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Editorial Introduction

by Captain Stephen Court

ISSUE 38: REVOLUTION

God seems to be up to something in various parts of the world. He is stirring up a holy dissatisfaction with life as we know it. Just this week I had two challenging encounters myself on this vein.

A.

I listened to a well-travelled preacher indicate that there were two reasons that an effective evangelist (who, though pretty young, has seen hundreds of thousands of people indicate decisions to repent and believe) was so effective:

1. he is hungrier for Jesus than anyone this person has met; and,
2. he is committed to evangelism, not only before big crowds, but, even in the early days, on the streets, day after day after day.

It sounds simple. I guess it all comes down to response. Have we got the guts to respond?

B.

I spoke with a friend who invested a mission trip with one of the most die-hard groups of evangelists I've ever encountered. They are a very difficult front, are highly disciplined, and fight all the time. My friend struggled to keep up. Their commitment played out in their families (all disciplined, with family rations every morning before breakfast), their finances (they have to raise their own funds), their fitness (because of the terrain of their front and their hard schedule, my friend says that they are all 'cut like cougars'), and their fruitfulness (they'll travel all day to get one person saved, if that is what it takes).

It sounds simple. I guess it all comes down to response. Have we got the guts to respond?

There are models out there, warriors who are engaged in a contagious revolutionary lifestyle. But just like Jesus' life attracted some and repelled others, these models might be the aroma of life to you and the smell of death (conviction) to your friend.

To merely recommend revolution, Railton suggests, is contemptible. All of this talk is then dangerous in two ways: 1. it can transform the world, or 2. it can expose us as pansy pretenders.

This issue is blessed with some warriors who are willing to put it on the line, to risk the latter categorization by speaking their minds in JAC.

We kick it off with an exclusive preview of the new book REVOLUTION. Co-author Aaron White describes the exciting story of the Moravians and their impact on the world in which we live.

Mary Park wrote *Come Forth*. It is a hard core call to primitive salvationism in the ranks and on the fronts today. It has some keeper quotes you'll want to copy and save.

Captain Andrew Clark addresses the issue of a modern Salvation Army in a post-modern world, and from the premise that we are and are called to be counter-cultural, suggests three actions to increase our effectiveness in the mil-3 war: celebrate and liberate the individual; develop an experiential, or 'de-clericalized theology'.

Commissioner Wesley Harris is on about a 'Salvation' Army. Just playing the part won't cut it in the heat of battle. As usual, he's slipped in a couple of wonderful illustrations. I've actually seen his illustration file in Australia- decades of newspaper clippings, all for the glory of God!

Patricia King offers two devotionals- part 1- *Standing In The Evil Day*, which is an exhortation to stand strong in the great salvation war, and part 2, *Living in Commanded Blessing*, to cheer you up a bit after part 1, on the privileges and Biblical responsibilities of God's blessing.

Darrell Pilgrim asks *Two Questions*. What is our purpose? What are you doing to realize it? Rubber is hitting road here.

Phil Wall shares *The Poison Revolution*. Phil reflects on two recent revolutions and the lessons of short-termism and character that harnesses passion and sacrificial action.

Captain Christin Kapp- *The Stuff Of Revolution*. Christin challenges us to re-discover who we are in Christ, fundamentally living out the Gospel in the real world instead of the church cocoon.

And Kathryn Allen wrote *Homeless*. In it she recounts a challenging open air meeting and the surprising recipients of conviction.

'A 614 Neighbourhood' is a lesson preached by Captain Shaun Belanger after his experience at Booth-Tucker Institute.

Just in case you are wondering, I have the guts to put it on the line in JAC on revolution. I co-wrote the book REVOLUTION with Aaron White. It is coming out this month (see armybarmy.com eStore for it and the accompanying worship CD SOUNDS OF THE REVOLUTION). Aimed at youth, we're looking to instruct, challenge, and mobilize them to change the world. We don't want to be satisfied with the status quo. We're actually true believers- we'd drink the grape juice. We really

believe that God wants to do greater things, to overthrow the devil, to turn the world upside down, to save human being, to prepare a massively fat bride, to win the world for Jesus. And we're looking to throw our lives away to co-labour with Him. We're engaged on our front in some initiatives that we believe will help make this happen. MMCCXX (movement to see new outposts in 2,000 cities in 200 countries in 20 years- bi-vocational and cell-based), the War Room (24-7 prayer), Warrior Academy (daily kids warfare training), The War College (training this generation's warriors to win the world for Jesus) and others are all aimed at this end. For more information on participating yourself, contact us (revolution@mmccxx.net). We're even throwing Aggressive Christianity Conference in Vancouver (September 30-October 2- see armyarmy.com for the website) toward this end (come!).

Tell your friends. Read and pray over the issue. Then apply what God reveals to you.

God's Happy People Revolution: Count Zinzendorf and The Moravians

by Aaron White

(excerpted from the new REVOLUTION book by Credo Press)

Count Zinzendorf and the Moravians. Sounds like a good name for a rock band. So who were they?

Count Nicholas Ludwig von Zinzendorf not only had an incredibly sweet name, but also a very influential and wealthy family. Born in Germany in 1700, Zinzendorf had an unusually deep faith as a child and a desire to influence the world for Jesus. This is precisely what he did, alongside a community of people called the Moravians, when a 100-year prayer meeting ended up changing the world for Christ.

Chairos

In August of 1722 a group of Moravian refugees asked a young Count Zinzendorf if they could settle a village on his estate. As a teenager Zinzendorf had formed The Order of the Grain of Mustard Seed with a number of his friends, all of them from families of great influence and power. The aim of the order was to spread the gospel of Christ around the world, and one of the vows they made to one another was to be kind to everyone. So Zinzendorf was honour-bound to allow the Moravians onto his estate. They founded the town of "Herrnhut", which means "the Lord's Watch."

Unfortunately, once settled the community began to bicker and fight. After five years of this, Zinzendorf decided to step in. He instituted daily bible studies, settled disputes, and at one point brought everyone together to confess and apologise to one another.

Together they created the "Brotherly Agreement" which set out how Christians were supposed to live and treat one another. Everyone in the community had to sign the agreement and abide by its principles. This timely and godly intervention from Zinzendorf set the stage for one of the most incredible moves of God the world has yet seen.

Charisma

Religion is not about God or Christ or the Spirit, it is God and Christ and the Spirit. It consists of a living relationship with them.—Zinzendorf

On August 13, 1727 the entire community gathered for a prayer and communion service. The air was full of prayers of confession, repentance, and cries for unity. Then Holy Spirit came in power on everyone present.

The change was monumental. All previous differences were instantly washed away, and the community was united by the presence of God. This experience has come to be described the "Moravian Pentecost".

Then non-stop prayer began. Twenty-four men and twenty-four women decided that they would keep the light of prayer going constantly in the community, and so they divided up the hours and began praying without ceasing. That prayer meeting lasted over a century. Adults and children, men and women, all came together to speak with God and to intercede for the world.

The Holy Spirit had gotten a hold of this community's collective heart, and there was to be no stopping their drive to honour God through prayer and mission. This was because Zinzendorf himself stressed a Christ-centred "heart religion", one that encouraged an emotional understanding of salvation and a personal relationship with the Trinity. He knew that a simple intellectual understanding of godly principles would never motivate anyone to change the world. You had to fall in love with God, and know that God was in love with you.

This connection with the Holy Spirit filled the Moravians with so much joy they came to be known as "God's Happy People."

Conviction

The noted historian, Kenneth Latourette, said of the Moravians:

Here was a new phenomenon in the expansion of Christianity, an entire community, of families as well as of the unmarried, devoted to the propagation of the faith. In its singleness of aim it resembled some of the monastic orders of earlier centuries, but these were made up of celibates. Here was a fellowship of Christians, of laity and clergy, of men and women, marrying and rearing families, with much of the quietism of the monastery and of Pietism but the spread of the Christian message as a major objective, not of a minority of the membership, but of the group as a whole. (www.zinzendorf.com/agolden.htm)

The conviction of the Moravians is pretty much what they are known for. A one hundred year non-stop prayer meeting is the definition of conviction as far as we're concerned. In the two hundred years following the Moravian Pentecost, over three thousand evangelists were sent out from Herrnhut. These guys were passionate about seeing the world reached for Christ. Two Moravian missionaries are even believed to have sold themselves into slavery in order to pass the gospel onto other slaves in the West Indies.

No sacrifice was considered too great for these revolutionaries. They were sometimes known as "Mad Moravians" for their zeal and their willingness to go anywhere and try anything. Many Moravians were tortured and martyred as a result of their missionary work, but others would always come in to take their places. They literally took the gospel from one end of the world to the other, and all points in between.

Cadre

We have already mentioned how Zinzendorf set up the Order of the Grain of Mustard Seed as a teenager. Later on in life Zinzendorf re-launched this society, and its membership included some of the most influential leaders of Europe, such as the Archbishops of Canterbury and Paris, and the King of Denmark. The Order was united by a three-fold vow:

Be true to Christ;
Be kind to people;
Take the gospel to the nations

As a sign of their membership in the Order, each person had a ring which bore the inscription: “No man liveth unto himself.” (There are still people today who wear rings with this message on it, and even a few crazies who have joined the Order by having the words tattooed on their bodies.)

The Moravians were clearly also part of Zinzendorf’s cadre, and were remarkably effective at spreading his message of a Christ-centred life around the world. It was two Moravians, Leonard Dober and David Nitschmann, who went to a place called St. Thomas to live and preach amongst the slaves there. As mentioned above, it is likely that they had to sell themselves into slavery to accomplish this goal.

The community considered everyone to be equal, and allowed children and women to play a large role in worship, prayer and missions.

Anna Nitschmann was only twelve years old when her passion for the Lord caused her to be elected chief eldress of the community. She created the “single sisters”, a group of women who would commit themselves to Christ and put marriage second, and later was part of the “Pilgrim Congregation”, a group that would go anywhere in the world to share the Gospel. She herself went on mission all around the world, and also wrote thirty published hymns at a time when this was not considered the role of women. In 1757, she was married to Zinzendorf (whose first wife had died).

The Moravian missionaries had a massive impact on the Christian revivals in the 18th century, both in England and in the Americas. The Moravians’ cadre could probably include John and Charles Wesley. John Wesley was converted by Peter Bohler, a Moravian missionary in England, and both Wesleys had close relations with Zinzendorf and the Moravians for the rest of their lives.

Once again, the impact of the Moravians on the world, even through John and Charles Wesley, cannot be accurately measured on this side of heaven.

Consequences

Zinzendorf died in 1760, thirty-eight years after the founding of Herrnhut. By that time, the Moravians had already sent out 226 missionaries and baptized over 3000 converts. Thousands of missionaries were eventually sent out, and the number of

converts, as well as the impact on the societies they evangelized, is truly incalculable.

William Carey is known as the “Father of Modern Missions”, but he himself understood that it was really the Moravians who began the Protestant World Missions movement. The Moravians sent missionaries to nearly every country in Europe, to Africa, the Americas, Russia, Asia, the Caribbean, and even Greenland.

It was not just where they went with the gospel, but also how they chose to communicate it. One story has Zinzendorf travelling into the wilderness in to meet with Native Americans, something other missionaries at the time were very leery of doing. In addition, the Moravians were not interested in competing with other Churches.

They would often set up Churches and then hand them over to whichever denomination was already working in the area, so that they could focus on getting the Word out to even more unreached people.

Every Protestant evangelical movement in existence today can probably trace their roots back in some way to the Moravians and their revolutionary zeal for missions. Every denominational history you read will probably feature, at some point during the eighteenth or nineteenth centuries, the appearance of a crazy Moravian missionary who inspires or even converts a key leader in the movement.

Even today one of the most exciting new movements in youth prayer and missions has been directly influenced by Zinzendorf and the Moravians. 24-7 Prayer—which we will be profiling in the “Way Forward” section of this book *REVOLUTION*, available at armybarmy.com eStore) —cites the one hundred year prayer meeting as its inspiration for non-stop prayer, and looks to the Moravians’ passion for mission as a model for the future, and even scheduled its international gathering in Herrnhut, Germany.

Their commitment to prayer, their love for each other, and their undying desire to reach the whole world for Jesus sets the Moravians apart as true revolutionaries who have had a powerful and lasting impact on our world.

Come Forth

by Mary Parks

In The Salvation Army, we have an amazing heritage of faith and courage. We hold a heritage that is lived out in unorthodox methods, and of doing the unexpected. The list of spiritual heroes within The Salvation Army is long and rich. From William and Catherine Booth, Samuel Logan Brengle and Eliza Shirley to Lt. Col. Lyell Rader (R) (O.F), Brigadier Clifton Siple, and those who God will raise up in the coming and future days, we have a long-standing tradition of humble authority and holiness before God.

Who else would dare to take a drunkard out of the slums of London's East End? Who else would take a brick to the head and, while recuperating, write some of the most powerful and effective holiness teachings, many of which we use to this day? Who else would have the wisdom to turn a back-lot trash-barrel fire into an opportunity for ministry?

Just as the Founders picked up the drunk and downtrodden from the streets in the slums and set them on the path to the glorious riches of Heaven, just as Brengle used his sickbed as an opportunity to write what God laid on his heart regarding holiness, and just as Eliza Shirley used a prank by disapproving neighbors to glorify God and bring about conversion in the neighborhood drunkard, God is calling us back to our heritage as risk takers for Him.

We have become complacent and, dare I say, image conscious. We have become more concerned with how much we have raised than how much we have lifted up God. We have begun to concentrate more on how many are at our meetings than on how many souls are being saved. We are more worried about how the uniform looks than the spiritual condition of the one wearing it.

That is not to say that the Army as a whole is in this state of disarray. Many are on the front lines of prayer, fasting and warfare, battling day after day for the souls of the lost. Hundreds, even thousands of soldiers and officers alike are "knee deep" in the battlefield, providing food (both physical and spiritual) to the hungry and water (both cooling and Living) to the thirsty.

But, all too often, we find ourselves conforming to society and its desires and whims. Why have we stopped our open-air, door-knocking campaigns and the like? Safety? If the Salvationists of the early days could march to the beat of thrown bricks and hurled rocks, and rely on God for His protection, can we not take the Gospel into a dying world regardless of the cost?

When we live down to society's standards and desires, we have become "church for the church's sake," and, in effect, died as a church. William Booth stated: "I do not want to see another ecclesiastical corps encumbering the earth. When The Salvation

Army ceases to be a militant body of red-hot men and women whose business is the saving of souls, I hope it will vanish utterly."

Have we allowed this to come true? Have we become an "ecclesiastical" Army, having church for the sake of Church, simply out of routine or perceived requirements? Even if we have, may I suggest that there is still hope. There is still a remnant within The Salvation Army that holds on to the passion and fire of the early days! Praise God, because He has preserved a generation within our movement (for that is what we truly are, a holiness movement) to raise the standard high both on the battlefield and off.

George Scott Railton, one of the early warriors in the Salvation War, wrote in his autobiography,

" I intend carefully to instruct my children that if at any time they see The Salvation Army a wealthy, respectable concern, the majority of whose "soldiers" simply go where they please to attend its' "ministrations," leaving the godless undisturbed to perish; and if they see another set of people, however they may be clothed or despised, who really give up all to go for the lost, then they must not for a moment hesitate to leave the concern their poor old dad helped to make, and go out amongst those who most faithfully carry out what the founder of the Army laid down in his writings and acts. May God preserve them from such a day by keeping the Army free from the love of money and ease."

Praise God that, although I believe we have come to "such a day", there are still soldiers willing to go to the front lines, wherever that may be, to fight in this Salvation War. There are still those who hold dearly to Catherine Booth's words, "I believe religion is all or nothing. God is either first or He is nowhere with us, individually. The very essence and core of religion is 'God first,' and allegiance and obedience to Him first."

One who embodied this principle in the early days of The Salvation Army was Elijah Cadman, an early Salvation Army officer in England. On one occasion, an incorrect report of his death was sent to his home. Upon hearing it, his daughter Harriet insisted, "Not father, he's been killed too many times." Not caring for his personal comfort, he went where God called him, not concerned with whether it was a good neighborhood, or how he would be received. He was even arrested (wrongly) because of his work on behalf of the "least."

"[The people] are yours to win, to guard, to guide in the right path. Go where you are needed, not merely where you are wanted. Often, I've knocked at a door and known I wasn't wanted. I have introduced myself and been told to go away. I didn't mind rebuffs, and have had successes simply because I stuck to the thing I wanted to get. The Army is after souls. Be bold for souls. You will catch souls."

Cadman mentions three key things, which I believe still hold true for us today. First, "The Army is after souls." That, more than ever, must be our watchword and mission. We must not be about numbers or finances, but about advancing the Kingdom. In the gospel of Matthew, we are challenged to "Go into all the world and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit." Are we challenged to "Go into all the world and grow enormous churches at the expense of saving souls," or "Go into all the world and grow a church that is financially stable?" Of course not! We are simply told to make disciples of all nations, which involves three key elements: conviction, repentance, and forgiveness. Nowhere in there, do we see any mention of statistics, budgets or the like.

The second thing Cadman tells us is "Be bold for souls." Emerson said "God will not have His work made manifest by cowards," echoing, in his own words, the statement in 2 Tim. "God has not given us a spirit of fear..." William Booth, on informing Salvationists of background of the name change of the organization from the Christian Mission to The Salvation Army in the 1880's, said, "There is a Hell. A Hell as dark and terrible as is the description of it ... And into that Hell, men are departing hour by hour." It is not a Hell that can be defeated by meekness and gentleness alone (although those are important components of the process of bringing one to the Throne of Grace). It is a Hell that must be conquered, through God's strength, with a holy boldness, unashamed of the Gospel and its promises. Catherine Booth, the Army Mother, said it best when she said "Show the world a real, living, soul-searching, hardworking, toiling, triumphing religion and the world will be influenced by it. But anything less they will turn around and spit upon."

Lastly, Cadman says "You will catch souls." It's important to note here his use of the word catch. It is important to remember that, even though we may plant the seed of knowledge, and may even be given the opportunity to water it, it is God alone that gives the increase. He is the one who does the life-changing work in hearts and souls, not us. He alone grants the increase, we merely watch and guide it as it grows.

In conclusion, I pray with Sr. Major Allistair Smith: "May God baptize us afresh with the Holy Spirit and with fire... [I] pray that God will enable us to live up to the terrific challenge of these days and to lead the Army back to first things, back to the old-time power, and forward in a new, worldwide crusade for Christ and souls, before Jesus comes." May God bring us away from the edge of the grave of complacency, and bring us back to an abundant, overflowing life in Him.

::::QUOTES::::

"Moses tended sheep. Jesus was a carpenter. Paul was a tentmaker. Gideon was a farmer's man. Dorcas was a dressmaker. Martha was a housekeeper. Luke was a doctor. Joseph and Daniel were governors and statesmen. In every relation of life, and in all duty, they were faithful, or we should not have heard of them" (Samuel Logan Brengle, THE WAY OF HOLINESS, p49).

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

"What is faith? It is giving myself to God, risking myself (if we may use such a term, when there is no risk about it), risking my all, for this life and the next, on the truthfulness and goodness of God, and daring to live and act contrary to everybody around me, knowing that all that God has said is true" (Catherine Booth, LIFE AND DEATH).

"True zeal is from above. Its source is in the mountains of the Lord's holiness, and its springing fountains in the deep, cool valleys of humanity" (Samuel Logan Brengle, THE SOUL-WINNER'S SECRET).

The value of men whose inward sense of the reality and importance of Divine things overpowers the fear of man and consequences and who can rush forward to the discharge of duty at all risks, cannot be measured. They not only convince the nervous, frightened soldiers of the Cross, but carry them with them, lead them into the fight, compel their admiration and imitation, and so transform them into warriors as brave and as daring as themselves. Earnest men lead the race and rule the world. As we want the race to be led by Christ and the world to be saved and purified by His blood, we want earnest officers (William Booth. HOW TO PREACH. p13).

"The servant of God goes on working for God by good report, by evil report, and-hardest of all- without being reported at all!" (Frederick Coutts, THE CALL OF HOLINESS).

War in the Post-Modern World

by Captain Andrew Clark

Christian faith and spirituality is challenged by many facets of today's world. If The Salvation Army and the Christian church is to effectively communicate its message into current culture, an understanding of how that culture grasps spirituality and faith is crucial. The Salvation Army exists today in a world of vast contrast to its beginnings in London at the end of the 19th century and it is therefore necessary to build a positive theology of Christian faith and spirituality for the 21st century in response to the many challenges posed. The emergence of what is commonly called the 'post-modern' has brought with it many challenges to the Christian church.

The difficulty with post-modernity is that it is impossible to define in exact terms. Ernest Gellner, in *Postmodernism, Reason and Religion*, defines it by saying that it is a "contemporary movement. It is strong and fashionable. Over and above this, it is not altogether clear what the devil it is" (Riddell 1998: 101). However, it has been suggested that post-modernism is something that "simply indicates a mood, or better still a state of mind" (Lyotard 1984: xxiv) that seems to lead to broader issues in society rather than specific ones. It is characterised mainly by a denial of the validity of the meta-narrative, that is the need for a big story that provides an explanation for existence, and as a result, the relinquishing of any quest for an absolute truth or moral quest with much more of a focus on individual perceptions and their validity for that person. This means that one has to "create his or her own meaning and associate with others to increase his or her power base in a fragmented society of competing interests" (Gibbs & Coffey 2001: 29).

It is in the context of this relativistic, self-focussed, fragmented and pluralistic society that The Salvation Army is challenged to communicate the Jesus who claims to be "the way, the truth and the life" (John 14:6).

In relation to faith and spirituality specifically, the challenge to the existence of absolute truth is significant. With the post-modern desire to hear and accept the opinions and beliefs of everyone, the Judeo-Christian message of God working his definite plan of salvation is urged not to claim supremacy. The need to legitimise all people's beliefs means that a faith that is structured around a concrete and definitive meta-narrative cannot be allowed to smother (Moynagh 2001: 29). This is perhaps the greatest conflict within the post-modern view as it, in itself, has taken away all meta-narratives and replaced it with a new over-riding meta-narrative that says man decides what is true for him. It is a position that denies the existence of other positions.

However, the focus is to promote the equal co-existence of all faith and belief. Post-modern spirituality is what could be termed as an adoption of anything that is in any way helpful to the individual in formulating one's own beliefs, which can be from a variety of facets from various faiths. It has been stated that "For the most part, [westerners] consider the major faith groups interchangeable...Indeed, given people's underlying assumptions that religious faith exists for the personal benefit of

the individual, it is only natural for them to assume that defining, organizing and practicing spirituality in ways that satisfy their personal needs is completely legitimate” (Barna 1998: 35). The fact that something is interesting and points to ‘something spiritual’ seems to be the ground upon which post-modern spirituality grounds itself.

Even the idea of ‘self’ is challenged, which is something that has to be in place for the Christian gospel to be communicated. The church must be able to communicate a theology of self which is real as opposed to an image of self which is dependant on the individual’s current style for what suits them in their current situation. The post-modern mindset says “identity is something you shop for...Image is now all that matters” (Ward 1997: 108). The constant need for re-imagining simply shows that people are more and more playing the role which society demands they play rather than express what is undeniably inside, the human that is created by God, “crowned with glory and honour.” The post-modern individual may well ascribe the Psalmists questioning “what is man” but lacks the willingness or the ability to go on to see the unique position of man as God’s special creation for governance of the earth and for his glory (Psalm 8:5).

MacGregor suggests that “in Christianity we have truth that sets a framework that is absolute, that does not change” (MacGregor 1995: 10), a view which is certainly consistent with verses such as John 14:6, and with evangelical Salvationist doctrine, which by their very existence in written form affirm belief in the absolutes of the Christian faith. The question of The Salvation Army adopting more liberal doctrine to allow for salvation in a mix-and-match faith and spirituality to accommodate current culture is perhaps not the best answer to the challenge presented. What is needed rather is a new theology of communication of the gospel.

Newbigin has suggested that when Christianity is rejected, it is often on the grounds that dogma of the church has “long been entangled with coercion, with political power, and so with the denial of freedom-freedom of thought and of conscience” (Newbigin 1986: 10). If there is a strong commitment to communicating the gospel and it is to be done with respect to both the Christian truth and today’s culture, a focus on communicating faith in a non-arrogant way, yet not emptying the message of its power and substance is needed.

Thiselton takes an approach to the theology of the cross that is helpful in communicating the essence of faith as opposed to empty dogma. He states that “a love in which a self genuinely gives to the Other in the interests of the Other dissolves the acids of suspicion and deception” (Thiselton 1995: 160). Suspicion and deception can exist when God is taken as a “means of self-affirmation” and when dogma is promoted above Christ. He goes on to say that “giving the self to the Other in love and serving the Other’s interests as one’s own remains ever fresh and creative, in that it builds” is more powerful to the post-modern mindset than a focus that seeks to “gain goals by power or for power” (All Thiselton 1995: 161). He seems to suggest that when these acts of Jesus are followed and lived out by his followers

in today's post-modern society, then both the work of Christ and the actions of his followers display a depth of spirituality that is craved after and the ultimate truth of Christ is upheld.

Another facet to consider in developing a theology of communication to the post-modern mindset is the idea of using the 'story' to communicate truth (Middleton & Walsh 1995: 107). The focus of this approach is to communicate the essential message through its practical impact on the lives of Christians, perhaps in the form of the testimony which has had a prominent place in Salvation Army worship, in response to that idea that the gospel is perceived to be preached by an institution to gain power.

The church's thinking should perhaps not be so much rhetoric and the systematic approach to doctrine, but, as Geoff Ryan suggests "our task in preaching the Gospel is to remove worn out, inadequate, wrong images and replace them with new images and symbols" (Ryan 2001: 121). Effectively, it is the task of 'hanging pictures' in the mind of the post-modern worldview. It has to be accepted that preaching is one aspect that can seem to defy the spirit of post-modernism and can be a barrier to effective communication. A move towards the opportunity being presented for dialogue within a faith that has such absolute truths as opposed to "a monstrous monologue by a moron to mutes" (Runia 1982: 9-10) may be a more effective avenue for communication and dialogue is certainly a principle that can be added to a theological response to post-modernism for it seems futile to retreat from the challenges posed.

Chick Yuill asks the question "How do we save souls, grow saints and serve the world in a post-modern world with a structure that remains one of the ultimate expressions of modernity?" (Yuill 1999: 48) When Christianity is rejected for individualised religion there seems to be no need for a corporate expression of faith and spirituality. The structure of The Salvation Army is primarily 'gathering focussed.' Kelly suggests that "most post-Christian spiritualities do not revolve around regular attendance at some public assembly or act of worship, but around a regular – often daily – cycle or personal spiritual exercise...woven into the busy patterns of contemporary urban life..." (Kelly 1999: 206)

Before responding to the need of the post-modern world, it is important to take a brief look at what biblically and theologically are the basic necessities that need to be there for it to be said that mark a church. Milne suggests that the church must worship and share fellowship (Acts 2:42-47; Heb 10:25; Phil 1:9-11; Gal 6:2), be committed to service and ministry both in the church and outside (1 Pe 2:12; Gal 6:10; Romans 5:6-8) and also to witness to the message (Matt 28:19; Acts 1:8) (Milne 1982: 221-228). It seems inconceivable that the church can become something which is simply an individual act: the word church itself suggests the idea of community. Moreover, God's dealing with Israel, as a corporate body and also with the church as a corporate body, in the eternal plan of salvation strongly links soteriology with ecclesiology. (Milne 1982: 210)

The response that should be made to the post-modern world is not necessarily an abolishment of a corporate act of faith and spirituality, but one which has depth enough to satisfy the needs of what is essentially a spiritually hungry generation. Geoff Ryan, commenting on his ministry in Russia, states that "...post-modern individualism [has] booted down the door, and I serve in a bomb-site of broken relationships resulting in an increasing isolation of the individual" (Ryan 1999:108).

It is in this context of the post-modern world that our theological emphasis appropriate as we share the message. The Bible can be expressed as "the story of the Creator's unsurpassing love for a world gone astray, a love that would lead him ultimately to the cross, to enter our pain, bearing our suffering and sin, to hand it back to us as redemption. This is a story of the unswerving narrative intent of the Author of creation to liberate his creatures from their bondage, untangling the dead end plots of their stories by incorporating them into his grand design, through what Jesus has done" (Middleton & Walsh 1995: 107).

It is the loneliness of the post-modern mindset that allows us to introduce God's story as a means of relieving their individual stories from its difficulties. It must be asked whether the post-modern mindset is what people really want. There seems to be a much greater sense of a need for belonging in a culture that denies the possibility or validity of belonging to anything. Post-modernity provides the church with the opportunity to respond positively to provide authentic community. It is an area where it seems the church must be prophetic in counter-balancing the fragmentation of society.

The biblical model expanded in Acts 2:42-47 shows a church that could well be an effective expression of church in post-modern Britain. It shows an expression of church that is deep and intimate as opposed to the cold institutionalised expressions of church seen, for example, on state occasions which cloud people's view of what exactly the church is: they see a power seeking established institution. Newbigin, in the final chapter of his work, 'Foolishness to the Greeks' sees the ultimate importance of the church that has a "spontaneous overflow of a community of praise" (Newbigin 1986: 149). He goes on to support the notion that the church needs to find an expression akin to its original form stripped of the cultural trappings of modernity that the post-modern mind rejects.

If The Salvation Army is to respond effectively to the challenges of the post-modern world, it must firstly hold and proclaim a belief that it is countercultural in that it claims absolutes but seek to communicate that truth in a way that is understandable to the post-modern mind, through taking advantage of the importance of the individuals story; through replacing old pictures of spirituality and faith with new symbols of great meaning.

The Salvation Army needs to affirm the individual as a creation of God, allowing personality to flourish in face of the 'modern' desire for uniformity and to allow that

individual to find its identity in an authentic expression of community that meets the pragmatic need of the post-modern mind.

Finally, the largest challenge that The Salvation Army face is to “de-clericalized theology” (Newbiggin 1986: 141) and have a theology which is worked out at the grass roots of life as it relates to the person effectively rather than an imposition of thought and governance that comes from above which presents an excellent opportunity to fulfil the ideal of the priesthood of all believers that will combat against suspicion of institutionalisation and a perception of thirst for control.

The challenge is that God calls The Salvation Army to minister today. The dilemma is this:

“...many Christians perceived the emerging culture as the enemy, and look for ways to protect themselves against it. But faith requires risk, and confrontation of the danger. We may not be called upon to become citizens of the new land, but God asks us that we at least enter it, and learn how to tell the abiding story of Jesus to its inhabitants” (Riddell 1998: 116).

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Will the real Salvationists please stand up !

by Commissioner Wesley Harris

THERE are many 'salvationists' who do not belong to the movement known as The Salvation Army! They may not recognise themselves by the name but for all that they have the heart experience, the conviction and the life-style which might well justify the description.

William Booth has been described as the first Salvationist but, with the greatest respect, I would argue that the first Salvationist was Jesus – the one of whom it was said, 'He will save his people from their sins' (Matthew 1 21 NIV). And true Salvationists, by definition, are those who share in the same saving purpose.

Our first general put the matter clearly:

We are a salvation people. That is our specialty – getting saved and keeping saved and then getting somebody else saved... We believe in salvation! We believe in old-fashioned salvation. Ours is the same salvation taught in the Bible, proclaimed by the prophets, preached by Luther, Wesley and Whitfield, sealed by the blood of the martyrs – the very same salvation which was purchased by the sufferings and agony and blood of the Son of God.

A study of the word salvation in Scripture indicates that it is a 'big' word with an application to society as well as individuals. It cannot only affect the soul of a person but the whole of a person. The salvation mission of Jesus had physical implications. In Luke 18.42 (KJV) He said to a blind man, 'Thy faith hath saved thee'. Then in Luke 19.9 (NIV) he said to Zacchaeus – a man with obvious spiritual and ethical needs – 'Today salvation has come to this house'.

Salvationists contend that the primary need of human beings is spiritual. The heart of the human problem is the problem of the human heart. What is needed is a salvation radical enough to go the root of the matter – something which does not merely examine behavioural symptoms but addresses the underlying cause.

Characteristically the Salvationist believes that people need not stay the way they are. The human dilemma may be dire but there is an answer to it.

Salvation represents God's concern and his total provision for total persons in their total situation. So do not let us diminish the word in our thinking. Rather let salvation be exemplified more and more by the people called Salvationists.

Years ago a fellow Rotarian told me that he had been part of a reception committee for a trade delegation from Soviet Russia. He got into conversation with the Soviet minister of trade and for some reason the subject of The Salvation Army came up and my friend said, 'Of course, you don't have The Salvation Army in the Soviet Union, do you?' The minister paused for a moment and then, shaking his head, said, 'We have the army but we do not have the salvation'.

That reply haunted me. I thought, what a tragedy it would be if ever we only had the army – the bands, the banners, the organization, the uniform – but not the salvation. An actress was rehearsing for a play which featured The Salvation Army. During a short break she went out into the street in her uniform and was approached by a woman who said, 'Will you come quickly? There's been an accident and there is a need for someone to pray with one of the injured. Greatly embarrassed, the actress replied, 'I'm sorry, I can't help. You see I'm not a real Salvationist. I'm only playing a part!'

There is need for real Salvationists who can stand up and be counted and, in the name of the Saviour, meet need wherever it may be found.

A Devotional Study – Standing in the Evil Day

by Patricia King

STUDY INCLUDES:

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

A. PROPHETIC VISION

On December 10, 2003 in the early evening I received a vision that I named, "The Evil Day." It lasted all that evening, through the night and into the next day. When I woke up in the middle of the night I was still in the vision. In this experience, I felt like I was living in a time when men's hearts had turned to evil. Sexual promiscuity and perversion were everywhere. Violence and crime ran rampant, and a good majority of the population I viewed looked mentally unstable. Fear was everywhere! Insanity was everywhere! Many homes had 3 layers of alarm security and no one felt secure. People were numbed through drug use and masses appeared to be like the breathing dead. There was no health or strength in society.

Following the experience, the Lord spoke to me regarding a coming day where the consequence of sin will be evident. Demonic activity will be unleashed because man's ungodly choices will grant the enemy license to prevail. In the vision there was a remnant of committed believers who had not succumbed to compromise. They were full of faith, clear in their understanding and yet vexed and deeply grieved over what was happening in the environment around them. END OF VISION

B. DEVOTIONAL TEACHING

Darkness and dreadful consequences of sin have always followed when man turns away from God. This has been a consistent pattern all throughout the history of man. Isaiah prophesied in Isa. 61:2 that a day will come when darkness will cover the earth and gross darkness the people. Jesus stated in Matthew that in the last days, lawlessness will increase and people's love will grow cold.

The good news is that the Lord will raise up a standard of righteousness in that hour. We, His people, are that standard. The earth will be filled with the knowledge of the Glory of the Lord! In the midst of great darkness a light will shine. You and I are His light in the world.

You don't have to be a prophetic discerner to see the decay of morality and righteous foundations in our nations. Many in modern day society are comfortable with allowing abortion, same-sex marriage, and drug use. Increasing numbers of individuals engage in pornography, addictive behaviors, and crime. Marriage and the family are falling apart. The divorce rate is sky-rocketing. Prayer and Bible reading have been removed from the schools and there is hardly a soul around that regards the Sabbath.

We are in danger. Romans 1 teaches us that when we do not honor God or give Him thanks, we are given over to a reprobate mind. This is what has happened to us as we have turned our hearts away from Him and His Word.

A day of judgment is coming. If it doesn't, we will be in trouble. We will be given over to the consequences of our hardened hearts. If we turn to the Lord, however, we will have a moral revival.

How, then, should we live in such an hour? The following are some things that will help you to stand and prevail in the midst of this current darkness:

1. Turn your heart completely to Him. Invite the Holy Spirit's conviction. Repent of all known sin and ask the Lord to forgive you.
2. Put on the whole armor of God. This means to stand in faith concerning who you are in Christ.
3. Confess the Word over your life daily.
4. Walk close to the Holy Spirit. Be aware of His presence. He will lead and guide you into all truth. He will also convict you when you are walking out of God's will.
5. Pray for the Lord's righteousness to rule in the earth.
6. Invite the Lord to bring conviction of sin to the masses.
7. Honor God and give Him thanks in all things.
8. Pray for the Body of Christ to powerfully advance the Kingdom under the anointing of the Holy Spirit.
9. Trust the Lord to keep you in His truth and righteousness: "Now unto Him who is able to keep you from falling and present you faultless before the presence of His glory with exceeding great joy." Jude 24

C. SCRIPTURE MEDITATION

1. Week One: 2 Timothy - Chapters 3 & 4
2. Week Two: Matthew - Chapters 24 & 25
3. Week Three: 2 Peter - Chapters 2 & 3
4. Week Four: Ephesians 6:10-18; Jude 24; Psalm 121

D. RESOURCE CORNER.

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A Devotional Study – Living in Commanded Blessing

by Patricia King

STUDY INCLUDES:

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

A. PROPHETIC ENCOURAGEMENT

I, the Lord, am your great High Priest who has called you to abide in the blessings that I purchased for you on Calvary. You are My covenant children, called to live in the fullness of My promises. If you will take hold of My commanded blessings for your life, you will escape the corruption that is in the world through lust. You will rise up into new heights. You will see goodness and mercy break out on every side. You will see your enemies defeated before you. You will see new doors of opportunity open. You will see the heavens open over your lives. You are a blessed people because you are Mine. Live in My blessings.

B. DEVOTIONAL TEACHING

In Numbers 6:22-27 we find the Aaronic blessing, often referred to as The Benediction (which means, “the invocation of blessing”). This portion of scripture is a powerful key to living in the blessing. Read through the following study outline and proclaim the Aaronic blessing over you and yours on a daily basis. You will then see the blessing manifest. You really will!

"And the Lord spoke to Moses, saying:

Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel . Say to them: The Lord bless you and keep you; The Lord make His face shine upon you, And be gracious to you; The Lord lift up His countenance upon you, And give you peace. So they shall put My name on the children of Israel , and I will bless them."

In Numbers 6:22-27 we are given instruction concerning the invocation of the blessing.

1. THE BLESSING WAS TO BE INVOKED THROUGH THE PRIESTHOOD vs. 22
(Aaron was a priest)

1) Christians are now part of the Lord's Kingdom Priesthood and are called to bless.
1 Peter 2:9; Rev 1:6

2. THE BLESSING IS DECLARED THROUGH THE SPOKEN WORD "...say to them..." vs. 23

1) The Word of God is powerful – Genesis 1

2) The Word of God does not return void – Isa 55:11

“So shall My Word be which goes forth from My mouth,
It will not return to Me empty
Without accomplishing what I desire,
And without succeeding in the matter for which I sent it.”

3) John 6:63 Jesus said,

“It is the Spirit who gives life; the flesh profits nothing;
The words I speak to you they are spirit and are life.”

4) “Decree a thing and it will be established.” Job 22:28

5) Example of Isaac blessings Jacob and Esau (Gen 27)

3. “THE LORD BLESS YOU” vs. 24

1) The definition of “bless”:

- a. “blood on the altar” (sign of covenant).
- b. to endow (to give to, enrich, provide, supply, invest; to provide support for at all times, bequeath, found, establish) with goodness, prosperity, joy, happiness.

2) Blessings come upon us and overtake us. (Deuteronomy 28:1-14)

3) The Prayer of Jabez – 1 Chron 4:10

“And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!” So God granted him what he requested.” (New King James)

4) Goodness and mercy shall follow me all the days of my life...Psalm 23:6

5) We have been blessed with every spiritual blessing in the heavenly places in Christ. Eph 1:3

4. “THE LORD KEEP YOU” vs. 24

1) Definition: To protect, guard, keep, watch over, preserve.

2) Psalm 121: 5-8

“The Lord is your keeper;
The Lord is your shade at your right hand.

The sun shall not strike you by day,
Nor the moon by night.
The Lord shall preserve you from all evil;
He shall preserve your soul.
The Lord shall preserve your going out and your coming in
From this time forth, and even forevermore."

3) Psalm 91

4) Jude 24

"Now to Him who is able to keep you from stumbling,
And to present you faultless
Before the presence of His glory with exceeding joy."

5. "THE LORD MAKE HIS FACE TO SHINE UPON YOU" vs. 25

1) Definition (Strong's: To become light, to be illuminated, to give light, to make the face shine.)

2) Jesus is the Light of the world and He has made us to be light in the world.
John 8:12; Matthew 5:14

6. THE LORD BE GRACIOUS TO YOU. vs. 25

1) Strong's: Gracious means - to show favor and mercy.

2) Grace is God's divine influence upon our lives. When the grace of our Lord Jesus Christ is decreed over our life, then God's influence comes upon our hearts and enables us to fulfill His purposes.

3) Favor with God and man can be expected when the blessing is invoked.

4) Mercy is abundant to those who live in the blessing. His mercies are new every morning for His people.

7. THE LORD LIFT UP HIS COUNTENANCE UPON YOU. vs. 26

1) This blessing enables believers to reflect His image and likeness.

8. THE LORD GIVE YOU PEACE. vs. 26

1) The word peace in this portion is shalom which means: well-being, deliverance, salvation, healing, prosperity, fullness, wholeness.

9. SO THEY SHALL PUT MY NAME ON THE CHILDREN OF ISRAEL . vs. 27

1) To “invoke” means “to put on”. God says that we can put His name on. We, as believers, can walk in the identity of the names of God. God's name is Savior, Healer, Redeemer, Creator, Deliverer, Provider, etc.

2) We are called to walk in the power and the authority of His name.

10. THEN I WILL BLESS THEM. vs. 27

1) Once the blessing is commanded, it will materialize.

C. SCRIPTURE MEDITATION

1. Week One: Deuteronomy 28:1-12
2. Week Two: Ephesians 1:3; 2 Peter 1:2-4
3. Week Three: Psalm 103
4. Week Four: Numbers 6:22-27

D. RESOURCE CORNER.

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Two Questions for Every Salvationist

by Darrell Pilgrim

I believe one of the most essential aspects of revolution is through the mission or mindset of an individual or group. What does a certain person or organization feel is their responsibility to the whole, to the kingdom? To gain these answers we need to ask everyone who is part of this army two questions.

First we must ask what they believe the mission of The Salvation Army is. I'm certain some would look to our official International Mission Statement;

"Its (The Salvation Army) message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination."

Others may state their Territorial or corps mission statement. Still another group would look to our famous mottos "Heart to God, Hand to Man" or "Saved to Serve". All of these statements are wonderful and help to shape our army but I want Salvationist to tell me what we actively do. Why does The Salvation Army exist, what is our purpose?

My hope and prayer is that many would quote our co-founder,
*"While women weep, as they do now, I'll fight;
while little children go hungry, as they do now, I'll fight;
while me go to prison, in and out, in and out, as they do now, I'll fight;
while there is a drunkard left,
while there is a poor lost girl upon the streets,
while there remains one dark soul without the light of God,
I'll fight --- I'll fight to the very end."*
(William Booth, London, 9 May 1912)

Sadly I feel many would have no inner burning for this mission, to reach the poor, the underprivileged, the addicted. I'm certain many of the youth in this army are not aware of the active ministry we are providing to the community.

After this discussion we could move on to the second question. What are you doing as a Salvationist to fulfill this task? What role are they filling? Unfortunately I would say many of our members are doing very little. As in many organizations '10% of the people are doing 90% of the work.' It is my belief that many Salvationist feel like they already give of themselves by just being members of The Salvation Army. Some type of idea that we sacrifice by just being a member of the SA. Our corps is already underprivileged, we don't have large buildings, twenty staff at each church or paid musical talent, so we do our part. What!?

In my current position, the Supervisor of Programs at a Community and Family Services office in a large metro center, we have approx. 100 different volunteers

throughout the year. Three of these volunteers are members of the army and are relatives of employees in the office. We also have different groups visit our facilities for tours and information. I have never heard of Junior Soldier classes, Pioneer clubs or Community Care Ministry teams visiting a family services center, rehabilitation center or drop in center to see our founder's vision in action.

Wouldn't it be great if every corps asked these two questions from the pulpit this Sunday? If every member of the army of God was challenged, maybe for the first time, to fulfill their part in this mission, what a mighty change we could see. We seem to have a lot of soldiers in the 'National Reserve'. They need to be called up, stirred up, retrained and deployed to the front.

First and foremost we need to impress and teach this mission to our children. Let them see what God's Army in action. Take them to the food bank, harbour light or late night emergency van feeding, away from the comforts of the church. Help them to see what our founders envisioned as our role in the family of God. How often does this topic come up in the teaching material of our Sunday Schools, Junior Soldiers, Corps Cadets, Pioneers and other youth groups in our corps? I would say not too often, if at all. Imagine a generation that was taught from an early age the mission of The Salvation Army was to reach those most in need. What a mighty force they would make.

During my current duties I have many opportunities to meet with other religious and non-religious social services organizations, businesses and groups. The Salvation Army is so highly respected with all we do for the needs of people and communities. I am so proud that my Lord has called us to such a demanding work. But I can never help thinking what a force we would be if those still in reserve were mobilized? What if our children and youth stood up to take the lead? What if EVERY member of The Salvation Army began to march against injustice, oppression, poverty and addiction? O' Lord make it so.

As Catherine Booth said and Cory Harrison has put into modern word:

"God help us go down, down with the fishermen, the poor, the weak, the uneducated, and the vulgar, to "reach them were they are," for the glory of Christ."

Amen

In His Service
Darrell Pilgrim

The Poison Revolution

by Phil Wall

What do President Yushchenko and English dinner ladies have in common? Answer: They have both recently been involved in velvet revolutions.

The Orange revolution in the Ukraine was something quite remarkable and surprised many on the political landscape due to its peaceful end, in spite of the potential of significant ethnic violence.

Another remarkable revolution has occurred in the English state school system and its provision of meals for pupils. This particular revolution, (some would say the hardest of the two) has been led, not by a politician or a political activist, but rather by a Naked Chef.

Jamie Oliver, the Cockney Cook, as he is otherwise known, led a campaign through a populist television programme where he worked in a number of schools to try and change the diet consumed by state school children. His greatest challenge was seemingly to get children to embrace and enjoy healthier, more wholesome food. That huge barrier was passed. Next came the government and its policy. The net result of the revolution has been the increase of expenditure from an average of 37p per child per day to 60p per child.

As we reflect upon these remarkable events through the lenses of leadership, a couple of interesting factors emerge.

The first is the causal nature of the leadership provided.

The amazing momentum created around these two revolutions was caused by shared passion and purpose. Individuals went to extraordinary lengths to see their dreams fulfilled; sacrifice was just a necessary element required to get the job done.

This reminds us that the presence of 'discretionary effort' - the holy grail of team leadership and motivation - is always more potent when tied to a cause which individuals choose to align themselves with.

The second consistent factor between the two was the role that poison played:

The Jamie Oliver campaign revealed poison in the form of cheap, unhealthy and chemically-enhanced food - which has been thrown down the throats of our school-children for years. The Ukrainian election campaign featured poison more literally - with commentators widely agreeing with President Yushchenko's claims that he had narrowly survived an assassination attempt by the Russian secret service, who poisoned his food.

In both these cases, the short-term expedient action was the one which back-fired upon the leaders in charge.

The loudest noise originating from the Jamie Oliver campaign did not come from the TV chef himself - but instead was the collective expression of disgust as millions of UK parents woke up to the cynical economics which underpin the system which feeds their children. More than anything else, it was this which exposed the politicians responsible and forced through the change.

More dramatically still, whilst Yushchenko survived the assassination attempt, he was left permanently disfigured. No other visual prompt could have served as a stronger inspiration for his supporters. The concept of 'Spin Doctor' would clearly have been meaningless to Ukrainians; the image of Yushchenko's scarred face was a constant reminder to the Orange revolutionaries of the nature of the battle they faced.

In the face of election campaigns in various countries, the politicians fighting for the right to lead us would do well to remember such important lessons that point away from short-termism and towards the character which harnesses passion and sacrificial action.

Phil Wall

The Stuff of Revolution

by Captain Christin Kapp

Do you have any idea how vital you are in God's choreography? Have you ever thought about how your life journey flows with, compliments, and impacts the journeys of those around you? I can almost see your eyebrows rising... 'here we go again... another lofty theorist, waving her metaphors'. This is not such a far-fetched idea. Our sphere of influence [and we all have one] goes far beyond the four walls of our corps, or even the culture of The Salvation Army.

You yourselves are all the endorsement we need. YOUR VERY LIVES ARE A LETTER THAT ANYONE CAN READ BY JUST LOOKING AT YOU. Christ himself wrote it – not with ink, but with God's living spirit; not chiseled into stone, but carved into human lives – and we publish it. [2 Corinthians 3: 1-3, The Message, emphasis mine]

When I look at that passage, I am both humbled and challenged. I am a letter from Christ? What a mission statement! Now THAT'S the stuff of revolution!

But then I also find myself wondering how to adequately describe and live out what that revolution should be in my own life.

I don't profess to know all the answers – or even any of the answers, but as I endeavour to discover and live my life in ways that make a difference, a few concepts/points of discussion enter my mind.

LIFE [UN-INSULATED]

When I think of the western church [and specifically, The Salvation Army], I often wonder where we fit into the world [or if we do at all].

I lived in Maine for two years. When I used to have a few minutes, I'd flip through the TV stations, but I'd rarely stop on the French channel because I had a hard time understanding the language. Sure, I took a few years of French in school, but often, it was simply too much work to sit and translate. I actually did stop at one point, and as I tried to translate the programme, I had an "A-HA" moment in relation to our church and this revolution.

We have created our own culture where we are totally insulated from the rest of the world. When is the last time we have even THOUGHT to touch anything outside our own little culture? We've become our own 'world within a world'. We have our own rules, movies, books, schools, clothing lines, language structures, even foods... and that's the short list! How are we supposed to bring revival to the nations and revolution to the church when we refuse to leave our little 'churchian cocoons'?

My heart is filled with sadness, distress, and even ANGER when I think about how little of a difference Christ-Followers make in the 'real' world. We are simply too busy being part of all our own activities. The Salvation Army tends to be a number one partaker of this insulated existence.

We have regressed from a sleeves-rolled-up, go-for-the-worst group of radical Christ Followers to a well-established 'church' that has become insulated from the very world into which we've been called to be salt and light. True, it's probably out of good intentions, but we've moved into a state of self-preservation that is the opposite of being 'poured out'.

There is hope though. There is possibility to reconcile our insulated culture with the concept of revolution. The only way that is going to happen, though, is if we quit living safe and be willing to risk living un-insulated, sometimes uncomfortable, lives.

CALLING FORTH THE GIFTS OF OTHERS

There are small groups of Christ-Followers [both within The Army and outside] who are moving in this direction.

Gordon Crosby stated that the primary mission of Christ-Followers is to call forth the gifts of others, and I do see that happening in some circles - particularly within the 614/Roots/WarCollege movement inside The Army.

Again, we often act out of good intentions, but our thoughts/actions are sometimes misguided. It is not our duty as Christ-Followers to 'make people good'. We wonder why people resist the Gospel, why they reject, even hate, Christians.

Rarely do we stop and think that it may be because we are constantly preaching AT them in a language they don't understand – imposing new burdens on them rather than calling forth deliverance; calling on them to mimic, rather than discover their own identity - the God-given essence of who they are.

In our post-modern world, we cannot fall back on what is perceived as tradition. We also need not re-invent the wheel – we must look to our past to reclaim our future.

How do we do this? We begin by living out our own gifts. Look at William Booth. His passion and intensity speaks across the ages. The person who KNOWS exactly who she is, who has the time of her life employing her God-given gifts, has a way of calling out the gifts of others. Such a person IS Good News. William never needed to preach the good news – he embodied it.

THAT IS THE STUFF OF REVOLUTION.

As modern Christ-followers, it is our responsibility to call out to the deeps of humanity in our time. **WE ARE THE GOOD NEWS.** If we can discover our own unique gifts,

than we can also be the embodiment of Christ's freedom. The person who is able to exercise her own gifts in freedom is then able to allow the Holy Spirit to be free to release in others what HE wants to be released.

As we walk through this life journey, it is our duty to ask ourselves some not-so-rhetorical questions like "IS it okay for The Salvation Army bubble to exist? What does that bubble look like? How do I/we as a congregation contribute to the bubble?"

Perhaps the most important questions though, are the ones that can only be answered internally – "As a Christ-follower, what have I gotten wrong... and more importantly than even that... is it possible, am I ready to quit 'living safe', and get in on the revolution?"

Homeless

by Kathryn Allan

“The only difference between you and a homeless person is about three pay cheques.” I read this a long time ago and I’ve never forgotten it – makes me shudder at the thought.

Not just houseless, but homeless – no place to live life, no comfort or warmth. Imagine not having a fridge filled with food. Imagine having no bed, no robe and slippers, no favourite chair in your family room. What if you had no clean clothes? To be homeless would be to have no sanctuary from stress, no place to celebrate – no place to belong. Who could live like that?

My heart sometimes moves my mind to think of the homeless ones, but how can I really understand their hardship? How much of their pain can I sense in my cushioned world? There have been times when worlds collide, bringing me into fleeting encounters with gaunt faces and outstretched hands. These collisions leave me feeling unsettled and somehow puny in the face of another person’s great need. Anything I do for them feels inadequate. Need can be so great in our world, trying to meet it can seem as daunting as slaying a great dragon with a tooth pick.

Collision course – Mill Race Park

It was the kind of drippy, sweaty night you’d expect from July – thick air, droning cicadas, the type of evening that makes central air conditioning seem like a God-given right. Our Salvation Army corps had taken over the cobbled stone public amphitheatre at the corner of Parkhill and Water Street, to set up our musicians and send out the message of God’s love to as many ears as our sound system could reach.

There was always a steady stream of strolling onlookers when we set up at Mill Race. People walked their panting dogs, families gathered around gingham-topped picnic tables to munch on fresh-cut fries from the fast food take-out at the park’s entrance. Curious kids would rollerblade across the top walkway, peering down at us. Some of the more daring would seat themselves on the wooden-planked berms, others would sit atop the aged stone wall, bare legs dangling, licking their ice cream – shading their eyes from the brilliant sun. The Grand River glinted under the sun’s rays, which made even its murky depths look inviting on such a sticky night. I contemplated diving in.

Our “audience” watched while a bunch of strangely uniformed, “God loves you” messengers played music and talked about how God had changed hearts and impacted lives. They listened through our prayers for the city and its people. When our allotted time was done, we packed up and headed back to our building. Some people approached us to talk. They liked the music, that much we knew. Every

summer Sunday this was our 'assignment', to leave our building and go public with the Bible, with prayer, with music and the best love story on the planet.

We believed in what we were doing, which helped to motivate us week after week to break our backs and go beyond the point of exhaustion to flat out fatigue. We wanted to believe that God was happy with how we represented Him, with how we told the people of His extravagant, generous love for us.

I carried heavy, black music stands in each hand on my last trip to the van. That's when I saw him -- slumped on a bench, flanked by a group of my fellow Salvationists. He was drunk and smelled like antiseptic filth. A stained, tartan shirt and threadbare, tan trousers hung from his bony frame. His blackened, bare and obviously ulcerated feet were swimming in someone else's worn leather wing-tips. One of our soldiers had bought him a vanilla cone, which he absently licked a couple of times before the ice cream plopped to the dirt. He didn't notice. Nobody knew his name, he wouldn't tell it. I joined the anxious ministrations.

His grizzled face framed this pair of rheumy, faded blue eyes that looked right past us all. "Where do you live? Is there someone we can call?" quizzed the Salvationists. I didn't know what to ask him. What could I say? I stood there awkwardly. His head bobbed on his ropey neck. . Brown, dusty hair, matted and filthy, stood out at strange angles to his sunken cheeks. His body swayed and lolled back and forth as he sat. "Is there something you need?" With a sudden jerk he came to life. "Yyyyeah", he slurred, "I need some cigarettes." This admission of need brought 'tsk tsking' from some of The Salvation Army ladies – to whom tobacco use is an absolute 'no no'. I thought to myself "Well, you asked him and he told you." I suddenly found my voice and admitted "We don't have any cigarettes, sorry." He drooped and muttered curses under his breath. "My feet hurt." He admitted, weakly.

I consulted our officer who was now part of the helping group. I volunteered to run to the food stand to call the police. It was clear that he needed medical attention for his feet. There was no family, there were no friends. A police escort to Emerg was all that we could manage. We felt so inadequate. What he wanted we couldn't give and what we could give, he didn't want. I wondered if he had been sitting there the whole time we that we sang and played songs about God, did he sit through our prayers and our testimonies? By this time I realized there wasn't much more I could do, so I walked down the footbridge towards our van with the music stands; leaving our homeless friend in the company of a few of our soldiers, who waited with him until the police arrived.

Our band drove back to the church building with all our equipment. We were tired and achey. Our shirts clung to our skin, the dampness was annoying. Now we lugged the gear back to set it up again in the church. It had been a good night, the sound was good – we all did our "job" – we felt grateful to God for another opportunity to be among so many people.

But somehow what we did, well it didn't seem quite right, when this shadow man had been sitting on a park bench, one huge, aching need. What could our songs and vanilla ice cream do for this man? We were so 'busy'. . . he was just someone we passed on our way out of the park. An uncomfortable encounter with extreme poverty will leave you doubting your usefulness, your motivation. What good is what I do when this man is like this? What did God think? Was 'church in the park' something He wanted? Was it what the families needed? The rollerbladers, the dog walkers? Maybe they needed less music and entertainment and more relationship. . .

I could not stop thinking of those vacant eyes. Who was behind them? My mind was going crazy with 'maybes'. Maybe he was someone's brother, maybe someone's true love? He was certainly someone's baby. This thought, in particular, disturbed me, as I tried to picture one of my children ending up this way. I couldn't do it. Maybe he was a father? An uncle? Maybe he had a job? A home? A favourite chair? Maybe he had a place to belong, once. . .

I got a phone call later that night. It was one of our Salvationists. He had made it to the hospital, accompanied by 2 compassionate police men. Thank God. A couple of weeks later, I heard that he had died.

I'll never know his name. I won't know about the 'maybes'. I don't know what brought him to Mill Race Park that night in July. I do know that seeing him affected me. Our worlds collided for half an hour. For me the collision was jarring, discomfiting. He seemed oblivious to all but his cravings. Two years after the fact, I remember his eyes, his emptiness on display and I know that given the 'right' circumstances that could be any one of us. The only difference is a few pay cheques? That's what they say.

A 614 Neighbourhood by Captain Shaun Belanger

When I was 13 years old I moved from one city to another. From an urban black neighborhood to a white rural city. What a culture shock! I was devastated. I left all my friends and moved into an area totally different than the one I was used to. I was made fun of, did awful in school and was depressed. I never felt more alone. One night while walking down by the Brook near my home I started to pray. I asked Jesus if He would help me and be my friend. When I prayed this prayer I felt as if Jesus was physically standing by my side. Night after night, I went to this place to meet Jesus. He understood me when no one else could. He could empathize with me for He knew what real loneliness was like when forsaken at the cross. He turned my devastation into hope. He lifted my burden and gave me a "Hope and a future." It was as if in the midst of my loneliness and despair God moved into my neighborhood.

From July 5-11, I spent a week at the 614 Corps in Vancouver British Columbia with Captains Stephen Court, Danielle Strickland and other mighty men and women of God for the Booth-Tucker Institute. Booth-Tucker has always been one of my heroes. I read *Darkest India* while on my summer assignment in South India. I was challenged by the fact that he gave up everything for the cause of Christ. He took on the life of the people he came to win to Jesus. Barefoot and dressed in the traditional Indian clothing he led a group of pioneer Officers and moved into the neighborhood of India.

While walking through the neighborhood of Vancouver's East Side, I was challenged. As I looked in the faces of the drug addicts and the prostitutes, I heard the voice of the founder saying "These are our people." This was a neighborhood of ruined lives. Lives that are devastated by sin and despair. Satan has a massive stronghold in this area, yet in the midst there is hope! In the midst there is victory! In the midst of heroin, prostitution and spiritual decay there is Jesus! There is Jesus, front and center in the mission and ministry of the 614 Vancouver Corps. This Corps is a cell based Corps. Lives are being changed through the power of incarnational ministry. In the midst of broken lives and hearts there the Officers live. People in the East Side know that Salvation Army 614 cares for them; they are sacrificing to be a light in the darkness. It is as if God moved into their neighborhood.

In Luke 4:18-19 we read of Jesus coming back to the neighborhood in which He grew up in. These were a people and neighborhood He knew well. He knew the area and what issues were there. It was Jesus "Full of the Holy Spirit" that has just come back from a forty day and forty nights fast in which He put the enemy to shame in the desert. The Bible states that He returned to Nazareth "In the power of the Spirit." He left for the desert full of power and after exerting that obedient fulness He was now in the power of the Holy Ghost!

On the Sabbath He goes to the synagogue and opens the scroll of the prophet Isaiah and reads "The Spirit of the Sovereign LORD is on me, because the LORD has

anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor."

This was Jesus' mission statement. This was an outline of the warfare that Jesus would be involved in. This was what Jesus was all about. He came as the fulfillment of this prophecy from Isaiah. It was His battle cry to the whosoever! Jesus was not only making this statement to the people in the synagogues, but also the enemy. He was letting Satan and his demons know that God is alive and active in the midst of darkness, despair and sin. He also is letting every believer from His first disciples (not yet called) to you and me know what His mission is all about. He was letting the world know that He was back in the neighborhood

This mission statement of Jesus is what the founders of The Salvation Army had in mind when God called them to the East End of London. William Booth's desire was to fulfill this mission in Christ. To wage war on hell by fulfilling this commission of Christ. It was Bramwell Booth in *Trumpets of the Lord* who stated that "Our very title, The Salvation Army, is an expression of the fact that we are fighting men and women! If it be true- as, thank God, it is for most of us-that we receive a divine call to this work, then we may truly say that God brought us into this world to fight."

This battle cry from Jesus needs be awakened in our spiritual DNA! Isaiah 61:4 "They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations." This is the verse that is the cornerstone of God's mission for Vancouver. Dare I say, this is God's mission statement for every Corps in existence. We as The Salvation Army need to be in the business of seeing the living hope of Jesus amidst the most hopeless situations. We need to have a desire for Jesus to have pre-eminence in our lives and neighborhoods. This can only happen when we allow Christ's mission to be lived out in us. We need to be Salvation Army rebuilds, restores and renews.

From its conception, the mission of The Salvation Army was to restore people who have been devastated by poverty (spiritual and physical). Those early Salvationist were involved daily in the lives of the people they were ministering to. They desired to see Jesus make a difference in the lives of others no matter what the cost may be to themselves. They weren't afraid to move into the neighborhood no matter how ugly or sin sick it was. We need to attain that fire again! To rebuild, restore and renew, this Blood and Fire mission is ready to be poured out on every Corps and life.

Captain Stephen Court suggests that "We replace bald-spot Christianity (staring at the back of someone's head for an hour every week) with face-to-face Christianity, in which we actually get into each other's lives, carrying one another's burdens, sharpening one another, spurring one another on to love and good deeds, caring, supporting, holding accountable. It is a much more rigorous Christianity than most of us ever experience."

One person who inspired me greatly last week was a Soldier in the Corps named Rob Dolby. Before His conversion his life was devastated. He lived on the streets of East Vancouver a drug addict. He described his life to me as a living hell. He came to end of himself. He cried out for Jesus save him while in detox and that is exactly what Jesus did! He immediately called Steve and Danielle who were stationed in Williams Lake Canada at the time. He knew them from years past and needed guidance. They welcomed Rob into their home and hearts. They open their lives to him and the rebuilding process began in Rob. He shared with me that one of the most pivotal moments in his life was shortly after Danielle gave birth to their son Zion. She came home from the hospital and handed this newborn to Rob. She trusted Rob with a beautiful baby that was new to the neighborhood. Those same arms that were once scarred from heroin use were holding the most precious gift of a child. He said that this was a time of great restoration.

Not long after this Stephen and Danielle were called by God to come to the East Side of Vancouver. This was a place Rob new well. As he moved back into the community where he once lived, he was back rebuilt, restored and renewed in Christ. I could just hear the battle cry as he moved back into the neighborhood “Hallelujah! Hallelujah! We shall conquer through the blood, Give the glory all to God; Hallelujah! Hallelujah! We shall conquer through the blood Hallelujah!” (SASB 809)

Rob had moved back in the neighborhood. He came back to wage warfare on the very thing that entangled him. He came back to, “Preach good news to the poor. He was sent to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor.”

William Booth said in *The Founder Speaks Again* “What is the use of a doctor who cannot cure, a lifeboat that cannot rescue, an overseer who cannot relieve? And what would be the value of a Savior who was not good and gracious and strong enough to save the vilest and worst, and to save them as far as they need?”

What is the result of a person who is transformed by the power of Christ? What is the power of being rebuilt, restored and renewed?

Isaiah 61:3 “Provide for those who grieve in Zion— to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.”

The Bible says that he will give us, “beauty for ashes.” In Bible times it was the custom for the people of that day to, in great times of mourning, put ashes on their forehead or even to lie down in a pile of ashes. Just think about that. You’ve got a problem in your life and you just sit down in a pile of ashes. There is nothing beautiful about ashes. But the scripture says he is going to take your difficult, disgusting, depressing and horrible situation and give you beauty. He is going to pick you up out of the ash pile of life and make something beautiful out of you. You will wear, “A

garment a praise instead of despair. That they may be called oaks of righteousness, the planting of the LORD, that He may be glorified”

Oak trees would be the biggest and mightiest trees of the land. All other trees are seen as paling before them. Here in v.3 Isaiah prophesies that those so transformed by the work of Jesus Christ will stand out and are meant to stand out. Just as oaks stand out from the other trees of the Eastern world, we are to stand out as great examples of what it means to be the followers of God. We are to stand out for the purpose of showing forth the greatness and glory of God. We are called to be 614 lighthouses for the kingdom of God! Lighthouse that God use to rebuild, restore and renew.

There is a world of people feeling ugly and insignificant right now. There is a species of century plant called the “Maguey”. It grows for years with great course leaves as thick as two hands put together. It’s three inches thick and very long. It puts out sharp thorns and it’s just as ugly as can be. The longer it’s alive and the more it grows, it just gets uglier all the time. But suddenly it shoots up in just a couple of days and a great shaft tall and thick begins to grow. It decks its spreading head with thousands of flowers and becomes a beautiful plant.

The possibility of all that fragrant beauty was always in that detestable ugliness. In this world of ugly sin I am reminded that God has not changed. He is in the business of taking a mess and making a message. He desires to bind up the broken hearted proclaim freedom for the captives and release from the darkness the prisoners. Who will shine for Jesus! Who is ready to get to the roots of who we called as Salvationists.

This mission statement of Jesus overflows with the theme of liberation. Jesus came to set spiritually captive people free. He came to give relief to the downtrodden, the hurting, those who are in mourning, and the oppressed. Jesus came to reach out to those whom the rest of society had rejected or denigrated –the poor, the widows, the lepers, beggars, and blind people, children and women. In part this text speaks to the great social and societal impact that Jesus came to impart. Jesus didn’t just come to turn society on its head from an operational and organizational standpoint. This is secondary. Jesus pre-eminently came to save us from our sins; to enrich us who were spiritually poor and free us who were locked in spiritual bondage under the control of Satan. As this most wonderful of all liberators, Jesus came to counteract the works of Satan. Slavery to sin, poorness of spirit, broken heartedness, spirit of heaviness, mourning; This is what Satan’s work has effected. Jesus came to change all that and ultimately to once and for all triumph over Satan upon the cross. Jesus came to rebuild, restore and renew! We are called to be a 614 Salvation Army. An Army that desires to win the world for Jesus!