yoke-fellow with Jesus, a worker with God. Will you? If so, begin just now to pray for the one you feel God would have you help to save or sanctify, and you will be working with Jesus, and, if you continue, great shall be your reward.

Not my own! My time, my talents,
Freely all to Christ I bring,
To be used in joyful service

For the glory of my King.

CHAPTER XI

HOLINESS AND WORRY

WORRY is a great foe to holiness, and perfect trust puts an end to worry. 'I would as soon swear as fret,' said John Wesley. The murmuring and complaining of His children have ever been a great sin in the sight of God, and led to untold suffering on their part.

Most people do not see this to be a sin, but it is. It dishonours God, blinds the eyes to His will, and deafens the ears to His voice. It is the ditch on one side of the pathway of trust. Lazy or heartless indifference is the ditch on the other side. Happy is the Christian Who keeps out of either ditch and walks securely on the pathway. Though it be often narrow and difficult, it is safe. Praise the Lord!

Worry prevents quiet thought and earnest believers prayer, and it is, therefore, always bad. If circumstances are against us we need quietness of mind, clearness of thought, decision of will, and strength of purpose with which to face these circumstances and overcome them. But all this is prevented or hindered by fret or worry.

First we should not worry over things that we can help, but set to work manfully to put them right. Sir Isaac Newton, one of the greatest of men, laboured for eight years preparing the manuscript of one of his great works, when one day he came into his study and found that his little dog, Diamond, had knocked over a candle and burned all his papers. Without a sign of anger or impatience, the great, good man quietly remarked, 'Ah, Diamond, little do you know the labour and trouble to which you have put your master!' and without worrying sat down to do that vast work over again.

Second, we should not worry over the things we cannot help, but quietly and confidently look to the Lord for such help as He sees best to give. There is no possible evil that may befall us from which God cannot deliver us, if He sees that that is best for us; or give us grace to bear, if that is best. Holiness of heart enables us to see this. An accident befell a little child I heard of and for twenty-four hours endangered its life. The sanctified mother did all she could, then committed her darling to the Lord and peacefully awaited the issue. Within twenty-four hours the danger was passed; the child was safe. An old coloured auntie who had witnessed the calm trust of the mother said, 'You certain is de queeres' woman I ever

see! Here dis chile been in danger oh its life for twenty-four hours and you not worried a bit!

'Well, auntie,' said the mother, 'I couldn't trust the Lord and worry too; so I did what I could and trusted, and you see that all is well. And I have had the peace of God in my heart for twenty-four hours.'

Paul says, 'Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus' (Phil. iv. 6, 7). Again, Isaiah says: 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee' (Isa. xxvi. 3).

Our business is, then, always to pray, give thanks for such blessings as we have, keep our minds stayed on God, and worry about nothing.

Holiness makes a man so sure of the presence and love and care of God that, while doing with his might what his hands find to do, he refuses to worry and sings from his heart:

I will trust Thee, I will trust Thee,
All my life Thou shalt control;

and he is certain that while he trusts and obeys, neither devils nor men can do him real harm, nor defeat God's purpose for him.

The heart realization of Heavenly help, of God's presence in time of trouble, of angels encamping round about them that fear Him, is the secret of a life of perfect peace in which anxious care is not shunned, but joyously and constantly rolled on the Lord who 'careth for us'; who bids us cast our care on Him. Are you poor, and tempted to worry about your daily bread? God sent the ravens to feed Elijah, and later made him dependent upon a poor widow woman with only enough flour and oil to make one meal for herself and her child. But through long months of famine God suffered not that flour to waste; nor that oil to fail.

The God of Elijah is the God of those who trust in Him for evermore. Now such trust is not a State of lazy indifference, but of the highest activity of heart and will; it is both a privilege and a duty. Of course, only such perfect trust can save from undue anxiety, but this trust is an unfailling fruit of the Holy Spirit dwelling in a clean heart. And we can only keep this trust by always obeying the Holy Spirit, strict attention to daily duty, watchfulness against temptation, and much believing, persevering, unhurried prayer.

Has some one talked unkindly or falsely about you? Don't worry, but pray, and go on loving them and doing your duty, and some day God will 'bring forth thy righteousness as the light, and thy judgment as the noon-day' (Ps. xxxvii. 6).

Are you sick? Don't worry, but pray. The Lord can raise you up (Jas. v. 15); or make the sickness work for good (Rom. viii. 28) as He did for a sister I knew in Chicago. For five years she was helpless in bed with rheumatism, but her five big sons were converted during that time, and she was so happy that she would not have had those five years spent in any other way.

Have your own wrong doings brought you into trouble? Don't worry, but repent to the very bottom of your heart, trust in Jesus, walk in your present light, the Blood will cleanse you, and God will surely help you.

Are you troubled about the future? Don't worry. Walk with God to-day in obedient trust, and to-morrow He will be with you. He will never fail you nor forsake you.

If our trust were but more simple,
We would take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.

CHAPTER XII

HOLINESS AND DUTY

IF holiness delivers us from worry it increases the sense of duty and of personal responsibility. It was the holiness of His heart that led the twelve-year-old boy Jesus to say to His mother, 'Wist ye not that I must be about My Father's business?' (Luke ii. 49). To Him the world was not a playground only but a field of labour. His Father had given Him work to do and He must do it before the night came in which no man can work.

By this I do not understand that He was continually engaged in ceaseless, grinding toil with no hours of recreation and rest. We know that in after years He went away with His disciples to rest awhile. He took time to enjoy the flowers, to consider the lilies. To watch the sparrows, to view the grass of the field. But He neglected no duty. He did not slight nor shirk His work. He was no trifler. He was honest. What he did He did well, and with his might. And this spirit always accompanies true holiness of heart.

Most people divide the work of the world into what they call sacred and

secular work. Preaching, praying, reading the Bible, conducting meetings and the like, they consider to be sacred work; but washing and ironing and learning, building houses and making mills, in shops and stores, and on shipboard; that they call secular work.

But why make such a distinction? It is not the work, but the heart and purpose behind the work at which God looks. The Salvation Army officer, or minister, or missionary who works for the salary he gets, or the social position he enjoys, or for an opportunity for study and travel and personal culture, has a secular heart and makes his work secular; while the farmer or lawyer, washer woman or cook, shoemaker or miner or stenographer who has a holy heart, and who does good work as unto the Lord, makes his or her work sacred.

The time was when a man built his own house, made his own shoes, sheared his sheep and gave the wool to his wife who dyed it, spun, and wove it, and made it into clothes for her household. He raised corn and meat and prepared it for food, and so they lived independent of the world on the fruits of their own toll. But times have changed. Society is now a great organism in which there are a thousand different occupations, and people must needs divide the work between them. And now God wants each to be faithful and holy and happy where he is, doing his own work faithfully as Jesus would do it.

A poor German woman in Massachusetts used to say, 'I'm a scrubbing-woman and a missionary by the grace of God.' She went to the homes of the rich to scrub and clean, and she testified of Jesus everywhere she went. She scrubbed to pay expenses, and preached the Gospel, and she scrubbed well that the Gospel might not be despised or blamed.

They tried to arrest Paul in Damascus after his conversion, but he was let down through a window by the wall in a basket and so escaped. Some one has said that possibly one of the early Christians made the rope that held the basket; that by making a good rope he saved Paul's life. So, in his humble way, without knowing it, he helped in all the mighty missionary labours and salvation warfare of Paul. But what if he had carelessly made a poor rope that had broken with Paul!

We know not what part of our work God is going to use in His plans for saving the world; therefore, let it all be good and true.

We are God's tools. He is the Workman. I took an axe to cut down a tree; but I took a tiny gimlet to bore a hole in a piece of furniture I wished to mend. I could not cut down the tree with the gimlet, nor bore the hole with the axe, and yet both pieces of work were important. So the Lord has different kinds of work for which He must have different kinds of workmen.

The General stirs the world and lifts it toward God. You, perhaps, teach a few ragged boys. Do not despise your work or be discouraged. You are as important to God as the gimlet was to me. Do your duty. Do it as though Jesus were in the class you teach, by the bench where you work, in your kitchen, office, store, or mill. Do it without murmuring. Do it gladly and He may take it up, and make it a part of His great plan long after you have laid it down as he did the rope which saved Paul. Never mind what your work is. Moses tended sheep. Jesus was a carpenter. Paul was a tent maker. Gideon was a farmer's man. Dorcas was a dressmaker; Martha was a housekeeper; Luke a doctor; Joseph and Daniel were governors and statesmen; in every relation of life and in all duty they were faithful, or we should not have heard of them.

If you are true, you will 'adorn the doctrine of God' our Saviour in all things, you will have the sweet approval of your own conscience, the smile of God, and however humble your work may have been, if you are steadfast unto the end, you will some day hear Him say, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord' (Matt. xxv. 23).
Hallelujah!

True promotion which is from God, both in this world and that which is to come, is the reward of faithfulness over little things and few, as well as over great and many, and if you have the experience of holiness you will be faithful.

You must not, however, be anxious about the reward. That is largely deferred into the next world. It is your duty and mine to be faithful, to be faithful unto death. If reward is delayed, it will be all the greater when it comes, be assured of that. God will see to it that your treasure which you lay up with Him bears compound interest. What a surprise to the man that made that rope if he finds at the Judgment Day that he had a share in the wealth piled up by Paul's labours!

There is one part of the reward, however, that is never delayed, that is, happiness and contentment and God's favour.

In service which Thy love appoints
There are no bonds for me;
My secret heart is taught the truth
That makes Thy children free;
A life of self-renouncing love
Is one of liberty.

CHAPTER XIII

HOLINESS AND PRAYER

Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such
None can never ask too much.

PRAYER is a puzzle to unbelievers but a sweet privilege to us. A stranger will hesitate to approach a king, but the king's child will climb on to the king's knee, and whisper in the king's ear, and ask all sorts of favours of the king; and get them, too, because he is his child. Now that is the secret of prayer.

When we have repented of sin, given ourselves to God and been born again, we are His dear children, and we have a right to come to Him in prayer. The devil will try to hinder us and, if our faith is weak, we may doubt and hesitate; but God invites. He wants us to come, to come with all our wishes, cares, burdens, sorrows, perplexities, everything. Nothing that is of interest to us is too small to interest Him. Many people do not believe this, but it is true. They think God is interested only in big things; but the same God that made the flaming suns and mighty worlds made the tiny insect, fashioned the lenses of its little eye and painted with brightest colours its dainty wing. He is interested in the little quite as much as in the great, therefore we may bring everything to Him in prayer.

I once heard a very intelligent old saint, past four-score years of age, say that though she moved into a flat by herself she was never alone. Jesus kept company with her and they were able to talk together over the simplest of everyday occurrences. She was right, and people who think God does not want His children to be so familiar as that are wrong, and have much yet to learn.

We should be definite, and pray for what we want. A Christian told me the other day that she could come to God for a clean heart, but not for a new dress. She was wrong. If she seeks 'first the Kingdom of God, and His righteousness,' she has just as much right to lay before the Lord her need of a new dress as of a spiritual blessing. Of course, spiritual blessings are by far the most important and should be sought first; but Jesus wants us to talk to Him about everything, and bring to Him all our wants. Let this sink deep into your heart if you would be holy, and happy, and useful.

For many days there had been no rain in Ohio, the fields were parched and brown, and everything cried out for water. The people were anxious and knew not what to do. One Sunday, before his sermon, Mr. Finney prayed for rain. One who heard that prayer reported it after twenty-three years, and said it

was as fresh in his mind as though he had heard it but yesterday. Finney told the Lord all about their great need, and among other things said, 'We do not presume to dictate to Thee what is best for us, yet Thou dost invite us to come to Thee as children to a father, and tell Thee what we want. We want rain. Our pastures are dry. The cattle are lowing and wandering about in search of water. Even the little squirrels in the woods are suffering for the want of it. Unless Thou dost give us rain our cattle must die, for we shall have no hay for them for winter, and our harvests will come to naught. O Lord, send us rain, and send it now! Although to us there is no sign of it, it is an easy thing for Thee to do. Send it now, Lord, for Christ's sake!' And the Lord sent it. Before the service was half over the rain came in such torrents that the preacher's voice could not be heard; so with tears of wonder and joy and thanksgiving, they sang:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

Finney took God at His word and dared to ask for what he wanted. He used to say, 'Lord, I hope you do not see that I can be denied.'

1. Many people pray for things they want, but James tells us that they do not get them because they ask amiss, to consume them upon their lusts. They want things for worldly pleasure or profit, or for sinful, selfish purposes (Jas. iv. 3).

The secret of prevailing prayer is this; that we are so in love with Jesus, so at one with Him, that we do not want anything to use or spend in any way that would grieve Him. I want a new suit of clothes. What for? That I may strut around in pride, or to show myself off to the people I know? No, no, but that I may be suitably clothed for my work for God. I want food. What for? To strengthen me for sinful, selfish pleasures and labours? No, no, but to glorify God. I want a clean heart. What for? That I may be happy and get to heaven? No, not that alone, but that I may honour God and help Him win others to love and trust and obey Him. When I want things in that spirit, then the Lord can trust me with anything for which I ask Him, for I will not ask Him for anything that is not for His glory. If I am in doubt about anything being for His glory, then I will ask Him to give it to me only if He sees it is best to do so.

Again, we must pray in faith. It is sad, it is heart-breaking, the way people doubt God, the cold, lifeless prayers they utter before Him! You would not want a friend to come to you for anything you had promised to give, with such faithless asking, would you? God is much more willing to give good things to us than we are to give good gifts to our children. And

we should come with lively faith that will not be denied. The promise is, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them' (Mark xi. 24). Bless the Lord!

Do you ask, 'How can I get faith?' I answer, through God's Word. Look up His promises, and go to God with them, and say with David, 'Remember the word unto Thy servant, upon which Thou hast caused me to hope' (Ps. cxix. 49). That is what Finney did. He wanted rain, and he went to God with the promise, 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them' (Isa. xii. 17).

But again, we must persevere in prayer. We must hold on to God and not let go till the answer comes, or until God shows us why it does not come. Sometimes the answer to prayer comes at once. The first person I remember praying with after God sanctified me got the blessing at once.

One morning I prayed for a suit of clothes which I very much needed. A great peace came into my heart and I got off my knees laughing, knowing that God had heard and answered my little request. How and when the suit was to come I did not know. After breakfast I went out, and when I returned a man was waiting for me to go to the tailor's and be measured for the best suit in his shop. I knew absolutely nothing about this when I prayed¹ but God did.

But sometimes the answer is delayed. At such times we must not fold our hands and idly conclude that it is not God's will, but instead, search in our hearts to make sure the hindrance is not in us, and still continue to plead with God, and in due time the answer will come.

Hold on to God for the salvation and sanctification of your loved ones and God will hear and answer you. Wrestle with Him, give Him no rest, remind Him every day of His promise and your burning desire, and He must hear and answer you.

A young man prayed for a friend for thirteen months and finally died without seeing him saved. But God was faithful and remembered the prayers of His child. In due time that friend was converted and became a martyr for Christ in Africa.

Finally, we should mingle thanks with our prayers, even before we see the answer. 'In everything by prayer and supplication let your requests be made known unto God,' wrote Paul (Phil. iv. 6). A mother got gloriously sanctified at an Army Penitent-form, and then began to pray in faith for the conversion of her daughter. For some time she prayed, but one day she said 'Lord I am not going to pray for this any longer, but I am going to

thank Thee for the salvation of my child.' Within a week the girl was saved, and is now an officer.

Holy people are in vital union and partnership with God, and their prayers, inspired by the Holy Spirit, move all Heaven in their behalf. Then the only reason why they accomplish so little is because they ask so little, and with such feeble faith. 'Men ought always to pray, and not to faint,' said Jesus (Luke xviii. 1). Will you, my comrade, give yourself up to a life of glad, persevering, believing prayer? If so, you will be one of God's princes on earth.

Behold the Throne of Grace,
The promise calls me near.
There Jesus shows a smiling face;
And waits to answer prayer.

My soul, ask what thou wilt,
Thou canst not be too bold;
Since His own Blood for thee He spilt,
What else can He withhold?

THE SALVATION ARMY USA Eastern Territory
Territorial Task Force for Leadership Development of Women Officers

The Officer Woman Leader - A Husband's Perspective

By: **Captain Richard Munn**

Introduction

One of the truly distinctive features of The Salvation Army is the role of women in leadership. The boldness and freshness of this singular feature is as relevant, if not more so, as it was 130 years ago.

For the dynamic to be fully implemented takes forthright thinking from both men and women. It is the liberty of thought specific to husbands that I will address. It is the freedom of thought characterized by William and Bramwell Booth and other pioneers of our movement. Here were husbands who were not only comfortable with their wives in leadership, but actively encouraged them.

Scriptural basis

The creation story depicts man and woman together as overseers of the land and all animal life. They tilled the soil and guarded the garden together. The word 'helper' (NIV) or 'helpmeet' (KJV) consists of two ideas - '**help**' meaning 'share the same tasks' and '**meet**' meaning 'do it as equals.' It is only in the curse following the fall that the original order is distorted to the husband 'ruling over' the wife.

The order established at the dawn of creation still exists as valid. The task following the fall is for husbands and wives to honestly examine the sharing model at the same time incorporating and utilizing individual God-given talents and gifts.

It is the recapturing of the original biblical working relationship between husbands and wives that makes The Salvation Army use of shared ministry so magnetic.

The Ephesians 5 classification of relationships is an important New Testament principal that can set the tone for shared ministry. The principal is clear - "Submit to one another out of reverence for Christ" - with the particulars immediately following for husbands and wives.

For the husband to love his wife "just as Christ loved the church and gave himself up for her" involves the 'self-emptying' described by Paul in Philippians 2. The Officer husband who loves his wife as Christ loved the church and gave himself up for it takes upon himself the form of a servant, humbles himself, and dies to self by living for the best interests of his family and ministry.

The Revelation image of Christ as the Bridegroom in relationship with the church as his bride is also important. Christ washed the feet of his bride, equipped

and prepared her for ministry and then promised she would do greater works than him.

Marriage Model

The title of 'headship' given to the husband reflects the idea of 'source' rather than 'domination.' In other words the husband takes the leadership in love. It is in this sense that the husband of the woman officer leader takes the initiative in establishing the marriage model and consequently the tone for shared ministry.

The marriage is not a battle for supremacy - a rivalry between strong opponents - but rather, a co-operative symbiotic venture where what is done for one is seen as done for the whole.

Headship does not mean domination. Rather, it means accepting responsibility for whatever we believe the call and the expectation of God upon our lives together."

Masculinity

The caricatured fear for some husbands is that 'if I go in for this sharing stuff I will lose my masculinity.' Anthony Campolo addresses the issue with characteristic bluntness. He lists the fears men (we can substitute with 'husbands') have about women leaders as twofold. One: Loss of status in the eyes of other men. Two: Loss of sexual potency.

William David Spencer, husband of Aida Besancon Spencer - both ordained ministers of the gospel - speaks eloquently to these misconceptions. "Far better for males to serve our wives as Christ did the church.... enabling her to become that lovely shaped and polished jewel glorious with lustrous good works in the human bracelet that adorns the hand of God. And women.... will turn back a great appreciation on their husbands who will live a life a sultan would envy. That certainly has been my experience."

The crucial difference between being 'macho' and being 'masculine' is what distinguishes the husband officer who is secure enough to liberate his wife for shared leadership. The beautiful thing is that in doing so he becomes more masculine and his own ministry is enhanced and complimented. At the same time his wife is fully emancipated to minister in freedom and power according to her own giftedness.

By sharing in leadership the artificial pressure to manipulate and control the success of wives, children and ministry is eliminated.

Femininity

Female leadership should not deny femininity, just as it should not deny masculinity for male leaders. Men need to accept women leaders without a reduction in femininity. For a woman to function as a leader must not mean that she become 'like a man.'

This is also an issue for the husband and wife leadership team. The woman leader should not take the caricatured male role and transfer it over to herself. The genius of shared leadership is in the complimentary nature of the two genders.

That is why it is so important to have a male presence and a female presence on committees and boards. The rational masculine tendency is beautifully complimented by feminine intuition. One bereft of the other leaves an imbalanced committee.

Marriage types

Canada's "**Faith Alive**" magazine found in a 1985 survey that 'shared leadership' marriages ranked higher on the satisfaction scale than 'husband-led' marriages and significantly higher than 'wife-led' marriages. Sadly, pastors' wives were rated as the group whose marriages were least satisfying.

The conclusion of the survey is important with regard to husband and wife officer leaders: "Those who claim a shared spiritual leadership or mission seem to be happiest and most fulfilled in life."

Conclusion

Husbands and wives are both 'heirs of the gracious gift of life' says Peter. On this basis he warns husbands rather somberly to 'treat your wives with respect so that nothing will hinder your prayers.' One has to wonder how many male officer prayers over the years have been hindered through lack of consideration and respect for their wives.

Husband officers can have the unique privilege of encouraging their wives towards the noble task of christian leadership secure in the knowledge that such a role is both scripturally sound and psychologically healthy. In building up their wives for leadership husbands tap into a recognized principal: "Treat a person the way you want that person to be and he or she will become that." When husbands relate to their officer wives as genuine, god-gifted, god-ordained leaders they will become that, to the good of all concerned.

In practical terms this can mean shared preaching, shared days of recreation, shared titles, and shared decision making. When one has a guest, the other serves. When one has preached, the other prepares the meal. When one

has a project of significance, the other assists. This is common sense and common courtesy. It is 'one flesh.' It is the 'body of Christ.'

The exceptional opportunity for shared leadership in The Salvation Army means that for husband and wife officers it is not you **or** me, but you **and** me. The home becomes an oasis and fortress, not a desert or battleground.

The heart of the matter is that when officer husbands assume their God-given responsibility and empower their wives to reach full leadership potential for Salvation Army ministry they will be helped to reach theirs also.

This is the beauty of shared leadership.