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Editorial Introduction by Captain Stephen Court

Welcome to Issue# 36

Lieutenant Rowan Castle has thrown down the gauntlet in the form of his Warfare Manifesto. It will either shoot you full of goose bumps or send a cold shiver up your convicted spine. This one is prayer-worthy. And it deserves wide dissemination through your friendship networks and corps.

Commissioner Wesley Harris takes a sharp look at the costs of ministry in his Administration and Ministry. He asks some zero-budget questions I wish that every leader answered annually on every front and in every theatre of war.

Eric Himes and Major Doug Burr give us our dose of eternal fare in this issue. In A Vision, Doug shares an old vision of heaven and adds an epilogue. This is worth a whole rations. And Eric, in After Sleep And before Heaven, eloquently shares a piece of his heart in a poetic limbo between death and heaven.

In our books section, Major Chick Yuill writes an honest review of BE A HERO, by Wesley Campbell and Stephen Court. And Proverbial Leadership gets some feedback from leaders.

Signify CEO Phil Wall weighs in with Lead, Follow, Or Get Out Of The Way. An ardent Salvationist, Phil's pithy comments on leadership in the political and business realm can be picked apart for helpful application in the Salvation War.

James Pedlar presented a study on Youth And Power at a recent Salvation Army. He has edited his remarks for JAC. The survey he unpacks will be of interest to those working with youth during this International year of Youth and Children.

Patricia King offers a vision of children and a devotional study. Patricia has an excellent site called extremeprophetic.com where you can get saved, healed, delivered, and disciplined.

Next is the 614 Growth Chart. It's been recommended that we include this chart in JAC. Inspired by Dr. Greg Mitchell, it suggests the role of God, the Corps, and the individual in mission. The framework is consistent with the Ephesians 4 offices (and fits with the 614 wheel, that you can see on the 614 page of armybarmy.com).

Captain John Evans dresses post-modern guru Brian McLaren in a Salvo uniform and takes him out on the dance floor in his article Dancing With The Gospel.

And, as the [armybarmy](http://armybarmy.com) blog scooped, The Salvation Army has been celebrated as one of the world's ten most enduring institutions. Commissioner Wesley Harris

considers the reasons behind that distinction and the challenges and opportunities that follow it.

Our next issue will feature pieces on the International Year of Youth and Children. We're doing this in faith that you have something to share about the International Year of Youth and Children. So, please write us at info@thewarcollege.com with submissions. It might be an event or a philosophy. I know that in our territory, we have celebrated the Year by pulling the plug on our teen magazine. Some might figure this an inopportune time to kill a youth venture. But we had decided to avoid the pratfall of Funk and Wagnalls, the great Encyclopedia publisher, which published its last set of hard-copy books in 2001. If F&W had seen its business as offering the world access to an exhaustive library of information, instead of printing and selling heavy sets of encyclopedias, we might be FunkandWagnalling now instead of googling. No, our Territory correctly determined that we're not in the business of printing teen magazines, but of training and deploying teens (in this unit, anyway). And the monthly magazine was costly and obsolete when teens are firing information on cell phones and on the internet at the speed of life. Have you any similar victory stories to share? Fire away.

Thanks for sharing our little secret with lots of your friends. And, if you every finish this current issue, and all of the back issues, you can always get your daily fix at armybarmy.com/blog.html

Warfare Manifesto

by Lieutenant Rowan Castle

We are going to win people to the kingdom through the telling of the gospel, acts of kindness, intercessory prayer, prophetic word and miraculous manifestations of the Holy Spirit.

We are going to whole-heartedly pursue holiness - Never doing the wrong thing and always doing the right thing. Cleansed from sin and full of love.

We will spend our lives in this Kingdom effort to win the world, never knowing wealth, comfort or home until the day of Jesus' return.

We want to be an army that leaves the barracks, positions itself on the frontline and fights to win

We are going to learn what it is to love others as we love ourselves

We want to identify ourselves and fly our colours 24/7

We want to experience less of church in a building and more God on the streets

We want to cease the entertainment of saints and begin their mobilization

We want less talk and more miracles

We want less reasonable thinking and more reckless obedience

We want less number crunching and more victory

We want less attenders and more missionaries

We want no more control mechanisms, only discipleship

Administration and Ministry

by Commissioner Wesley Harris

A DAILY newspaper commentating on the ordination of a new bishop in the Church of England stated that in the 1870s when churches were full and many new ones were being built there were 27 bishops and no suffragans. Today there are 43 bishops and more than 100 suffragan bishops. As the church gets smaller it seems to require more oversight!

A few decades ago when computerization was coming in we were assured that it would mean that fewer employees would be required for Salvation Army administration. But has it worked out like that? While technology has brought many advantages I haven't noticed a reduction of staff on headquarters where I've been.

It has to be said that in some countries compliance with new government regulations has forced the Army to take on extra staff. When I was the territorial commander in New Zealand I was asked to speak on behalf of a variety of charities in a meeting with the prime minister and the minister of finance. At issue was a new tax regime. Its complexity meant that most charities would have to take on extra staff to collect what was being demanded – and the cost would have to come out of the charity dollar.

In retirement I have been acting divisional commander in a number of divisions. In one situation we learnt that a state requirement was that if we had more than 20 staff members we had to employ a suitably qualified person to look after health and safety issues – at a cost of forty thousand plus dollars per year. There were no ifs and buts; the extra employee had to be hired.

But allowing for such requirements I wonder whether there are not situations where we might have more staff than we actually need or at least than we can afford when financial constraints around the world are becoming more pressing. As good stewards we need to ask that question – and answer it honestly, even though it may be painful.

The important thing must be His Kingdom – not ours! And some of our brightest and best people need to be on the front line engaging the enemy and serving suffering humanity. Headquarters exists for the sake of corps and centres – not the other way around – and of course an efficient and effective headquarters is vital.

For some people front line service may no longer be possible because of sickness or other circumstances and after rigorous examination compassion points to possible service behind the scenes. The Army has always sought to maintain 'heart quarters' as well as 'head quarters' and we would not have it otherwise, even though staffing levels need watching.

And even those who serve behind the scenes can have a genuine ministry. A desk can become an altar and an office floor as holy ground. It is not where we are but what we are that will turn our job into a ministry.

Years ago I knew an Army officer-nurse who had given wonderful service in Africa. Then she became sick and returning to her beloved mission field was not practicable. She was given a position in the 'post office' at our international headquarters. There she found a ministry quietly praying for as many as possible of the people to whom outgoing mail was addressed.

I guess a ministry like that is priceless.

In A Vision

by Major Doug Burr

One night, not so long ago, I was having a terrible time sleeping. I kept tossing and turning, with one eye fixed firmly on the clock for what seemed like an eternity. I vowed to myself never again to eat tacos so late in the evening!

At one point, during this treacherous night, I found myself listening in on a conversation. Frantically searching my brain for why I would be hearing strange voices in my bedroom, I kept my eyes squeezed tightly closed until I began to discern I was not in my bedroom. With this realization, my eyes snapped open to a scene I will not soon forget: I was in heaven eavesdropping on a conversation between God and one of his ranking angels.

My first reaction was fear, remembering a minute ago I was wrestling with a chili pepper in my own bed. But slowly, that initial dread faded as I began to understand I was in no danger.

"Get a hold of yourself," I ordered, while pinching my leg to wake myself up from this disquieting dream. Two unfortunate things happened at just that moment. First, I didn't wake up and I cried out loud at the pain. Second, my yelp drew the attention of one of the other angels not quite in the middle of things, yet still involved in the discussion. I quickly flushed a bright red and put my hand to my mouth. "Sorry," I said, and the angel turned back to the business at hand.

They all seemed hunched over a great desk littered with papers spread out before some kind of viewing screen, for lack of a better word. My first impression was that this was a computer station, but the more I envisioned God tacking away on a PC, the more I smiled at my ignorance.

Another angel observed my presence and moved in my direction. I tried to get away, but since my feet seemed to be nailed to the floor, I resigned myself to accepting his company. At least, I thought, maybe I could get some answers to my predicament.

The angel's name was Runyon. He introduced himself and informed me that I wasn't really dreaming, but for my immediate understanding, that explanation would suffice. He didn't know why I had been summoned, but he said that in heaven, people like me drop by every now and then. "God has his reasons," he told me. In all likelihood, I would have a better understanding as the dream progressed.

After a brief discussion, of which I can't remember much, Runyon began to move away. Before he got too far, he turned and motioned for me to move with him, closer to the great desk. But the closer I got and the more I craned my neck to see what was going on, the more I realized neither God nor the ranking angel were acknowledging my presence.

My fascination with computers and technology got the better of me and I finally found a place where I could see clearly and wasn't blocking the view of the ever-growing number of angels. "This is turning into a real congregation," I observed to Runyon. "I wonder if I'll ever know what's going on?"

Just then I blurted out, "Hey, that's Clarissa! What's she on the screen for?" I caught myself and cringed, saying "Oops! Maybe I better not intrude." But when I looked around, I realized no one had taken any notice- especially God. Whew! Safe for now, I thought!

Just then, God turned to Runyon and whispered something I couldn't hear. "Wow!" I thought, "it must be nice to know God like that. I mean, to just have God pull you over and talk to you in such a personal way . . . angels have it made!"

When God was finished, Runyon turned to me and said he had just been assigned as my "guide" through this dream. I was okay with that - after all, he was the only one I knew up here. I felt comfortable with him and we could talk easily enough. As I glanced about the room, I was glad that God didn't tell one of those huge guys with the flaming swords to guide me!

"Okay, Runyon," I said. "What's up?"

"For now, you're to watch and listen. This situation happens once in awhile, more often than God likes it to. It appears that God is looking for someone to do a specific job. Pay attention. I'll answer any questions as you have them," Runyon responded.

"Cool! I can handle that. But long ago, in The Salvation Army, I learned never to volunteer for anything! Do you think he wants me to get involved in something," I queried? "I hope God isn't too pushy."

Runyon shrugged and said "see for yourself."

For the next few minutes, I watched and listened as God and Michael (God used his name often) talked and discussed the mission at hand. They were reviewing the cases of several people who needed "special attention," as they called it. These people were God's children (God liked to call them all his children) who needed to hear more about his great love for them. Some were Christians, the rest followed some other train of modern thought that led to anything but Jesus. These were children that might not make it into heaven if someone didn't take them under their wing and let them know about God's deep interest and love.

"Might not make it into heaven," I repeated! "That's almost too sad to consider! I've always believed we need to do whatever it takes to get to heaven." Runyon looked at me and then returned to the scene before us.

It was beginning to look to me like God was going to ask me to speak to these people and I wasn't sure I could do that. My talents are in music and such, I countered to myself, so I began to plan what I would say, just in case God did ask me. It seemed real important to him that they find the right person. I figured that if I was going to turn him down, I had better come up with a few real good excuses!

My musings ceased and the intensity of my interest increased when I saw that each picture that flashed by on the screen was someone I knew. In fact, most were people that I saw quite often; in many cases, even spoke to each day. Mary and Ralph went by. They're good friends; I assumed they were good Christians. Maybe I should steer clear of them if they're not the people I thought they were!

Then I saw HER. Right there on the screen. "Runyon, that's Grungella! She is just the worst! O, I can't stand the way she talks to people! And it seems she's always looking for someone to do something for her. Imagine! It's as if no one else has anything of their own to do! I avoid her like the plague. I hope God doesn't ask me to do anything for her!

"And there's my neighbor, Kent. He's a fun guy; helpful too. I especially like the way he cuts my lawn when I go away for vacation in the summer. Some day, I'll have to repay the favor. He must be a Christian, he's such a nice guy."

On and on the pictures flashed. I was beginning to think this was a story of my life and times- I mean, I knew every one! Then I began to wonder if that might be just what God had intended. "Maybe I'm here because I know these people and I'll take the job of working with them on God's behalf. That's pretty serious. Would God actually pick me to do such important work? Wait until I tell the guys back at the Corps! SINNERS! God hand-picked me to speak to you about your sins! REPENT! Sounds like fun!"

"Hey Runyon, why would it take so long for God to send someone to tell these people about his love? I mean, most of them are my age. Hasn't God noticed them before now?"

"Yes, he has," Runyon replied. "Unfortunately, God's looking for a replacement. The person chosen to reach these people before now, has failed in his responsibilities. Oh, he's a good Christian and all, he's even coming to heaven some day. He just doesn't take his job of witnessing and showing God's love very seriously. He'll save himself, but sort of like running out of a burning building- no time to stop and help others out of the fire. You know the type?"

"O man, rough scene! You say this guy's a Christian," I asked skeptically? "Doesn't sound like one to me. He knows all these people and doesn't take any time to stop and tell them about their sins?"

"Oh, he tells them about their sins, alright. He even preaches AT them now and then. He's just not good at letting Jesus' love shine through him. More often than not, he condemns them instead of lifting them up," Runyon offered sadly.

"Well, I guess I could take care of this job. I'm pretty proud that God would choose me to be his mouthpiece. I might even get a special crown when I reach heaven some day, you think? Hey Runyon - I'm not here to stay now, am I? I mean, I am returning to earth, right?"

"Oh yes, I wouldn't worry about that," chuckled Runyon.

"Well wish me luck. I hope God doesn't mind my interruption. I guess he'll be pretty happy with me when I tell him of my decision."

Cautiously, I turned to God and tapped him on the shoulder. Come to think of it, that's the first time he seemed to notice me. I must tell you, when I saw his face, I could have melted! Love just radiated from him and I was filled with pride as he smiled- at me!

I beamed back at him and tried to look holy. "God," I stammered. "I wasn't sure why you brought me here at first, but the more I look at these friends of mine on your screen and listen to your great concern for their welfare, the more I realized just what you need me to do. I'm your man," I said. "I'll tell them about their sins and tell them what a real Christian should be like. You know: 'here am I, send me!'"

God's face fell a bit and he looked over at Michael who immediately hung his head. When God looked back at me, all he said was: "I'm sorry, you're the man we're trying to replace."

I awoke with a start, covered in a cold sweat. I was shaking badly and breathing faster than I thought possible. I looked at the clock and it was 6 AM. Before I even tried to settle down, I reached for the phone and dialed as fast as I could.

"Hello," came the sleepy answer at the other end of the line? "Grungella! Hi. I was wondering if we could get together for lunch today . . ." I intentionally neglected to tell her about the special menu I had planned: "Bread of Life" for her and a generous helping of "Humble Pie" for me!

In heaven, God looked up at Runyon and winked.

Epilog

I wrote this some years ago, but just this morning realized it isn't just a cute story. The main character is me. Hmm, I always wanted an experience like this. I guess

God snuck one in on me when I wasn't prepared! Too bad it took me so long to get it-
looks like I've got my work cut out for me.
It's a big job. Anybody out there want to help?

After Sleep and Before Heaven

by Eric Himes

It was very bright at first, translucent. As if waking from a dream to stare into the sun but with light not yellow but white. Light that forces pupils to vanish. Objects were passing through these beams but were not clearly distinguished, as I saw them, safely. The night before, I went to sleep wondering what it will be like when Jesus comes to bring His believers into Heaven. “In a blink of an eye”—about a fifth of a second—is all the time it will take. Before I drifted, I remembered many things then recalled one specific instance, a conversation I had as a child with a friend about the differences between Heaven and Hell. At eight years old, we decided one night at summer camp; we could either have infinity’s worth of marshmallows or infinity’s worth of screaming explosions.

* * *

And within a few moments...I realized...I had died. Now, I never thought about leaving and was not mentally prepared to go. Even in my dreams I did not picture death this way: I was still aware, though unable to move and perhaps in a warm bath. It felt like I stayed in my body for a very long time, so I rested and sang and had clarity over my thoughts. For starters, it may surprise you to know that when you die you don’t care how. It’s irrelevant. Why I hadn’t thought of this earlier I could not tell. On earth, we feel a great deal of pity for those who die but when it happens one forfeits the burden of options, you just wait. At this time you can only think about the things that matter: not celebrity or status or race or gender or pride or ambition. Only God. I prayed, “I always had a weakness for your mercy Lord, I thank you that it never ceased. I know that you hear me now Lord, but you heard me then, before this peace.” I felt euphoria but knew I did not deserve it. I knew that I wasn’t in this position because I was right, but rather because God is Holy and Jesus is Mercy. Everything that was true still is true, even the marshmallow prayers of a child.

My eyes focused and I started to move. I could not stop myself and was compelled to follow what ever it was that was guiding me and in time came upon a very real place. This place was familiar (where broken secrets were born) but now it was transformed. It too had passed into a new life. The same smells that I recalled earlier of acorns and sticky soda cans and gravel were back—but this time—sweet. As we walked up the steps we came upon the amphitheater, that old white outdoor chapel of my past. No longer worn and battered, no more chipped paint, rotting wood or rusting metal. The building was back and was like I had never seen, perfect, the glow hitting every immaculate angle. My vision became clear as we climbed and I absorbed the wonder of this place.

When I was a child I depended on hands to hold me as I stumbled. It was my mother’s soft patient hands that guided me through vague infant memories such as these. I held them tight in the familiar places of my mind. The memories made in this place were of unrelenting summer heat and mosquitoes, late night revival meetings,

talent shows, awards ceremonies, and the joys of a salvation congregation. I remember my mother bringing me to this place, this amphitheater, but it was not her hand I was now clasping.

Each morning the dandelions plotted to stain your clothes and the dew waited to soak your feet. Music and laughter lifted in the breeze and swirled around the camp in various tones of elation and melancholy. Callow boys collected fireflies in mason jars by evening and used the radiation of slavery to light their late night adventures. They pretended not to hear their parent's calls, never sleeping at all. There were rumors among the boys of great snakes hiding in the stacks of hewn stone by the largest hill they knew. The hill that supported the giant brown cross that oversaw the campground. There were rumors that these snakes protected the cross so the boys stayed away, uncertain.

When I prayed my prayer that final afternoon, I wanted all my friends to pray it too. I caught up to my cousin on the way to Sunday supper and told him: I just got saved and I think you should too. "Oh, well I already got saved and prayed and all that. Then I prayed it again, just to make sure." And we were content as we began our lives as Christians.

My mother was not there when the amphitheater was torn down, but I was. I saw them both disappear. Destroyed over time: the amphitheater, my mother. It was the abuse of unrelenting Wisconsin winters and cancer that sent them both home. But before I stumbled without a hand to hold, the man I talked to grabbed me and reassured my safety. He said that he still hears my prayers and is so much more than a building or a parent. He is my creator and father and friend. He is everything. And there were no more tears, and there was no death or sorrow. These were the things that passed us by as he led and I followed.

We walked up the hill and closer towards the building. I looked around and noticed that the cross was gone. So I asked him. He said, motioning to its former place, "That, that was your gift, down there" and as we entered the arena with its semicircular tiers he said, "This, this is your reward, up here". He placed his hand in the small of my back as I stared at my path. He moved me to the edge of the stage then stopped. As I lifted my head I saw them. They were all there, smiling, perfectly standing in each curved row one above and behind another. They filled the shape of that place to welcome me. I saw my mother again and all of those who had cared for me during my first life. I would have cried if it were possible but started singing instead. We all sang, for a very long time and with tones of highest praise. Words cannot describe.

As I turned around to reach for his hand again, I fell, not out of clumsiness but of pure adoration. And before I could say...he said,..."I love you."

* * *

My hands traveled from my dream to my face and guided my real tears. Tears of a gentle sadness. As I lie there all I could say is, "I know". In a whisper, "I know" and then "thank you". I was not easily stirred and spent the rest of the day trying to find that place again.

Wanted: Heroes

'Be a Hero – The Battle for Mercy and Social Justice'
Book Review by Major Chick Yuill

THE shelves of Christian bookshops are lined with books that demand little from the reader in either concentration or commitment. There is any number of fast-paced Christian biographies, sentimental devotional aids and witty paperbacks that offer the alternative entertainment of the evangelical Christian subculture. *Be A Hero* by Wesley Campbell and Stephen Court is most definitely not one of them! This is a book that will demand a good deal of your time and, if you take it seriously, all of your treasure and talents.

The purpose and nature of the book are clearly set out by the writers in their preface:

'We are convinced that Š the proclamation of the good news gospel must be combined with the prophetic action of the good news - mercy and justice. Because substantial proportions of the world's population consist of the very poor and the young, our analysis and solutions give primary attention to them Š We have produced a one-stop resource that addresses the biblical basis for mercy and social justice. Basically, it is an overview of the historical records and examples, the most up-to-date listings of statistics and facts on our present world, and it offers direction for what you, a hero-in-the-making, can do in response.'

The material that follows this preface is divided into three sections. The first presents a biblical theology of social justice, including Old Testament examples. The second focuses largely on the ministry and work of the early-day Salvation Army, presenting it as a great, if imperfect, example of the power of holding together the twin passions of spiritual revival and social justice. The third confronts us with the hard realities of the world in which we live today and calls us to be heroes for our generation.

It is hard to imagine a richer mix of fascinating stories, biblical references and carefully compiled statistics. Just a brief glance at the copious end notes will be enough to let the reader know that this is an intelligent and well-researched work. Campbell and Court are certainly passionate, but they are also well-informed and never fall into the trap of giving simplistic answers to complex issues.

This is a book that deserves - indeed demands - to be read and reflected upon. It is a pertinent and timely reminder that evangelism and social action must go hand in hand, and that the mission of the people of God is not just to reach individuals with the gospel but to transform society by the power of God's love.

There are only two qualifications I would make to an otherwise wholehearted recommendation. First, despite the fact that the authors describe it as a 'user-friendly text', the layout is old-fashioned. A book which is so full of facts and figures would have benefited from a more imaginative and professional presentation. Secondly, the very in-your-face use of the military metaphor in such phrases as 'awesome warriors'

and 'the heroes of the wars of the Lord' may be less conducive to those living in postmodern Europe than to the original North American readership.

But these are minor criticisms in the light of this book's importance. We will fail to read it and to heed its message to our own detriment and to the detriment of a world that needs the good news of Jesus in word and deed.

Court and Campbell aim to recruit 10,000 people to be part of a 'Hero Army' and to embrace a fivefold commitment: to pray for the poor; to invest in the life of a child; to start, or at least help to sponsor, a project working with children; to become an advocate for the marginalised; and to 'take a hero holiday - in other words, to take time to experience at first hand life among the poor and needy'.

I have not had the privilege of meeting Wesley Campbell, but I do know Steve Court well and this book accurately reflects his unique personal combination of high intelligence, deep passion and extravagant ambition to reach the whole world with the whole gospel for the whole person. His God-given enthusiasm is wonderfully infectious. As the book says, 'We intend to deposit within your spirit inspiration wed with praxis to mobilise you to be a hero in the end-time Hero Army.'

Our response to this book will decide whether that ambition has been truly realised.
(this book can be purchased online at armybarmy.com)

Proverbial Leadership

feedback from readers

'Ancient future' has emerged during the last decade in the developing post-modern lexicon. The term grows legs between these covers. The famous Jewish philosopher Solomon admitted that 'there is nothing new under the sun'. Near eastern insights have surprising relevance within this culture of constant change. Those prepared to learn lessons already taught are positioned to win victories not yet fought. PROVERBIAL LEADERSHIP: Ancient Wisdom For Tomorrow's Endeavours collects all of the 'leader proverbs' crafted by King Solomon, examines them, and simply applies them for your practical benefit.

What leaders are saying about PROVERBIAL LEADERSHIP

If the cry of the property market is 'Location! Location! Location!' then the cry of the Christian Church today is 'Leadership! Leadership! Leadership!' Second only to the power and presence of the Holy Spirit, the people of God need good leaders at every level. The Salvation Army is essentially a lay movement in which there is no place for privilege, prestige or priestly status. But it needs to create a culture of leadership as never before. The combination of the timeless truths of scripture, the experienced counsel of Wesley Harris, and the radical views of Stephen Court represents a valuable contribution to a growing literature on this vital subject. I recommend this book to all who care about leadership.

-Chick Yuill, author of LEADERSHIP ON THE AXIS OF CHANGE

Immersed, as I am, in the modern application of ancient tradition through Praying The Bible, I'm excited to see another treatment in PROVERBIAL LEADERSHIP. Harris and Court bring the ancient wisdom of the celebrated sage, Solomon, to bear on millennium-three leadership challenges in an engaging and beneficial manner. These short lessons ooze with the pragmatic. Enjoy and apply.

-Wesley Campbell, author of BE A HERO.

Two very readable authors team up, uniting generations, yoking experience and study, in a book deftly applying the wisdom of King Solomon to the very real issues of leadership in the 21st century. Pithy chapters bring ancient principles to life - your life! Heartily commended.

-General Eva Burrows, retired international leader of The Salvation Army.

This book is a creative fusion of applied Biblical wisdom and the leadership insights of some of the world's most influential leaders. Much to stimulate the mind and ignite the heart of those of us entrusted with leadership.

-Phil Wall, founder of HopeHIV, and SIGNIFY: a leadership and personal development company.

(you can purchase Proverbial Leadership at armybarmy.com)

Lead, Follow, or Get Out of the Way!

by Phil Wall

Matthew Parris, a political writer for the London Times, challenged politicians this weekend to step up to the plate of leadership. His contention was that in recent years, under the guise of consultation, we have replaced true leadership with a gaggle of focus groups, discussion papers, concept documents and surveys.

His argument is not against listening or dialogue, nor genuine consultation, but rather what he perceives to be the current pandemic of 'opinion addiction' which seems to plague the political process. He states, "we should not tip bucket loads of participation over every group and quest".

Of course, for the political world, in one sense as our delegated representatives, their job is very clearly to represent our views and so an amount of listening is entirely appropriate. However, we also appoint them to lead.

What Parris identifies in the political realm also has a mirror image within the corporate space. There has been a huge increase in consulting the workforce and wider management team around important decisions that affect life within the company. And these opinions have helpfully shaped numerous issues, particularly around employee welfare and development.

However, I do share some of Parris' concerns about the shift which seems to be taking place in some arenas, whereby leaders hide behind a consultation process or survey findings, rather than pitching up and providing leadership. In many organisations this has become a survival tactic as a significant blame culture exists, often modelled from the top. The price of actually taking responsibility for genuine leadership and taking the risk of sticking your neck above the parapet is a very high one indeed. The 'cover my back' culture, which, at a superficial level copies the world and his dog into an email, but at a much deeper level often procrastinates and ducks and dives around important decisions, damages many organisations and the people within them. The uncertainty of such a policy and the insecurity it breeds is the mark of a truly unhealthy organisation.

There is a sense in many areas that in these days of focused-group frenzy that people are hungry for genuine leadership. It is not a desire for failed models of charismatic benevolent dictators. As leadership guru Jim Collins asserts organisations need to recover from the impact of such individuals. Rather it is a reminder that at the heart of true leadership lies the ability to manage the complexity of decision-making in very challenging environments and to have the courage to make tough calls. People don't want to be ignored and controlled, but they do want to be listened to, led and engaged. For at the end of the day what is true in politics is true in business. People's choice to follow is an entirely voluntary one.

The existence of retention strategies in many corporations affirms once again the critical importance of providing authentic leadership. Whilst politicians have a 4 year period of grace, corporate leaders would do well to remember that the people they lead go to the ballot box every day.

Youth and Power in The Salvation Army

by James Pedlar

In addressing the issue of “Youth and Power in The Salvation Army” we need to be careful that we don’t fall into the trap of conceiving this as a simple rights/power relationship. The categories of contemporary democratic society are not sufficient for discussing relations between generations of believers in the church. If this is the framework we use, we will end up arguing that what young people need is ‘freedom to decide for themselves’ what they should believe and how they should express it. Similarly, our goal is not exclusively focused on the issues of ‘moral development.’ We need to consider developmental issues, to be sure, however, these social-scientific theories must be subordinated to theological concerns. That is, we are not simply interested in raising up ‘moral agents’ who know how to think critically and independently. The ultimate concern is not that young people simply need freedom to decide for themselves on matters of faith. Of course, one’s faith is, in the final analysis, one’s own decision. However, to simply frame the issue in those terms does not do justice to the importance of the teaching office in the church, and it does not take into account the *traditional* character of the Christian faith. Many evangelicals are extremely nervous of the idea of ‘tradition’, and yet there is a sense in which Christianity is inescapably traditional – we receive the message of faith from those who have heard it before us, and we hand it down to those who come after us.

This being the case, our goal is not that youth will simply be given an array of choices from which they will choose their own course; neither is it to teach young people to blindly accept everything they are told. We must recognize that questioning the faith is a normal part of this process. Adolescents in particular need to be given some ‘breathing room’, so that they can inquire about their beliefs and ask difficult questions without being treated as if such questions are sinful. However, what we are hoping for in the end is that young people *will* appropriate and be able to articulate the faith which we share, the faith which was handed on to us, and which is being handed on to them. We must protect both the dynamic and traditional elements of this process. I emphasize the traditional with this audience, because evangelicals tend to overemphasize the dynamic.

So, the question is not, ‘how can we protect the rights of youth in the Army?’, but *‘How can we pass on our common faith to the next generation in a way that helps them to appropriate and articulate this faith for themselves, and live out that same faith as ministering members of the adult company of believers?’* Within the context of this overarching goal, we can ask questions about the power relations between generations in The Salvation Army. This means that we recognize that there is some kind of legitimate authority in the relationship between youth and adults. This entails a *responsibility* on the part of adults to teach the faith to youth and empower them to live it out, both in the church and in the world, and a *recognition* on the part of young people of their place in the larger body, which should encourage a healthy amount of respect for their elders. This is a delicate situation from the beginning, to be sure, and one in which we must take extra precaution to avoid power situations which might

interfere with the ultimate goal of raising up young people to be fully participating members of the body of Christ. If we are to achieve balance in this relationship, the above-mentioned respect that youth should have for their elders must be matched by a genuine respect for young people among those who are older.

This article focuses on the experiences of young people in The Salvation Army as they were reported to me through an informal email survey which I conducted in January and February of 2005. It shows that many young people have struggled with power relations in The Salvation Army, and that much of this struggle is connected to a failure on the part of the Army, in both the local and denominational context, to fulfill its great responsibility to teach young people the faith in a way that allows them to appropriate and articulate that faith for themselves.

THE SURVEY

The survey was sent out via email to every Salvationist young person for whom I could find an address, and also some adults (officer and lay) who work with youth in the Army. It was also sent to some who grew up in the Army but have moved on to other denominations. Major David Ivany, Territorial Youth Secretary, was kind enough to forward the survey to all Divisional Youth Secretaries and Youth Pastors in this Territory, who in turn forwarded the survey to some of their young people. Altogether 27 people responded, though not all answered every question. Most of these were from Ontario, but there were responses from across the country (B.C., Saskatchewan, Manitoba, Quebec, Nova Scotia, Newfoundland, and Bermuda). The respondents were about evenly split between the genders, and most were in their late teens and early 20s, though 7 were over 25. Six of the respondents were officers who work with young people.

We should be careful not to jump to conclusions about Army youth in Canada in general based solely on this survey. It was not done in a systematic or representative way, and cannot be used to make statistical inferences. Of course, we must also recognize that the opinion of youth in The Salvation Army should not simply be taken as a directive for the change of Army beliefs and practices. We do not decide such issues on the basis of popular opinion. However, if there are issues that are consistently raised by these respondents, we can assume that they are, to a certain extent, issues that affect Army youth in various Canadian contexts. The survey showed that, while there was a diversity of opinion on most issues, there were also consistent problems that were flagged as problems by young people from various contexts. I will give priority to the negative responses, not because I think they are more important, but because they give us some insight into areas of weakness in the discipleship of our youth as an institution.

I will proceed by summarizing the responses to the questions as they were posed in the survey, keeping in mind the goal of intergenerational relations as discussed above. The entire survey, with responses, is available to those who wish to read it.*

Question: If you grew up in the Army, did you feel that your faith was something 'imposed' upon you, or was it something you 'owned' for yourself?

The first question addresses the issue of the appropriation (ownership) of faith in general. Only four of those who responded said that they owned their faith growing up, without qualification. Seven said they felt it was imposed, and 11 said it was a bit of both. Of those who felt strongly that their faith was imposed, a couple of quotes are notable:

I definitely felt it was imposed upon me!! My faith was not originally a natural development nor the result of a deep love for the Lord, but something I was told I had to have - without explanation...luckily, God had his hand upon me and I came to this realization largely independent of my church.

Certainly, the fact that someone would need to find their faith independent of their home congregation signifies a failure of the church in that particular context to fulfill its responsibility to this young person.

The main focus was on getting leaders/volunteers, music and program. Therefore I learned to fit in and taught Sunday school sang in singing groups and played in the band all by 13 and never developed a personal prayer and bible life which meant I had no growing relationship with Christ through a critical time in my life.

This was a theme that was echoed in other responses. For some, the Army kept them busy and involved, but did not encourage them to grow in their faith.

Most described their faith as being somewhat imposed, and somewhat owned. They had a real faith experience, and yet also felt pressured to conform, so that, as one described it, they “kind of” owned their faith for themselves. A number of respondents noted that they struggled not with the imposition of faith *per se*, but with the imposition of a certain form of observance, in terms of traditional Army worship and practice.

There is a sense in which any community places a certain degree of pressure on its members to ‘conform’. In some measure, this can be a healthy thing, in that young people feel that they want to live up to the example that is set before them. However, not many in the survey expressed that ‘good’ kind of pressure to conform. While it is to a certain extent normal that adolescents will experience life in any kind of faith community in this way, the fact that so many would describe their faith as imposed to a certain extent suggests that there are some problems with the way we teach the faith. This is undoubtedly connected to issues of soldiership which will be discussed below. Does our Army culture overemphasize institutional conformity without paying attention to the actual faith experience of our youth? Certain people have definitely experienced this. As one recalled, “I was culturally very Army but had zero experience with God.” Others, however had a positive experience of being raised in the faith, even in so-called ‘traditional’ corps, and so we should not make Army culture itself the scapegoat for this problem. Still, we need to recognize that there are ways in which our military symbolism can be misconstrued, and this often results in a Pharisaic focus on keeping up the appearance of piety, without attention to sound teaching and discipleship. We will encounter this problem again in relation to soldiership.

Question: Did you have any experiences in the Army as a young person that you consider to be abuses of authority?

The fact that nearly half of the respondents who answered this question (12 out of 25) said that they had experienced abuses of authority is not encouraging. Sometimes the examples involved young people themselves, and sometimes they involved their parents. It was clear that in many cases these experiences had made a lasting impression. Some of the examples were particularly alarming, as in the following case:

I had one corps officer fire my mother from her job when she blew the whistle on him stealing money from the corps and family services he was later charged legally but she was never appologized to by DHQ and our family really sttruggled for years. Had another officer remove my father's band commission and force us out of the corps because he didn't like band music and want to play only contemporary worship when the corps was changed its name to the "community church". We were forced to go to a corps in the USA since most local Canadian corps in that division wouldn't accept my father because of gossip and lies. Also I had \$3000 of missions money that I raised for my ministry in _____ that was promised to be held in trust by the corps officer that was spent on various corps needs rather than missions as promised.

Another respondent discussed the possible closure of Camps:

It seems that young people have largely been left out of the discussion; their opinions dismissed because the authorities believe them to be based on emotion, rather than logic and fact. The importance and significance of camp in our lives seems to be undermined by strict attention to money matters (an important perspective, to be sure, but one that might better be held in tension with some of the other considerations). Decisions about the 5 Ontario camps have been made behind closed doors, by officers, who are often far removed from the camp setting. There is very little transparency in the system, and when others are invited to the table, most are still officers, men, and those over 40 years of age.

An officer's son reported an experience in which their parents were given the impression by their DC that they were being moved to an isolated northern community as a punishment. This came after a dispute with two locals who happened to be sisters of the DC in question. Others felt that the exercise of church discipline was abusive, and reflected a lack of concern for pastoral care. One example in particular focused on a local who had been asked to step aside when her marriage broke up.

...a soldier and local officer was "punished" because their spouse decided to leave them...For me the action taken by the Army was insensitive, unchristian like, and simply tragic. I know the decision on behalf of the Army was according to the rules and regulations, but in my

opinion it was an abuse of authority. What she really needed was love and support, not a rule.

In speaking with young people in other contexts, I know that this perception of church discipline is not uncommon. Of course, the policy itself may not be at fault here – it could have been handled in a pastorally sensitive and supportive way and still conformed to the ‘standard procedure.’ This reflects a failure to teach young people the reasoning behind such practices, and probably, also, a misunderstanding of the policy on the part of the adults who were handling the situation.

A final response is worth noting:

Abuse of authority in the Army is very present and is largely due, in my opinion, to lack of accountability and training. I have personal knowledge of 2 very significant abuses of authority (involving senior officers ie DC) that had catastrophic repercussions on those directly and indirectly involved. Having few in control of many will always breed abuse of authority unless there is a high level of ownership and accountability for actions taken complemented by a high level of training in the areas of responsibility, which goes far beyond the pulpit.

It is significant that this person tied the abuse of authority to the fact that few are in control with a lack of accountability. Young people today (and most adults, for that matter) are very skeptical of any kind of hierarchical authority structure. The default response to this kind of authority is skepticism. In light of this, our leaders need to work very hard to *earn* the trust of those at the grass roots level. Such trust does not come naturally. The standard response of the Army to ‘not defend itself’ in the midst of controversies is not helpful in this regard. Explanation and transparency in the decision making process are needed if spiritual authority in the Army is to have any legitimacy.

Question: Do you feel that, as a young person, you have a way to voice concerns, or raise questions about Army beliefs/practices?

Seven out of the twenty-six respondents who answered this question felt that they had a way to voice their concerns. Of these, one said they could take concerns to their parents, a couple said they could raise issues with their corps officers, one noted the emergence of internet blogs as an avenue for this, and another the use of Army publications.

One respondent noted that they had “been fortunate to meet and get to know some influential Army leaders, who in turn have gotten to know me.” It is significant that this, which was the most positive response, related to personal access to Army leaders. While it is encouraging to know that a young person finds their leaders accessible, such leaders are not available to those who live all across the country.

Those who said they were not able to voice concerns also often said that when they did try, they were treated badly. One said, “I feel like if I say anything at all people will jump down my throat.” Another, now an officer, said, “...during my experience at Training College I felt that my loyalty to The Salvation Army was questioned if such

issues were raised.” One noted the absence of a “reliable or significant method to voice your opinion.” Another respondent said that

Everyone in important positions seems to try particularly hard NOT to hear us. Even if they are pretending to listen, they never follow and always give some lame answer that doesn't even come close to answering your question or addressing your concerns. The Army is so hierarchical that at times it seems hopeless to affect change...

A final example, which highlights the importance of teaching at the local level, is worth considering:

...when I got saved during a meeting at the Pentecostal church I asked the corps officer and other leadership in the corps why we don't practice the sacraments and they simply gave lame excuses and had no ability to prove their view from scripture. They simply said "We don't do this in the SA... go that church if you want to get baptized." I ended up leaving the Army because they simply could not even provide a poor explanation of SA doctrines.

Ten of the respondents said they felt they did have a way to voice concerns, but that it was ineffective for some reason. This included raising concerns to corps officers, or corps cadet leaders. Thus it seems that, most who responded to this survey felt that there was no *effective* way for the concerns of youth to be raised, either at the local level or divisional/territorial level.

At this point we should note that in November of 1999 there was a Territorial Youth Symposium held at Jackson's Point. I was a delegate at this event. The original impetus for this event came from the Territorial Symposium which was held in November of 1998. Youth were not well represented at this Symposium, and so recommendation #16 was passed by an 89% vote: “We recommend that a territorial youth symposium or regional youth symposium be held to discover and address issues facing youth.”

However, somewhere in the planning process, the mandate of this event was shifted by the planning committee, and it became mostly a ‘youth ministry training’ event. This was rather confusing, since the delegates who were chosen to attend this conference were not chosen because they were in youth ministry. They were chosen for the original purpose of the event: voicing the concerns of youth to the Territory. Most were young people, not youth pastors or leaders. There was one opportunity for an ‘open forum’ with the Territorial Commander over the course of the event. When I inquired about the reasoning for this change from someone on the committee, I was told, ‘Well, we thought everyone already knows about the issues, and we don't want to dwell on them. We wanted something more positive.’

This touches on an important issue that affects young people in particular: the ‘spiritualization’ of Army issues. There is a certain common refrain in Army circles that goes something like this: ‘if we would only focus on the spiritual things, these so-called issues wouldn't matter.’ The above response from an officer who felt that their questioning in Training College was treated as ‘disloyalty’ is a reflection of the same

problem. People who have legitimate questions or concerns are often met with a response which turns the question back on the spiritual walk of the questioner. In the case of the Symposium, it was the idea that youth concerns were ‘too negative’, and that we needed to focus on ‘doing ministry.’ I think we can all agree that doing youth ministry is important. Given that, however, the other issues that face youth still remain, and are still important. Taken to extremes, this spiritualization can be abusive. We will return to this issue below in connection with officership.

Returning to our overarching goal of raising up young people who appropriate, articulate, and live out their faith as active members of the body of believers, we can see how this situation leads to a disenchantment and reluctance to participate. Young people are left feeling that their perspective doesn’t matter, and this does not encourage the kind of mutual respect that is needed for a healthy relationship between generations.

Question: Are you a Soldier? If so, did you become a soldier of your own choice, or was it something you did for other reasons (i.e. to play in the band, because you were expected to, etc.).

Only three of twenty-six respondents indicated that they were not soldiers. In Salvationist tradition, Senior Soldiership is the normal rite of passage that signifies the appropriation, articulation, and active membership just mentioned as our goal. There are, however, many questions as to whether soldiership, as it is currently practiced, is facilitating the achievement of this goal. Eleven stated that they became soldiers of their own choice, ten said it was due to outside pressure, and three said it was a bit of both. Of those who said they became soldiers due to pressure from others, eight mentioned being enrolled in order to play in the band. Some were told they could not play in the band unless enrolled. Here is a typical situation:

I am a Soldier and first became one at 14 years old. I was asked to consider soldiership by my bandmaster and when I did not get enrolled on the next enrolment I was told I could not play in the band past 15 without going into uniform. I felt pressured and that people would think I had done something wrong or think less of me if I did not go into uniform.

A particularly alarming statement came from a young man who said, “Because I was a proficient player, I was told my lifestyle did not matter - just as long as I was offering my talent to the band.” Another equally troubling situation related to an enrollment being rushed in order to be done in time for the family picture to be taken.

Others did so simply because it was the only way for them to feel accepted. “At the time (age 14) it felt like I didn’t have a choice. To be honest at the time it always felt like if weren’t a Soldier you were a bad person. The Devil even. Well not really but you get the idea.”

Some said it was a personal choice, but that part of the reason was pressure from others. For others it was about “blending in”.

I like to think I did it because I wanted too, but reflecting back I had already made a commitment of the same type with God on my own a few years before I became a soldier. However, I was sick of singing in the songsters in my 'mock uniform'. I also noticed that I got more recognition from the elders of our church after I became a soldier and went into uniform.

Of course this was not always the case, and ten of the respondents had a positive experience of enrollment, about which they have no regrets. This suggests that soldiership itself is not necessarily to blame for these issues. The issue, rather, is *being forced or pressured* into soldiership. Those whose experience of soldiership was negative were the same ones who had been pressured to make the decision at a young age. This is undoubtedly the most serious violation of power relations that was raised in this survey, and it needs to be addressed. Musical sections are officially permitted to use non-soldiers under the condition that they are moving towards a commitment, and yet many are still forcing their young people into uniform. This must stop. I would like to see it addressed on a Territorial level, possibly with an official minute forbidding music leaders from pressuring young people into soldiership, or at the very least, a letter written to all music leaders and local officers clarifying our official position on this matter. As of right now, many young people are being robbed out of a meaningful experience of soldiership. It is incredibly foolish for us to allow this, which is still our primary tool for discipleship, to be corrupted in this manner. The next two questions continue to build on this issue.

Question: What is your opinion of the Army's lifestyle commitments (i.e., abstinence from alcohol, tobacco, drugs, etc.)?

Although many might assume otherwise, most respondents supported the Army's lifestyle commitments, with fourteen out of 27 respondents expressing unreserved support. Some of these noted the connection between abstinence and our work with addictions. A significant number (eight) of the responses agreed in principle with the stand of abstinence, but expressed concern that the way in which this is currently practiced in the Army can be problematic. Concerns about legalism and judgmental attitudes towards other Christians who do not abstain were common. Some felt that these commitments are good but should be a personal choice and not a criterion for membership or leadership positions, since they are not required of all Christians (i.e. not Biblically mandated). One said "I do not feel there should be an "Army lifestyle," but instead the Army should teach soldiers to make educated decisions."

An alarming trend is that many were taught that drinking alcohol is just plain sinful. This includes those who support abstinence (these still view it as sinful), and those who question it. This is indicative, of another failure at the local level to teach the beliefs and practices of the Army in a responsible way. Many adults were probably also taught that drinking itself is sinful, and so it is difficult to lay the blame on particular individuals. This is a systemic educational failure.

We also have questions to ask ourselves about why we focus on drinking in particular, to the exclusion of many other addictive behaviors. Here is a troubling example:

Why do we highlight particular behaviors such as drinking and smoking, and ignore other potentially addictive behaviors? We have created a hierarchy of morality. Some behaviors are included on the soldier's pledge, but we never talk about them, such as viewing pornography. I have never touched alcohol, because I was basically taught that drinking would put me on the doorstep of hell. And yet, I first viewed pornography at age 13, and didn't really think anything of it. It's funny because there is no way to view pornography without harming yourself, while you could potentially have a drink, or even drink regularly in moderation, without harming yourself. I honestly thought that drinking was a sin. I went away to school, and was out for dinner with some Christian friends who ordered drinks at the restaurant. I was shocked, because I didn't know there were any Christians who drank. I really assumed it was one of the worst sins! I actually went home that night and looked through my Bible in disbelief, trying to figure out if drinking was a sin.

It is interesting that pornography is also highlighted in the text of the Soldier's Covenant, but it was never addressed in this young person's experience.

Though most respondents agreed at least in part with the current policy, the questions raised deserve to be addressed. Of course this not only an issue for youth, and the rise of adherency has raised a lot of questions about membership, leadership, and abstinence. Space does not permit an attempt to answer this question. At the very least, what is needed is more clarity on the question of *why* we require abstinence for soldiership. If young people continue to be taught that drinking in any form is sinful, they will continue to lose respect for our stand when they are exposed to other denominations and realize that this is simply not the case. This, again, requires renewal and improvement in soldier training at the local level.

Question: Again, do you feel that you were in a position to make these commitments when you became a soldier (if you are one)?

Ten respondents who were enrolled at a young age (14 or 15) felt that they were able to make the choice to commit to the Army lifestyle when they were enrolled. One was in fact offended that she had to wait until fourteen to make the commitment. Three said they were able to make the commitment, but were older when they were enrolled. Fourteen expressed concern that they were not able to make the decision at that time, and, predictably, these were those who were pressured to become soldiers at a young age. Here is a typical answer from those who had concerns:

I can't believe that once you're 14 you're able to make such important, life-long decisions. I feel I was mature at that age, yet still had so much learning to do. Mostly, I would have liked to have had time to read the Scriptures and decided for myself without simply attending a class and

agreeing with everything that was taught. At that age you don't question things. You believe that those in authority are following closely with God, so you trust them.

Some noted that young people are not always able to live up to these commitments, and that the resulting cycle of guilt sometimes pushes them away from the Army. At the same time, some of those who did support the standards said that it had helped them to avoid a lot of trouble in their high school years.

Obviously there is a connection between feeling unprepared to make this commitment and being pushed into soldiership. The combination of feeling unable to make the decision and yet being pressured to commit is, potentially, a very abusive situation. Should the age be raised to 16 or 18? Many would argue that this would be helpful, although this may not be able to be done on a Territorial level. Some respondents suggested that no 14 year old can understand the promises they are making, and yet we must remember that other respondents indicated that they did understand it and found it to be helpful and meaningful to commit to abstinence at 14. This is a complicated issue which certainly needs to be addressed, and raising the age should at least be considered. In the meantime, however, if we can put an end to the situations in which young people are forced to become soldiers, we would go a long way to also ridding ourselves of the problem of making this kind of commitment at age 14 or 15. I would suggest that this is the most urgent need, given that changing the shape of soldiership in general (i.e. the age) would require IHQ approval, would probably take years, and, to be honest, is not likely to happen. However, we can do much to improve the way we work with the system as it stands.

Question: Do you feel the idea of uniform-wearing has any bearing on this issue of power relations? For example, some young (and some older) people think the uniform is constricting or signifies total conformity etc...

Twelve respondents felt that the issue of uniform-wearing is related to power issues in the Army. Eight did not feel it was a power issue, and three were positive about the idea of uniform in public ministry but felt it was problematic in the way it is currently used (i.e. only on Sunday morning).

Those who were opposed saw it as creating divisions in the congregation, and that it made some look like a "super-christian". Others said they thought it was probably confusing or intimidating for newcomers. One respondent said "That's the whole reason most people get into uniform - to be in the elite of the church. Those with the influence and a voice; those on the platform." One respondent in particular felt the uniform was a powerful means of control that the Army uses on its members, likening it to the techniques that the military uses to control soldiers. Another spoke from experience:

I brought a Christian friend to church Christmas Sunday. After the service while we were having lunch (not at Swiss Chalet) I asked him, "So man what did you think of the Salvation Army?" He responded by saying, "I don't like the uniforms it gives a sense of hierarchy that isn't very welcoming." I agree.

Some who were soldiers, and yet didn't wear uniform, said that they had experienced rejection in their corps. Some were bothered that they were blocked from leadership because they did not wear uniform, even if they were committed soldiers in other terms. A few respondents who had formerly worn the uniform said they had stopped because they felt it was pointless to only wear the uniform on Sundays. Those who supported the uniform viewed it as a public sign of their commitment and a way to keep themselves accountable.

Young people raised some valid questions about the uniform in this survey. Why is it that we only wear it on Sundays? Why does it cost \$400 to buy the uniform of the church which is supposed to be "of the people and for the people" (*O&R for Soldiers*, ch. XII sec. 5)? Should it be more contextual? This set of issues is obviously symptomatic of the changes in uniform wearing that we have seen in the Canadian Army over the last few years. The idea of being a soldier and not wearing the uniform was unheard of in decades past, and yet it is becoming increasingly common, particularly among younger generations. We are still unsure of how to deal with this situation.

Is uniform-wearing a necessary part of soldiership? Officially, it is not, and most young people are in agreement with this. However, it is to be expected that those of past generations who grew up with the idea that all soldiers wore uniform would react badly to young people who do not wear it. At the same time, we can also understand why young people are upset when older members of their corps show more interest in the clothes that they wear on Sunday morning than their growth in faith. In this situation, patience and understanding are needed on both sides. These are questions that we are still struggling with at large. From the perspective of a traditional Salvationist, this can all be rather disconcerting, and young people who are asking for change need to recognize this.

I myself am somewhat torn on the issue, as I continue to wear the uniform and find it to be a meaningful form of self-discipline. However, I recognize also that I have not had the negative experiences that many have had in their own corps. Many of the problems with the uniform relate not so much to the fact that we have a uniform, but to the ways that we behave while wearing it. The fact is that what many young people see in the uniform-wearing soldiers in their corps actually turns them away from the uniform. Those who have had positive examples don't seem to have as many difficulties with the idea of uniform-wearing in general, though there are still questions about the uniform that remain to be answered.

If these changes are to continue on their current trajectory, and uniform wearing as we have known it in the past is to continue to decline, I think we need more dialogue and explanation as to why it is happening. As of right now, many traditional and older Salvationists simply see it as a lowering of standards. This, of course, is not necessarily the case, but if we expect people to understand that, we need to do more explaining, rather than just letting things develop on their own. We need some clear teaching on the subject, I think at a denominational level, and in the local context. Congregations who experience this should probably hear about it from the pulpit. I believe it would make the situation better for young people who are currently met with

opposition to their ideas for change in this area. They are currently taking heat that they don't necessarily need to take. And ultimately, the backlash that they are receiving is having a negative effect on their integration into the body of believers.

If, on the other hand, we are going to continue to uphold uniform-wearing, there are questions that remain in the minds of many young people which need to be answered, as noted above (i.e. the cost, the fact that many only wear it to church, the contextual relevance, etc).

Question: Have you felt a call to full-time ministry? If so, do you consider officership an option? Why, or why not?

The last two questions deal with the subject of officership. Seven of the respondents indicated they had not felt any call to ministry. Ten said they were called and considered officership an option (recall that six of the respondents were officers), while three said they were called, and were considering officership but had some doubts. Five said they were called and did yet did not consider officership an option. This last class of responses is particularly interesting:

Yes I have felt a call to full-time ministry. No, I do not consider officership an option. Because of the immense focus on legalism and regulation, and the distant secondary focus on intimacy and personal development, I do not feel as though I can develop the desires that God has placed upon my heart.

I have felt a call to full-time ministry, but I do not see myself as a Salvation Army officer as they are today. I would love to be a pastor or leader of some sort, but not in the traditional sense that seem to be represented by today's officers that I've come to know.

I just never felt that being an officer was for me. It seems too limited. I sometimes think that there's not enough of an emphasis on what the Holy Spirit can do in our lives. I feel as though if I were to go to Training College, I wouldn't be equipped to engage in Spiritual Warfare and really free people into the lives God wants them to live.

It could actually be poor stewardship to become an officer, if I was called to be a pastor, because I might end up being put in another job which didn't match my gifts.

The fact that a young person would feel a calling to pastor and yet not see ordination in their own denomination as viable is rather strange. It signals a certain incongruity in the way officership is organized. Officership is seen by many as restricting, and as something which will not allow people to develop and serve in the vocations into which God is calling them. Is this sentiment based on the realities of officership, or is officership being misrepresented? Much of the sentiment in the above responses is based on what young people are seeing in the officers that they know. A low morale among officers themselves about their job trickles down and affects the impressions that young people have about officership. I can personally say that most of the

discouraging comments I've received about entering officership have been from officers themselves.

Another respondent was working in a lay person's role that is sometimes filled by officers, and said, rather frankly, "Why would I want to become an officer? Two years of training college just to be appointed to a small corps far from friends and family. Or perhaps I would eventually be appointed to the same position in which I now serve!" One person said they'd left the Army for a number of years in order to be able to do what God was calling them to do (missions). Those who were considering officership but had some doubts gave various reasons. A couple of the respondents said that family situations made it difficult for them to become officers. Some said they would enter in hopes of effecting change. A few expressed total support for the idea. As can be seen from the above quotes, much of the reasons given above for *not* considering officership an option relate to issues surrounding appointments. The next question focuses on this specifically.

Question: What is your opinion of the appointment system for officers? i.e. Do you trust it, do you think it is effective/fair/right, etc.

Only two respondents gave unqualified support to the appointment system as it currently operates. Four said they didn't feel they know enough about it to give an answer. Eight expressed a mixture of doubt and hope, usually based on positive change they have seen or are expecting to see in the near future. Ten respondents said the appointment system was problematic. Of the two who gave it strong support, one was an officer who described it as "a gift from God to the world", and the other was a young person whose answer seemed to indicate that they had never considered any other options: "I mean what would happen if they could go where they wanted to?"

Those who simply thought it was a bad system expressed doubts as to how decisions are made, whose interests are considered, and what the criteria for moves was. Here are a couple of representative quotes:

...the system of "moves" is ridiculous. A small group of officers in Toronto have no way of having a better knowledge of God's will for each individual officer, than do the officer's themselves. Secondly, this small group of decision-makers has little to no first-hand knowledge of the needs and direction of the individual churches. As with all other evangelical churches, individual army churches need to be able to hire their own spiritual leaders...I guess the system is set up to ensure that a select few are in complete control of the direction/development of the army.

...it seems pretty crazy. How can THQ know everything that's going on at every corps, and with every officer? How do they know the intricate inner workings, personal relationships and spiritual needs of hundreds of corps?...Do the people making these decisions prayerfully consider each and every one? I certainly hope so...but I really don't know. Does the congregation have any power to say "hey, we want our officers for

just a little longer..." or vice-versa? I just have to wonder who holds those people 'high up in the ranks' accountable for their decisions.

Some who are the children of officers had obviously been affected by the appointment system:

My parents are officers so I've been directly affected by the appointment system. I don't trust it at all, not one bit. It's neither, effective, fair, or right. It's all about who you know and what your last name is.

One time my parents got moved when they really didn't want to move, and the locals didn't want them to move either. They were just finishing a building project, which they had poured their heart and soul into for years. It was a bit behind schedule, so they got *one week* in the new building before they had to move. They asked the DC for an explanation, and all they got was 'we just think it's time for a move.' I was really angry with the Army for a long time about that.

Another respondent was an officer's son who was trying to apply for university and expressed frustration that he did not know where to apply, and had to apply to a whole bunch of schools, which was expensive.

Another person who was currently in lay-ministry highlighted the problems that they had with appointments:

I must admit, the system is one of the reasons I feel I can't become an officer. I can not be an officer and stay in the community God has placed me in. I could not continue to nurture and mentor the souls God has placed in this garden. I would probably be transferred to a foreign town, have to start from scratch with the people there and that would be a waste of the resources and connections God has given me over the years.

A couple of respondents indicated that we should move to a call system, recognizing that "the problem is that there will be officers left without a position, but why should all officers be guaranteed employment? Perhaps this would be beneficial to the Army - continued employment would be tied to standards of performance?"

One person who indicated that they were going to pursue officership summarized it this way:

the problem lies not only in time/length of an appointment, but more importantly in terms of *resource management* and *stewardship*. The Army needs to see officers as valuable human resources and be good stewards of those resources by placing officers in appointments well-suited to their skills and passions and gifts. (I worry that mine won't be used).

While this person is willing to try to work for change from within, for many others, the worry expressed at the end of the quote seems to be one of the things that keeps

them out of officership. This was the strongest response to any question on the survey, in terms of the distribution of the answers. The appointment system is viewed very negatively, and not many young people (I would suggest that similar results would be found among adults) really believe that it is effective.

At this point it is relevant for us to return to the issue of the 'spiritualization' of concerns, because it is a particular problem in relation to officership. Many of the questions that young people are raising about officership and the appointment system are valid, and deserve to be considered. However, these questions are usually met with spiritual platitudes, such as, "Well, you just have to trust God." The implication, which is sometimes made explicit, is that those who question the appointment system don't trust God. The assumption behind such statements, of course, is that the appointment system *is* God's will. Such an identification of a human system of governance with God's own action is theologically problematic, and, to be frank, borders on idolatry. The system is not left open to reform if it is treated with such unquestioning loyalty. Of course, those who make such statements are not consciously advocating idolatry. But answering questions about the appointment system with a call to trust God is no answer at all. Do Presbyterians, Pentecostals, and Baptists not trust God? And yet they do not use an appointment system. One can trust God in an appointment system, or a call system, or something in between.

This is potentially abusive because young people who question this (human) institution are left to feel that they are not trusting God, or that they are 'unspiritual', or self-centred. They should be ready to do whatever 'God wants' (read: whatever the appointments board believes God wants). As noted by one of the respondents above, this might mean doing something outside of your calling and gifting. A pastor might get appointed to addictions work, or administration, and they are expected to submit.

While some will characterize reluctance to submit to this as simply the selfishness and lack of dedication of today's generation, the reality is that these questions actually touch on a serious problem with officership and the notion of calling. Space does not permit a detailed exploration of the subject here, but we can summarize by simply stating that the range of positions to which officers might be appointed is greatly varied, and reflects a great variety of callings and giftings. We place all of these different roles under the general category of 'officership', and ask people to hear 'the call.' But what is 'the call to officership?' When we consider the scriptural witness, we read of apostles, prophets, evangelists, pastors, teachers, and so on. 'Officer' is a category we in the Army have invented – it is not biblical, and has no precedence in Christian history or theology. This category is therefore only useful in so far as it facilitates the exercise of the various biblical callings and giftings we have already mentioned. That is, if one is called to pastor, and officership does not allow this, then officership is not serving its purpose. Young people who are sensing God's call to pastor, and yet look at officership and say, 'no way', are noticing this incongruity. They are not selfish, and not unspiritual or disobedient. Their question is about the stewardship of their own gifts.

The appointment system cannot be turned into a sacred cow. It is simply one way of administering the church's human resources. It must be open to question and reform, and young people will always be on the forefront of this questioning. Their questions need to be answered, not dismissed as unspiritual or selfish.

If our goal is indeed that these young people will own their faith, articulate it, and participate as active adult members of the body, part of that goal will include the use of some young people in positions of pastoral leadership. If they feel that they cannot do this as officers, there is a serious problem with officership, and the appointment system in particular. This is keeping some of our young people from fulfilling their calling in our denomination. Are they overreacting, and misjudging the flaws of the appointment system? I don't think so. But even if they are, the fact that trust in appointments is so low signals that something needs to be done. Again, space does not permit a detailed treatment of this issue; at this point I only want to make note of the importance of the issue in the minds of young people who are considering full-time ministry.

CONCLUSION

The purpose of this presentation was to make note of issues relating to youth and power in The Salvation Army. These issues were framed by the following question: *'How can we pass on our common faith to the next generation in a way that helps them to appropriate and articulate this faith for themselves, and live out that same faith as active members of the adult company of believers?'* Many young people in the Army have struggled with issues of power, as was indicated in the survey responses that were received. I hope to have shown that the struggles are rooted in a failure on the part of the Army as a whole to live up to this great responsibility of raising up young people in the faith. If we are to improve in this area, we will need to foster a mutual respect among generations, keep the above mentioned goal in mind, and be willing to evaluate our methods and programs towards this end.

A Devotional Study – Living under an open Heaven

by Patricia King

STUDY INCLUDES:

- A. Prophetic Encouragement
- B. Devotional Teaching
- C. Weekly Scripture Meditation
- D. Personal Application
- E. Resource Corner

A. PROPHETIC ENCOURAGEMENT

In a vision, I saw portals opened in heaven over individuals on earth. Glory streams from the throne room that appeared like columns of light poured out revelation, blessing, power, and favor through the heavenly portals into the lives of these individuals. Everywhere these believers went, the open heaven followed them. There was a continual flow of the glory through the portals. Columns of glory, bounty, and blessing enveloped their lives.

As the vision continued, I saw many believers standing under these columns of heavenly glory. They were calling out to the Lord saying, 'Let Your Kingdom come, Let Your will be done, on earth as it is in heaven'. I could hear them repeating this in unity and with intense passion over and over again. As they continued to call out, more portals were opened.

The Lord is opening up portals of His presence and blessing over individuals who are seeking Him with all their heart – those whose minds and hearts are fixed on the things above and not on the things that are of the earth. These believers will realize an increase in heavenly and divine encounters and focus. Increased revelation of the Kingdom, increased sense of the Lord's presence and a realization of angelic visitation will be experienced in addition to a greater release of power and favor in their lives.

In the vision, portals of glory were opening up over infants and little children. This was as a result of believers crying out for the younger generation. Increased levels of prayer for children were rising up into the heavens as incense. More portals were being opened up as a result.

Many children and even young infants will see into the glory realm and experience divine visitations. One of the ways parents and caregivers will notice this, will be when they see the infants and children looking into areas of a room where there is no natural attraction and yet the little ones will appear to be responding to "someone's" invisible presence.

Finally, I saw the Lord's arms opened wide as a sign of invitation for all of His people to live under an open heaven. END OF VISION

B. DEVOTIONAL TEACHING

It is the Lord's desire for all His children to live under an open heaven. In Deuteronomy 28:12, the Lord promises to open the heavens over those who walk in obedience to His commandments. We also see the heavens open at the baptism of Jesus in Matthew 3:16.

BLESSINGS THAT ACCOMPANY AN OPEN HEAVEN

1. Increased revelation of Jesus and His heavenly glory. (Ezekiel 1; Rev 4)
2. Angelic visitation. (Genesis 28:10-12)
3. Favor from the Lord. (Matthew 3:16,17)
4. Experience blessings. (Eph 1:3; Malachi 3:10)
5. Fruitfulness – works of your hands blessed. (Deuteronomy 28:12)

OPENING “PORTALS OF GLORY”

1. Obedience Deuteronomy 28:1-13
2. Repentance Matthew 3; Dan 9,10
3. Worship and Praise 2 Chronicles 5
4. Prayer 2 Chronicles 7:13,14
5. Faith Hebrews 11:1
6. Tithes and offerings Malachi 3:10

C. SCRIPTURE MEDITATION

1. Week One: Ezekiel 1; Rev 4; Rev 5
2. Week Two: Genesis 28:1-12; John 1:51; Colossians 3:1-4
3. Week Three: Deuteronomy 28:1-12; Ephesians 1:3; James 1:17

4. Week Four: Matthew 3: 1-17; 2 Chronicles 5

D. PERSONAL APPLICATION

1. Ask the Lord to stir passion for His presence in your heart. Allow that passion for His presence and Heavenly glory to fill you. Invite the Holy Spirit to convict your heart of anything that would hinder your relationship with God. If He reveals anything to you, repent and receive forgiveness.
2. Spend time each day worshipping the Lord and exalting Him into the highest place in your life.
3. Obey the nudges of the Holy Spirit. He will lead and guide you into all truth and will position you to receive heavenly glory.
4. Pray in faith believing for portals of glory to be opened over your life. Following prayer, believe that you receive and walk in faith and assurance that the portals are opened. Expect glorious things from the presence of the Lord.

E. RESOURCE CORNER.

For a fuller teaching on the subject of living under an open heaven, the following resources taught by Patricia King will help you. All of these items can be ordered on line at www.extremeprophetic.com or by calling our toll free order line at 1-866-765-5188.

Living Under An Open Heaven – single CD teaching

The Glory School – 16-lesson CD or audio tape with manual

Third Heaven, Angels and other Stuff – a book on the glory realm.

The Heavenly City – a book about the heavenlies for children (ages 5 – 100+)

The Power Twins – a two part, extremely dynamic teaching on CD. It is full of faith-building prophetic impartation. The set includes “Anointed with Favor” and “Anointed with Honor” CD's

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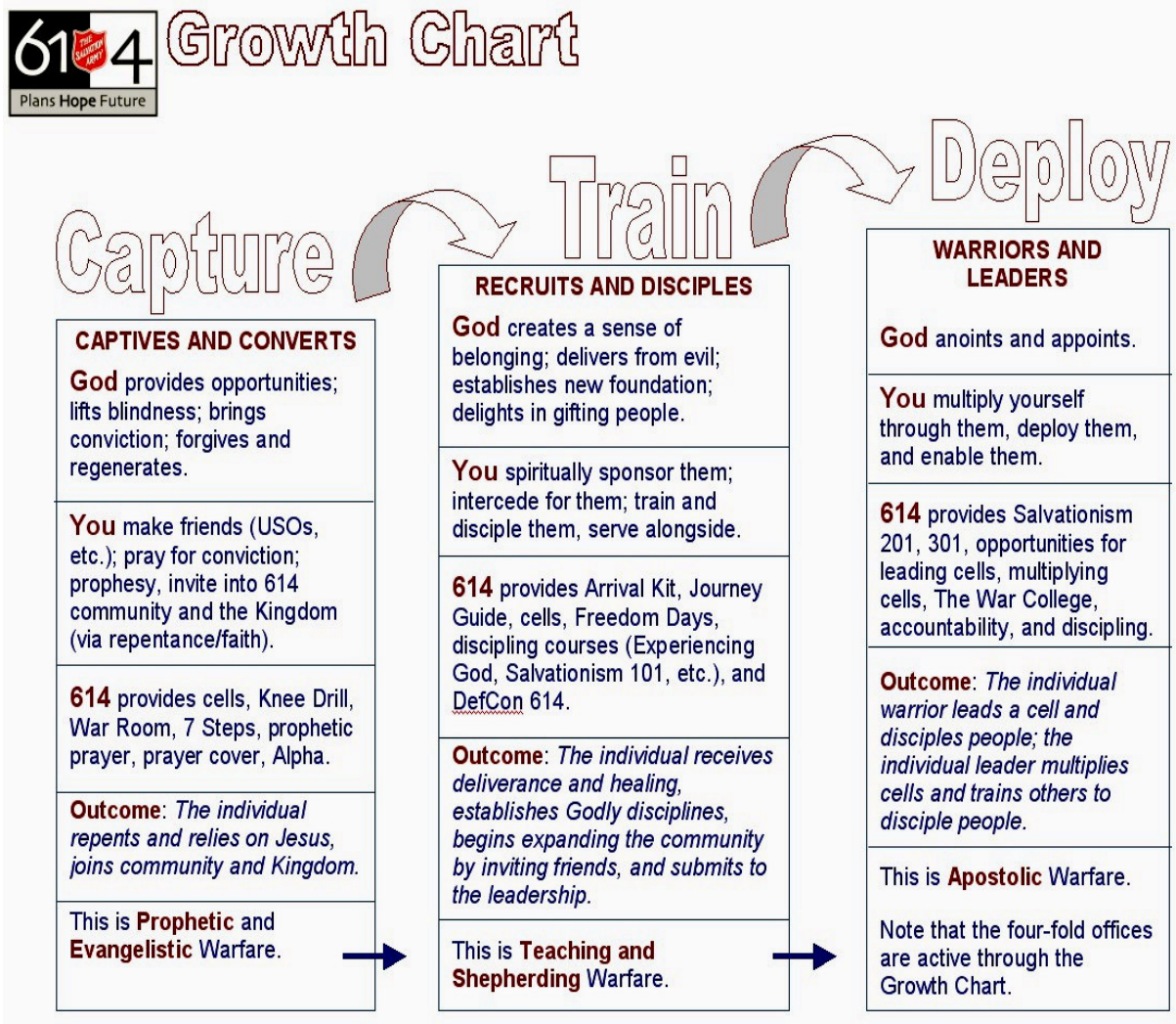
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614 Growth Chart

It's been recommended that we include this chart in JAC. Inspired by Dr. Greg Mitchell, it suggests the role of God, the Corps, and the individual in mission. The framework is consistent with the Ephesians 4 offices (and fits with the 614 wheel, that you can see on the 614 page of armybarmy.com).



Dancing with the Gospel

by Captain John Evans

In case you hadn't noticed, dance is making a comeback. In recent times Saturday Night Fever has been recreated for live theatre, and television shows Strictly Dancing and Dancing with the Stars have brought ballroom into the lounge room.

Despite this re-emergence of the jive, the tango and the salsa, my testimony is still best represented by 1970s pop icon Leo Sayer's hit song, You Know I Can't Dance. When it comes to the dance floor, my moves have more wood in them than Long John Silver's peg leg.

Foxtrots and fandangos aside, though, I am somewhat curious about the idea of dance as a metaphor for evangelism. Surely the idea that sharing the stories of Jesus as a fluid, two-way journey is infinitely more attractive when compared to more combative metaphors such as wrestling or selling.

In his book, *More Ready Than You Realise - Evangelism as Dance in the Postmodern Matrix*, emerging church author Brian McLaren contrasts these opposing approaches to evangelism: "Out," he says, "is evangelism as sales pitch, as conquest, as warfare, as ultimatum, as threat, as proof, as argument, as entertainment, as show, as monologue, as something you have to do.

"In," he says, "is discipleship-making as conversation, as friendship, as influence, as invitation, as companionship, as challenge, as opportunity, as dance, as something you get to do."

Down for the count: the wrestler

A great get-to-know-you activity is the "howdy-partner arm wrestle". It works something like this. Everyone in the room pairs off and shakes hands with their partner while exclaiming loudly, "Howdy partner, welcome to the team."

Instructions are then given to assume the arm-wrestle position, and it is explained that every time you get your partner's arm to the horizontal position you win an imaginary million dollars. It is also explained that the aim of the activity is to win as much money as possible.

When the activity starts, invariably there are teams who approach the game with a winner-take-all, combat-orientated mentality. In these duos the strongest person overcomes their weaker partner to claim victory, but they usually only lay claim to a small purse prize.

Given sufficient time, though, other teams work out that there is a way both partners can prosper without the need to be in opposition to each other; they simply take turns

in "winning" the arm wrestle and in doing so increase their imaginary jackpot substantially.

Sometimes, often unconsciously, we approach evangelism in "strongest-person-wins" mode. We become wrestlers with the Gospel, with the goal being to pin the "unchurched" person to the canvas until they confess Christ.

When you stop and think about it, it's hardly a productive model. It may start a few people off on the road of discipleship, but it also causes high-level alienation. Of course, there is an inherent fight in evangelism, but it is not with the person with whom we are sharing Jesus. The enemy combatant in evangelism is the spirit of this world.

But wait, there's more: the salesperson

A close cousin to the wrestler is the salesperson. To truly understand the evangelism-as-salesperson metaphor, set your alarm clock one night for 2.30am. When it goes off make yourself a hot chocolate, turn on your television and cruise the world of the infomercial, where smooth-voiced, well-coiffured (and occasionally well-buffed) salespeople ply their trade.

Approaching the Gospel as a salesperson involves tempting others to "buy" what we have. It's about extolling the benefits of "having" Jesus and highlighting the dangers of not "having" Jesus. It's about using "sales pitches" to "close the deal".

In the words of Brian McLaren, "It means selling God as if God were vinyl siding, replacement windows or a mortgage refinancing service".

Take to the floor: the dancer

Dancing initially presents as an odd metaphor for evangelism, especially in Salvation Army circles where, in bygone days, dancing was high on the list of "thou shalt not" worldly activities. On deeper consideration, however, it makes surprising sense, especially when compared to wrestling and salesperson metaphors.

"The Gospel comes to you not like a commercial on the radio or TV or a political slogan in a campaign or a scientific formula in a classroom, but like a song," explains Brian. "It sneaks up on you, and then sneaks inside you.

"Somewhere in your journey through life, you begin to hear this song whose music captures your heart with its rhythm, melody, ambience, and glory, and you begin to move to its rhythm. Thus you enter the dance."

In older Salvation Army parlance, that song is the "melody of love" or the "melody in my heart"; it is the sweet song of grace, forgiveness and peace.

The best thing about evangelism as dance is that it is not predicated on there being "winners" and "losers". It's about a shared journey of growth, a harmonious, trustworthy partnership that moves in time to the beat of the Gospel. It may at times be an intimate waltz or a torrid tango, an energetic jive or friendly fandango, but it is always an ongoing, mutually nourishing experience.

More to the point, non-Christians are more open to dancing with the Gospel than they are to being wrestled or hit with a sales pitch.

Not too long ago I received a letter and a phone call from a person who described herself as a "confirmed atheist". Despite her non-belief in Jesus, she loves The Salvation Army, and often picks up a copy of *Warcry* because she especially enjoys the low-key, image-and-word approach of the page two "Reflection". It taps into her desire to contemplate the daily issues of life from a spiritual perspective.

People do want to talk about the deep things of life - how they cope with their own mortality, the blurred battlelines of good and evil, their struggle with guilt and goodness, the purpose of human existence. Sharing in these conversations and flavouring our comments with our experience of Jesus is at the heart of the evangelism as dance paradigm.

Evangelism as dance is an approach we have taken in the production of *Warcry*. We aim to foster an atmosphere of dialogue where non-Christians can explore their spiritual curiosity, learn about a Christian world view and find hope for their brokenness.

"If more people heard the music," says Brian McLaren, "their hatred would give way to reconciliation; their greed would melt into generosity; their grumbling would transform into gratitude; their mourning would be turned to dancing."

Care to dance?

An Army that Endures by Commissioner Wesley Harris

THE SALVATION ARMY is listed as one of the 10 most enduring institutions in the world according to global strategy and technology consultants Booz Allen Hamilton. Others included Oxford University, Sony, General Electric and the Rockefeller Foundation.

Leading scholars at respected universities across the US were asked to nominate institutions 'which had adapted, endured and prevailed' standing the test of time and successfully reinventing themselves to meet changing conditions.

Aspects of each institution examined were: innovative capability, governance and leadership, information flow, risk structure and legitimacy described as 'the undisputed, withstanding credibility of an organization within its market'

The Army was noted for its success in respect of culture and values. A spokesperson for Booz Allen Hamilton said that the Army is iconic in its ability to motivate and inspire its workforce and continued, 'The Salvation Army's skill is in creating the culture and expressing the values that make its own endurance possible. As an 'army' it broadcasts this culture through simple but effective practices , such as the readily recognizable uniform'.

That is heady stuff for Salvationists who in this case can be can glad to see themselves as others see them. There are always folk (sometimes within our own ranks) who are quick to put the Army down or consign it to the museum for religious relics and so we can thank God for knowledgeable people who see us in a better light. A shot in the arm doesn't come amiss!

But having been encouraged we shouldn't become complacent. We know that the Army isn't perfect. How could it be when it is made up of people like us! Leaders and led don't always get things right but we can thank God for the providential care that has attended us in our history thus far.

In these days denominational allegiance tends to be discounted but I for one unapologetically love the Army, believe in it and passionately want it to endure as an instrument in God's hand far into the future.

The late Commissioner Catherine Bramwell-Booth once told me that the things which made the Army will continue to make the Army. I say Amen to that and to spell it out, I believe that those things include a godly passion for people, a commitment to holiness, willingness to accept the discipline of legitimate authority and accountability in the Army and readiness to pay the price of the international solidarity of our movement.

William Booth often stated that he hoped that the Army would not endure if it lost sight of its essential mission. The Army's endurance is not something to be taken for granted. God raised us up but who is to say that he could not also cast us down if we did not remain faithful to the mandate he has given us?