

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

# **JAC Online**

**Issue 27, October - November 2003**

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## **Editorial Introduction**

by Captain Stephen Court

Greetings in Jesus' name, friends.

Welcome to a new exciting edition of the Journal of Aggressive Christianity. There is some good meat in this issue. We're blessed to have writers who are challenging us, provoking us, stimulating us, modeling for us, teaching us, and edifying us.

One of the appreciated traditions of this weapon is the JAC Feature. The Feature in this issue is A DAY IN THE LIFE. We're collecting anonymous recounts of the day in the life of a warrior. The intention is to encourage, instruct, and model. God is active in the ones as well as the big crowds. These warriors know Him and fight alongside Him. And in His strength, they can crush an army (Psalm 18:29).

Another favourite tradition is the JAC Exclusive Interview. We've interviewed some great leaders, including generals and commissioners and warriors. We're thrilled to expand the group this issue with our interview with Jennifer Burr, a warrior from the northeastern United States.

We've got a full list of great articles, including Ray Herron's EARLY 21st CENTURY CHALLENGES (a must read for all DCs and cabinet members), Doug Burr's detailed study on the apostolic, BACK TO THE FUTURE APOSTOLIC LEADER (a must read for all would-be leaders and followers), Miriam Gluyas's MAJORING ON THE ONE-TO-ONE (a must read for all shy evangelists), Richard Munn's THE NORTHERN FRONT (A must read for everyone needing some encouragement about the Army and for those leaders wanting to structure for revival), Stephen Poxon's witty article, the title of which I seem to forget (a must read for those of us who enjoy our regular insights from the Captain), and our regular columnist, Wesley Harris's GREAT ARMY LEADERS (a must read for anyone who needs to bone up on Army history). We cap it all off by some fire on the screen by the name of OUR NEW NAME, by General William Booth (a must read for all salvationists and those wondering about deliverance in primitive salvationism).

Please expose the rich secret of JAC to all of your friends and comrades. And when you've finished reading JAC, read the archives. And when you're finished the archives, get your daily fix from Captains' Blog at [armybarmy.com](http://armybarmy.com).

## **Feature Forum**

### **A Day in the Life of a Warrior**

JAC has arranged for several warriors to give you an anonymous glimpse into their days. It will be encouraging to see that even if life isn't jam-packed with evangelistic encounters and demon-kicking, it can be full of awareness of God's presence and effectiveness in extending His kingdom.

Enjoy these candid accounts of these warriors, hailing from several territories around the world, in different stages of life, in different callings.

#### **A DAY IN THE LIFE...**

##### **This warrior does dishes!**

I laughed when Stephen Court asked me to write a page of my life for this issue of JAC, telling about a day in the life of a warrior (me). My immediate thought was 'this warrior does dishes'. Stephen's response was 'it worked for Brother Lawrence' and with that encouragement I agreed. My laughter over the thought of my warrior day came from the reality that as a wife, mother of three and Corps Officer my days are filled with the ordinary; dishes, menu planning, grocery store trips, laundry, hospital visits, sermons, Bible studies, meetings and more - all woven together. Truth is I have been sold on Brother Lawrence's approach to life for more than twenty years as I have tried to model his "practicing the presence of God". Allowing God to be centre and Lord of my ordinary day filled with ordinary service.

I have chosen to share with you Sept. 8 from my personal journal, which was a day not out of the ordinary. I woke at the typical 6:00 am, showered, dressed, made coffee and sat at the kitchen table with my Bible for the next forty minutes reading from Ezekiel. Again hearing the heart of God grieve that his people had pushed him farther and farther away. I found myself underlining the words in each chapter "Then they will know that I am the Lord." God's will is that we know him and that He has the number one place in our hearts. In Ezekiel 13, I sensed the Holy Spirit asking me "what shaky walls have you been white washing?"

At the 7:00 hour my day takes a shift and I begin the wake up calls, luring the family out of bed with the promise of breakfast. My daughter chose French toast from the choices I offered her and in fifteen minutes everyone was at the table dressed and eating their plate of syrup dripping toast. We eat and talk and go over details for our day... who has what subjects, is the homework where it needs to be, we discuss lunches and who wants what.

As the kids finish eating I make their lunches and they then finish washing up. Sept. 8 is picture day at school so the hair needs my attention, two braids please. By 8:00 we are heading out the door with the dishwasher going and the first load of laundry in.

Our oldest catches the bus to go to school and I walk the younger two to their school. It is a twenty-minute walk and offers us a wonderful time to talk, memorize scripture and practise spelling words. On this morning my ten year old teaches my eight year old a secret I had taught him years before. "Go Eat Popcorn" which is a tip for remembering Galatians, Ephesians, Philippians, Colossians. We practised all the books of the New Testament and they got it and we used some of the book names for a spelling test.

After kissing them good-bye at school I continue to walk to our church another twenty-five minutes, time to be alone in my thoughts, time for prayer and reflection... a favourite time in the day.

Arriving at the Corps I greet our secretary with a good morning and peek into my husband's office to announce my arrival and see how he is and then I start to work. On Sept. 8 my Monday morning small group has not yet started so I do some preparation work for all that will be happening the following week. I tried to get caught up on email which is backlogged still from three weeks of holidays which took the end of August. I write a thank you note to a young lady who sang the day before in church, I write a card of congratulations to a couple who just had a baby, I prepare and plan for our small group training happening on Wednesday (my part was to get people there and to be hostess doing the tea and coffee and snacks). I phone several women in regards to small groups and order food supplies for our Ministry Fair Take Out Dinner. By noon I still feel that there is more office work to do than I have done and still more phoning to do but I stop and go to a luncheon meeting with my friend and partner in ministry who has become the leader of our women's ministries programs. We discuss our Women's Retreat and our fall program... going over everything with a 'fine-toothed comb' and then spending time together in prayer for each other, all that is coming up and some individual women who we have discussed that are facing crisis. By 2:00 she is on her way to pick up her children from school and I have half an hour in the office before I too leave to do the same. This time I drive our family van and after school stop to pick up a few groceries. Returning home I throw the wash into the dryer and start another load and then pour drinks and we start homework. I get the children to help with supper. My son tears the lettuce for salad and my daughter helps to brown the hamburger. By 5:00 we are eating dinner, enjoying shepherd pie and salad and a coconut cream pie that I had picked up off the reduced rack from the grocery store earlier. The dinner meal allows us all time to get caught up as we share with one another what we have done that day. We all work at cleaning up from dinner, the dishwasher is going the dryer is running and I leave at 6:30 for my evening of ministry (Monday and Wednesday are my evenings for ministry when my husband stays home with the children). This Monday I have a committee meeting for our upcoming women's retreat. Our committee of six are all so excited to see the list of sixty names signed up to go for our three day retreat. We all discuss what we have independently done and our excitement grows as we see the excellence of each other's work. Our prayers at the end of that meeting are for the women going - that God would have His will in their lives. By 9:30 I am heading home and happy to find the children asleep, the laundry

folded and dishes put away and my husband relaxing in front of the TV ready to encourage me to leave all the activities of the day, the meetings and phone calls outside our home. He helps me to intentionally come home. He insists that we leave the names and situations of our church outside of our bedroom. We prepare for a restful sleep by being still and knowing that He is God. In seven hours the next day begins with more ordinary activities done for the glory of God.

### **A DAY IN THE LIFE...**

I'm no Jack Bauer but this is my day!

It's summer, hot and humid. We pull up outside the multi-storey flats in the mini-bus. The Points is one of the worst estates in the poorest area in the UK. Stolen burnt out cars. Graffiti. Drug debris. Abandoned tyres all paint the picture. Our community worker and I pick our way through broken glass and worse and make our way up the 19 floors to flat 79. We're helping a young family move.

Winston makes us a cup of tea and introduces us to his wife and 8 month old baby. I look around. The flat even in this heat is damp. The baby smiles through a mask of half dried breakfast. "Thanks for helping we can't even afford the bus fare to get the stuff out of this dump".

### **drove to overdose**

It's a busy day. We carry a washing machine out to the mini-bus. A breakfast prayer meeting with my prayer partner seems distant. We prayed for the corps and each other, for opportunities to demonstrate Gods kingdom. Colin was a big drinker who at his lowest ebb boredom drove him to overdose. Things are different for him since we asked him to help us at the corps during the week - now he is a soldier. Transformed.

The mini-bus is full. We take the first load to the new flat. "Paradise, no burnt out cars" Richard observes! We pick our way through the broken glass to the new flat! I cunningly unload the bus while Richard and Winston journey three storeys to the flat. "Hello", I turn and see Michelle. "Alfie's in school now" she volunteers before I ask. "heh, that's why we didn't see you in toddler's?", she smiles "what are you doing here?" I explain. She looks, smiles "that's what I like about your church - it gets involved".

### **"...talking Grace and Jesus"**

Parent and Toddler's with Rhuna sharing her grief with me seems a long time ago too. Rhuna's pain was obvious - her cousin had recently died. We talked. "Do you mind if I ask you what Christians believe about life after death?" As the toddlers ran around Rhuna and I shared our beliefs. Dialogue. It was not long before we were

talking Grace and Jesus – and she was looking at me with that “I never knew that” look on her face. “Can we talk again?”

We're on our way back to The Points for another load. I'm getting to know Winston - "so you are like a minister then?" then he looks at me and says "why are you doing this?". "well...." I begin. It is good to belong to a provocative church. I leave Richard and Winston for half an hour to pop back to the hall. Our Community Cook smiles through the hatch "cup of tea?" Martha cooks cheap affordable breakfasts and lunches. Our breakfasts see a variety of people ranging from mothers having just dropped their kids off at school to the homeless to Patrick!

**Patrick... Patrick defies definition. There is no one else like him, yet he is one of those individuals that every corps needs. He is well known in our local market as he scavenges and causes mild havoc; as he chortles, mutters and converses with everyone whether they listen or not. We fight for him, clean his flat, his clothes. I remember one mother that comes to our breakfasts, "I'm glad Patrick has a family in your church, it's good that he has people like you lot." You never know who is watching.**

After a quick cup of tea I'm back to my removals. I say hello to Sharron and Pam working in the charity shop and bump into Steve. His face looks as though he has won the lottery. "I've done it...I've paid my rent" he shouts excitedly at me waving his rent book in the air. Steve now an adherent has come along way since he was on the streets. I share his joy.

I have more trip in me. I am due to meet up with Patrick. So I leave Richard and Winston to finish off, a trainee Youth worker with us is on her way to help. I walk with Patrick – we're on our way to a mental health drop in centre with music therapy. Simon the therapist soon has Patrick playing the piano. I sit and watch the therapist "shall we play a duet?" he asks Patrick. Then a miracle, the dreadful noise that Patrick makes is skilfully woven into something beautiful. Something happens inside me as I look at the picture before me – Patrick champion scavenger of market garbage is creating something beautiful.

### **Bare knuckle mission**

I get back to the hall. I have a couple of hours until I am visiting a faithful saint. So I grab something to eat and sift through my day so far thanking God for spoiling me with so many divine moments of mission. Where I have been trusted to live and love out his gospel. I thank him for using me. This isn't the romantic trendy mission dreamt up in books, articles and conferences, this is bare knuckle in your face mission, an outpouring of God's love that costs, hurts but fulfils.

I've nearly finished "Violence of Love" and I spend some time trying to finish some of the writings of Oscar Romero. The church should stand for true liberation, true hope. I finish the book and am affected by his last words before he was assassinated.

“We know that every effort to better society, especially when injustice and sin are so ingrained, is an effort that God blesses, that God wants, and God demands of us”

With these words ringing through my mind, I wander out of the hall and across our local market towards an apartment complex. My destination dominates the sky-line another mass of concrete and steel. Kenny shouts out from his ‘fruit and veg’ stall “see the match..?” We share a love of Chelsea football team so it is not a hardship to stand and talk football. As we chat a group of elderly women giggle and flirt with me – it is some of the luncheon club. Doreen once told us all that we were the only family she knew. I know why we do lunches for these people.

I continue my journey walking through a local estate and I walk past a gang of teenagers. ‘Alright mate?’ One of the senior youth club that meet at our Paradise Zone is pleased to talk to a ‘uniform’... ‘playing football Saturday?’ Officership for me is all about difficult choices.

My destination is the top floor. I watch the lift slowing go through the numbers 1-25 and I find my way to Dave’s flat. Dave’s life is all around me and as I look at the pictures of his now distant family I get the whole life story including a medical history. I walk home wondering if I can still stomach a family meal - but hugely inspired by his faith.

time to laugh and enjoy

My two girls meet me with enthusiasm. Bombarded with simultaneous requests. Family time is held as sacred time to us and is a time to laugh and enjoy each other’s day. We cajole the girls through our meal, help with homework. It is not long before they are tucked up in bed. My wife and I catch up with each other. But my day is not finished.

I make my way to the house group I facilitate. I know I will be the only person from England. 5 other Nationalities will be there. We’ll sing in Ibo; Twi; Shona; Ndebele; Setswana; English and maybe even German! I thank God for the diversity he has blessed our corps with. A couple of hours later I make my home and catch the news on the radio – as I reflect perhaps we have had better nights – but nevertheless the sense of fellowship was great.

Urban MC Dizzie Rascal

I shower and watch the prestigious Panasonic Mercury awards for the best new Album on the British music scene. Urban MC Dizzie Rascal becomes the youngest winner of the award. A one-time member of our senior youth club has stumbled into fame and finds himself in front of millions thanking God, his family and those in the underground. I wonder if those months where we encouraged him and his friends



helped. I watch his video and smile as I recognise where he lives – I wonder if he has found a way out of The Points.

Today was busy but tomorrow will be busier – it is my turn to look after our daughter. All day. I drift off to sleep wondering who today has experienced salvation the most.

### **A DAY IN THE LIFE...**

7am I love Jesus and I love spending time with Him! The verse that He points out to me in His Word this morning is from John 12:42 NIV “Nevertheless, even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.” And I remember on a day like this, as I journal, to love the praise of God, more than the praise of men.

9am Today I’m leading Youth Councils in another Division. There will be about 500 young people there. Months ago God gave me the messages that He wants me to preach today.. The morning is about “Getting free” and the afternoon is about “Getting passionate”. As I drive to the meetings the ‘accuser’ tells me that the messages are not really relevant for a day like this – and I remind him of what I’m talking about – “And they overcame him by the blood of the Lamb and by the word of their testimony...” Revelation 12:11a

10.30am There’s a huge level of faith and expectancy among the young people and their leaders. The Holy Spirit is present and that is so evident, in everything that takes place. The message is given and then people start to respond one by one. People are being set free. Around 50 people respond, but I believe that God has much, much more!

12 noon Lunch – and we get to talk about what God has been doing. Some of the stories are amazing. There are stories of young people who have never believed in themselves, those who haven’t been able to break habits, others who don’t understand why things happened – but all wanting to get free and to break free from the “steal, kill and destroy” and have “life in abundance” (John 10:10) Thank you Lord!!!

2.30pm Again there is great expectancy! The young people have put so much effort into the leading of the meeting, and God honours that absolutely! The message this afternoon is about being a passionate Christian! The appeal is to young people who will be part of a “Jehu” turnaround generation. There is a huge response. Most of the young people in that meeting come forward for prayer, responding in many ways, sometimes individually, sometimes as Corps groups. God has done “His thing”, and it’s wonderful!

5.00pm I drive back to the Corps ready for the night meeting! Thank you God! And God begins to put a passion into me for this generation. Imagine what could be! The ideas are flowing freely and I write many of them down. Here's a generation that is passionate about Jesus, who love one another and who want to make a difference. I'm excited.

6.00pm It's great to share with my own people tonight. They are wonderful people!

8.00pm Time to head home. I'm done – "but thank you God for the incredible privilege and responsibility of sharing with your people – and they are such good people!"

10.00pm "Keep on reminding me God to love the praise of God more than the praise of men"

## **day 2...**

7am I love Jesus and I love spending time with Him! As I journal this morning, God reminds me that there must be compassion before correction, and I understand why, because I know what I have to face today! I spend time asking God to give me love and wisdom in all that I do today.

7.30am I head to the office and get through the emails before the "people" part of the day begins. So many emails!!

8.30am It's time to deal with a situation that I know won't be easy. This person has gone through enough already. "Will this tip them over the edge?" "How will they respond?" "What's the best way to deal with this?" "God, I want to do it your way."

We talk about how things are going and then the issue needs to be addressed. It's all out on the table. There's incredible honesty, and it's "much, much better than I could ever think or dream of". "Thanks God".

9.00am So many new projects to work on, but what a great team! We really want to partner with God and impact communities with Him. The team pulls together and everyone works on the demographics and issues so that we might present the "big picture" to the appropriate people. The team gets excited about all that this could mean, even though it's requiring huge amounts of work from them and a very tight deadline.

11.00am Time to meet with someone who has been going through the "tough stuff" and finding it difficult to come and talk. God is so good, but sometimes His people can be so unkind to one another. This person has been so hurt. I

understand the issues and feel so much for her. "God, please keep on doing your healing in her life".

12.15pm Meeting time with another team. It's been awhile since we've had quality time. They are such good people and love God so much. They are so loyal and do so many good things for the Kingdom. Today it's about lunch and relationship. I just want them to unload.

2.00pm Back to the office and the team is doing so well. They are getting excited about all of the possibilities of this venture. Many ideas are starting to come. We can partner with God in this and make a huge difference in the lives of the "poorest and worst" in our area. "God, could you please provide the resources!"

4.00pm This team is so good! It's been a huge day. One of the staff goes off and buys ice-cream for everyone. "Community" is great. "Thanks so much God for this team".

6.00pm I'm down to do devotions at the Girls and Boys Groups tonight. New young people are being enrolled. I want them to understand right from their early years that they are brilliant young people with hope and a future, and to know that God delights in them, and has great things in store for them. They are a delight to be with. "And thank you God for their leaders".

10pm Tonight is the night when my team is on the van that goes around the streets and serves cups of tea and coffee to those who wander the streets between 10pm and 12 midnight. We have a great talk with a Kenyan man, who asks the hard questions about Christianity, and has found missionaries to be very kind, but some white people in this country, not so kind. "God, please let me do my part in the injustice and prejudice of the world".

12 midnight "Thanks God for another great day. It is a huge privilege to be one of your people. Please continue to give me huge amounts of your love and wisdom".

## **A DAY IN THE LIFE...**

It was a Saturday, normally a bit of time to spare with the family and time out from the busy schedule. However it was a Saturday with a difference...

8 Got up as I was doing youth friday night it was a late night, then spent time with God journalling and SOAP - Scripture, Observations, Application, Prayer. Great way to start the day.

8.45 Joined my wife and son for breakky & read the paper.

9.30 Went to a 23rd birthday breakfast of one of our great youth leaders

lots of fun and a great celebration.

11.00 Prayer meeting at the hall we were preparing for our mission BBQ which always precedes with a half hour of prayer.

11.30 Pack bus and head off with 10 others feeling empowered by the HS to serve the community.

12.00 Serve free sausages to the community in the housing commission area and chat with those that crave for a sense of community. We are trying to be Jesus to these guys and improve the community that they are a part of.

2.00 my wife is cleaning one of the guys houses who tragically lost his sister and mum in drug overdoses, go around the corner and pick her up in the bus and take clothes etc that are no longer wanted back to the hall.

3.00 Unpack bus at the hall and head home.

3.30 My son is asleep so I head off on a 21k bike ride I'm attempting to do a triathlon in a few months if training goes to plan.

5.00 Get home shower and get ready for Saturday Night Worship - passionate worship and preaching with a Young Adults focus.

5.30 Arrive at the hall for 5.30pm prayers. Make sure preachers worship leader and muso's ready to go.

6.00 Worship begins - I am so thankful and lift my hands to God because of all that I had experienced already that day and the way He gives me the opportunities and the strength to serve him in such awesome ways. Winton preaches on saving souls and that should be our main thing my soul is pumped and I thank God for such a great church I belong to and the potential within these four walls.

7.30 pack up and head home.

8.00 Chill out and watch some aussie rules on TV and chat to my wife

10.00 I'm done and head to be read my RAW Everyday and go to sleep.

This day was like the perfect day as I experienced our great community at the party then I gave of myself to others and had an opportunity to serve and share God to others, give of myself and then to be empowered by worship and preaching. God continues to challenge me everyday and I thank Him for it!

## **A DAY IN THE LIFE...**

**7.00am** Out of Bed to get some breakfast. Best meal of the day! Some Weetbix and toast and then some tea and toast to my wife before she gets up. What a husband! Off to the spare room/study with my coffee for a quiet time. I usually commence with some spiritual or theological reading before prayer and the reading of the Word. At the moment I am reading *The Message of the Living God* (Peter Lewis) and *The Glory of Christ* by the same author. For several years I have been using a little book called *The Little Giddings Prayer Book* which covers the whole Bible over 2 years. I also use a journal to jot down quotes and prayers and names of people to pray for.

**8.45am** My wife and I leave for the office. On arriving I check my emails and then wander around the office to speak to staff and then back to the office for some more administration.

**9.45am** It's playgroup day and I leave my office and go into the youth hall to say hello to the Play Group leaders before having morning tea with wife and our office manager. It's Wednesday, which means one of our Assistant and Associate Officers are having a day off and probably having a round of golf together right now! The other is at work leading the Play Group.

**10.15am** Back to the office to make some pastoral calls and send off some emails. At the same time I am trying to think and pray through our planning for next Sunday night's meeting when I have planned to have a panel of people discussing outreach into the local community. I have been let down by 2 people and I think I'm in trouble. However I am prompted (it has to be the Spirit!) to think about my Uniting Church friend, Chris, who runs a drop in centre just around the corner from our hall. I phone him and ask him if he could come along Sunday night. He seems to be a chance and I arrange to meet him in 20 minutes for a coffee in the local shopping mall.

**11.40am** We meet but have limited time because he is on his way to 'Food at the Barn', a combined churches effort to provide a weekly free lunch for disadvantaged people at the Baptist Church. He suggests I could walk with him and discuss Sunday night. He reminds me that our Corps ladies are doing the lunch today.

**12.15pm** We arrive at the Church and I am impressed by what is going on (to my shame its my first visit!) 3 of our women are cooking and serving a roast meal to about 30 grateful people. I am reminded that in even in our leafy suburb there are needy and lonely people. Again the Spirit seems to be leading because I meet Meredith who runs a housing service in the area sponsored by the Baptist Churches. I am impressed by her and her ministry and on the spot I invite her to be a part of next Sunday night's Panel and she agrees right away. Thank you Lord!

**1.00pm** Off to the nearby Institute of Further Education to have lunch with the Property Manager. The Institute has 20,000 students and I have struck up a relationship with Dermott. Strangely, he and I grew up in the same part of rural South Australia and have a lot in common. We lunch at the Institute Restaurant which is run by trainee chefs and waiters. The food is great and better than the usual cheese crackers and yoghurt at the office! The Institute is interested in buying 2 houses that we have up for sale that adjoin our 2 properties. Dermott and I discuss our mutual needs and he tells me about the building program that the Institute is in the middle of. I ask a few questions about his family and try to build on the relationship that we have developed over a couple of years. He hasn't been to a Sunday meeting yet but maybe one day!

**2.30pm** Back to the office to do some more admin and write a script and some questions for Sunday night's panel.

**4.00 pm** Leave the Office early today and go home to take the dogs for some exercise. Have just acquired a Whippet X dog to add to the Miniature Fox Terrier X. I don't have many hobbies but spending time with the dogs is something I enjoy. I take them to a nearby park and marvel at how fast the Whippet can run when let off the leash!

**4.30pm** Back home and do a bit more reading. My son gave me 'The Message of Mission' for father's day. It is a new IVP publication and co-authored by Howard Peskett and Vinoth Ramachandra. I read the introduction.

**5.00pm** Agnes is encouraging me to develop my culinary skills and I cook some smoked cod and vegetables. All the family members are impressed!

**6.30pm** A night at home. Heaven! A bit of relaxation in front of the Tele.

**9.30pm** Take Binx the Whippet for his last walk for the day. He has boundless energy. Much more than me!

**10.15pm** To Bed and a bit more reading. I am just into Phillip Yancey's latest book, 'Rumours of Another World'. I love his writings.

**10.30pm** So ends a day in the life of me!

## **An interview with Jennifer Burr**

A JAC exclusive

Jennifer Burr, a soldier in Bangor Maine, USA, is currently training and warring at The War College in Vancouver, Canada.

JAC: Tell us about your conversion...

JLB: The way my life started out on July 30, 1985. I was born into The Salvation Army with the best path laid out before me by God; He had special plans for me. Yet as I grew up I seemed to have a problem with following this path because I wouldn't allow myself to have God to light my path. I went along thinking that I could figure things out on my own, just feeling my way around. For years I went through the drill of waking up at eight on Sunday mornings, singing, clapping, praying, and trying not to fidget too much during the message. Right up through eighth grade I was following this path God made for me, but blindly and not really believing that Jesus was my Saviour.

Then I hit High School and what a different atmosphere that was! In order to fit in you had to hang out with the "cool" people, in order to hang out with the "cool" people you had to be interested in the same things. So I went along with this "cool" crowd taking up drinking, smoking and an occasional pick me up pill (Ritalin, Speed type pills). By this point I had blindly walked off God's path and was stuck in complete darkness. I was depressed a lot, sick most of the time, and never really talked with my family. All I wanted to do was be with friends, party hard, and dig myself into a bigger hole. I can honestly say that I was completely miserable but Satan had me thinking that where I was in life was as good as it gets. That just proves what a liar Satan truly is.

When I moved to Bangor, Maine from New Jersey things were still the same. Same old parties, just with different people that I liked to think were my friends. I was just getting into more and more trouble and bringing people down with me. I was in such a mess that it was affecting my family and true Christian friends. I was brought home by the police once and I was constantly getting caught in lies. I was slipping further and further into this hole I was digging, and not really caring.

Finally my parents sent me to this event called TAM (Territorial Arts Ministry). I had no clue what this TAM was or what I was going to be doing. All I knew was that my parents were going to make me go. Now I realize that it was God who really wanted me to go and used my parents to get that point across to me. It just so happens that this week was the best week of my life. Through dancing, singing, messages, scripture, real friends and God's attractive Spirit I gave my life over to the Lord. This was all in a simple little church service where God was so very present to me and I knew that I had no where else to go besides in his arms. I realized that there is joy and God can provide that for me! My life was turned upside down in a good way and nothing could ever wipe the smile off my face for the rest of that week. That smile

has seemed to keep up with me up until this very point in my life. I am soaking in all that the Lord has to give me and praising him for the day He saved me from my self-dug pit. My blindfold was removed by the hand of God and my path is laid out before me brighter than ever! The best thing yet is the Lord is by my side every step of the way! Praise the Lord!

JAC: You're a student in the first session of The War College. What are your hopes and dreams for your year of training?

JLB: The War College has already been a life changing experience and it has only been two and a half weeks. It's funny how when I first got to Vancouver I was just thinking about myself and how I was going to make it, and why I was actually doing this ministry. The first night that I went to sleep in my bed that I was going to be sleeping in for a year I cried out to God to let me be confident and comfortable. I knew that God wanted me to be in Vancouver and that I wouldn't be able to make it without him having complete control. The next morning I woke up and things were so different, I was seeing things through the Kingdom perspective. It was no longer about myself but about saving souls for the Lord.

My hopes for this year are that I listen to God clearly and gain wisdom to share with others. I know that God is going to stretch me and use me in any way that He needs to and I am so excited to see the outcome. I hope to be able to draw so close to my Heavenly Father that I have nothing else to share about but His love for others and His word. I haven't been great at taking in the Word of God and throughout this year I plan to have my nose dug into the Word and have verses flowing out of my mouth all the time. God's Word has great power and I plan to put it to some good use!

I have big dreams for this year as well. I always think about how just the handful of us involved in the War College are going to go out in the darkness where I once was and help pick people up out of the dirt. I see that God is going to move strongly in Vancouver and my dream is to be a part of that. I always dream of an extreme revival for Vancouver that spreads all over and God is so extreme that people can't help but turn to him. Forget the devil, God's in control!

JAC: What is Jesus doing in your life these days? And what is He teaching you?

JLB: Jesus is doing AMAZING things in my life these days. Especially since I have been involved with The War College. I know that God has cool plans for the entire year but he has already been so evident! Jesus has been making some serious changes in my life that are all for the best. I have been learning how to hear His voice and the things that I have been hearing are for other people as well as myself. When I do listen and it is coming from God there is power that is released. At The War College we have had these prayer meetings where I am so open to what the Lord is saying and what He wants us to be doing. At one of these prayer meetings the Lord asked me to anoint my classmates. God worked through that and touched some people to an extent that I will never know- He was just using me as his faithful



vessel. How awesome the power of God is. People were having glory fits, all because I was willing to do whatever it was that God wanted to do with me!

To add on to that, God is teaching me so many things along the way. He has been teaching me how to be more and more humble, how to listen, how to get along with other people of the body, how to submit when needed, how to really read into the Bible and overall how to become a Leader. I am so excited to wake up every day for the simple fact that God teaches me new things all the time. I have learned to be slow to speak and quick to listen to what He is sharing with me because God is constantly talking, it is just a matter of tuning in to what he is giving you.

JAC: What are your gifts and callings and dreams?

JLB: I have had many people pray over me and receive things that God is saying to share with me. One of the main things that I have gotten is that I am gifted to be a Leader for God's Kingdom. I have been checking out leaders in the Bible and reading up on my stuff on how to bring out this gift. Along the way with this process I have grown in my gift and I hope to keep on taking it all in so that I can bring out my gift even more. How exciting it has already been.

I also have found out from God that I am called to be among the needy. My Dad had prayed in 1996 that God would give him words about where his children (meaning my brother and I) were going to be used for expanding the Kingdom. Way back then God showed him that I was to be helping out with the needy, showing mercy and bringing these people to salvation. Wow, how cool is that that God can give some one a word for you years before you need to hear it. Now I am living in Vancouver among the needy and hoping to save some souls. I'm glad to know that I am right where God has wanted me to be all along!

JAC: What books have impacted your life and warfare?

JLB: One very important book that has impacted my life is the Bible. I know people say that all the time but it is really important for me to have that reading in my life. I learn new things every day from the Bible and it helps me out through life. When the scriptures stick with me that is the best when I can apply it to everyday life!

Two other books that have really hit home with me were "The Purpose Driven Life" and "The Hour of Prayer that Changes the World." I would definitely recommend these books to any one who is really digging deep into drawing nearer to God and making some changes. "The Purpose Driven Life" has shown me so many things that God has in store for us and what things to be encouraged about, also what to watch out for. It is very scriptural based and explains things in depth. "The Hour of Prayer that Changes the World" is a book on how to pray. Definitely a powerful learning book and teaches how to make prayer a powerful thing.

JAC: Who influences you?

JLB: I would definitely have to say that my parents are big influences in my life. They have taught me my ground basics of how to follow the Lord. They have been faithful officers in the Salvation Army and just by their everyday actions and words of wisdom I am deeply influenced. They have taught me the right way to live and love. Another person who influences me is Janet Munn. She is also a Salvation Army officer and she has so much in her that I look forward to the Lord teaching me. She has so much zeal for the Lord and boy can she pray!

JAC: Tell us about an amazing spiritual experience you've had in the last year...

JLB: The amazing spiritual experience that sticks out in my mind is a Healing Service that I was involved in at Camp Sebago in Maine. The staff knew ahead of time that this Healing Service was going to happen so some of us prepared ourselves to allow the Holy Spirit to work. I fasted that day and I had prayed so much asking God to use me in any way He felt was needed at this meeting. Finally the meeting began and it was amazing. We started with worshiping the Lord and I was totally into that because the Lord is worthy of our praise! Then all of the sudden I got down on my knees and began to shake. I wasn't really sure what was going on but I knew God was doing something. As I was shaking I felt the Holy Spirit so strongly that I didn't even want to move, and breathing was also a task. Finally God wanted me to get up and share a word with some people in the room. It turns out after I shared this word He wanted me to lay hands on them and pray for them. So I was obedient, while still shaking like crazy, and prayed. To this day I am not sure what was being prayed over these people but I know it was the Lord working through me! That was the best night of my life (for now) and I gladly welcome the Holy Spirit to take over at any point and time!

JAC: What do you see God doing in your generation?

JLB: I know God has huge plans for my generation. He wants to raise up some extreme warriors that are willing to fight and die for him. My generation is to get out there and take back the souls and territory that Satan has stolen. I see God moving in powerful revivals and spreading. There will be some scary times and things that other people won't want to accept, but as long as the Lord is in control look out! My generation is to keep strong and in keeping strong in Faith God is going to move some HUGE mountains. How exciting is that? I know I am excited to be a part of something huge!

JAC: How do you see The Salvation Army moving to position itself for what God is doing in your generation?

JLB: I believe that it is going to get messy at times but God is wanting to bring about some unusual things in order to rise up. I see The Salvation Army grounding itself on serious Revelation scriptures and sharing them left and right. The Salvation Army is going to have to be planted on the rock and stand firm even when it gets to that

messy point. When these things get gruesome for non-believers The Salvation Army is going to be positioned in a camp to pick these people up and help them along their way to knowing the Lord and putting their gifts to use! I do believe that The Salvation Army is going to have a big rising and be positioned in the most valuable places where people need it. This means war and The Salvation Army is standing on the Solid Rock!

JAC: Here's an opportunity to convey a message to the whole world. What have you to say to Salvationists in various nations?

JLB: I would have to relay the message to Salvationists all over to put on the armour of God. There are some wars ahead that Salvationists all over will be a part of and we will need to be grounded with scripture. Run into things full force for God! Like it says in Matthew 10:8; "Heal the sick, raise the dead, cure those with leprosy, and cast out demons. Give as freely as you have received." Put this verse to use, make things happen! As long as you have your ears and your heart open God will lead you in the direction that He wants you to go. Strive to make a difference for God because He is worth it!

## **The Northern Front - Report from Northern New England**

Major Richard Munn

I would like to keep you apprised of Salvation Army rhythm and pulse in Northern New England. What follows is a series of updates reflecting the cutting edge of mission in this division.

**Decentralized Smorgasbord** -- I continue to be fascinated at the ever-evolving expression of Salvation Army mission. While central principles remain unchanged, it is increasingly apparent that a multiplicity of expressions continues at a rapid pace. In many ways, this reflects the decentralization and fragmentation present in broader culture. For instance, while one popular book currently laments that people do not join the Kiwanis Club or the local bowling league any more, in actuality three dozen other recreational and cultural pursuits have taken their place - going on cruises, spending a morning in Borders sipping latté, Extreme Sports, etc., etc.

I believe the concept has application to Salvation Army ministry. While we may lament the decline in some mainline programming, in actuality a whole new group of people now receive Salvation Army ministry through Star Search, Supper Clubs, Alpha, Territorial Arts Ministry, On The Edge, etc., etc. I see this happening across the division. Corps officers now shape their weekly schedules reflecting a particular giftedness, regional personality or available local leadership. In other words it is not a standard set of programs that is now duplicated in every corps across the division. The result is a cosmopolitan smorgasbord of nurture and outreach.

While this may be a statistician's nightmare, it does make for a fascinating rainbow of ministry. I personally believe it is providing increasing creativity and effectiveness. We need to be careful not to interpret loss of the familiar by assuming a decrease in ministry. Far from it! I am convinced we are increasing in effectiveness; it just doesn't look the same any more.

**Music** -- In probably no other expression of Salvation Army life is some of the above more articulated than in music. The Star Search program stands as a good illustration. In the past 15 years, I have seen Star Search evolve from three categories: vocal, brass, piano -- to an array of components now including youth chorus, sacred dance and drama. How fascinating! I dare say guitars and contemporary bands should soon follow. Our recent divisional Star Search event was the highest attended in living memory. However, it included no YP Band and only two piano and brass soloists. Vocal soloists, sacred dance and drama were the three most popular categories. Again, we most certainly were not lacking in participants -- the building was throbbing with happy chaos -- those kids were simply involved in newer expressions of artistic expression.

I believe this is also reflected in the monumental impact of Territorial Arts Ministry. Both the department and the newly established camp exert great influence upon the teenagers of this division.

While I am interested in a photocopied article recently circulated by Bandmaster Waiksnoris portraying the resurgence of high school and college bands, etc., I do believe The Salvation Army can only catch this wave by infusing contemporary rhythms and sounds with sacred tunes and lyrics. (Sound familiar?!) I am looking for a generation of contemporary Salvation Army composers who will deliberately give us a repertoire of swing, fusion, jazz, and brass music. I recall a Nazarene pastor friend commenting to me recently that "a Salvation Army jazz band standing on a street corner, now that would attract interest!"

**Small Groups** -- I recall Lyle Rader coming to the training school when I was a cadet and lamenting that as a direct descendent of John Wesley, The Salvation Army had no systematized small group or class-meeting infrastructure. Under Janet's leadership, we have deliberately faced this issue in Northern New England. Small, isolated commands across a large geographic region result in infrequent divisional gatherings. There is potential for isolation and loneliness.

We will soon commence our fourth consecutive year of intensely focused accountability and spiritual formation in small groups. While we have a long way to go before being completely satisfied -- every corps including a healthy small group infrastructure -- significant progress has occurred in the past two years. Every officer in the division now participates in a monthly small group. A good number of corps are now structuring their congregational life around similar groups. In the places where this is happening with thoroughness, distinct expressions of spiritual maturity and harmony are emerging.

There are no short cuts in this process. Everything I read these days portrays healthy community life -- corporate, entrepreneurial, and academic, etc. -- as including a small group structure. The collaborative circle is replacing the hierarchal pyramid. What a fascinating challenge for our army! Janet and I are delighted that recent feedback from the 60 officers in our division indicates overwhelming appreciation and affirmation for our vigorous commitment to small group accountability. With only minor exceptions, this has been a success and is now deeply ingrained as part of the fabric of Northern New England.

**Disaster Services** -- If I were pressed to name one explosive new front of Salvation Army outreach today, I would name Emergency Disaster Services (EDS). While in many ways the ministry is nothing new, it is most apparent that the level of organization and professionalism in this field of service is catapulting to new levels of excellence. The stories are inspiring and most certainly have the attention and support of the public. I sense increasing levels of enthusiasm from many officers across the division. There is a hunger for canteens and a discernable willingness to serve on the front lines. The series of floods, earthquakes and hurricanes of the past decade, culminating in the unparalleled catastrophes of September 11th have propelled Salvation Army EDS into hitherto unimagined significance. National and territorial experts are emerging. Funding is increasingly available. Local emergency services personnel -- firefighters, police, and ambulance -- increasingly look for Salvation Army support and function as some of our biggest advocates.

Suffice it to say, EDS is now a vital expression of Salvation Army ministry in Northern New England. I project this will be increasingly so in the next decade. The potential for genuine human service in times of brokenness and despair, volunteer recruitment and fundraising are only just being realized. Once again, the cumulative effect is a new front of Salvation Army ministry. Watch this space!

My only concern is the potential that one more aspect of The Salvation Army outreach could detract energy and focus from congregational nurture and development. Certainly some officers are greatly energized by serving hot chocolate and soup at local fires to the detriment of their visitation and sermon preparation. The Salvation Army inclines towards cultivating pragmatic servants instead of theologians or expositors!

**Technology** -- The influence of technology is discernibly affecting both internal communication and headquarters life. It seems hard to comprehend today, but I functioned for over six months in this division without Lotus Notes! To do so now, would be inconceivable. I estimate that 85% of our division is now conversant with Lotus Notes and the Internet. The flow of correspondence, statistical information, finance reports, as well as program aids is very much part of daily life in The Salvation Army.

As a result, a wide range of behaviors is in place -- from complete illiteracy to addictive and compulsive use. There is no question that on more occasions than not, the tool is irreplaceable and a source of efficient blessing. However, I have an equal concern. Namely, that valuable Salvation Army personnel spend innumerable hours at their laptops sending messages back and forth with abandon, and call it ministry. I personally receive between 30 and 40 emails per day on average. I am copied on correspondence that is often of nominal importance. I have concerns with duplication and confidentiality. Of course, I too contribute to this world. I have to constantly question my own use of Lotus Notes. I believe in time these new technological capacities will even out and The Salvation Army will have a tool that is unparalleled in its potential for effective good.

This technological explosion is also influencing worship. An LCD projector is increasingly standard equipment for every congregation. The uses of CDs as music accompaniment and DVD's for visual aid in worship are also increasingly used. Power Point for sermons and video illustrations are also frequently utilized. The days of the corps pianist and an overhead projector seem almost antiquated! Again, the wide range of implementation and effectiveness is quite startling. High-tech savvy officers use these tools with great effectiveness. Others have no idea how to turn the machines on. In general, I would say that a new generation of commissioned officers increasingly uses this technological knowledge as standard operating procedure. Cell phones, Palm Pilots, laptops and LCD projectors are part of their parlance and foundational day-to-day needs. These younger officers are also developing their own corps websites. I personally find their creativity fascinating.

**Finances** -- Other than the omnipresent necessity for evangelistic fervor and personal holiness, the most pressing need in our division today is the oppression of dwindling finances. This shadow hangs over every finance council, mission alignment council and staff meeting. I am receiving increasing amounts of desperate letters from corps officers. The accumulating level of indebtedness continues to escalate. Humanly speaking, there seems no end in sight. A generation of young officers who started their formal ministry with incentive funding and reserves at Headquarters for creative projects are now stunned by indebtedness and depleted divisional reserves. Overhead expenses continue to rise and traditional funding sources appear to be slowly but surely decreasing. The cumulative effect is a combination of inertia and panic. People are in a survival mentality. While there are certainly some notable exceptions, this lack of finances is exerting a considerable grip on our division these days.

As leaders, we are committing ourselves to 'frugal innovation.' We are attempting to find new funding sources while eliminating frivolous or unnecessary expenditures. This will have to continue well into the future. Some technological gadgetry and some creature comforts will have to go. Our overriding philosophy is to pray with fervency and to operate with shrewd faithfulness. "Be innocent as doves and shrewd as serpents" is the anthem of the day. We have closed one corps and some significant programs.

There is a beautiful grace note in the midst of this. One third of this division is fiscally healthy. In half a dozen lovely ways, these corps are helping the more desperate units. Healthy corps are spontaneously offering gifts of furnishings, outright grants, and childcare expenses. It is a genuine display of compassionate generosity. It builds *esprit de corps* across the division and is a source of grace to both the giving and receiving officers.

It is time for this report to conclude. Certainly this privilege called Salvation Army ministry is richly rewarding. In the past year, we have seen people saved, delivered, healed, called to Officership, perform acts of compassionate heroism and astounding creativity – all for the gospel of Christ. This part of God's vineyard known as The Salvation Army Northern New England Division has become close to our hearts and a means of genuine grace. I have seen both the most sophisticated Advisory Board Member and the most needy welfare recipient moved to tears with the gospel of Jesus. Our Youth Councils was blessed with the most tangible presence of the Holy Spirit. The list could go on.

Richard Munn, Major  
Divisional Commander  
Northern New England Division

"The tribe of Issachar - these people understood the times and knew the best course to take." 1 Chronicles 12:32 (NLT)

## **Majoring On the One to One**

Major Miriam Gluyas

How do we do evangelism these days? Do we stand on the street corners in open air meetings, hold crusades, deliver leaflets, hand out JESUS videos, or knock on doors and share the gospel?

It's obvious that the best way to bring people into relationship with Jesus is one-to-one evangelism, building relationships with 'not-yet' Christians, sharing the gospel with them, and then continuing the cycle.

For seven years I was stationed at a corps plant and had the privilege of seeing this happen time and time again.

Let me share with you some of the things that contributed:

1. Our best evangelists were people who had just come into relationship with Jesus. They were so excited about sharing Him with someone else that most of the people in our congregation were there because someone in the congregation shared the Good News with them. The cycle continued.

2. We recognized the fact that relationships need to be built, friendships need to be formed, and bridges need to be constructed. Let me give you some ideas of how we went about making those links in the chain.

\* In Australia, The Salvation Army operates a job-seekers programme called Employment Plus. Our local Employment Plus office is a goldmine for evangelism. The manager is a Salvationist and he and the Christian members of staff link people to the local corps. The receptionist previously worked in our corps office as a volunteer on a 'work for the dole' programme. She became a Christian while she was there.

\* Self-Esteem groups are run for people at the corps and from EP. These run in five-week cycles.

\* Australians are sports mad! So a great way of building relationships is to develop teams composed of Christians and 'not-yet' Christians. Many groups are now formed. As time goes by, the 'not-yet' Christians attend recovery groups, men's meetings, and Sunday meetings. Some have already become Christians. Bill Hybels talks about how he realised at one time that he was spending a great deal of time with Christians. All his friends were Christians. Yet he knew that God gifted him to be an evangelist. He loves sailing and decided to recruit a team of 'not-yet' Christians to be the crew of his boat. One by one they have come to Christ. I just saw a video of the 'last one', the one who said they would never get him, being baptised at Willow Creek! Wow!

\* We also decided to set up an outreach in a local government-funded housing area, the poorest suburb in Australia. We identified the needs as: parenting skills, literacy, drug-related issues, and counselling. These needs for the basis



of programmes aiming to build relationships and see people come into friendship with Jesus.

3. Another important issue is to have the right people involved in these groups, or it will devolve to mere programme status, rather than being a mission. In each group we need:

- \* someone with skills to lead the group;
- \* someone who can evangelise at the right time;
- \* someone who can pastor and look after the people well.

4. People who have been Christians for some time are often scared about sharing their faith. I believe that they want to, but often are not sure how to. Train people in this area. There are many good training programmes. We use CONTAGIOUS CHRISTIANITY from Willow Creek. People learn how and when to share their story, how to relate to people, how to be sensitive, and what the Gospel is about.

5. Work out the 'where to next' before you begin. Some questions are really important:

- \* Who will share ALPHA or CHRISTIANITY EXPLAINED (or some other gospel resource) with these people?
- \* Who will disciple them?
- \* What material will they use?
- \* Do we have small groups in place, and are they suitable? (For example, there may need to be a progression from a sports group to a recovery group to a seeker-target group to a small group to a seeker-sensitive service...)
- \* Whould people want to come to these at your corps? Are they in place?
- \* How do we then train people so that they go on to become disciples who share Christ with their friends and family?
- \* Every event or group to which you invite someone is a window of opportunity, but the opportunity needs to be grasped by those who are prepared to help people to move on to the next stage. If we just teach someone a skill, or spend time with someone at a footy match, we are not fulfilling our whole mission. Our love and care for them should be our first step towards showing them the love and care of Christ.
- \* Build the relationship so that the greatest relationship of all is possible-relationship with Jesus. William Booth was right. "We are a salvation people. This is our specialty- getting saved; keeping saved; getting someone else saved." What a delight it is to see 'not-yet' Christians find relationship with the living God!

## Back to the Future Apostolic Leader

Doug Burr

Words in the English language have undergone transformation over time and the Christian church is not immune to these changes. The meaning of many words from the days of the King James Version of the Bible have altered dramatically and render some passages of the text unintelligible to today's average reader. This is one reason why there are such a large number of modern translations that attempt to place God's Word in the contemporary idiom.

The term "**apostle**," is such a word. This adjustment is still in process as God's Spirit reminds today's church of forgotten understandings. As Luther rediscovered "the just shall live by faith," we are relearning how the historical apostle will play a vital part in the church of tomorrow. Whether in New Testament days or contemporary times, the apostle holds an unquestionably important leadership role in the church.

The gift of apostle is again being evidenced in the church. There is a proliferation of books about the apostolic dimension and we are seeing leaders take on the title of Apostle, as another leader would call himself Pastor John Doe. What is this all about? What is happening?

I believe this "new" apostle is actually a return to the original intent and usage of the word. More important, the church is experiencing a return to the original practice of the gift and office of apostle. This "new" definition and practice must be reasserted into our leadership paradigms if the church is to reach our contemporary world for Christ.

In this work, I will look at the "new" emerging definition of apostle in contrast to its past meanings, discuss the practice of the apostolic leader in today's church and justify the urgency of the church accepting apostolic leadership and participating in apostolic ministry.

### I. THE "NEW APOSTLE."

#### A. The Cessationist View.

Simply stated, the cessationist views the gifts of the Spirit as relevant only to the days of the early church.<sup>1</sup> Specifically relating to apostleship, with the passing of Jesus' original twelve apostles, the gift of apostle ceased to function within the body of Christ.

In the face of evidence and experience within the church, this view is completely indefensible. However, it is dying a long and agonizing death. Those taking this viewpoint understand no difference between the original 12 apostles and the role the apostle plays in the church. I will make three points to counter this error.

First, the Bible was written to be relevant to any day and era of peoples (2 Timothy 3:16). Certainly, many passages speak to specific events in history, but the concepts and values carry a much broader and deeper meaning, which relate to the church of all time. The cessationist is essentially choosing which parts of the Bible are relevant

and which parts are not; which parts we will obey and which parts we need not worry about.

Next, no scripture suggests that God's gifts were given to only a specific era of church history.<sup>2</sup> Even in the broadest sense, no passage lends itself to this view.

Finally, there are passages that speak of "false apostles" (e.g., 2 Corinthians 11:13; Revelation 2:2). The need to discern a false apostle from a true apostle would only be relevant if other than the twelve apostles existed. Knowing who Jesus' twelve were, would suffice if the apostolic gift was intended only for a specific few.

### B. The Apostle as Missionary.

Taking a cursory look at the New Testament apostles, one may come to the conclusion that they performed the role of today's missionary. This view has been prevalent in the church for many years. Older books about gifts of the Spirit replace the word apostle with missionary in the definition.<sup>3</sup>

While this view may be partially true, it is shortsighted and incomplete. In early days of the church, while all the other Christians were scattered throughout the area, the apostles stayed in Jerusalem (Acts 8:1). Peter became known as the apostle to the Jews- hardly a missionary role in our contemporary sense of the word.

Perhaps one explanation for this development is a response to fear in the Body of what an apostle really does or fear of the pride that may develop in one so gifted and named. This fear appears to be so strong, many have chosen, perhaps unknowingly, to rename the gift of apostle to the gift of "missionary." This sanitizes things nicely and gives us the chance to send the problem away to some far away place!

Both points A. and B. above are examples of Satan's attempts to keep the apostolic gift hidden from the church today. He fights anything related to God's truth and spreads misinformation wherever he goes. He is especially concerned about the apostle, because it is the last of the fivefold ministry gifts given to the church Body that God is restoring to today's church. He therefore fears the apostle's role in completing the church's mission against him and in growing the body of Christ into fullness and maturity.

### C. The Gift of Apostle Still Exists.

The view that the gift of apostle still exists is evidenced with a thorough look through the New Testament. Besides the twelve and Paul, scripture gives us other references to apostles. In 1 Corinthians 15:5-7, we read of Jesus' appearance first to the twelve, then to **the rest of the apostles**.

We even find references to other apostles by name. Matthias was the first added to the official number in Judas' place (Acts 1:26). While this may be considered a special case, since they were bringing the number up to twelve again, more names continue to be added: Barnabas (Acts 14:14), Andronicus and Junias.<sup>4</sup> (Romans 16:7), Timothy and Silas (1 Thessalonians 2:6). This fact does not diminish the importance of the original 12 apostles. Their place in history and God's coming reign cannot be overlooked. Yet, many leaders served the church over the ages who have been and can be considered apostles.

If this is the case, what is an apostle? How does the gift still function in the church and how can we recognize an apostle? I will attempt to answer these questions

before looking at how the apostle functions as a leader. We must be aware that some concepts will overlap.

*1. The Apostle is Chosen, Trained and Sent to a Specific Sphere of Influence.* The delegation of authority authenticates this sending, much as they give an ambassador specific authority in a certain station. Jesus instigates this process Himself.

Luke tells of Jesus' night of prayer before designating His twelve apostles (Luke 6:12-13). The next day seems to be a commissioning point separating the twelve from the other disciples. Paul too, spoke of his calling by Christ to this task (Romans 1:1, 1 Corinthians 1:1, 2 Corinthians 1:1, etc.) One cannot choose to be called an apostle. One must be chosen by Christ for this role. This call begins in the deep recesses of the heart, where Jesus speaks and first makes the apostle aware of His choice.

From this point, we see Jesus begin to train the apostles for their missions. He spent time with them and developed a close relationship. Paul, after his call on the Damascus road, went away privately and spent much time in prayer and (re)education with the Lord before beginning the bulk of his public ministry. Today, this call still precedes a time where Jesus trains (develops; grows) the apostle for future ministry.

In God's timing, He then commissions and sends out the apostle. This sending is closely associated with the definition of apostle: "he that is sent."<sup>5</sup> He becomes an ambassador with a specific mission to accomplish as designated by Jesus. This mission can be a place of ministry and/or a type of ministry. For example, Paul was the apostle to the Gentiles (Romans 11:13) and Peter, the apostle to the Jews (Galatians 2:8). This of course, does not mean there is no calling to ministry outside some special area.

Like any spiritual gift, the gift of apostle is given to the Christian as a "seed." It is unusual that a spiritual gift grants the recipient the fullness of its benefits immediately. There must be learning and growth in the area of gifted-ness. To develop, every gift must be practiced and studied. I think the Lord is pleased when He sees us experimenting with our gifts to learn more fully the dynamics and specifics of their use in our lives.

*2. Since a Close Relationship Develops Between Jesus and the Apostle, the Lord is Concerned Foremost with the Character of the Apostle.* Miraculous signs and wonders have a place in the ministry of the apostle, as we will see later, but they are secondary to the inward traits displayed in the apostle's life. The miraculous would be completely useless to the kingdom of God, without the aspect of character. While every Christian is called to develop character, perhaps it can be said the apostle is called to a higher level of accountability.

"Apostleship is a matter of character above any other single quality."<sup>6</sup> Character is a quality developed through life experience. One problem with the development of this gift in a person (although we can say this of many spiritual gifts) is that few people are prepared to let an apostle experiment and grow. An apostle needs room to try out new ways and areas of ministry. With one failure, too many are ready to drop the whole issue rather than help the fledgling apostle develop into fullness.

3. *The Calling of an Apostle is a Pioneer Calling.* This is perhaps one reason that some have labeled an apostle a missionary. However, while it does relate, I am not just referencing a calling to pioneer Christian ministry in a new country or location. Rather, an apostle has a calling to be one who breaks through first as a pioneer.

John Eckhardt writes: "Apostles have the anointing to invade new areas of revelation, ministry or geographies." and "Apostles as pioneers preach new truths, plant new churches, establish new believers and invade new territories with the gospel."<sup>7</sup>

4. *The Apostle is Sent to the Church to Equip God's People for Their Ministry.* This is primarily derived from the passage in Ephesians 4:11-12, where Paul says: "Jesus Himself gave some to be apostles . . . for the equipping of the saints for the work of ministry, for the edifying of the body of Christ (NKJV)."

5. *The Apostle is Noted for Raising up Ministry Teams to Share the Work.* This is often exemplified in his developing and encouraging new leaders. David Cannistraci asserts: "Apostles must serve as fathers and teachers, producing spiritual children, as Paul did with Timothy and Titus. These spiritual offspring can assist them in apostolic work."<sup>8</sup>

6. *Evidence of the Apostolic Gift is Seen in Miraculous Signs, Wonders and Miracles.* Paul tells the Corinthians "The things that mark an apostle- signs, wonders and miracles- were done among you with great perseverance" (2 Corinthians 12:12 NIV).

7. *The Keystone of the Gift of Apostle is either:*

a. *The Ability to Plant, Grow and Oversee New Churches.* This aspect of the gift is related to the pioneer, above. Starting new churches involves working in new territory- always in a new place even if it is nearby an existing church. The Apostle Paul is a perfect example of this evidence. This is now being called a "Vertical" apostle due to the structure of networks developed under this apostle's leadership.

7b. *OR The Ability to Call Others Together for Unified decision.* Recently, we have begun to see a second type of Apostle emerge in the church- the "Horizontal" apostle. This ability is evidenced when this type of apostle calls groups and/or individuals together and his leadership authority is recognized in that group as directed and anointed by God. James, Jesus' brother is a good example of this type of apostle. He called the apostles together in Jerusalem and was understood to be their leader. Even with Peter and Paul present, the entire group submits themselves to his authority for important church doctrinal discussion and policy.

## II. APOSTOLIC LEADERSHIP.

As we begin to look into the leadership role of the apostle, I must state up front that all apostles are different. No two function in exactly the same manner; their gift-mixes vary widely, as with any individuals. This makes it very difficult to come to an exact definition of an apostle by function. Each apostle I have studied has varying views and expressions of the apostolic gift. David Cannistraci believes we must be

very careful when drawing a box around what an apostle looks like.<sup>9</sup> However, as I looked closer, I began to sense commonalities between them, which helped me to derive the following. I must note some of these points were found in the book *The New Apostolic Churches*.<sup>10</sup> In particular, the chapter on Faith Community Baptist Church by Pastor Lawrence Khong (p. 213). His comments in this area have helped me to “pull it all together” in a way that makes sense for me.

#### A. An Apostle is a Strong and Anointed Leader.

##### *1. The Apostle is First.*

“God is a God of order and His Word states that apostolic ministry is first. ‘First’ is the Greek word *proton* meaning firstly in time, place, order or importance. It also means before, at the beginning, chiefly or first of all.”<sup>11</sup>

There seems to be much concern within the church about this concept. However, for my discussion, I will avoid any talk of order of importance (for I believe it to be less significant in the team ministry of the body God has called us to, nor should it be a stumbling point) and focus on the aspect that an apostle is the spearhead, or leads the way.

As a leader, an apostle is sent on a mission by God to break through into new areas of ministry. This may be evidenced as a new church plant, a “new” truth or a new way of doing things. By necessity, an apostle leads by example. He goes in front and shows the way; he naturally attracts a following and rallies the troops for battle.

##### *2. His Leadership is Strong.*

Often, his “new” direction will be challenged from without and within the church. Therefore, faith is an important by-product in the life of an apostle. The apostle leads the Body of Christ by a strong faith in Christ’s call and mission. The need to remain firm in the face of opposition and chart a steady path through troubled waters must be developed.

By this point, I have assumed we are dealing with a true apostle who has been chosen by God, recognized by the church and established in a faithful ministry that God is blessing. Any leader can be strong in the face of opposition to “his plan.” That alone does not make him an apostle.

##### *3. His Leadership is Anointed.*

As opposed to the functional authority of a denomination, a new structure is being evidenced in today’s apostolic churches where the apostle is given authority directly from Jesus. I believe this flows naturally from the apostle’s close relationship with God. Peter Wagner words it this way: “In my judgement, views of leadership and leadership authority constitute the most radical of the nine changes from traditional Christianity. Here is the main difference: **The amount of spiritual authority delegated by the Holy Spirit to individuals.** I have attempted to use each word in that statement advisedly. We are seeing a transition from bureaucratic authority to personal authority, from legal structure to relational structure, from control to coordination and from rational leadership to charismatic leadership” (emphasis his).

There is a dramatic difference in how a leader functions if he is an apostle. It is seen between how one would act from a position of denominational (or legal) authority and from a position of apostolic authority. In a denominational structure, rules are dictated from above: "What the leader says, goes." As an apostle, the authority to speak and act is developed by relationship: people listen to him because he is trusted. This trust is due to the relationship they have developed. This thought flows naturally into the next point.

### B. An Apostle is a Servant Leader.

**An apostle's authority to lead will be given to him by his relationships built on long-term trust of his vision, concern, service and character.** I cannot stress enough, the importance of this aspect of the apostolic leader!

In the familiar passage of scripture where Jesus talks to his apostles about leadership (Matthew 23:1-12), He tells them: "The greatest among you must be a servant. But those who exalt themselves will be humbled, and those who humble themselves will be exalted (Matthew 23:11-12, NLT)."

Here lies perhaps the greatest conundrum presented in scripture for a leader. The world says the leader is at the top, while God's order of things places the leader at the very bottom. This harkens back to the issue of being first: "By necessity, an apostle leads by example (II, A, 1.)."

Jesus, who is God, chose to humble Himself and become a man and wash His disciples feet in the humiliating act of a lowly servant. Actions speak so much louder than words! Jesus makes His point by showing His deep concern for His disciples and thereby eliciting their trust in His apostolic leadership. If not before this point, after this selfless act, Jesus' disciples will follow Him wherever He leads!

An apostle does not lord it over others. He does not control people with an iron fist or from a demanding bureaucratic structure. He leads by the example of humility in service and concern for other's well-being over his own. Christians naturally sense this Christlike example by the Holy Spirit within them and freely follow the apostle.

### C. An Apostle Relies on the Supernatural Work of the Holy Spirit.

It has been argued whether the Biblical book The **Acts of the Apostles** should be called The **Acts of the Holy Spirit**! Jesus' words were certainly true that after He had gone on to the Father, the works that the apostles would do would even surpass those witnessed in His earthly ministry. Imagine being healed when someone's shadow touched you! Or a handkerchief touched by someone else would bring you new freedom! As wonderful as those early church examples are, we must remember that God is still in the miracle business!

Peter Wagner has written about this: "I noticed that the churches worldwide that seemed to grow the most rapidly were, for the most part, those that outwardly featured the immediate present-day supernatural ministry of the Holy Spirit."<sup>13</sup>

The world is not interested in paying any attention to a powerless church. If the promise of the Gospel cannot affect the daily routine of our lives, it offers nothing less than a panacea. David Cannistraci pens these words: "I am convinced that as the

world is drawn toward more and more occult powers and experiences, people will not give ear to a powerless Church.”<sup>14</sup>

Only by the power of the Holy Spirit evidenced in our lives can the church make an impact in today's world.

Today's apostles are witnessing the Holy Spirit's power in their ministries. It is not a luxury. It is a necessity. Some of this is brought about by the current wave of "Praise & Worship," for God inhabits the praises of His people. We experience His very presence when we throw ourselves into the worship of His being.

The apostle realizes his ministry is empty without God's Spirit and seeks His presence and guidance in all aspects of daily life.

#### D. An Apostle Has a Clear Vision and Strategy for Growth.

Because an apostle is sent with a specific mission, he knows what it is God has sent him to do. Almost as important is the fact that he knows what he is **not** sent to do. He knows his boundaries. God gives the apostle a specific purpose for ministry. This vision for service is not naturally lodged in his brain, but must be "prayed out of the mind of God." To borrow a phrase from Rick Warren, an apostle is "purpose driven." Without using so many words, he grasps a result of apostolic ministry: "Older churches tend to be bound together by rules, regulations and rituals, while younger churches tend to be bound together by a sense of purpose and mission."<sup>15</sup>

The apostle leads "by casting a clear and concrete vision for the church,"<sup>16</sup> but a clear vision, mission and purpose are only half of the equation. The apostle develops a strategy to implement the plan. In each apostolic church I have studied, there is a definite, clear-cut design for accomplishing the goals of their ministry.

Many churches go throughout their existence doing programs and having fellowship events without any kind of intentional plan to get sinners saved or disciple believers. Almost instinctively, the apostolic leader knows this will never work. There must be a plan in place to point the people to the ultimate goal and keep them away from unnecessary things that would prevent them from achieving that goal.

#### E. An Apostle Creates an Environment for Growth.

The apostle knows he is not the only one gifted for ministry. The whole Body of Christ has its role to play if we are to be effective as a team. It therefore becomes the apostle's role to develop an atmosphere which is well suited to the growth of the individual. Much of this may be realized in the plan for discipleship and ministry, but also in the relationships developed between the apostolic leader and the people.

The apostle is given for the Body of Christ. In Ephesians 4:11-12, Paul states that the ministry of the apostle is for the development of the Body of Christ. This is true for each of the fivefold ministry gifts in this passage. They work together as a team to encourage, teach, train, develop, comfort and grow the rest of the Body.

#### F. An Apostle Develops Team Ministry.

At the very beginning of apostolic ministry, we find Jesus sending out the apostles in teams of two (Mark 6:7). We also find later evidence of teamwork developing with Paul and Barnabas, Paul and Silas- joined also by Luke, Timothy Aquilla, Priscilla, etc., Barnabas and Mark and so on. Working together is an important pattern of



ministry found in the New Testament church. David Cannistraci puts it this way: "It is abundantly clear that the New Testament pattern for apostolic ministry is a pattern of teamwork." and "True apostles are people who are willing to merge their gifts with the gifts of others in the Body of Christ to properly establish the Kingdom."<sup>17</sup>

An interesting note that appears to be developing is that apostolic leadership and ministry naturally draws others of like-mindedness to work together. True unity and teamwork develop as the Body of Christ works the way it was intended to work.

#### G. An Apostle has a Strong Preaching and Teaching Ministry.

While the early church met together in their homes and established a network or cell-church of sorts, we also learn that they came together regularly to listen to the apostles' teaching (Acts 2:42).

Because of the apostle's vision and dependance on God, his message is one of great passion and conviction. The vision is not very effective if the people do not own it, so here is the place we find the vision-casting taking place. By his preaching ministry, the apostolic leader brings the people back to the purpose and plan over and over. By his teaching ministry, the apostle continually educates the people in what it means to be an apostolic people.

### **III. THE CHURCH'S ROLE IN APOSTOLIC MINISTRY.**

We must have some discussion of the Church's part in apostolic ministry because the role of apostolic leadership is moot if no church follows. Since the Church is the instrument God has chosen to accomplish His will, these are strategic points.

#### A. All Christians are Apostolic in Nature.

Before Jesus left His physical body, He told His disciples that the Father would **send** the Holy Spirit to them (John 14:26). Here we see that the Holy Spirit is by nature "a sent one." So, as the Spirit within us is one of love and truth, etc., He is also apostolic. That nature, which is within us working to conform us to the image of Jesus, plants within each Christ-follower a seed of the apostolic. Those things which are of God within us, naturally attract our spiritual selves. We are drawn to things which help us follow God's order. It is our Christian nature to be apostolic people.

For the church to be effective in the world of today, we need to get back to God's original plan and structure of operation. The churches that are growing fastest, are those that are exhibiting an apostolic structure, leadership and following. Peter Wagner writes: "In virtually every region of the world, these new apostolic churches constitute the fastest-growing segment of Christianity."<sup>18</sup>

With this, I am not advocating throwing out centuries of church experience and history. We must learn to assimilate the apostolic dimension into our current beliefs and practices. We must be willing to lead and be led in a way that has proven to be effective at accomplishing God's commission of winning the world.

#### B. Being Apostolic Means Working Together in the Unity of the Body.

Apostolic ministry is relational. As the apostle develops relationships to accomplish his mission, so the church will only reach its goal of ministry within the greater relationship of Christ's universal Church Body.

Today, networks of ministry are being formed between denominations which we have not seen before. Working-together alliances are being developed which allow the churches of one community to become "The Church" of one community. This relational adventure allows not only a local denomination to work as a body, but the whole community to function in the same way. Huge city-changing events are springing up and reaching large numbers of people for our Lord. Promise Keepers and Marches for Jesus are just two examples.

No one group or person is a designated leader, but all are submitting to each other out of humility. This is what the Church is supposed to be about. This is what God blesses and uses to win whole areas for His Kingdom. This is what happens when the Body of Christ becomes an apostolic people.

#### C. The Body Recognizes, Tests and Follows a True Apostle.

As mentioned above, there is a natural spiritual bent within us to be a part of apostolic ministry and we lean toward a leader who exhibits this gifting. However, because of the scriptural warnings of false apostles, we must be careful to test everyone who claims such. Scriptural conformity must be proven and the greater Body must validate his actions. If the Spirit within us is the same Spirit within another, there will ultimately be agreement.

Then, the Church either agrees about the calling and position of the apostle or disagrees and disassociates itself.

#### D. We Live in a Pagan World Once Again.

Whatever our American history, we no longer live in a Christian society. The world around us looks more like it did in the days of the early church than a country founded upon the basic values of Christian truth.

It used to be that the church had much influence on its surroundings. Even if many were not actual Christians, people still held a place of honor and respect for the beliefs and practices of the church.

This is no longer the case. There are generations of people who have never entered a church or heard the basic word of the gospel. They view the church as another political group vying for attention in a decaying landscape.

Since the pattern of our society matches that of the early church and the methods of early Christian ministry were extremely effective (Acts 2:47), should we not return to those patterns? David Cannistraci writes: "If we really want to restore the Church and see it reaching its fullest potential, we must return to New Testament patterns. When we return to the patterns of the early church, we will recover the power of the early church."<sup>19</sup>

Here lies the church's most effective strategy in a secular world. We have what they want even if they don't know what it is! A return to the apostolic dimension of Christian leadership and ministry will again reach multitudes of people for our Lord's Kingdom. Here lies the urgency of today's church being apostolic.

## CONCLUSION

The gift and office of apostle are still being used of God in today's church. It is not a gift that has ceased to function within the church. In fact, it is necessary for the proper functioning of the Body and God is restoring it to its rightful position in the fivefold ministry given to the church for its edification.

The apostle is a leader who is chosen by God to spearhead a specific mission within His Body. He develops a close relationship with God through prayer and creates an environment for growth that raises up those around him to team ministry in the Body. The miraculous power of the Holy Spirit is evidenced in his work and God blesses his efforts to plant, grow and oversee new churches or call others together for purpose. The apostle is a strong and anointed leader who fulfills this function as a servant of others. He has a clear vision and develops a plan to see it through to completion. He keeps the church focused on its mission by a compelling preaching and teaching ministry.

Because the church is also apostolic in nature, we must all be willing to participate in the apostolic dimension if we are to reach our current world for Christ.

## BOOKS FOR FURTHER RESEARCH

John Eckhardt, *Moving in the Apostolic: God's Plan to Lead His Church to the Final Victory*, Renew Books, Ventura, CA, 1999.

John Eckhardt, *Leadershift: Transitioning from the Pastoral to the Apostolic*. Crusaders Ministries, Chicago, IL, 2000.

John Eckhardt, *50 Truths Concerning Apostolic Ministry*, Crusaders Ministries, Chicago, IL, 1994.

Dr. Bill Hamon, *Apostles, Prophets and the Coming Moves of God*. Shippensburg, PA: Destiny Image, 1997.

George G. Hunter, III, *Church for the Unchurched*. Nashville, TN: Abingdon Press, 1997.

George G. Hunter, III, *How to Reach Secular People*. Nashville, TN: Abingdon Press, 1998.

Reggie McNeal, *Revolution in Leadership: Training Apostles for Tomorrow's Church*, Abington Press, Nashville, TN. 1998.

Roger Sapp, *The Last Apostles on Earth [OUT OF PRINT]*. Possibly locate from All Nations Ministries, Southlake, TX (817) 514-0653.

C. Peter Wagner, *Apostles and Prophets: The Foundations of the Church*, Regal Books, Ventura, CA, 2000.

C. Peter Wagner, *Apostles of the City: How to Mobilize Territorial Apostles for City Transformation*, Wagner Publications, Colorado Spring, CO, 2000.

C. Peter Wagner, *Your Spiritual Gifts can Help Your Church Grow*. Ventura, CA: Regal Books, 1997.

## ENDNOTES

1. "gifts supernaturally bestowed on the early Christians, each having his own proper gift or gifts for the edification of the body of Christ. These were the result of the extraordinary operation of the Spirit, as on the day of Pentecost. They were the gifts of speaking with tongues, casting out devils, healing, etc. (Mark 16:17-18), usually communicated by the medium of the laying on of the hands of the apostles (Acts 8:17; Acts 19:6; 1 Tim. 4:14). These charismata were enjoyed only for a time. They could not continue always in the Church. They were suited to its infancy and to the necessities of those times." (Easton's 1897 Bible Dictionary: Spiritual Gifts).

2 . "Jesus promised His disciples that they, too, would receive the Spirit one day and that the Spirit would guide them (see Mark 13:11; Luke 11:13).

These promises were fulfilled on the day of Pentecost (Acts 2:1-47). The Spirit was given to all Christians, not just to selected leaders (Acts 2:3-4; Acts 2:17-18). Peter made it quite clear that the Spirit would continue to be given to all who accepted the Christian gospel (Acts 2:38).

Paul's letters reveal that this continued to be true in all the churches; every Christian was given the gift of the Spirit, so that Paul could write: 'Whoever does not have the Spirit of Christ does not belong to him' (Romans 8:9 TEV). When the Spirit came into a person's life, He brought with Him a gift, or gifts, which that person could use to serve God. 'Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God' (1 Peter 4:10 TEV).

Like Peter, Paul believed that every Christian had a spiritual gift (1 Cor. 12:4-7). Neither Paul nor any other New Testament writer suggested that some Christians might be without gifts; all Christians are given gifts." (Holman Bible Dictionary: Spiritual Gifts).

3. "Officially, the apostolate ended with the apostles; unofficially, the apostolic gift persists to our day as the missionary gift." Leslie B. Flynn, 19 Gifts of the Spirit. (Wheaton, IL: Victor Books, 1980), p. 39.

4. For an interesting note, it is probable that Junia(s) was a woman apostle. David Cannistraci quotes John Chrysostom, bishop of Constantinople (337-407); Origen of Alexandria (c.185-253); Leonard Swidler citing Jerome (340-419), Hatto of Vercelli (924-961), Theophylact (1050-1108) and Peter Abelard (1079-1142) as believing Junia to be a woman. "Dr. Swidler stated, 'to the best of my knowledge, no commentator on the text until Aegidius or Roma (1245-1316) took the name to be 'masculine.'" David Cannistraci, The Gift of Apostle. (Ventura, CA: Regal Books, 1996), p. 89.

5. Apostolos; a delegate; specially an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers):- apostle, messenger, he that is sent (Strong's Concordance 652).

6. Cannistraci, The Gift of Apostle, p. 107.

7. John Eckhardt, 50 Truths Concerning Apostolic Ministry. (Chicago, IL: Crusaders Ministries, 1994), p. 5.

8. Cannistraci, The Gift of Apostle, p. 101.

9. "We must remember that the diversity of the apostolic calling prevents us from squeezing apostles into a rigid mold that says, 'if you don't manifest a particular power, you are not an apostle.' Such a position would be foolish. A person may plant churches, raise up spiritual children and spend his or her life on foreign soil and yet lack some of the manifestations I've included here. We need to be careful not to imply that such a person is not an apostle. Outside of the examples of apostles provided in scripture, I don't know of any people who have experienced all of these seven manifestations. What constitutes an apostle is more a matter of character and of calling than charisma." Cannistraci, The Gift of Apostle, p. 170-171.

10. C. Peter Wagner, ed., The New Apostolic Churches. (Ventura, CA: Regal Books).

11. Eckhardt, 50 Truths, p. 2.

12. Wagner, The New Apostolic Churches, p.19-20.

13. Ibid, p. 14.

14. Cannistraci, The Gift of Apostle, p. 162.

15. Rick Warren, The Purpose Driven Church, (Grand Rapids, MI: Zondervan Publishing House, 1998), p. 77.

16. Wagner, The New Apostolic Churches, p. 223 (Lawrence Khong).

17. Cannistraci, *The Gift of Apostle*, p. 189.
18. Wagner, ed., *The New Apostolic Churches*, p.19.
19. Cannistraci, *The Gift of Apostle*, p. 174.

## **Covenantal Soldiership**

Captain Stephen Court

Enough of this pew-sitting, casual, comfortable, commitment-lite, bald-spot Christianity. You can't stare at the lack of hair on the person in front of you for an hour on a Sunday and figure you're living the abundant life.

God has big dreams for The Salvation Army. In fact, General Catherine Booth prophesied, "We shall win. It is only a matter of time. I believe that this Movement will inaugurate the great final conquest of our Lord Jesus Christ." It sounds whacked today because it seems like such a longshot.

Until we re-dig the wells of her salvationism, primitive salvationism, we will miss the boat in terms of fulfilling end-time prophecy.

Primitive Salvationism is chari-flavoured, mission-focused heroism.

What does that involve?

Everything.

It takes everything you have for every day that you have on this earth.

We're recruiting martyrs. We want people who've died to self. That sounds kind of trendy these days, but the reality is gory. It is an ugly sight to see God refine. It is unpleasant to experience the shaving and circumcising of habits, emotions, and heart.

And then covenant with God to serve Him as a soldier in The Salvation Army until you die. Yes, I am talking about whole-hog warfare here. Nothing held back. So, uniforms, cartridges (tithing plus gifts plus offerings plus OWSOMS plus bonuses plus...), obedience, submission, Orders and Regulations, Handbook of Doctrine, the whole shooting match.

Otherwise you're like a kite without a string and someone on the end of that string. You'll crash. The best you can hope for is moderate, marginal, incremental, modest influence on individuals in the Kingdom of God. However, under covenant, God can unleash through you all of His authority and power.

Covenant Always Involves Death.

You can't cut a covenant without bloodshed. In fact, that is what the cutting is all about. Whether it is Abraham and God, with God traveling through chopped up animals, a Junior Soldier enrolment on a Sunday morning, or Jesus on the Cross, covenant always involves death.

Maybe that is why it is not a popular thing. Who wants to die? Who wants to die to self, to comfort, to habits, to ease? Who wants to suffer?

For that reason, the binding agreement of covenant, used spiritually, socially, and commercially, has been a heavily under-rated aspect of Christianity throughout the centuries.

It has an even tougher time in millennium three, during which apologetic, soldiers, burdened by spiritual inferior complex, figure that we cannot challenge anyone to sign her life away in covenant with God through the Army. This attitude completely misses the mystery and power of covenant.

If we were living it, we wouldn't even have to ask the question.

Unapologetic, romantic, heroic warfare remains as attractive and captivating today as it was 130 years ago with the primitive salvos or 2,000 years ago with the 33 AD salvos. The crazy thing is, when we're living it, it is not a garment that we put on; it is rather a passion that oozes out of us.

But that sounds like drivel to the uninformed and uninitiated.

Where is that romantic heroic warfare? Where are the signs and wonders that Railton celebrated ("What is to be won for God must be captured from the devil. Not indeed, by human might or power, but the use of all men's powers under the mighty influence of the Holy Spirit are signs and wonders continually possible." George Scott Railton. COLONEL JUNKER. p107)? Where are the supernatural gifts that Booth cherished? Where is God's delight?

God's Delight

What we have lost, we have lost through the loss of covenant.

You see, our Father 'delights' to give us the Kingdom (Luke 12:32). As well as peace, righteousness, and joy in the Holy Spirit (Romans 14:17 NBV), the Kingdom involves all sort of supernatural interventions. Our Father would love to delight in us by releasing the fullness of His Kingdom, if He could trust us with it. "We cannot earn God's love, but we can earn His trust" (Robert Dolby). Like Elisha, after picking up the mantle, our covenant provides a holy trustworthiness that allows God to release Kingdom fullness and, in so doing, take delight in us.

Do we want the wonder-working, world-winning power of the Kingdom that God delights to give us? One of the keys is the trust generated only by covenant holiness.

When God needs to count on an individual, he looks for a covenanted person. Whether it is Samuel the Nazirite, who dragged twelve rag-tag tribes into nationhood and introduced the golden age of Israel, or the religious-offending Samson, who led his oppressed people against the Philistines, or John the Baptist, who prepared the way for the Lord, or Johonadab the Rechabite, who lent credibility to the purging of evil from the divided kingdoms, God can count on covenanted people. Did you see the characteristics of those warriors? Samuel's words never fell to the ground. Samson exercised supernatural strength. John started a revolution. Johonadab helped to bring righteous punishment on the wicked and establish a righteous rule in its place.

God is a covenant-keeping God. He is all about covenant. If we don't understand covenant, we don't understand God. Throughout history God has used covenant to 'bind' Himself to us in solemn agreement. Here are a few keys examples:

- Genesis 9:9-17 with Noah and a rainbow;
- Genesis 15:18 with Abraham and descendents;
- Exodus 19:5;24:7-8;34:10,27-28 with Israel at Sinai;
- 2 Samuel 7;1 Chronicles 17;Psalms 89:3,28,34,39;129:12 with David for an everlasting kingdom;

Covenant is part of what characterizes God. The Salvation Army has heaps in common with the Rechabites and the Nazirites of Scripture, people God could trust because of their covenant relationship with Him.

We're not looking for favours or help. You cannot help the Army of God. The Army of God can help you. If you're up for it, submit, get trained up, and then sign your life away serve God as a Salvation Soldier until you die. And may God delight to pour out wonder-working, world-winning power of the Kingdom through us all.



## **Great Army Leaders** Commissioner Wesley Harris

LEADERSHIP is all about influence and I could comment in general terms of the positive ways in which leaders have made The Salvation Army an effective instrument in God's hands. However, rather than 'generalising', I have chosen rather to take a selective, biographical approach and refer to just four leaders who, under God, have had wide influence in the Army. Of course, many other leaders might similarly be acknowledged and we can be sure that God will say 'Well done!' to all the right people on the day of account.

While describing four great leaders I recognise that like the rest of us, they had their faults. They had the weaknesses of their strengths. They were products of the times in which they lived and sometimes victims or beneficiaries of the circumstances in which they found themselves. Three out of the four have, in Salvation Army terminology, been promoted to Glory, while one is still with us. Three have been senior Army officers, and three I have known personally.

But first, one who passed away a few years before I was born - Herbert Booth, who was, perhaps, the most gifted of the children of William and Catherine Booth. His mother said of him, 'Herbert is more like the General than any member of the family. He is headstrong, I know; but so is the General. Herbert is clear headed, true to his conscience, and while he will make mistakes he will make The Salvation Army'.

I see Herbert Booth as the epitome of entrepreneurial Salvationism and sanctified panache, a musician and song writer, a shrewd administrator and a brilliant commander in the field. As a young officer he went on an eleven-week evangelistic campaign with cadets, like them sleeping rough. While still youthful, his brilliance as an organiser found expression in an Army Day at London's Crystal Palace with 60,000 Salvationists and friends in attendance. He was prolific as a writer of music and song and 22 of his compositions are in our present-day songbook. His chorus, 'Grace there is my every debt to pay' is a masterpiece of compression expressing in four lines so much of the faith of the Salvationist.

He helped pioneer Army work in France and then in turn was territorial commander in Great Britain, Canada and Australasia.

Soon after I became the territorial commander in Canada I was astonished to find in my office the original, voluminous 'farewell brief' prepared by Herbert Booth when he handed over command of the Army's work to his sister Evangeline Booth before moving to Melbourne as leader of the Army 'down under'. It was a mine of information and when later I referred to it in an address the history buffs were astonished and respectfully suggested that the original brief should be in the heritage centre. I agreed to this - on condition that a copy was made for the TC's office and one for me personally!

Thus I learnt at first hand of the problems Herbert faced in Canada such as shortage of money and wholesale resignations. But I also learnt about his visionary leadership and willingness to innovate. Poring through the pages, many of them bearing his hand-written corrections, I felt strangely drawn to the man.

I wouldn't take anything from one of the many fine leaders of the Army in Australasia but I doubt whether any have made more impact than did the thirty-four-year-old Herbert Booth. He was like a hallelujah meteor shining brightly. Small wonder, that in the sealed envelope in which was William Booth's appointment of Bramwell as his successor as general, there was a suggestion that Herbert might well be next in succession.

Herbert seemed to have it all. His integrity was beyond question. He was a powerful speaker and a good administrator. During his five years of leadership in Australasia the development of the Army's social work was immense, something in which his wife played a significant role. Then there was the gospel impact made by his adopting and promoting the new medium of the cinematograph, something in which the Army led the world. Herbert Booth was nationally known, a figure to be reckoned with and the old training college in Victoria Parade, Melbourne was only one of many monuments to remind us of his leadership. It was tragic for the Army then that he resigned from the movement, but for all that, when I first came to Melbourne I was saddened that his name had been removed from the foundation stone of the college he had so lovingly erected.

As a young officer my own mentor was Commissioner George Jolliffe who was in turn private secretary to both William and Herbert Booth. Despite his veneration for the Founder the Commissioner reckoned that it was his sharp tongue which caused the loss of Herbert. He also told me that in his opinion the loss would not have taken place had the Army Mother lived longer and been around to exert her considerable influence.

On a visit to Australia the Founder may have been overly critical of the son who was so much like him in many ways. But, after four taxing years in Canada and five incredibly strenuous years in Australia, Herbert was suffering from what would now be called 'burn out' and was no doubt vulnerable on that account.

He was unhappy about the development of boards and councils in territorial administration and in a letter of more than fifty pages made this his reason for leaving, feeling that territorial leaders would lose necessary freedom of action. With the benefit of hindsight and eleven years as a territorial commander myself, I would say his fears were unfounded.

After leaving the Army Herbert led evangelical campaigns around the world to the end of his life and certainly was at pains to do nothing to harm the movement in which he had given such distinguished service. One of his converts at a mission he conducted in a Methodist Church in England became my wife's step-father and

served as an Army officer until his promotion to Glory. He would be one of thousands who found the Lord through the life and ministry of Herbert Booth.

The second in the quartet of leaders upon whom I would focus is General Albert Orsborn. He was the British Commissioner during the Second World War and his preaching made a great impression on me as a lad. So much so, I recall that after he had conducted a meeting at my corps I waited until the hall was almost empty and then went and sat in the seat he had occupied. Whether I expected to receive inspiration through the seat of my pants I'm not sure!

Albert Orsborn was an orator in a grand style no longer in fashion. His words could flow like a sparkling cascade or soar on poetic wings and he was quite brilliant in seizing a moment and turning it to good account. For example, I recall an officers' council in the Regent Hall when he touched on what was then a contentious issue, that of officers involved in Freemasonry. He asked the rhetorical question, 'What shall we do with these comrades?' 'Chuck 'em out!' cried a voice from the gallery, whereupon, in a flash, the General quoted the verse,

He drew a circle that shut me out,  
Heretic, rebel, a thing to flout.  
Love and I had the wit to win,  
We drew a circle that took him in

Like St. Paul, Albert Orsborn made 'Christ crucified' the central theme of his message. This was evident in his platform utterances and certainly it is apparent if we study his songs, thirty-six of which appear in our songbook, many unquestionably among the among the finest of all those written by Salvationists. Some of those songs were written to order. In his classic autobiography, *The House of my Pilgrimage* (which incidentally, he wrote out by hand) he tells how, as a young officer, he was required by the Training Commissioner to write sacred words for a secular pop tune every week, these to be sung in the Holiness Meetings led by cadets and attracting congregations of 3000.

Other songs came out of deep personal conflict. For example, after years in Corps, training and divisional appointments in the United Kingdom Albert Orsborn with his first wife, a daughter of Colonel and Mrs. James Barker, pioneer officers in Australia), were appointed to New Zealand. He had experienced difficulties in connection with his appointment as Chief Secretary and then there were family problems back in Britain. Understandably, Mrs. Orsborn queried whether things would have been different if they had not been appointed so far from home. With all these things on his heart he visited Te Aroha, an area known for its springs and medicinal waters and there wrote 647 in the Army songbook with the chorus, 'From a hill I know, healing waters flow'.

Appointments as Territorial Commander, Scotland and Ireland, and then British Commissioner preceded election as General in 1946. As a candidate I went to his

welcome meeting in Bristol and was fired with faith for the Army under General Orsborn's command. In the aftermath of war there was an opening of opportunities but also much rebuilding to be done. In parts of Europe the Army had been decimated and was now divided by the Iron Curtain. Travelling through war ravaged Germany the General wrote his sacramental song, 'My life must be Christ's broken bread'.

In 1950 he led an International Youth Congress which was spiritually significant for many young people who converged on London, including young Eva Burrows from Australia.

The year 1954 brought retirement to Bournemouth but periodically he spent time with friends in Croydon, where, as the corps officer, I got to know him personally. In our quarters and at the corps it was good to become more closely acquainted with one I had, for so long, admired from afar.

With a wry smile I recall a ragged and mentally limited little boy called Kevin who had the power to disturb many of the 400 soldiers of our corps. He would move around the hall like a will-o- the-wisp. One Sunday morning he managed to squeeze himself under the chair occupied by General Orsborn, of all people - not that it seemed to disturb 'AO' as much as me!

The General seemed somewhat mercurial in temperament; a little peremptory on occasion he could also be very encouraging and I value books which he inscribed and gave to me. Strangely enough for such a public figure, he may have been a little reserved in some ways. 'I don't believe in 'hob-nobbing' he once told me. I also felt that he was not quite comfortable with the cut and thrust of debate. Perhaps it interfered with his marvellous flow of language.

Shortly before his promotion to Glory in 1967 he gave his testimony in our meeting and said, 'I believe in the connection of events' going on to speak of God's providential leading in life. Truly he was a great Army leader!

Leadership is expressed in different ways through different personalities. Certainly, Frederick Coutts was very different from Albert Orsborn. When he was Literary Secretary at IHQ I had the temerity to ask him to journey to my little corps in East Anglia and speak in one of a series of monthly, weeknight Bible studies I had arranged. Later, when he was training principal, he gave similar service at my corps in the London area and then graciously consented to conduct my wedding.

Frederick Coutts was, in some ways, modest almost to a fault. As a lieutenant commissioner he drove a tiny, old car - probably an Austin seven - but at a time when fewer people owned cars he would park it in a back street rather outside a hall which might appear ostentatious! As General with an invalid wife he would insist on getting his own shopping and apparently didn't encourage notices in the Army's press about

the progress of Mrs. Coutts's illness. His biographer described him as a 'very private General'.

Speaking of Mrs. Coutts, she was paralysed as a result of a medical misadventure while in Australia. After she was promoted to Glory I went to her funeral at the Camberwell Hall in London. As I reached the entrance to the building, there was panic because the undertaker's pallbearers had failed to turn up. A colleague officer and myself were hurriedly pressed into unaccustomed service, which was a little awkward as he was very much shorter than me! Still, it was a privilege for all that.

The General had little small talk. If there was nothing to say he said nothing! But when he did speak his words were always meaningful. A mutual friend and Army writer, Bernard Watson, used to say that you might think that Fred Coutts had thrown you a bouquet and only later realise it was a hand grenade. That was a not untypical overstatement but may have contained an element of truth.

He appointed me as a member of the Doctrine Council charged with producing a new handbook of doctrine and then, honouring a promise made to the High Council, sent page proofs to every territorial commander for their comments. On receipt of the replies he met the Doctrine Council to review them. Looking at the first comment he said, 'Here is a response from one of our erudite commissioners'. Then looking at me he raised his eyebrows and said, 'Wesley didn't know that there were any erudite commissioners!' Thereafter, every response was introduced with a meaningful glance and the words, 'Another erudite commissioner!'

Teasing apart, the General could be very gracious as I discovered when I was privileged to journey to Norway to speak at a large staff conference he conducted. At another time I heard an officer recalling when he was a cadet at the training college in London. Being late for a lecture he was running, head down, and, turning a corner, ran head first into the training principal and knocked Lieut.-Commissioner Coutts flat on to his back! The cadet was horrified, but the good principal simply got up, dusted himself down, bowed, said, 'Good morning, cadet!' and went on his way without another word. I gathered that the cadet remembered what the principal didn't say more than anything he ever did say!

While without a university education, General Coutts was a true scholar, erudite indeed! He had a gift for making complicated matters seem simple whereas others can only make simple things seem complicated. Most busy leaders tend to repeat their messages as they travel but General Coutts hardly ever did and around the world many would have been blessed and instructed through his thoughtful ministry. With the spoken or written word he was a craftsman of the highest order and even after retirement was happy to occupy a small room at IHQ and pour out articles and books for the Army.

At the Centenary Congress in 1965 he was superb. In meeting after meeting he gave messages which were classic expressions of Army policy and doctrine. Small

wonder then that many of my generation held him in such high regard. And the good thing is that through his voluminous writings he being dead continues to speak.

The three great Army leaders I have spoken about have all held senior rank in The Salvation Army but it would be a mistake to think that such rank and leadership necessarily go together. Some who have held no rank have still been movers and shakers within our Movement and in some cases leaders without realising it. The fourth person I want to describe officially holds the rank of Lieut.-Colonel but prefers to be known as Major or just as herself. My friend Alida Bosshardt is a legend in her lifetime in the Netherlands where the official name of our movement is 'Leger des Heils' but where it has not infrequently been called, 'Bosshardt's Army'.

For more than thirty years Alida was a missionary - not in India or darkest Africa but in the red light district of darkest Amsterdam. She was no hit and run evangelist; she lived and worked in the area notorious for it's vice and for pandering to the basest of human passions. In the narrow streets and alongside the canals prostitutes sit provocatively in shop windows. Drink and drugs are all too available and evil is in the air. But where sin abounds grace does much more abound and for decades grace has been personified by a fresh faced and smiling woman in an Army bonnet.

Like her Lord, Alida has hated sin but accepted sinners. Through her non-judgemental attitude she has gained the confidence of generations of prostitutes, cared for them when they have been sick, reached out to their children, conducted their weddings and sought to lead them to Christ.

For many years she took her Army papers to the bars and held an open air meeting every Friday night, come wind or weather. I was with her one night when the rain was pouring down and most sensible people were indoors or at least sheltering in doorways. But there was Alida rivulets running down her joyous face, an Army flag crooked in her arm and a very drunken man trying to drape himself around her neck as she sought to proclaim her message. As I looked at her I said to myself, 'That is Salvationism' - spiritual, practical, joyful and unafraid.

The Army's 'Goodwill Centre' is one of the oldest buildings in Amsterdam and from it Alida sought to build up what she described to me as 'a supermarket of service' to meet need at the point of need.

One day a prominent Christian lady asked to go with Alida into the homes of poor people and some of the bars and brothels in the district. Army leaders were concerned that taking such a person might be dangerous but eventually gave permission. The lady climbed the stairs to Alida's flat where they had a cup of tea, a prayer and a Bible reading. It was thought advisable that the lady should be in disguise and the two had a lot of fun dressing her up with a wig, an old raincoat and a headscarf.

The lady was amazed that Major Bosshardt was welcomed in the bars and brothels and was so well accepted by the prostitutes and she was very happy to help Alida with the distribution of the Army papers. One man said it was a pity that a nice girl like her was joining the Army and asked, 'Can we celebrate the Queen's birthday tomorrow together?'

In one bar a photographer took a quick picture before the two escaped out of a side door. They counted the small change in their pockets and then jumped into a taxi and asked the driver to keep going until the money ran out. At one thirty in the morning they were back where they started and found a group of photographers waiting on the canal bridge near Alida's flat. One of them wanted to know whether he could come in but Alida joked that she didn't entertain strange men in the middle of the night! Another enquired whether her friend needed shelter.

Back in the flat there was more coffee after what the lady described as the most fascinating experience of her life. Next day one of the country's most popular newspapers carried a large photograph on its front page showing Alida in the red light district. But the main interest was in the lady next to her distributing copies of *The War Cry*. She was Her Royal Highness Crown Princess Beatrix, heir to the throne of the Netherlands and now that country's Queen!

Alida has been a regular guest at the royal palace as well as having acceptance in the dens of iniquity. She has been featured on 'This is your life' and has had books written about her and a huge number of articles in magazines and newspapers.

Having been with her 'on the job' and entertained her in our home I have been impressed by her intense interest and concern for people regardless of their station in life. She would send flowers to the wife of a journalist who was having a baby, write to a politician who was ill or give very practical help to a girl who was pregnant. For God's sake this woman cared - and continues to do so although she has just celebrated her 90th birthday.

It is for this reason that she has been a great leader of the Army in her country, not by being in a position to send out directives or issue edicts but leading through example and tireless caring.

## Raising Ebenezers

Captain Stephen Poxon

*“Right now, I’m having amnesia and déjà vu at the same time.  
I think I’ve forgotten this before.”*

(Steven Wright, American comic).

Call me a saddo if you wish to, but I am inordinately proud of my ability to recite, at a moment’s notice, the team that won the League Cup for Manchester City Football Club in 1976. I can’t always remember what I had for dinner yesterday, and I am frequently at a loss to know what I am supposed to be doing (and where I am supposed to be doing it) tomorrow, but the fact remains that I know who played for City at Wembley that day. And at no extra cost, I am able to throw in the names of the goalscorers and the manager too.\* I like to think that in years to come, when my mind has gone completely and I am contentedly shuffling my way through my dotage in a Salvation Army retirement home, the matron and her staff will marvel at my constant references to that 1976 line-up. ‘Commissioner,’ they will say (well, you never know - stranger things have happened), ‘Thank you so much for telling us about Manchester City once again, but why are you trying to post that letter in the microwave?’

Memory is a strange thing. I once read a newspaper report about someone who had just become the world memory champion by reciting a sequence of some 5,000 playing cards without fault (I was going to enter the competition but I forgot where I put my entry form). I wouldn’t mind betting, though (except I don’t actually bet, because I’m a Salvation Army officer, you understand), that said champion is pretty much the same as the rest of us when it comes to forgetting where he has put his keys, or his glasses. Folklore has it that when Jack Charlton was manager of the Republic of Ireland World Cup squad, he had terrible difficulty remembering the names of some of his key players, and would often plough his way through pre-match team talks by referring to ‘the big fella up front’ or ‘the ginger lad who runs around a lot’ and so on. When my daughter Jasmine was just three weeks old, I actually forgot I had a daughter, came home one day and sat on her as she was asleep on the settee!

Someone once wrote,

*“Never forget in the darkness what God has taught you in the light”.*

The Psalmist, in Psalm 103 (N.E.B.) urges us to

*“Bless the Lord...and forget none of his benefits”.*

Jesus said to his disciples, in Mark 8:18 (N.E.B.), referring to some of his previous teaching, which they had failed to remember,



*“Have you forgotten?”*

What is perhaps one of the saddest examples of amnesia is recorded in Simon Coupland’s book, ‘Spicing up your speaking’ (Monarch Books), in which he writes,

“The American writer Will Willimon was once travelling through southern England when his car broke down. While he was waiting for it to be repaired, he wandered round the village churchyard, where he came across a plot of some fifty graves surrounded by a low brick wall. The plot was nearly choked with grass, but on the wall above there was a large granite slab, which proclaimed in bold letters:

*‘WE SHALL NEVER FORGET YOUR SACRIFICE.’*

*Intrigued by this, Will Willimon looked at the graves more carefully, and found that they were all of young men from New Zealand aged between seventeen and twenty-five. But who were they, and why were so many of them buried in this English churchyard, so far from home? He couldn’t find any clues in the churchyard or in the church, so he asked at the local museum. The attendant there had no idea who the young men were, nor had anyone else in the village that Willimon asked. He himself guessed that they had been soldiers stationed nearby during World War I, who had died during the flu epidemic of 1918. But this was the point that struck him so forcibly: the impressive inscription set in granite was an empty promise; in fact it was a downright lie. Their sacrifice had been forgotten.*

*No one remembered them any more.”*

It can be a bit like that with God and us at times. We can have every good intention of remembering what he has done for us, but we tend to forget, as time goes by. Perhaps we forget how a prayer was answered, or we forget how a situation was resolved in a way that spoke of God’s intervention, or we forget how God met a need at just the right time. It’s not that we mean to forget. It’s just that we do, as other matters jostle for our attention. And if we don’t forget as such, then perhaps we tend to take things for granted. Our food, for example, or our clothing, or our family. As the song puts it, “I nearly forgot to say thank you...”

We read in 1 Samuel 12 an account of God answering prayer on behalf of the Israelites. They were engaged in yet another battle with their arch enemies, the Philistines, and Samuel, we are told in 12:9 (N.E.B.), “...prayed aloud to the Lord on behalf of Israel; and the Lord answered his prayer”.

Samuel was keen not to forget what the Lord had done for the Israelites that day, in enabling them to win the battle. In verse 12 (N.E.B.), we read, “...Samuel took a stone and set it up as a monument between Mizpah and Jeshanah, naming it Ebenezer (*that is* Stone of Help), ‘for to this point’, he said, ‘the Lord has helped us’. Robert Robinson reflects this act of remembrance in verse 2 of S.A.S.B. 313; “Here I raise my Ebenezer, Hither by thy help I’m come”. We would do well to raise

Ebenezer's from time to time; Stones of Help that serve as spiritual aide memoirs, reminding us of what the Lord has done (see also Joshua 4:1-9).

Jesus, in Mark 8:14-21, expresses his disappointment with the disciples for their failure to understand the significance and meaning of his teaching. They are in a boat together, shortly after the feeding of the four thousand (8:1-10), when the disciples realise "...they had forgotten to take bread with them; they had no more than one loaf in the boat" (8:14, N.E.B.). Sensing both their anxieties at this shortage, and a teaching opportunity, Jesus begins to warn them about "the leaven of the Pharisees". Unfortunately, the disciples miss the point altogether, and it seems they have learned very little from being with Jesus. As J.R. Miller, D.D., writes, in his book 'Come Ye Apart';

*"Then there was another wonderful faculty which the disciples did not use. This was memory. "Do ye not remember?" They did remember the facts of the miracles very definitely, but the spiritual lessons they did not recall. They had forgotten the spiritual meaning of the miracle. This is the way all of us are too apt to do: we remember the things God has done for us in the past, but we fail to draw the lessons from these experiences which they are meant to teach us...we ought not to be afraid, but, remembering how God helped us before, should believe that he will give us the same help in the new experience."*

It's a bit of a shame we hardly ever sing in the Army any more

*"When I remember what he's done for me,  
I'll never go back any more".*

As we peruse Psalm 103, we might care to make a list of "his benefits" (vs. 2). If we are encouraged to "forget none" of them, then we might do well to memorise them in the first place, by working our way through the psalm;

- 1) He pardons (v. 3)
- 2) He heals (v. 3)
- 3) He rescues/saves from death (v. 4)
- 4) He surrounds with love (v. 4)
- 5) That love is constant (v. 4)
- 6) And affectionate (v. 4)
- 7) He gives good things (v. 5)
- 8) He renews (v. 5)
- 9) He brings justice (v. 6)
- 10) He teaches (v. 7)
- 11) He is compassionate (v. 8)
- 12) And gracious (v. 8)
- 13) He is long-suffering (v. 8)
- 14) And faithful (v. 8)
- 15) He does not always accuse (v. 9)

- 16) He does not remain angry (v. 9)
- 17) He is gracious (v. 10)
- 18) He protects with his strength (v. 11)
- 19) He forgives (v. 12)
- 20) He is a compassionate father (v. 13)
- 21) He understands (v. 14)
- 22) His love is utterly reliable (v. 17)
- 23) He never fails (v. 17)
- 24) His love continues throughout generations (v. 17)
- 25) He chooses to speak to his children (v. 18)
- 26) He is sovereign (vv. 19-22).

It is one thing to recall the line up of one's favourite football team for a match that took place almost thirty years ago. It is another thing – a far better thing - to commit to memory all that the Lord has done for us over the years. And who better than Richard Slater, the father of Army music, to help us in that intention;

*“O remember, O remember,  
All a loving Saviour bore for thee!  
O remember, O remember  
Jesus dying on the tree!”  
(S.A.S.B. 276).*

\*1) Joe Corrigan. 2) Ged Keegan. 3) Willie Donachie. 4) Mike Doyle (Captain). 5) Dave Watson. 6) Alan Oakes. 7) Peter Barnes. 8) Tommy Booth. 9) Joe Royle. 10) Asa Hartford. 11) Dennis Tueart.  
Goalscorers: Peter Barnes & Dennis Tueart.  
Manager: Tony Book.

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## **Early 21st Century Challenges for The Salvation Army in Western Cultures**

Major Ray Herron

It seems to me that the impact for good of The Salvation Army on our society is being greatly lessened by two things:

- (A) Failure to abandon our 19<sup>th</sup> century methods; and
- (B) Failure to retain and proclaim our 19<sup>th</sup> century message.

I would like to elaborate a little on the first under the heading METHODS and then elaborate on the second under BELIEFS.

### **METHODS**

I currently live in an Australian city called Newcastle. Administratively it is two conjoined cities but, for all practical purposes, it is a city called Newcastle with 300,000 residents.

In it The Salvation Army has 11 corps (which are best understood outside The Salvation Army as churches). Five of these were 'planted' between 1985 and 2000 and have chosen to conduct their business in a way that we currently call 'contemporary'. The other 6 were 'planted' between 1883 and 1946 and choose to continue to operate in a way that we currently call 'traditional'. Four of these corps commenced in the 19<sup>th</sup> Century and two in the first half of the 20<sup>th</sup> ('last') century.

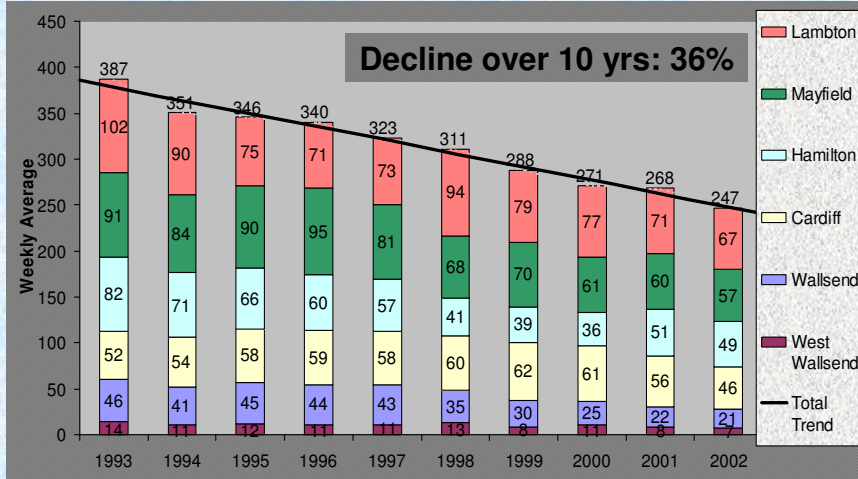
For a decade or more I have listened to our 'in house' use of these two descriptions and have tried to work out what we mean by them. It seems to me that we usually mean the following:

**TRADITIONAL:** those who seek to be relevant to the community and win people to Christ while still retaining as many as possible of the successful outreach gimmicks of the 19<sup>th</sup> century; such as: military concept, uniform, brass band, songsters, timbrels, popular 19<sup>th</sup> century tunes, 'open air' meetings, etc.

**CONTEMPORARY:** those who seek to be relevant to the community and win people to Christ using new gimmicks.

Here is the graph of the average weekly Sunday morning attendances at the older, 'traditional' corps over the last 10 years:

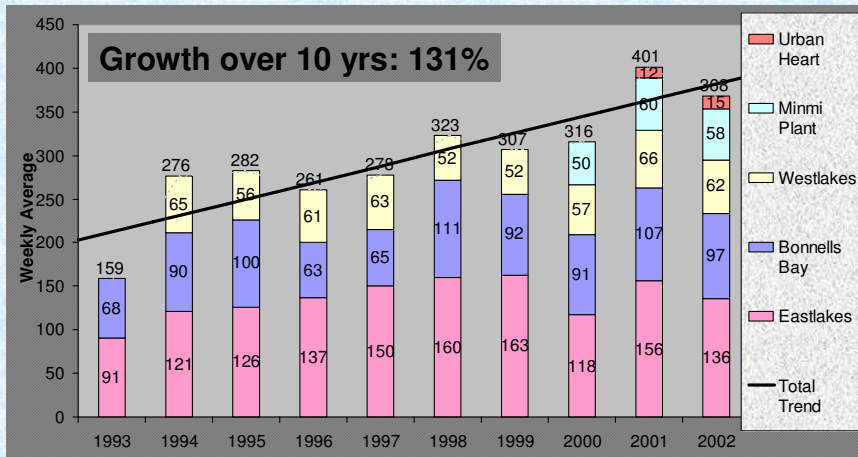
## Newcastle Traditional Corps Sunday Morning Attendance



CONCLUSION: It's not working too well!

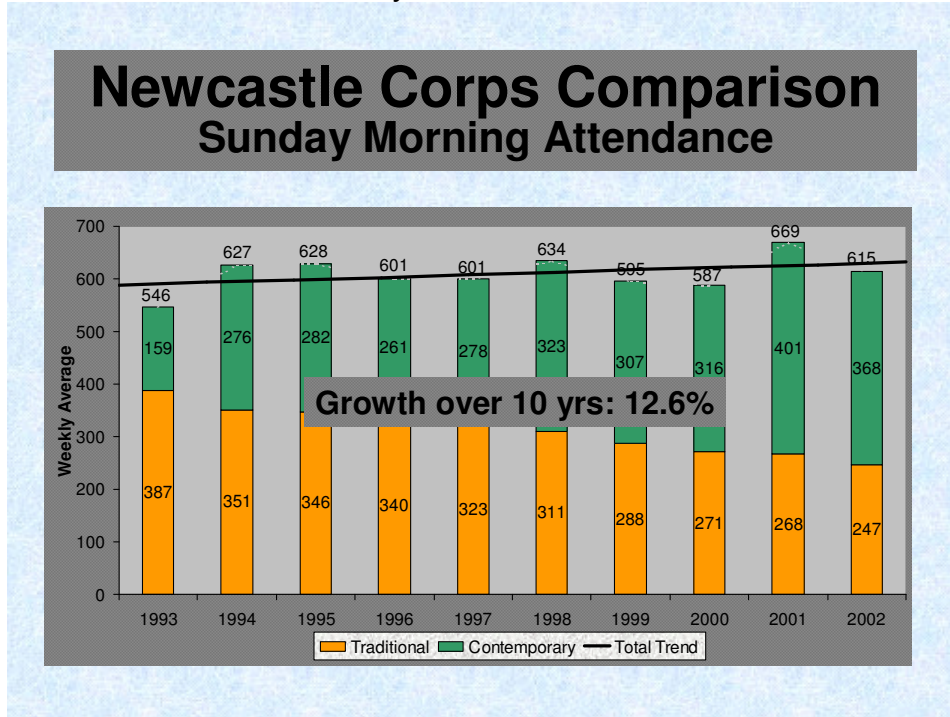
Here is a graph of the average weekly Sunday morning attendances at the newer, 'contemporary' corps over the last 10 years:

## Newcastle Contemporary Corps Sunday Morning Attendance



CONCLUSION: It's working better!

Here is a graph of the average weekly Sunday morning attendances of all 11 corps in Newcastle over the last 10 years:



#### CONCLUSION:

- A) growth in attendance has been 12.6% (This is appreciably better than areas in our territory not so 'blessed' with new plants).
- B) the growth in the 'contemporary' corps has been able to do a little better than offset the losses in the 'traditional' corps.

As Booth reveals in his writings, many gimmicks were used in the 19<sup>th</sup> century to get people saved. Only those that worked were retained. Why are they not working as well in the 21<sup>st</sup> century? Two reasons come to my mind:

- 1, Society has changed dramatically: changes in philosophy, language, dress, music, etc., along with changes in transport (from horse to car to plane to spaceship), in communication (telephones, computer, internet, etc) in perspective (from lives bound by a village to news from the world and travel to other cultures);
2. Our concept of our 'gimmicks' has changed: when the Christian Mission became The Salvation Army in 1878 excellent conversion growth in the movement became explosive.

This was not, I believe, because we took on the trappings of an Army but because these 'trappings' were but visual aids of our 'war'. Soldiers grasped the truth of their task and method of operation. They understood better that 'we are not fighting against human beings but against evil spiritual rulers....' (Ephesians 6)

Humanism (which I touch on in more detail later) has ensured that we like to think of ourselves as too scientifically sophisticated to accept the Biblical truth of evil spirits so we have to search desperately for a way to explain it away. We prefer to think of our gimmicks as essential, sacred symbols of our movement rather than visual aids of spiritual warfare.

We try to not take too literally the ideas of 'pulling down the devil's kingdom' or 'seeing the brazen hosts of hell' when we on rare occasions sing such songs from our song book. We so like to be condescending to those poor, ignorant people who see evil spirits under every bed that we fail to see that we may be at least as much in error by not believing in them at all. We credit ourselves with having God's omniscience when we think that because we haven't seen a miracle or an evil spirit that such things don't exist.

We still have officers' councils and youth councils (although we have modified the original name of 'Councils of War'). We have officers and soldiers not ministers and members, we don't give in the offering we fire cartridges, the command to attack the enemy with a burst of praising God (ammunition) is "Fire a volley", we record 'prisoners (of war)' not seekers...and the list could go on. We retain the trappings of war but live as if the war has ended.

About 15 years ago a major summit on world evangelisation was held in Manilla in the Phillipines. Because of sheer evangelistic impact, the organisers, somewhat reluctantly, invited Pentecostal leaders to attend and participate. Some vigorous debate ensued.

In the wake of the summit, organisers issued a statement on the dangers inherent in the concept of spiritual warfare. This was issued through global denominational leaders, including The Salvation Army's Chief of Staff. When I received my copy, I read it with interest.

It was well written and I felt that there was some validity in the warnings. Nevertheless, I felt that warning The Salvation Army against participating in spiritual warfare, as it definitely seemed to be doing, was a bit like telling a fish shop not to sell fish!

### *MESSAGE*

For over a century, western society has swum in a sea of humanism. Its influence has grown apace fuelled by amazing human inventions and still baseless evolutionary theories. This has seen Almighty God forcibly removed from His throne and replaced by humanity to whom is attributed ever increasing omnipotence and omniscience.

I believe that we in the church have been influenced by this more than we realise. Our faith in the Bible has unconsciously weakened as we struggle to believe in supernatural 'inspiration' by God. We are less inclined to invite people to be saved or

'remade' by the Holy Spirit as these would be 'miracles' performed by 'God'. Instead we find we more often invite people to 'commit their lives to Christ' as this is more feasible as it is performed by man whom we see as all capable compared to 'God'.

The verb to 'make holy' or 'sanctify' occurs 23 times in the New Testament. In 19 of these it unequivocally refers to an experience that happens in an instant. The other 4 also imply this but not as definitely. Following John Wesley, the early Salvation Army writers, including Brengle, also proclaimed this experience as instantaneous. By the mid-twentieth century, Army writers on the subject were more inclined to present sanctification as a 'crisis and a process'. By the end of that century writers felt more comfortable talking of the process of Christian growth: hard human effort producing something to be proud of.

Our world desperately needs to hear the Biblical truth of miraculous holiness. Although it's 'uncool' to admit it, we know deep down the limits of our ability to become holy. Despite the sad lessons of history, humanism proclaims man as good and a creature who can be made perfect by education. In contrast, the Bible reveals people as sinners who need divine forgiveness and empowering.

I stand to be corrected but, to date, I know of no Christian revival which has not been accompanied by a message of a miraculous baptism of the Holy Spirit.

Legend has it that there was once a corps where in each Sunday morning meeting a man offered voluntary prayer commencing: "O God, clean the cobwebs out of our lives!" Tired of this prayer, a fellow worshipper one week leapt to their feet and interrupted: "O God, forget the cobwebs...just kill the spider!"

Historically and theoretically, we in The Salvation Army believe that the spider can be killed but we live and preach as if it is not possible. Such an intervention by God in the surrendered life does not produce a state where it is impossible to sin but one in which it is possible not to sin and for humanity that is a miracle.

IN CONCLUSION: I believe that our impact for God and good will be greater if we...

- a) follow the example of our early Army leaders and abandon whatever methods are not working; and
- b) choose not to allow humanism to weaken our message or our faith in God.



## **Our New Name**

General William Booth

We are a Salvation people - this is our specialty - getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more, until full salvation on earth makes the heaven within, which is finally perfected by the full salvation without, on the other side of the River.

We are not the only salvation people in the world. What a pity it would be if we were! There must be many more, both nigh at hand and far away, people who believe, as we believe, in the damnation of Hell and the peril which unsaved men are hourly in of falling into it, and of the opportunity God gives of deliverance; and who, therefore, go about night and day, not necessarily in the way we do, but still they go about in season and out of season, giving men little rest because they won't flee from the wrath to come, and who, when they do get a poor sinner saved, make great glee and rejoicing over him, and make him a Salvationist like themselves.

Oh yes, there are other fools and madmen in the world besides us, and in this we rejoice, wish them God speed with all our hearts, but we rejoice also that we are Salvationists ourselves.

**WE BELIEVE IN SALVATION.**- We believe in the old- fashioned salvation. We have not developed and improved into Universalism, Unitarianism, or Nothingarianism, or any other form of infidelity, and we don't expect to. Ours is just the same salvation taught in the Bible, proclaimed by Prophets and Apostles, preached by Luther and Wesley and Whitefield, sealed by the blood of martyrs - the very same salvation which was purchased by the sufferings and agony and Blood of the Son of God.

We believe the world needs it; this and this alone will set the world right. We want no other nostrum - nothing new. We are on the track of the old Apostles. You don't need to mix up any other ingredients with the heavenly remedy. Wound and kill with the old sword, and pour in the old balsam and you will see the old result - Salvation. The world needs it. The worst man that ever walked will go to Heaven if he obtains it. and the best man that ever lived will go to Hell if he misses it. Oh, publish it abroad!

There is a Hell! A Hell as dark and terrible as is the description given of it by the lips of Jesus Christ, the Truthful. And into that Hell men are departing hour by hour. While we write men are going away into everlasting punishment. While we eat and drink, and sleep and work, and rest, men are going where the worm dieth not, and where the fire is not quenched.

Can anything be done? Can they be stopped? Can drunkards, harlots, thieves, the outcasts of the Church and of society, be saved? In theory many will answer, "Yes," but in experience they must confess they have no knowledge of such things.

Look again, perhaps the most appalling aspect of mankind is its bondage. How devils and devilish habits rule it, and oh, what an iron yoke. Ask the drunkards, gamblers, thieves, harlots, money-getters pleasure seekers. Ask them one and all. Ask the question "Can the power of these habits be broken? Can these fiends be expelled? Can those do good who have been accustomed all their lives to do evil? Speak!"

Press your question - "Can these poor creatures, captives, be delivered? Saved from sinning, saved into holy living, and triumphant dying? Saved now?" The desponding answer will be "Impossible." Ask multitudes of professing Christians and they will fear it is impossible. Ask the Salvationist, and the answer will be both from theory and experience, that the vilest and worst can be saved to the uttermost, for all things are possible to him that believeth.

What is the use of a doctor who cannot cure, a life-boat that cannot reach and rescue, an overseer who cannot relieve? And what would be the value of a Saviour who was not good and gracious, and strong enough to save the vilest and worst, and to save him as far as he needs? But our Redeemer is mighty to save. Hold the standard high. Let us tell the world of the Blood and Fire.

**WE HAVE SALVATION.** This paper is the mouthpiece of a people who boldly say so. In this respect, with us the trumpet gives no uncertain sound. Many there are who postpone all the certain, enjoyable realisable part of religion to the next state - to the coming hereafter. But we believe in salvation here and now; we believe in feeling, knowing, and partaking here on earth of the leaves of the tree of life, which are for the healing of the nations.

Drinking of the river of the water of life which flows from the throne of God. Eating the flesh, and drinking the blood of the Son of God, and being healed, and changed and blessed, and filled with the glory of God, and the peace and purity and power of salvation. We want it now.

And we want to know we have it, while we struggle and suffer and fight, and sacrifice, and die; we want the comforting, sustaining, girdling, upholding arms of Jehovah consciously around us, bearing us up, and making us feel glad and strong in the strength of the mighty God of Jacob. We need it, and we have it. There are think-so Christians, and there are hope-so Christians, and there are know-so Christians; thank God we belong to the know-so people - we know we are saved.

And why not? Enoch had the testimony that he pleased God. Job knew that his Redeemer lived. John knew that he had passed from death into life. Paul knew that when his earthly house was destroyed he had a building in the heavens. And we know in whom we have believed, and the Spirit answers to our faith, and testifies in our hearts that we are the children of God.

My brethren, if you have salvation you are sure of it. Not because at the corner of the street or from the stage of the theatre you have heard it preached. Not because you have read with your eyes, or heard read by others in that wonderful Book, the wonderful story of the love of God to you.

Not because you have seen with your eyes wonderful transformations of character wrought by the power of the Holy Ghost; changes as marvellous, as miraculous, as divine, as any that ever took place in Apostolic or any other days.

These things may have led up to it. But these things, wonderful as they may be, have not power to make you sure of your lot and part in the matter of salvation. Flesh and blood has not revealed this to you, but God Himself, by His Spirit, has made this known.

**OUR WORK IS SALVATION** - We believe in salvation, and we have salvation. We are not mere sentimentalists or theory people; we publish what we have heard and seen and handled and experienced of the word of life and the power of God. We aim at salvation. We want this and nothing short of this, and we want this right off. My brethren, my comrades, soul saving is our avocation, the great purpose of our lives. Let us seek first the Kingdom of God, let us be **SALVATIONISTS** indeed.

God being our helper, this paper shall answer to its name, early and late, whether men are pleased or angry, whether they will read and bless, or reject and curse, it shall know no purpose short of the rescue of a dying world, and no meaner message than the announcement of a present, free, and full Salvation.

And, my brethren, my comrades, you too bear a name, an honoured, sacred name, and you must answer in purpose and character to the name of the great Salvationist.

Look at this. Clear your vision. Halt, stand still as the new year draws nigh, and afresh and more fully apprehend and comprehend your calling. You are to be a worker together with God for the salvation of your fellow-men. Stop a bit. Don't hurry away. What is the business of your life? Not merely to save your soul - win the bread that perisheth not and make yourself meet for Paradise?

If it was so, if this were all, would it not be an ignoble and 'selfish lot for which to toil and suffer, and pray and die, and would it not be as unlike the Master's as could well be conceived of? No, you are to be a redeemer, a saviour, a copy of Jesus Christ Himself. So wake up all the powers of your being, my brothers, and consecrate every awakened power to the great end of saving them. Be a Salvationist.

Rescue the perishing. There are all around you everywhere, crowds upon crowds, multitudes. Be skilful. Improve yourself. Study your business.

Be self-sacrificing. Remember the Master. What you lose for His sake, and for the sake of the poor souls for whom He died, you shall find again. Stick to it. Having put your hand to the salvation plough don't look behind you.

Oh, for a brave year. We shall have one, and you will fight and drive the foe, and rescue the prey, and we will enter the record of multitudes rescued and saved and sanctified and safe landed in Glory in the pages of *The Salvationist*.

He is far more conscious of the future in front of him when he sits down, only a few weeks later, to issue his instructions to his Soldiers. We think it may be said that from this moment William Booth cherished an ambition in his soul, which, in spite of his extraordinary success and the world-wide affection felt for his person and his work, was to distress him and yet inspire him towards the end of his life because of its delayed but ever possible fulfilment.

But of this very interesting matter we shall speak more fully in our closing chapters. It is plain in the following article that he is roused to enthusiasm, that he sees before him a host springing up to overthrow the works of the Devil, and that he definitely sets before his Soldiers, as their supreme objective, "The subjugation and conquest of the world."

The article is called "The Salvation Army. By the General," and appears in the February number of *The Salvationist*:

What a strange name! What does it mean? Just what it says- a number of people joined together after the fashion an army; and therefore it is an army, and an army for the purpose of carrying Salvation through the land; neither more nor less than that. If it be wise and lawful and desirable for men to be banded together and organized after the best method possible to liberate an enslaved nation, establish it in liberty, and overcome its foes, then surely it must be wise and lawful and desirable for the people of God to join themselves together after the fashion most effective and forcible to liberate a captive world and to overcome the enemies of God and man.

When Jehovah finished the work of creation, He turned from the new earth to the new Adam, and gave him the commission to multiply and increase and subdue and govern it, so that it should become a happy home for him and his posterity, and bring honour and glory to its Creator. Adam failed in his mission, and instead of Adam subduing the earth, the earth subdued Adam, and he and all his family went off into black and diabolical rebellion.

But God still claimed His own, and a second time appeared, this time to redeem by sacrifice the world He had created; and when He had finished the work, He turned to His disciples, the spiritual Adams, and gave them a commission similar to that given to the first Adam, to go and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matthew xxviii. 19, see margin).

Again it is overcome, conquer, subdue, not merely teach, but persuade, compel all nations, that is, all men, to become the disciples of the Son of God.

So at least it is understood by the Salvation Army. This is the idea which originated and developed and fashioned it in the past, and which dominates and propels it today.

The world, this very world, including this very England, which never ceases boasting of its freedom, is sold under sin, held in slavery by Satan, who has usurped the place and power and revenues of Jehovah, and who is indeed its Lord and Master, and to deliver it and to fulfil to the very letter the Master's command, an army of deliverance, of redemption, of emancipation is wanted. In the name of the great Three One the standard has been raised, recruits are flowing in. Drilling, skirmishing, fighting, advancing, are going on.

Some territory has been won, some captives have been liberated, some shouts of victory have been raised, together with plenty of misfortunes and losses and disasters and mistakes, and all of that which might naturally have been expected in such a war, unless men had suddenly mended of their depravity, and devils had miraculously ceased to be devils: but with it all there has been growth and increase continually. Every day it is becoming more fierce and determined and courageous and confident. and every day more and more a Salvation Army.

Does all this sound strange, my brother - not sacred, not ecclesiastical, not according to the traditions of the elders, and after the pattern of existing things and institutions? Is it something new? It may be so, and yet it may be none the less true and scriptural, and none the less of divine origin and made after some heavenly pattern for all that.

Let us look at it. What is this work we have in hand? To subdue a rebellious world to God. And what is the question to which many anxiously ask an answer? How is it most likely to be accomplished? Now, there are some things on which we may reckon all to be agreed:

1. That if ever the world, or any part of it is subdued, it will be by the instrumentality of men.
2. By holy men, saved, spiritual, divine men.
3. By men using substantially the same means as were used by the first Apostles, that is, preaching, praying, believing, etc.
4. That all that is effected will be by the Co-operation and power of the Holy Ghost, given through and because of the atonement of the Lord Jesus Christ.

Now on these lines how could a number of the Lord's disciples conduct themselves in order the most effectually to succeed in the direction of disciplining all nations, subduing the world to God?

Supposing 5,000 godly men and women of varying ages and conditions presented themselves at St. Paul's Cathedral to-morrow, saying: "We are so deeply impressed with the awful spiritual condition and peril of the world that we can not rest; the word of the Lord is as a fire in our bones, and the love of souls is such a constraining power in our hearts that it will not let us remain idle, we want to join in a holy crusade for the redemption of mankind. Take us and all we have and use us in the way most likely to accomplish this end."

What in such a case could best be done? How could these 5,000 burning hearts be used with the greatest force and likelihood of success? Let us see. It seems to us that substantially something like the following answer must be given.

1. The 5,000 must work in **COMBINATION**, and that the most complete and perfect possible. To separate and scatter them, leaving them to work out varying plans, would surely be unwise. No, no. Two working in combination will accomplish more than two in separation. Let them be one and the same force, though acting in various divisions and scattered to the ends of the earth. Mould and weld and keep them together. Let them be an army, and make them feel that they are working out one plan. Shoulder to shoulder. Brethren, sisters, comrades, division is weakness, unity is strength Why?

Combination gives the strength which flows from sympathy. The knowledge that if one is sore pressed, wounded, a thousand hearts feel with him, that if he falls they will shout victory o'er his grave, follow him in imagination to 'the river,' and anticipate meeting him again before the Throne, will be stimulus unutterable, will make him willing to face enemies, loss, death, and devils.

2. Combination gives confidence. There is wonderful power in the consciousness that a multitude are shouldering the same weapons, engaged in the same conflict, marching to the same music, under the same standard, for the destruction of the common foe. Confidence makes men into heroes. Without knowledge there will be no confidence, and without combination there will be no knowledge. Hold together, close together, and there will be giants again even in our own days.

3. Combination gives the strength which comes from mutual help. With a system of combination which is a reality and not merely a name, the strong can bear the infirmities of the weak. In a great real war, no matter how carefully the forces are distributed, there will be weak places that will need strengthening when the conflict rages all along the line.

There will be positions against which the enemy will hurl his most powerful battalions, which positions must be reinforced or all will be lost. How glorious for the fresh troops

to come pouring in. What would have become of Lucknow had there been no Havelock, and but for Blucher, England would never have been so proud to tell the story of Waterloo.

We must hold the 5,000 together. We know not how the battle will go, and no wing or detachments must be without its supports, and all must be arranged that the power and force of the whole can be directed to strengthen and sustain the weakest part.

4. Combination gives power which comes from example. Man imitates. The deeds of daring and self-denial and sacrifice done here, will be talked about, and printed, and written about and imitated there. Men emulate. In every company there will be spirits more courageous and daring than others, and so all through the 5,000. These will lead and the rest will follow.

But such combination or oneness of action will only be possible with **ONENESS OF DIRECTION**. If all are to act together all must act on one plan, and, therefore, all must act under one head. Twenty different heads, according to the nature and experience and history of heads, will produce twenty different plans with different methods of their accomplishment, clashing and hindering each other more or less.

Then what next? Differences of opinion, of feeling, of following, of action. Disagreement, confusion, separation, destruction. I am of Paul, and I am of Apollos soon leads, so far as the actuality of things is concerned, to being of nothing save wrangling and the Devil.

Bring in your earthly usages. How do men ordinarily act? Do you want to tunnel a mountain, bridge a river, manage a railway, or conquer a nation? Is it committed? Did a committee build the ark, emancipate the Israelites, or ever command or judge or govern them after they were emancipated? Is it not an axiom everywhere accepted, in times of war, at least, and we are speaking of times of war, that one bad general is preferable to two good ones? If you will keep the unity of 5,000, one mind must lead and direct them. Is this direction of one mind all the direction needed?

By no means. Subordinate leadership there must be in all manner of directions; all the talent in this direction possessed by the 5,000 must be called into play, but one controlling, directing will must be acknowledged, accepted, and implicitly followed, if you are to keep the unity of 5,000 and make the most of it for God and man.

1. Then of course you will train the 5,000. An army without training, without drill, would be simply a loose, helpless mob, a source of weakness and danger, impossible to hold together without training and drill.

And this 5,000 will be little better, though every one of them may now have hearts full of zeal for God and love to man; so we must train them, and that to the uttermost. We must teach them how to fight, how to fight together, and how to fight in the very best

way. Train them in the industrious, practical, and self-sacrificing discharge of their duties. Develop what gifts they possess, and help them to acquire others.

They will improve. They are only babes now, they will grow up to be men, some of them to be head and shoulders above their fellows; think what they will become when trained and taught and developed, and inured to hardship and accustomed to the war. Don't despise the gift that is in any, you will very often find the last to be first and the first last; let every one have a chance; God is no respecter of persons, nor sex either, neither must you be.

Every gift you need is here; they only want calling forth and cultivating, and you will be fully provided for the war. But mind, you must train and teach and develop - no pipe-clay soldiers will be of any service here - and establish your army in actual service. In earthly armies, something may be done in making soldiers with marchings and inspections and drillings in the barrack square, far away from the din and smoke of actual war; but not so here; they must learn as they fight, and fight while they learn.

They will train most rapidly in the ranks; and only in the ranks, on the field, with the flag of victory waving over them, can they be made into veterans and inspired with that feeling, or conviction, or whatever it may be that will make them assured that they are the soldiers of the Most High, and therefore invincible, unconquerable, and all conquering.

2. When you have trained your 5,000 you will sort them. When you have trained, and tried and developed your force, and found out what they are, and what they can do, then you will put the right man in the right place, and for every place you will have a man. Gifts differ. You will want the head and the ear, and the hand and the feet, and you will have heads and eyes and ears and hands in abundance.

Now for every man in his own order, and according to his several ability. You want infantry and cavalry, and engineers and transports, and every other arm needed to make up a mighty force, and you have all, or you will by your training make all, and to all you must assign the place for which they are adapted and needed.

3. Then of course there must be obedience. If the 5,000 are to act together, and to act on one plan, it will be self-evident that it can only be effected by implicit obedience. If it were otherwise - if the Officers of the Salvation force can only express their wishes for those composing it to act in some particular manner, which said wishes can be received or rejected as they may appear pleasant, then anything like certain and foreseen action is impossible.

But if it is known and assured that the 5,000 will act as directed, then the most important measures can be devised and executed with the exactest certainty. If a desired course of action will only be taken on its recommending itself to the



judgment, the leadings, the impulses, the feelings of each individual, then you can be sure of nothing except confusion, defeat, and destruction.

Try this on any of the aforesaid human undertakings, and where will you soon be? Any great commercial enterprise, for instance: will not the very speedy result be bankruptcy? Or war? Try it in the presence of the enemy. Let every man fight as he is led, or every regiment charge up the hill and storm the redoubt or do any other deadly, murderous deeds according as they are resolved upon after discussion, and votes and majorities, and where will you be?

What sort of telegrams will you send home to an expectant country. and what sort of a welcome back will those of you that are left receive? No! Obedience is the word. Somebody who knows what they are doing, to **DIRECT** and then simple, unquestioning obedience. Obedience for earthly business and earthly war, and obedience for God's business and God's Army.

4. And then you must have discipline, order. Those who keep the commandments and who excel in service must be rewarded, and those who are disobedient must be degraded, punished, expelled.

5. And lastly, having organized and developed and disciplined your army, it must be used, employed, and that to the uttermost. Nothing demoralizes Salvation Soldiers more than inactivity. Idleness is stark ruin, and the Devil's own opportunity. Push forward, never heed the number or position of your foes, or the impossibility of overcoming them.

Your Salvation Army has been made to accomplish the impossible, and conquer that which to human calculations cannot be overcome. **FORWARD!** If you will only go forward, and go forward on the lines here indicated, you will go forward to fulfil the commission of your Divine Captain, the disciplining of all nations, the subjugation and conquest of the world.