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Editorial Introduction

by Captain Stephen Court

Greetings in Jesus' name, friends.

Holy Incarnation! May this season gush with holy anticipation and fulfillment in your warfare and recreation. And may this issue prompt both.

We're blessed with several new contributors in this issue, including three cadets from three territories: Mat Badger, Andy Miller III, and Michael Ramsay.

Commissioner Wesley Harris kicks off an intriguing series on Souvenirs of Salvationism. And we've got two for you here. Note that his generation (on the tail end of the 'greatest generation') speaks with as revolutionary a language as the millennials.

Miller offers up a future model for us, The Hospitable Army. This is of specific interest to those wrestling with the relationship of corps/social entities.

Badger analyses the changing nature of officership from the perspective of Commissioner Samuel Logan Brengle's six conditions for Institutional mission, in a major research paper.

Ramsay does our homework for us on covenant.

Richard Munn offers us a violent Christmas carol.

McAlister preaches a wonderful look at the Christmas story (soon enough that you can crib notes for a coming Sunday).

Evans greets us from the front porch.

Eric Himes shares a vision of the praise that Jesus walks on.

Janet Munn teaches us on fasting.

Danielle Strickland, in an excerpt from her forthcoming book *CHAOTIC ORDER*, exposes the balance myth.

Patricia King leads us in a devotional study on Dunamis Power.

And I throw out a coupe of bones for you to gnaw on.

Enjoy.

I trust that at the turn of the year you can celebrate God's faithfulness and victory in your midst and wholeheartedly consecrate 2006 to His pleasure. Remember to pray for the

exercises of the High Council, that they elect whoever God has dreamed up for this strategic season ahead of us, and that this individual presses in to His glory for His glory.

God bless The Salvation Army.

Stay close to Jesus. Much grace. I remain,

Yours in the struggle for world conquest,

Stephen Court JAC

Violent Night, Deadly Night

by Major Richard Munn

“There was war in heaven.” (Rev. 12:7)

If you need a good laugh this Christmas season watch the British TV comedy series from the 1970's - “Fawlty Towers.” It stars none other than John Cleese - from Monty Python fame - as a much maligned and uptight Bed and Breakfast manager in a seaside resort town.

The essence of each story line is the mayhem behind the scenes in the running of a hotel - chaos that the guests suspect, but, can't see. Behind the suave and sophisticated demeanor of the manager in his attempts to portray a civil establishment, lies confusion, disarray anarchy and tumult.

Having had quite some experience in food management I chuckle at similar experiences. Behind the orderly and peaceful world of the restaurant with its soft music, romantic chatter and cultured maitre de is often the land of shouting chefs and harried bus boys.

Behind the scenes, ah, a good metaphor! Revelation 12 unveils the curtain - literally, that's what **‘revelation’** means - unveils the curtain behind the scenes of the Christmas story. If one Christmas story is Luke and the shepherds, and the second is Matthew and the magi, then this is the **‘third Christmas story.’**

Behind the calm and serenity of ‘Silent night, holy night,’ is the carnage of all out warfare - the pandemonium of clashing angelic forces, the howl of an enraged dragon and the roar of rushing waters.

What appears to the citizens of Bethlehem – excluding shepherds – an ordinary night with full hotels, in the arena of heaven was the mother of all wars.

I chill as I read verse 7 - **“And there was war in heaven.”** John gives us a glimpse behind the curtain. This is what Philip Yancey calls “a new set of holographic images” added to the familiar scene of manger and shepherds.

There are three central characters to the story - a woman, a baby and a dragon. There are three scenes - the birth of the baby, the expulsion of the dragon from heaven and the attack of the dragon on the woman.

The dragon is **‘that ancient serpent called the devil, or Satan.’** The child is called one **“who will rule all the nations with an iron scepter”** - a description of the Messiah from Psalm 2. The retreat into the desert mirrors the family of Jesus' flight into Egypt. It is legitimate to interpret the mother as Mary.

If I am chilled by verse 7 – I laugh with delight in verse 8 – **“he was not strong enough...”**

There is Michael! I love Michael! I love him because he is so heroic. In the book of Daniel he serves as the guardian of the nation of Israel. Together with that other great angel - Gabriel - he fights for Israel. In Jude he disputes with the devil over the body of Moses. Here he is the commander of angelic forces against the forces of the dragon in the war in heaven.

I also love Michael because I feel like I have seen him – exultant over the front portals of Coventry Cathedral in England. As I stand in front of Michael I am transfixed. The sculptor imprints in my mind forever the story of Revelation chapter 12 – gigantic Michael; triumphant posture; towering strength and energy. And there, cowering at his feet in bondage and utter servitude is the hideous gargoyle of the devil - vanquished and helpless.



The message of Revelation 12 becomes a reality for me – I have victory in Christ. My sins - by God's grace – are now hurled to the earth. For a vivid moment the curtain is unveiled and I revel afresh in the triumph of Christ in my own earthly life.

What heavenly scenes were unleashed the time you came to Christ? In that little chapel, or that Sunday school room, or that camp fire circle, or that tent meeting, or that bed side, or that retreat room, or that congress auditorium - what dragon was vanquished? What forces of darkness were hurled to the earth? What eagle's wings did God provide for you to soar away into new life?

Behind the curtain of your humble scene - your silent night, in your little town of Bethlehem - what magnificent spiritual drama was playing? Surely we cannot even imagine. A cloud of witnesses cheering us around the track is about the only clue.

Now there is a sinister and unfinished scene in this heavenly epic. **“The dragon was enraged at the woman and went off to make war against the rest of her offspring [...] and the dragon stood on the shore of the sea.”**

This is where the third Christmas story intersects with your story and mine.

The dragon is described as **“that ancient serpent called the devil”** - this is the serpent of Garden of Eden fame, the reptilian who brings sin into the world. The dragon is certainly a fearsome figure – **“His tail swept a third of the stars out of the sky.”** He wreaks destruction. Though defeated he is still vicious.

In this account we see his fierce power and his murderous nature. Here is the fullness of evil in all its hideous strength. His posture – **“in front of the woman who was about to give birth, so that he might devour her child the moment it was born”** - illustrates the consistently threatening intent of satan for all the purposes of God in history.

We who obey the commands of God and hold to the testimony of Jesus are at war with the dragon. What was true for the infant people of Israel and true for infant Christ and true for the infant church is also true for you and me - infants in Christ.

Having been driven out of heaven, having failed to devour the child, having failed to destroy the woman the last recourse of the satanic dragon is to make war against the rest of her offspring. Today he is ominously **‘standing on the shore of the sea.’**

Dear JAC reader, take heart from this third Christmas story. Be assured that in our personal confrontations with the forces of darkness, that sinister presence is indisputably defeated. This is not poetic license or fancy mythology – there is a spiritual arena behind the curtains of our live that would boggle the senses, we can be sure.

Be assured that in our confrontations with evil - whether personal struggles or systemic powers or territorial spirits - it is a defeated power. Appearances to the contrary - the victory has been won in the world that matters.

The fury of battle culminated with an unseen victory that silent night in Bethlehem. Similarly, in the furor of your spiritual battle, there is unseen victory – silent for you, maybe, but raucous triumph in another world, not that far away.

Let the dragon hurling begin!

Are you my child?

by John McAlister

*Deck: If we truly are God's children, let's resemble him
in our thoughts, words and actions*

A young girl hides in her room. Frightened and vulnerable, she sits with her back against the door, knees tucked against her chest, her head down. You know that she is scared and helpless. You want to help, to rescue her. But how do you reach out to this frightened girl without terrifying her?

If you knock at her door, she will cower in fear, moving farther away from the door, perhaps even hiding under her bed. How does she know that you come in peace?

If you break down her door or appear at the window, she will think that you have come to attack her. She will look at you with eyes full of horror, perhaps even screaming at you to leave her alone.

If you decide to simply call out to her, she will cover her ears and curl up more tightly inside herself.

Walter Wangerin asks us to imagine this girl as the human race. How does the heavenly Father reach out to her? Through what door can he enter to take her fear and loneliness away? And to do so in a way that does not evoke terror, but rather his utmost love and compassion?

We live in a broken world. All you have to do to realize that is to open a newspaper or turn on the news on your television. All you have to do is walk through the community in which you live. Fear surrounds us – fear of violence, abuse, loneliness, failure, helplessness.

But we say to this fear, "God is good." We speak of a God who has a wonderful plan to give us hope and a future. And that's a wonderful message. But who is this God to the people around us? If they believe in him at all, is he not yet another thing to be afraid of.

To believe in God, to believe that he created the world, to believe that he is above us in the heavens looking down on us, means that we also believe that he is all-powerful. He is seen as the Supreme Being – remote, yet determining our destinies; distant from the confusion and anguish of our daily lives, but still possessing power and authority over us. And to many people that is a scary thought.

In *The New Rulers of the World*, Australian news correspondent John Pilger reflects on one of his experiences in Vietnam:

In paddy fields not far from Saigon, I watched three ladders curve in the sky. And as each rung reached the ground there was a plume of fire. And a sound that welled as thunder

over deep valleys, rippling and erupting rather than exploding. These were bombs of three B-52s flying in formation, unseen above the clouds. Between them they dropped about 70 tons of explosives in what was known as a long box pattern, the military term for carpet bombing – everything inside a box is presumed destroyed. When I reached a village within the box, the street had been replaced by a crater. People a hundred yards from the point of contact left not even their scorched shadows, which the dead at Hiroshima had left. There were pieces of limbs and the intact bodies of children thrown into the air by the blast. Their skin had folded back like parchment. Strange anxieties clouded the mind. I was worried that I might step on somebody and disturb the dying. But they were all dead. It was experiences such as this that has led me to question power imposed from a distance. Not just by those above the clouds but by impeccable far-away figures who order the mass killing of people, and by those who justify their crimes by representing the victims as terrorists or merely as numbers without names, faces and histories. Or as the inevitable casualties of a superior morality.

Power imposed from a distance. Governments, employers and corporations all make decisions that affect our lives. Just last week, a major automobile manufacturer decided to close down an award-winning factory in Ontario, leaving thousands of people without work. Why did they do this? I think you know the answer. How could they do this? Much more difficult to answer. Think about the native village in Kashechewan, where residents have been exposed to dangerous water conditions for years because their physical location was easier for the government to ship goods to.

Most of us will never see these powerful people face-to-face. We will never understand their motives or what causes them to make their decisions. And yet this is true in many of our relationships as well. I asked some children yesterday what they would like to pray for: two asked for prayer for their father, because they haven't seen him in four months and they don't know why. Another child I know has a father who won't speak to him – the father calls and speaks to his sister, but refuses to talk to the son.

We are vulnerable creatures. We hurt easily and we become distrustful. We curl up inside ourselves, close the door and create a barrier of protection. But in so doing, we turn our backs to the One Being who sincerely loves us and wants to support us. And so when he calls to us, we do not listen. When he knocks, we do not answer.

So what does God do? He enters the room through another door.

God does not want to be distant from us. He doesn't want to be perceived as power imposed from a distance. He wants us to know him and to love him. And so rather than breaking down the door, he enters the world through Mary, a young girl. And in so doing, he gives us the time to prepare for him gradually: to feel him waking in the womb, to touch the growing tummy and see the promise growing greater every day. So that when he comes, his voice will not be loud and terrible, but soft and tender.

Jesus, God's Son, was born into a world of conflict and terror and fear. His mother, Mary, could have been rejected by Joseph, her fiancé, as she was expecting a child that

was not his. Joseph chose to stand with her, to support her, which went firmly against the grain of society at that time. Today, we do not bat an eye at single mothers, but in those days eyes would be batted and rocks would be thrown. Joseph didn't just save Mary and the child from rejection, he saved them from death.

And speaking of "power imposed from a distance," the Roman Empire, as it became during Caesar Augustus' reign, ordered all people to return to their hometowns to register for a census. So Mary and Joseph traveled to Bethlehem, Joseph's hometown, as was ordered by the government. It was probably a three-day trip – and not by bus, train or plane with padded seats and free peanuts – so it must have been difficult for Mary, who was pregnant. While in Bethlehem, Mary gave birth to Jesus and placed him in a manger as there were no rooms available for them.

Now, a manger is a feeding trough for animals, which implies that they were staying in a stable or in a cave used to keep animals. And where animals eat, they poop. I am not a fan of poop. The other day my wife, Rochelle, came home with a whole lot of it stuck to her shoe. She spent an hour cleaning it off (well, she started to gag after a while so I had to finish off the cleaning), and even though there were no visible signs of the poop left on her shoe, it still smelled for days afterward. And so did our apartment where she cleaned it up. Even if the stable or manger was cleaned up, it still has a vulgar association to it. What a place for God's only Son to be born.

So let's summarize where we are in the story so far: God, the creator of heaven and earth, wants to reach out to his people and decides to come to earth. So through his Holy Spirit, he is born as his Son, Jesus, in a manger in a stable.

God becomes flesh and lives and walks and has his being among us. Now, let's be very clear about this. Jesus wasn't just a good man whom God adopted as his son. He wasn't just a person who understood God well and could teach people about him. He wasn't just a person who was willing to die for his beliefs and so offer us a poignant example of service. Jesus was and is God. Our God is a triune God. He is God in relationship with himself. He is a God who is the Father, who is the Son, who is the Holy Spirit. You cannot separate them – they are indivisible – and they are co-equal in power and glory. So when we talk about God's Son being born to Mary, we are speaking about God himself being born in flesh. Isn't that a powerful thought: God, the Supreme Being as some people think of him, up in heaven, doesn't just send a servant to rescue his people, he sends himself.

Now, what can we learn about God's character when we look at how he was born? He chose to identify with the weakest of us. He wasn't born to the family of Caesar Augustus, he wasn't born to the family of King Herod, the ruler of Judea, he wasn't born to the family of the High Priest in Jerusalem. He was born to a simple family who could only afford to place him in a manger in a stable. And then, who were the first people to hear the exciting news of Jesus' birth? Lowly shepherds keeping watch over their flocks by night. And they were also the first visitors to greet Jesus and congratulate his parents. When we look at the Gospel of Matthew, we also learn that Jesus' parents had

to smuggle him away to Egypt as King Herod wanted to kill him. Jesus' first few years of life were spent as a refugee. Then, after Herod's death, he returned as a child with his family to Nazareth, a small, insignificant town.

You see, God didn't come to earth to experience an easy life. He came to understand us, to identify with our pain and suffering and hardship. He came to bridge the distance that separates us from him. Through the example of his son, he reveals to us his heart and character, to minister to us and to teach us how to live in purity and truth. And also, through his suffering and death and resurrection, to make it possible for each one of us to approach him face-to-face in love and familiarity. So that when we think about God, we never perceive him as "power imposed from a distance," but as a Father we willingly and lovingly choose to follow, trust and obey.

Jesus points us towards his Father. Through the biblical accounts of his life we can learn how to love and serve God. But other than one reference to Jesus as a child, the Gospels only highlight the three years of his adult ministry – traditionally believed to be from age 30 to his death at 33. So we don't know much detail about his life before then. Charles de Foucauld, a priest who was killed while serving in North Africa, calls this the "hidden life of Jesus." And while nothing is referenced in the gospels about this period of time, from what we do know we can assume a few basic aspects of his life: he must have spent much time in prayer with God his father, he must have spent much time reading the scriptures and praying the psalms, he must have lived simply in humble obscurity. Imagine our world if more people spent their early years with such a foundation. Imagine our world if more Christians spent their early years with such a firm foundation.

Then in the gospels, we encounter the adult Jesus, the Son of God, walking and talking and touching the outcasts, the sick, the lame, the prostitutes, the poor, those who lived and breathed fear and helplessness. And he healed the sick, he restored the broken, he befriended the lonely and forgave the unforgivable.

And he came as a servant, born in human likeness. This is the incarnation. God became flesh and moved into our neighbourhood. And then he died to save us. He took on all of our sin, all of our infirmities, all of our suffering, and was broken on a cross so that we might become whole. Three days later, he defeated death and rose again. And then, after spending 40 days with his followers, he ascended to his Father in heaven.

But his ministry wasn't over. The incarnation was not finished. The incarnation is not finished. He gave us his Spirit, to fill us and empower us to preach Good News to the poor. Jesus' ministry continues. When we allow him to work through us, he continues to heal the sick, to comfort the lonely, to free the oppressed. We are his hands to a hurting, suffering world.

Last Christmas, my wife's family and I visited a seniors' residence to sing carols and bring some holiday cheer. However, if you've ever heard me sing before, you'll know that I was primarily responsible for holding doors and pushing elevator buttons.

We went to nearly every floor and sang, joked and prayed with many beautiful people. Some were bedridden and unable to spend the day with their families. Others seemed to be alone in the world—or, sadly, forgotten.

While walking down a hallway, I saw a woman staring at me through a partially open doorway. I smiled and wished her a merry Christmas. “Are you my son?” she asked.

“Pardon me?” I replied.

After a few seconds of awkward silence, she said: “Oh, you look the spitting image of my son. It’s uncanny. I thought he had come to visit me. I haven’t seen him in over a year and a half.”

“Does he live far away?” I asked.

“He lives in Brampton,” she replied.

I quickly calculated the distance in my head—a 30-minute drive from the residence. I wondered if she’d been looking for her son’s face all day.

It’s sad. Now, there may be a perfectly rational explanation for the son’s absence. But there were a lot of lonely people in that residence. Who is visiting them? Who is befriending them?

At Christmas we celebrate the birth of Jesus Christ. In this small Child, born in a manger, we catch a glimpse of our loving God who chose to come to Earth and share life with us. As the Christ Child became a man, he revealed the heart of God as he befriended the lonely, the lost and the hurting.

Jesus wants us to continue his ministry: “I was hungry and you fed me, I was thirsty and you gave me a drink, I was homeless and you gave me a room, I was shivering and you gave me clothes, I was sick and you stopped to visit, I was in prison and you came to me ... I’m telling the solemn truth: Whenever you did one of these things to someone overlooked or ignored, that was me—you did it to me” (Matthew 25:35-36,40 The Message).

This Christmas season, let’s not forget about those with whom Jesus identifies: the sick, the homeless, the elderly, the prisoner, the poor. When we reach out to them, we are serving Christ. If we truly are God’s children, let’s resemble him in our thoughts, words and actions. And may none of us ever have to hear him say: “Are you my child?”

Hello, my name is...

by Major John Evans

Name tags. The thought of wearing one either makes you run and hide, or revs up your extroverted inclination with the thought of meeting new people. For Scott Ginsberg, it's definitely the latter.

For Ginsberg, nametags have become the defining symbol of his life. From a humble furniture shop employee to author and professional speaker, Ginsberg is now the 'world's foremost authority on name tags'. In fact, he wears a nametag 24/7, 365 days a year, and has been doing so since 2 November 2000 (at the time of writing that's 1,764 days).

Indeed, so committed is he to the nametag metaphor that on the recent five-year anniversary of his nametag wearing, he had his nametag design tattooed onto his chest. You might well doubt his sanity, but it's hard to doubt his commitment.

If it sounds like he needs to get a life, think again. In a world in which people are becoming increasingly isolated, Ginsberg has become an advocate in getting people connected.

'When I started doing this I was a junior in college,' says Ginsberg.

'I was at a seminar and like a lot of seminars require we had these nametags on. Afterwards we had this idea to go uptown and keep them on, just to see what happens. People were being friendly and saying 'hi' to us, introducing themselves... it really encouraged people to communicate more.

'A little while later I decided to do it forever because I realised how appropriate it was to try to open up these lines of communication.

'The problem with communication right now in our society is that people don't want to take that pivotal first step,' says Ginsberg. 'From there friendships can form and all you've got to do is take that initiative.'

Ginsberg's insight into human communication transfers readily to paradigms of sharing Jesus' story. The predominant metaphor he uses is that of the 'front porch', a concept where the key idea is 'approachability'.

'A front porch,' he says, 'is any object or behaviour that increases approachability... The key is, approachability is a two way street. And it all starts with that first step—either welcoming people onto your front porch, or stepping onto their front porch.

Ginsberg lists five benefits of being approachable. He says it gives: permission to create 'unforgettable encounters'; opportunities to develop 'mutually valuable relationships'; confidence to 'approach and be approached by the people whom you serve'; comfort

between you and each person with whom you interact; and trust to 'keep them coming back'.

Remove the marketing spin and what Ginsberg offers is a metaphor that makes a lot of sense for the way we conduct ministry. It's a business model that could easily find its basis in the life of Jesus, and while it's not really revolutionary, or even new, it does offer a novel metaphor for thinking about evangelism—a metaphor that builds a bridge between attractional and incarnational models of ministry.

We've all read and heard about how attractional models of ministry (i.e. trying to get people inside our buildings/programs etc.) are no longer effective, and that incarnational ministry (i.e. going 'out' and being among the people) is more in line with Jesus' life.

What the front porch metaphor offers is a thought process and methodology to help move from an attractional model to an incarnational one. There is not much point of being 'out there' among the people if we are not also conscious about where meaningful interaction are/might take place (i.e. knowing where the front porches are).

The front porch metaphor works both organisationally (where are the front porches for our corps?) and personally (where are the front porches of my life?). Most soldiers don't disagree with incarnational ministry, but many, I would hazard a guess, are unsure about how that looks in their life.

Having almost let myself become 'imprisoned' in The Salvation Army system (working for the Army five days a week and being at the corps on Sunday), I recently realised that, apart from the front porch philosophy we use to produce Warcry, all my other front porches were internal/organisational ones (i.e. I have contact with a lot of people within the Army, but I had no community-based front porches).

Recently, I joined a local triathlon club, and while I didn't join for the express purpose of evangelism (though I was seeking community), the sport of triathlon has become a valuable front porch for me to share in the lives of others, and engage them at times in conversations about the deeper issue of life.

As a front porch it's offered up conversations about topics such as grief, alcohol consumption and life priorities.

It's not simply about knowing people; it's about being approachable and having permission to approach others and talk about things aside from the trivial. It's not about looking for 'evangelism opportunities'; it's about the doing relationships as a whole—physically, emotionally and spiritually.

In this way front porches have to be deliberately constructed—and practised—without the sole endgame being 'getting people into church'. Front porches are about 'being Jesus' among the people.

Continuously wearing a nametag has led Ginsberg into to some bizarre, but enlightening, conversations, such as the time he was visiting New York and he noticed a man sitting on a park bench feeding nuts to squirrels.

‘I looked at him,’ writes Ginsberg in his blog (<http://hellomynameisscott.blogspot.com>), ‘and he looked at my nametag and waved me over, “Hey Scott, come sit down next to me...feed the squirrels. It’s a lot of fun!” I was hesitant at first, but he seemed like a nice old guy.

‘So he puts a nut in my right hand and tells me to hold my left hand palm up and to simply wait, and let the squirrels come to me. Before I knew it, I felt a thud on my back and a squirrel was scurrying across my chest and onto my hand.’

A conversation then ensued in which Ginsberg learnt how the man had been feeding the squirrels every day for 20 years and had names for about 50 of the ‘regulars’. ‘My name is Ira,’ the man shared, ‘but everyone knows me as the squirrel man.’

And it all started from a nametag and willingness to engage with people in their daily routine.

The challenge for us is to consider how accessible—approachable—we are to the people in our lives, what we do with the accessibility and to find our own front porches.

Ginsberg’s web site www.hellomynameisscott.com, while a site about his business, offers some great food for thought in how we approach our relationships.

Betit[h]

by Cadet Michael Ramsay

Covenant is obviously an important concept in Salvation Army with full membership requiring a signing of the Soldier's Covenant. It is also a very important idea in the Old Testament. The word testament, itself, can be translated as covenant! berit[h] is the most common term translated as 'covenant' in the Hebrew Bible: it appears 286 times thus proving it an extremely important word.^[1]

The origin of this word is not entirely conclusive. It is a form of the word brh, which refers to the meal that accompanies the covenantal ceremony^[2]. brh, however, is not the usual verb to indicate eating so this origin is not the most likely^[3]. berith is identical to the Akkadian word birit which means "between" or "among" so that is a possible origin.^[4] Most probably though, berith comes from the Akkadian word biritu, which means "to fetter". This term designates the establishment or breach of a contract^[5]

As this root, biritu, suggests the original Hebrew meaning of the word would imply more of an "imposition" of terms rather than an "agreement or settlement between two parties"^[6]. Covenants are commanded (Ps. 111:9; Jgs. 2:20) and can be seen as the same as a law or commandment (cf.; e.g., Dt. 4:13; 33:9; Isa. 24:5; Ps. 50:16; 103:18).^[7] The "covenant at Sinai in Ex. 24 is in its essence an imposition of laws and obligations upon the people (vv. 3-8)"^[8].

There are a number of classifications of the various types of OT covenants that can be made: secular (where God is not one of the parties involved), covenants in which God IS bound, and covenants in which Israel is bound.

Covenants where God is not one of the parties involved can be further classified as suzerainty, where a superior binds an inferior to terms the superior sets (I Sam 11:1; Hos. 12:1; Job 41:4, 5:23.)^[9]; parity, where each party is bound by oath (Gen 21:25-32, 26:27-31, 31:44-50; Josh. 9:3-27; I Kings 5:12, 20:34)^[10]; patron, where a superior binds himself for the benefit of an inferior (Isa.: 28:15); promissory, which guarantees future performance of stipulated obligations (II Kings 11:4-12,17; II Kings 23:3; Jeremiah 34:8; Ezra 10:3; Nehemiah 5:11-13, 9:38, 10:28-29)^[11].

Covenants where God, himself, is bound include the covenant with Noah (Gen. 17, Num. 25:12), the Abrahamic covenant (Gen. 15, 17:1-14), and the Davidic covenant (II Sam. 23:5, Pss. 89:3, 28-29; 110:4).^[12]

The covenants where Israel is bound include the Mosaic covenant (cf.; e.g., the ten commandments, Deut 27-28), the covenant of Joshua (Jos. 24), the reform of Josiah (II Kings 23), and the covenant of Ezra (Neh. 9-10).^[13]

To sum up, covenants can be made voluntarily or involuntarily, with or without obligation, and between equals, or superiors and inferiors; berith's origin is uncertain but it is probably derived from biritu, which means "to fetter".

So, who cares? Well, the Salvationist, I suppose, or more importantly the person contemplating a 'covenant' relationship with God. When you sign your covenant, you are fettered, shackled, and bound. This chain cannot easily be broken. If it is, there are repercussions. So for potential Salvationists, they should ask, "Is this the star to which God has asked me to hitch my wagon?" and for the Salvationist who tends to take the terms of the covenant lightly, remember that it is difficult to move when the one you are yoked together with one who is going in the other direction...BUT when you are following in a proper covenant, His yoke is easy! And really what could you accomplish on your own that wouldn't be accomplished much more easily and effectively if you were shackled to the LORD!

Michael Ramsay
Herald of the Good News
The Salvation Army's Renew Network
www.renewnetwork.net

[1] G.E. Mendenhall. "Covenant." In *The Interpreter's Dictionary of the Bible*, edited by George Arthur Buttrick. (Nashville, Tennessee: Abingdon Press, 1962), 715.

[2] M. Weinfeld. "berith." In *Theological Dictionary of the Old Testament*, edited by G. Johannes Botterweck. (Stuttgart, W.Germany: William B. Eerdmans Publishing Co., 1975), 253.

[3] M. Weinfeld, P. 254.

[4] M. Weinfeld, P. 254.

[5] G.E. Mendenhall, P. 715.

[6] M. Weinfeld, P. 255

[7] M. Weinfeld, P. 255

[8] M. Weinfeld, P. 255

[9] G.E. Mendenhall, P. 716.

[10] G.E. Mendenhall, P. 717.

[11] G.E. Mendenhall, P. 717.

[12] G.E. Mendenhall, P. 718.

[13] G.E. Mendenhall, P. 721.

A Hospitable Army

by Candidate Andrew S. Miller III

The word “hospitality” does not mesh well in a periodical entitled the Journal of *Aggressive Christianity*, or within the context of an Army for that matter. Salvationists probably are more prone to see hospitality as something done by the Home League and League of Mercy. With no insult toward those fine institutions of the Salvation Army, this paper will suggest that hospitality is a basic part of our identity as Christians and as Salvationists.

The breadth of the Salvation Army’s mission often complicates the Salvationists self-understanding. Implementing a historically informed social ethic is possibly the greatest challenge facing the contemporary Army. How does the ethical task set before the Army function distinctively within the kingdom of God? Is there a connecting point between the diverse ministries of the Salvation Army? This paper will seek to understand the origins of this holistic¹ approach to urban ministry with the aim of putting forward a proposal for the contemporary Army’s ethical perspective.

The Army and the Paradigm² of “Social Work”

The contemporary Salvation Army’s self-identity is often blurred by an unnecessary dualism between social and spiritual missions.³ Since 1890 Salvationists have developed a variety of ways for discussing the approach to social and spiritual ministries.

William Booth’s first way of distinguishing the social wing was to make it an office unto itself with its own officers and commissioner.⁴ William Booth himself was seen as the autocratic, connecting link between the various wings of the Salvation Army. Commenting on the development of his own theology he remarked: “I had two gospels of deliverance to preach—one for each world [temporal and eternal], or rather, one gospel which applied alike to both. I saw that when the Bible said, ‘He that believeth shall be saved,’ it meant not only saved from the miseries of the future world, but from the miseries of this [world] also.”⁵ This quote demonstrates Booth’s desire to find and maintain equilibrium in ministry. His autocratic structures, which he felt were a sign of the millennial kingdom,⁶ demanded the delegation and creation of a social wing. Herein lies the problem that has remained with the Salvation Army: in trying to find a “balance,”

¹ The term “holistic” is used throughout this paper to identify an effective balance in mission between personal and cooperate, spiritual and physical aspects if ministry.

² I am aware the word paradigm is becoming a “buzzword,” so I use it cautiously. I understand a paradigm to be a way of looking at a particular practice or thought process.

³ A helpful analysis of this problem is found in Phil Needham, *The Schizophrenia of an Army: A Diagnosis and a Proposed Solution* (Unpublished Paper from 1966).

⁴ See Robert Sandall, *The History of The Salvation Army*. 7 vols. (London: The Salvation Army, 1947-1966. vols. 1-3 by Sandall, vols. 4-5 by Arch Wiggins, vol. 6 by Fredrick Coutts, vol. 7 by Henry Gariepy), 3:101-104.

⁵ William Booth, “Salvation for Both Worlds,” 2.

⁶ See William Booth, “The Millennium; or, The Ultimate Triumph of Salvation Army Principles.” *All The World* 6 (August 1890),” 343; *In Darkest England and the Way Out* (Atlanta: The Salvation Army, 1984), 298-304.

the Salvation Army further dichotomizes social and spiritual ministries. Is it possible that this dichotomy is unduly emphasized as a result of the Salvation Army's insufficient paradigm of "social services?"

The striving to make the paradigm of "social services" fit into a theological system is arduous. This problem is apparent within the title of the important work edited by Commissioner John D. Waldron, *Creed and Deed: Toward a Christian Theology of Social Work in The Salvation Army*,⁷ which compiled a variety of reflections of Salvation Army social ministries. The positive effects of this scholarly reflection are somewhat tainted by the insufficient polarizing paradigm of "social services."⁸

The important reflections found in *Creed and Deed* begin with a premise that is flawed, that "social services" is (or should be) the overarching paradigm of Salvation Army social ministry. The paradigm of "social services" is inadequate in placing the Salvation Army within the meta-narrative of Christian social action. "Social services" automatically creates an impersonal and professional atmosphere.⁹ An example of this bifurcation would be the soldiers of a corps who faithfully attends Sunday holiness meetings, but when encountering a person in need of "temporal" salvation, they refer the person to the "social worker" of the corps. Such a pattern and paradigm divorces the so called "spiritual work" from "social work" and generally delegates the "social services" to professional "social workers" that may or may not share the Army's holistic mission.

If not "Social Services" then What?

The impact and legacy of William Booth's eschatological ethic is a holistic approach to mission. How can the contemporary Army maintain this legacy? Recent scholarship has rediscovered the paradigm and practice of hospitality as a way of approaching Christian social ethics.¹⁰ Hospitality can serve as a preferable paradigm for social ministries within the Salvation Army's holistic mission. This paradigm is presented

⁷ *Creed and Deed: Toward a Christian Theology of Social Work in The Salvation Army*, ed. John D. Waldron (Oakville, Ontario: The Salvation Army, 1986).

⁸ In that volume Philip Needham argues for a "Re-integration of the Salvationist Mission." He suggests that one should consider: biblically mandated social responsibility, the Salvation Army's Wesleyan heritage considering Wesley's own paradigm – "Acts of Piety and Mercy," the Salvationist commitment to holistic ministry, and contemporary theology's emphasis on *Koinonia* and eschatological hope. He suggests three paradigms for Salvation Army social work: An overflow of Christian caring, social service as sacrament, and "two arms, and one task," the one task is redemption while the two arms are evangelism and social services. While each of these paradigms is helpful for the Salvationist, the former two paradigms are secondary ways of understanding the holistic ministries within the Army because they give justification for the work that is being done. The latter paradigm will undoubtedly fall into the trap of bifurcating such ministries. It should be noted that Needham's argument here is built around finding unity in social work and spiritual ministries. It is the contention of this paper to illustrate that trying to force these two paradigms together is problematic, and that it leads to an unhealthy self-understanding of Salvation Army ministry. Needham, "Towards a Re-Integration of The Salvationist Mission" *Creed and Deed*, ed. Waldron, 123-158.

⁹ This is certainly not the case for every person working in the field of "social work." Social work is not always seen as an essential Christian practice. Social work is a "profession" and a "department" rather than vital to Christian identity and indeed the identity of the Salvationist.

¹⁰ See Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: Eerdmans, 1999); Delia Touchton Halverson, *The Gift of Hospitality: In Church, in the Home, in all of Life* (St. Louis: Chalice Press, 1999); Michele Hersherberger, *A Christian View of Hospitality* (Scottsdale, PA: Herald Press, 1999).

as “preferable” because it does not bifurcate spiritual and social ministries. The early Salvation Army presents the contemporary Army and the Christian church in general with a prophetic social ethic that has at its core an implicit form of hospitality. This legacy of hospitality and holistic ministry should be the model by which the contemporary Army looks to the future.

***The Christian Tradition of Hospitality*¹¹**

The practice of hospitality finds its apex in the nature of the Triune God who continually welcomes humanity into the eternal fellowship of the Godhead. Such welcome is clearly exhibited through Jesus’ sacrificial welcome in his passion. Receiving the welcome that Jesus offers necessitates participation in the fellowship of God’s trinitarian nature. The tradition of hospitality is more than desserts and prosaic conversation among friends and family. It is not a spiritual gift for those who like to bake. On the contrary, throughout church history hospitality has been concerned with the interaction between “others” and the practice of welcoming “strangers.”

The macrocosmic picture of the Old Testament is of the Israelites’ call to and from a foreign land where they were aliens.¹² The Israelites were utterly dependant on God and were commanded to express their understanding of his providence in how they treated others who were in need. They were told to show welcome to strangers in light of the welcome of God.¹³ Specific examples of hospitality that reflect this macro picture in the Old Testament microcosmically are Abraham’s welcome of angels in Genesis 18, Rahab’s welcome of Israelite spies in Joshua 2, and the widow of Zarephath’s hospitality to Elijah in 1 Kings 17.

The teachings of Jesus powerfully encouraged people to show welcome toward others. Christine Pohl illustrates that Matthew 25 and Luke 14 are central in the formation and praxis of the tradition of hospitality.¹⁴ Believers are explicitly commanded in various epistles to practice hospitality: Romans 12:13; Hebrews 13:2; 1 Peter 4:9; 1 Timothy 3:2; and Titus 1:8. The concept of loving and welcoming strangers is a pivotal message of the New Testament.

The practice of hospitality was critical to the development of the early church due to the intersection of the house and church. The young church regularly found itself meeting in homes for times of worship. Because of this intersection, the common meal became an important expression of hospitality that flourished in the multiracial society where the early church was submerged. In the fourth and fifth centuries, leaders like Jerome, John Chrysostom, Benedict of Nursia, and Lactantius kept the tradition and language of hospitality vibrant. Through the medieval period hospitality became associated with entertainment and personal advantage from hospital practices. Hospitality became an expectation, rather than a natural sign of Christian fellowship. Pohl states that, “In the diversity of institutions, in the loss of the worshiping community

¹¹ The brief review of the tradition of hospitality is derived from Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: Eerdmans, 1999).

¹² See Genesis 15:5-18; Leviticus 25:23; Deuteronomy 26:5-11; 1 Chronicles 29:14-15.

¹³ See Exodus 23:9; Lev. 19:33-34; Deut. 10:8-19; 14:28-29, 24:14-22; 26:1-15.

¹⁴ Pohl, *Making Room*, 20.

as a significant site for hospitality and the differentiation of care among recipients, the socially transformative potential of hospitality was lost.”¹⁵

The leaders of the Protestant Reformation reasserted the importance of hospitality. This realization of the importance of welcome was pragmatically significant because the social structures of Europe were stirred during the Reformation. A century later, John Wesley demanded a social understanding of the gospel in 18th century England, and the Methodist movement he led reflected this articulation of social holiness. This social motivation was also prompted an imminent millennial hope.¹⁶ Wesley grasped the theological and moral significance of hospitality without explicitly naming it.

The semantic difficulties of Wesley’s day continue to perplex the contemporary church’s connection to the tradition of hospitality. The significance of naming the tradition is important to William Booth’s connection with the overarching social ethical tradition of Christianity. The language provides the means where by a Christian can understand his or her social responsibility within the realm of theological, historical, and moral reflection. This understanding is specifically significant for contemporary practitioners of hospitality because hospitality enables their service to move beyond the realm of “duty” or “social services.” Hospitality then becomes a way of life for individuals and communities to express welcome as an outgrowth of their identity as a Christian body. Pohl shares that, “reclaiming hospitality is an attempt to bring back the relational dimension to social service, and to highlight concerns for empowerment and partnership with those who need assistance.”¹⁷ Any Christian movement that takes seriously the exhortation to “welcome one another”¹⁸ can benefit from viewing this welcome through the lenses of hospitality.

A Hospitable Legacy

If hospitality is to be applied to the contemporary Salvation Army, does it line up with the ethical heritage of the life, ministry, and writings of the early Salvation Army? William Booth’s famous book, *In Darkest England and The Way Out*, is one such example. *In Darkest England*, was his effort to transport the theme of social redemption to the forefront of Victorian society. The unique power involved in recognition is a key theme in the tradition of hospitality.¹⁹ Booth saw within each person the possibility of deliverance from sin and social evil because he theologically understood that salvation was available for all people. An example of such recognition is Booth’s explanation that the cab-horse in London has three things: “A shelter for the night, food for its stomach, and work allotted to it by which it can eat its corn.”²⁰ Booth illustrates that these basic rights, given to horses, were being denied to a tenth of the population. He calls this group the “submerged tenth.” Booth’s proposed solution to this problem (“the Way Out”) is outlined as his “social scheme.” He comments on the ultimate goals of this “social scheme,” which implicitly embody themes of dignity and respect:

¹⁵ Pohl, *Making Room*, 51.

¹⁶ See Wood, *The Meaning of Pentecost*, 145-162.

¹⁷ Pohl, *Making Room*, 162.

¹⁸ Romans 15:7.

¹⁹ See Pohl, *Making Room*, 61-84.

²⁰ William Booth *In Darkest England and The Way Out* (Atlanta: The Salvation Army, 1984), 24.

To attempt to save the lost, we must accept no limitations to human brotherhood. If the scheme which I set forth in the following pages is not applicable to the thief, the harlot, the drunkard and the sluggard it may as well be dismissed without ceremony. As Christ came to call not the saints but the sinners to repentance, so the message of temporal salvation, of salvation from pinching poverty, from rags and misery, must be offered to all.²¹

Possibly drawing upon the language of Matthew 25:31-36, Booth later in the same book stresses the power of dignity and respect: "But we who call ourselves by the name of Christ are not worthy to profess to be His disciples until we have set an open door before the least and worst of these who are now apparently imprisoned for life in a horrible dungeon of misery and despair."²²

The Booths and Wesley both recognized God's prevenient grace at work in the lives of people, and as a result their outlook on social ethics was dramatically transformed. Catherine Booth, when speaking on the subject of home visitation explained, "They need to be brought into contact with a living Christ...They want to see and handle the words of life in a living form. Christianity must come to them embodied in men and women, who are not ashamed to 'eat with publicans and sinners.'"²³ Wesley's understanding of social holiness pneumatologically influenced Catherine Booth's understanding of communion with Christ in entire sanctification.

Catherine also recognized the significance of seeing Jesus in every stranger: "Oh, for grace always to see Him where He is to be seen, for verily, flesh and blood doth not reveal this unto us! Well ... I keep seeing Him risen again in the forms of drunkards and ruffians of all descriptions."²⁴ Similarly Bramwell Booth illustrated:

When I see the poor, shivering creatures gathered in the warmth and comfort of our Shelters, and the famished ones in the Food Depots, and the workless hard at work, and the lost and lonely in the bright hopefulness of the Women's and Children Homes, and the prisoners—set in happy families in our Harbours of Refuge, my heart sings for joy, and I say, '*Is not this the Christ come again?*' If he came now to London and Boston and New York and Melbourne and Tokio, as He came to Jerusalem and Nazareth and Caesarea, would He not want to do exactly this? I believe He would!²⁵

Jesus' parable of the Good Samaritan (Luke 10:29-37) redefines the way that humanity looks at "neighbors." William Booth recognized the importance of this passage for early Salvation Army hospitality ministries as he frames this pericope in sacramental terms, which is somewhat ironic for a non-practicing-sacramental denomination, by urging soldiers "to observe continually the sacrament of the Good Samaritan."²⁶

²¹ Booth, *In Darkest England and The Way Out*, 35.

²² William Booth, *In Darkest England*, 44.

²³ Catherine Booth, "Compel Them To Come In," *East London Evangelist: A Record of Christian Work Among the People, and Organ of the East London Christian Mission* 1 (March 1, 1869): 81. Quoted in Rightmire, *Sacraments and the Salvation Army*, 189.

²⁴ Catherine Booth, quoted in Bramwell Booth, *These Fifty Years* (London: Cassel, 1929), 45-46.

²⁵ Bramwell Booth: *Papers on Life and Religion* (London: The Salvation Army, 1920), 125.

²⁶ William Booth, quoted in Sandall, *The History of The Salvation Army*, 3:59; Fairbank, *Booth's Boots*, 184; Philip Needham, "Towards A Re-Integration Of The Salvationist Mission" in *Creed and Deed: Toward a Christian theology of social services in The Salvation Army*, ed. Waldron (Oakville, Ontario: The Salvation Army, 1986), 14.

Bramwell Booth records an interesting conversation with his father in his popular book *Echoes and Memories*.²⁷ The conversation took place when the Booths were crossing the Thames River on London Bridge, and William Booth noticed the homeless men sleeping under the arches of the bridge at nightfall. His son Bramwell was obviously aware of their lack of lodging, but William was disgusted by the poverty he saw. Bramwell records their conversation (Bramwell's responses in *Italics*):

'Go and do something! We must do something.' '*What can we do?*' 'Get them a shelter! *That will cost money.*' 'Well that is your affair! Something must be done. Get hold of a warehouse and warm it, and find something to cover them. But mind, Bramwell, no coddling!²⁸

This conversation illustrates how the boundaries of hospitality, in general, are often hard to define. Despite the ambiguous parameters, the imperative nature of hospitable practices can be found in William's comments.

Frank Smith, the first leader of the "Social Wing" commented about working with the dangerous people who are on the borders of society:

The fact is, deny it who can, the churches are wedded to the wealthy world. Let us of The Salvation Army, from this day forth, wed ourselves to the fate and the fortunes of the so-called dangerous classes. Let us go down to our bride in the Boweries of our cities. God approves of this union.²⁹

The way in which people understand the proper balance between that which is social and spiritual is continually an issue in the Salvation Army's hospitality ministries. The personal secretary to William Booth, Brigadier Fred Cox, recalled at a later date how Booth would often respond to questions about this dilemma:

He believed in keeping religion first. People used to say to him in the early days, 'You know, General, we can do with your social operations, but we can't do with your religion; we don't want it.' The General would say—'If you want my Social Work, you have got to have my Religion; they are joined together like Siamese twins; to divide them is to slay them!'³⁰

The delicate harmonization of the relationship between these two aspects of Salvation Army ministry is a frequent task for any Salvationist. In 1966 Philip Needham described the Salvation Army's identity problem as "schizophrenic."³¹ On the other hand, General Fredrick Coutts described the idealized mutual existence of social and spiritual ministries by quoting a marital metaphor.³² It is key to the Salvation Army's self-understanding that this relationship be understood in light of the Army's historical theology while remaining relevant to the people it serves.

²⁷ Bramwell Booth, *Echoes and Memories* (London: Hodder and Stoughton, 1925), 1-2.

²⁸ Bramwell Booth, *Echoes and Memories*, 1-2.

²⁹ Frank Smith, in *The War Cry*, December 25, 1886. Quoted in McKinley, *Somebody's Brother: A History of The Salvation Army Men's Social Service Department* (Lewiston: Edwin Mellen Press, 1986), 6.

³⁰ Fred Cox, "The Founder," Special lecture to Cadets, by Brigadier Fred Cox, General Booth's Personal Secretary, on January 4, 1924, 9). Quoted in Green, *War on Two Fronts*, 128n.

³¹ Phil Needham, *The Schizophrenia of an Army: A Diagnosis and a Proposed Solution* (Unpublished Paper from 1966)

³² Fredrick Coutts, quoted in Harry Dean, "The Dynamic Centrality," *The Officer* (August 1972), 359.

Hospitality: A Preferable Paradigm for the Army

The Biblical/theological tradition of hospitality can serve as a preferable paradigm for Salvation Army ministries. The Christian tradition of hospitality has been buried for three centuries, as the 18th century largely considered it “an antiquated practice, out of step with busy commercial society, a relic from an earlier time.”³³ Christine Pohl suggests: “Hospitality is a way of life fundamental to Christian identity.”³⁴ Hospitality is a paradigm that connects theological reflection with everyday concerns. The Salvation Army has arguably had the most consistent social witness in the past 150 years; however, acknowledging and naming and refocusing this social witness as “hospitality” will connect the Salvation Army’s work in general with the theological history of the church. Explicit theology has often been a secondary concern for the pragmatic Salvation Army;³⁵ therefore, it has admittedly lacked a theological foundation for its practices.³⁶ The theological heritage supplied by the tradition of hospitality can provide a foundation for the existing social ministries of the Army.

Hospitality can further connect and unite the progression of William Booth’s theology in a way that does not tend towards Murdochian separatism. First, Booth recognized the importance of offering a neglected group personal redemption, and eventually he saw the need to institutionally welcome the holistic person. Indeed, one begins to see William Booth’s ministry and theology as a journey of hospitality. This journey had significant influences; Catherine Booth and George Scott Railton, who both helped refine his early theological understanding of personal and social holiness, influenced his journey. Then the influences of Bramwell Booth, W. T. Stead, and Frank Smith helped him realize the social dimensions of the theology handed to him from Wesley, Finney, Palmer, and Caughey.

John Wesley was a culminating and reviving figure in the tradition of hospitality, but his use of these themes were implicit, much like Booth’s. A major challenge for Salvation Army mission today is for a historically informed reappraisal of the Salvation Army’s social ministry. Hospitality can act as a linking paradigm because it was implicitly a part of William Booth’s theology, and it can further function as therapy for the bifurcated soldier therein.

In Salvation Army literature, the first explicit challenge to view social ethics through the lens of hospitality came from Miroslav Volf’s keynote lecture to the Salvation Army’s International Theology and Ethics Symposium in 2001.³⁷ Volf explains that in pursuing the care for others: “The exclusive pursuit of justice will not do. We need more than justice, not less. We need grace.”³⁸ He explains that hospitality is a form of grace.

³³ Pohl, *Making Room*, 7. In this book Pohl shows the historical, theological, and biblical tradition of hospitality as the primary justification for contemporary social ethics. She challenges Christians to see the “necessity, difficulty, and blessings of practicing hospitality today.”

³⁴ Pohl, *Making Room*, x.

³⁵ This active, pragmatic theology is a strength of the Army.

³⁶ This lack of theological foundation is the basis for *Creed and Deed: Toward a Christian theology of social services in The Salvation Army*, ed. Waldron.

³⁷ Explicit utilization of hospitality could exist. If it has been alluded to, it was not developed or seen as theological paradigm for social ministry. I found no mention of hospitality in secondary literature until coming upon James Read’s, “Notes on Miroslav Volf’s Keynote Lecture.” *Word and Deed*, vol. 4:2 (May, 2002), 67-73.

³⁸ James Read, “Notes on Miroslav Volf’s Keynote Lecture.” 71.

Volf illustrates: "Hospitality has at its background some need of the person to whom we are hospitable (food, shelter, human touch, love, etc.).... If we don't offer hospitality, we do the person no wrong; if we do offer it, we give something more than the person had a claim upon."³⁹ Volf further connects concepts of welcome that are intrinsically involved in the life of the economic Trinity:

We don't quite know why the world was created, we just know that this divine love sought a place to 'spill itself over.'...Part and parcel of the economic Trinity is not only creating the world in an incredible act of generosity and sustaining it in an act of hospitality, but also engaging the world in love to restore it to a communion it once had with God, a communion that has now been ravaged by sin and death.⁴⁰

Looking at the Church's practice of hospitality in line with an understanding of the economic Trinity, Volf states: "The church's mission is situated at this particular point. The church's identity emerges from God's estrangement from the world. The church's mission is a continuation of that love that God has shown toward the world and participation in that love towards the world."⁴¹

Within the scheme of the Christian message, hospitality begins with its demonstration in the life of the economic Trinity. This divine life overflows into our own personal redemption as the cross invites humanity into that divine life. This activity on our behalf provides the grounding for the hospitality that Christians personally demonstrate. Communities transpose personal acts of hospitality into a corporate expression of hospitality.

Conclusion

William Booth's goal of working toward the millennial reign of Christ, through the labor of the Salvation Army, was a motivating factor for the Army missional addendum of social ministries. Hence, eschatology conditioned the social response of William Booth. His teleological ethic is, therefore, identified as an eschatological ethic. This eschatological ethic produced a prophetic form of a holistic ministry that is institutionally present today. The contemporary Army has inherited the fruits of this eschatological ethic, and if the Army today looks at the coming kingdom of God as the template by which the kingdom of God is now a reality, then an eschatological ethic is advantageous for the Army today.⁴² Dichotomizing this mission into distinct categories of spiritual and social mission often debilitates the Army from recognizing this holistic heritage. "Social Service" as a paradigm has perpetuated this dichotomy.

A shift in paradigms is an answer to this problem. The historical, Biblical, theological, and moral tradition of hospitality can serve as an antidote to a sometimes-bifurcated Salvation Army. The early Army implicitly embraced the themes of hospitality in a prophetic way. The contemporary Army could explicitly embrace this tradition by

³⁹ James Read, "Notes on Miroslav Volf's Keynote Lecture." 71.

⁴⁰ James Read, "Notes on Miroslav Volf's Keynote Lecture." 72.

⁴¹ James Read, "Notes on Miroslav Volf's Keynote Lecture." 72.

⁴² The millennialism of Booth has left the Army with a wonderful heritage of the role of person agency in making the themes of God's kingdom realized "on earth as it is in heaven." The Army should be careful not to take this postmillennialism to an extreme form that understands social reasonability as causal in bringing about the millennium and the return of Christ.

refocusing its social ethic toward an eschatological ethic that responds as hospitable support rather than a social service.

This paradigm shift can practically happen by refocusing the social ministry language and self-understanding. A wonderful example of a name that already embodies concepts of hospitality is the Salvation Army's Harbor Light Centers. Harbor Lights are reclamation centers that are usually located within inner cities. These centers seek to offer hope for men and women suffering from the negative effects of urbanization. Harbor lights would be in no need of changing their name, as their mission statement could embrace the paradigm of hospitality so as to renew its focus as a place of welcome and "harbor." If the Army pursued such a shift it would need to seek creative ways to describe its ministry. This ministry is not limited to "professionals" but is seen as basic to the identity of every Salvationist who wears on his or her uniform two "Ss" which personify the eschatological ethical challenge to be "Saved to Serve." Does your concept of the Army include hospitality? If not maybe it should.

Fasting – the First works of Jesus

by Major Janet Munn

Greater Works – Who Me?

Jesus said to his followers, “As the Father has sent me, I also send you” (John 20:21) and “whoever believes in me, the works that I do they will do also; and greater works than these will they do” (John 14:12). How can this be? What does it mean that we are sent by Jesus? How are we to do the greater works to which Jesus referred?

Jesus Our Model

Mahesh Chavda is a pastor and author of *The Hidden Power of Prayer and Fasting*. He points out that just as a gymnast must first master elementary moves like a forward roll and a cartwheel, prior to mastering more advanced moves, so must the disciple of Jesus Christ develop the “first works” of Jesus prior to demonstrating the greater works promised by Him.

Before Jesus began his public ministry, first, he went into the wilderness, led by the Spirit, to fast for forty days (Luke 4: 1-2). However, Jesus returned from the wilderness in the power of the Spirit (Luke 4:14). At Jesus’ baptism the Holy Spirit came upon Him. Following the fasting Jesus went forth in the power of the Holy Spirit. If fasting was key for Jesus to operate on this earth in spiritual power, so it is for His disciples. Times of fasting and prayer are the first works we are called to do if we want to do the greater works of Jesus Christ.

Authority vs. Power

Jesus clearly told the disciples that He had given them tremendous spiritual authority (Matthew 10:8), yet when faced with a boy suffering demonic torment, they found themselves unable to set him free. Upon Jesus’ arrival on the scene, the demon was readily driven out, the disciples rebuked for their spiritual impotence. Jesus explained that His effectiveness results from a lifestyle of prayer and fasting (Matthew 17: 14-21).

There are challenges we will face, confrontations with evil we will encounter, that will only result in victory through prayer and fasting. We neglect such a lifestyle to our own detriment.

Fasting – What it is and what it isn’t

In our overeating western culture, it could readily be said of us, “our god is our stomach”, as Paul referred to in Philippians 3:19. Fasting is abstaining from food for spiritual purposes. Through fasting we put our flesh in its place and give the Spirit first place; we tell our bodies, our appetites to wait; we declare that we do not live by bread alone but by every word that proceeds from the mouth of God. In fasting we proclaim

that our hunger and thirst after God and His righteousness is greater than our hunger for our next meal.

God does not change. He will not be manipulated. Our fasting does not persuade Him to do something against His will, nor do we impress God with our piety through fasting. Rather we are changed through fasting. The psalmist David said that he humbled himself with fasting (Psalm 35:13). John wrote, "This is how we know what love is: Jesus Christ laid down his life for us. We ought to lay down our lives for our brothers" (1 John 3:16). Fasting is a way to lay down our lives for one another. When we become aware of someone in need, we can enter into a period of fasting and prayer, laying down our appetites, our physical comfort, for the sake of another as we focus our energies instead on the Lord, on the Scriptures and on intercession. Jesus amplifies this when he spoke of the necessity of those who follow him, to deny themselves, take up their cross and follow him (Matthew 16:24).

The Lord's Expectations

In the Old Testament, fasting appears to be a pre-requisite for revival. In Joel chapter 2 prior to the prophecy of the outpouring of the Holy Spirit on all flesh, later quoted by Peter at Pentecost, the people of God are challenged to "declare a holy fast, call a sacred assembly" (Joel 2:15). Then God promised, "And afterward, I will pour out my Spirit on all people" (Joel 2:28). Is it possible that greater revival, an increase in the manifest presence of the Holy Spirit on all people is delayed in our day, at least in part as a result of our lack of fasting, our self-indulgence rather than our self-denial? How often do we really say "no" to ourselves, to our own appetites and cravings for the sake of seeking the face of God through fasting and prayer?

In the Sermon on the Mount Jesus taught the disciples how they were to pray and how they were to fast, with an underlying assumption that they would do both (Matthew 6: 5, 16-17). When his disciples were criticized for their lack of dietary restraint relative to John the Baptist's disciples, Jesus assured the critics that when he, the bridegroom, was taken from them, then they would fast (Luke 5: 35).

Benefits of Fasting

As mentioned earlier, in fasting we humble ourselves and we know from the book of James that God gives grace, favor, to the humble (James 4:10). Jesus' example reminds us of the power over temptation connected with fasting (Luke 4). Throughout the book of Acts the early Church gathered corporately for periods of prayer and fasting in order to gain clarity and guidance regarding the will of God. This He made known to His people when they were together seeking Him in prayer and denying themselves of food as they sought Him. Imagine if we as Salvation Army leaders began to make major decisions only as we met together in fasting in prayer, rather than by committee meetings planned around meals!

Pioneers of Prayer and Fasting

Queen Esther called her people, the Jews, to join her in a corporate fast for their deliverance as a people. Anna served in the Temple in Jerusalem around the time of the birth of Jesus Christ, with prayer and fasting. She lived a fasted lifestyle (Luke 2:37) as did John the Baptist. It was during a period of fasting and prayer that God spoke to the gentile Cornelius, the Roman Centurion about contacting Peter which then led to a major shift in understanding regarding the gospel and the Spirit offered also to the gentiles (Acts 10:30-31). The Apostle Paul fasted for safety and deliverance during a fierce storm (Acts 27) and Daniel fasted individually as a gesture of repentance on behalf of the sin of the people (Daniel 9). Jesus began his public ministry immediately following a forty-day fast.

The early church fathers, Polycarp and Tertulian fasted, as did Martin Luther, John Calvin, John Knox and John Wesley. Wesley was so committed to fasting that he would not approve a candidate for ministry if he did not fast twice a week! How would that policy change our Candidates' Councils and us?

Whenever he became aware that his spiritual power or anointing was weakening, Charles Finney would immediately commence a three-day fast. Following the fast, the presence of God would radiate so powerfully through Finney that people would fall under overwhelming conviction upon his entrance into a room, a building, or even the city limits.

Jonathan Edwards and Charles Haddon Spurgeon would fast and pray in order that they would be able to preach well! A fruitful endeavor indeed.

Types of Fasts

Elmer Towns outlines various types of biblical fasts and their purposes, in his book, *Fasting for Spiritual Breakthrough*. These include the Samuel fast, in which people join together to seek God's guidance for them corporately (1 Samuel 7) as well as the Ezra fast, a corporate fast for protection (Ezra 8:22). The Elijah fast is an individual fast to cry out for God's help in time of trouble and discouragement. The Disciples' fast is for spiritual power to exercise authority over the demonic (Matthew 17:21) and the Saint Paul fast is an individual fast for increased light – for an opening of the eyes of the heart (Acts 9: 17-19). God's covenant people agreed together to fast for deliverance from danger and evil in the Esther fast (Esther 4:16) and the Daniel fast is one in which the individual fasts for physical health and strength.

When You Fast...

What is the Lord calling you to by way of fasting? Are you to enter into a short-term fast, like Finney's three-day recharging of the spiritual battery? Or disciplined observance of the 40 period of Lent, a season of fasting?

Is God calling you to a fasted lifestyle, like the prophetess Anna or John the Baptist, in which you live in a such a way that you are continually fasting from something or some things? Perhaps you are to give or significantly reduce your intake of certain unhealthy foods. Perhaps you have some hobbies or recreational activities that are not in themselves evil, but that can sometimes take too high a priority in your life and you need to fast from them for a period of time. This will help to re-establish in your heart, your affections and in your calendar, that loving the Lord your God is the number one passion of your life. This could involve fasting from the computer, the Internet, the television, the telephone or sports or movies – anything that can work its way too high up on our list of priorities.

May God help us to enter into the “first works” of Jesus, and from that may we see a great unleashing of the “greater works” in our midst.

Questions

How would a lifestyle of fasting and prayer change the way we currently do business?

What would integration of fasting into our ways of doing and being mean for each of us individually and for The Salvation Army corporately?

Do you desire to be like Jesus? What are you doing by way of intentional discipline to move toward that goal? Could fasting help?

How much are we willing to deny ourselves, to sacrifice, in terms of our bodily appetites, that the Kingdom of God would be more strongly established in these days?

Do you desire to be about the “greater works” of the Lord Jesus? Are you seeing them to the degree that you desire? If not, why not? Could ongoing fasting and prayer, individual and corporate, be part of the answer?

Resources

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Exposing the 'Balance' Myth

by Captain Danielle Strickland

When a man asks himself what is meant by action he proves that he isn't a man of action. Action is a lack of balance. In order to act you must be somewhat insane. A reasonably sensible man is satisfied with thinking.

Georges Clemenceau

The best and safest thing is to keep a balance in your life, acknowledge the great powers around us and in us. If you can do that, and live that way, you are really a wise man.

Euripides (484 BC - 406 BC)

Order is not pressure which is imposed on society from without, but an equilibrium which is set up from within.

Jose Ortega y Gasset (1883 - 1955)

Rational and ordered (humanly) lives have given way to the ideal of a 'balanced' life. This was first impressed upon my young life when I returned from a mission trip to Africa. My mother had broken a dish and declared it time for a new set (there were several now missing) and then it began. I started to wail and mourn the injustice of the world and the ways her spending would contribute to extreme poverty and the deaths of several African children in the hour. I said we should all eat off of the table to teach us the gift of our own wealth when finally my mother had had quite enough. She looked me in the eye and declared the thing she knew I needed more than anything else, balance. There it was. The subject of balance seems to be an insatiable search of our society. Balance is defined as 'a state of equilibrium'. Leadership books are full with the idea of achieving a balanced state. It's a bit like happiness – and probably intimately related since balance is thought to bring nothing but bliss. Balance. It seems my mother had sensed intuitively that I was 'off my rocker' and headed to an extreme state where disorder might reign and knowledge might give way to confusion and clarity to doubt and consistency to despair. Now, to be fair, my mother was just suggesting a cultural norm. Balance is a societal practice and a mother's natural desire for her child. She truly wanted me to live a better life. The problem of course exists in what 'better' is. Like happiness, perhaps balance isn't an achievable status or state but a place we visit on occasion? In seminary (training college in my tradition) we learned balance was a place where compartments stayed clean. That is, you kept your work at your office, and your family time sacred, and your own 'self' time in tact, and that should do it. It would always follow that the seminarians would agree with God first, family second, and ministry third. This is, of course, the hierarchy of balance. This sounds fantastic in a textbook and in a training school where someone else looks after your kids, cooks your meals and tells you what to wear everyday. The problem with balance only exists when there is none – when your work is your home, your family is your church, and your 'self' time is not your

own anymore. Then we become 'unbalanced' and are destined to a life of chaotic unhappiness. Or maybe there is another option.

Henri Nouwen crafted a theology framed around the Circus. (Ford, 2002) He used the example of the flying trapeze artists. The most important member of the trapeze team is the catcher. He's the one you can't see.

If we are to take risks, to be free, in the air, in life, we have to know there's a catcher. We have to know that when we come down from it all, we're going to be caught, we're going to be safe. The great hero is the least visible. Trust the catcher (pg. 22).

True balance in the team is only achieved when one flying member completely lets go of the swing and is suspended in the air, reaching for the hands of the catcher. That is the picture of balance for the trapeze team. Right there, each is doing his part. The picture of completion is when the person is caught... but the balance part, that's when everyone in the picture is participating in his role. Liken this to our lives with God. God is the catcher. I am the trusting flying artist whose job it is to completely thrust my whole life into midair in order to create 'balance' to the order of our team. My 'balance' part looks completely mad- chaotic you might say. But in the bigger picture of cosmic proportions and my place in the created world – it is the only sane and 'orderly' thing to do. Chaos may seem like it's reigning in the brief time my life is suspended over the air called 'earth' and my time here. But it is a life that is lived out with trust in the mighty catcher called Christ who ultimately brings completion that makes balance real. This is what Oswald Chambers called, 'reckless abandon' and what Kierkegaard called the 'leap of faith'. It is a completely suspended life over the chaos of time in order that I might be caught by the Catcher of all. This kind of balance is the kind that is born from chaos, not order. It is born not in orderly systems and neat compartments but from faith, messy doubts, lived out theology, diaper changes, regrets, relationships, and community.

So, when my door buzzer rang at 11:30pm this very night in the middle of this chapter, I didn't want to answer it. But something (or Someone) nudged me to get over the compartmentalized time of my 'writing'. I answered the door and found a lost friend who had decided to come home. Can you imagine the thought of exposing the 'balance myth' by not answering the buzzer when it rang at the wrong time? That's the exposure right there. That's the point of it. This chapter is not a separate part of my life, but a seamless garment of experience, knowledge and insight that is my existence. To write it apart from my life would be to give way to a modern, compartmentalized, boring, albeit probably more properly written, piece of ideal thinking. But to write it between conversations, and on airplanes beside slobbering sleeping people, and with my son trying to push buttons on my laptop and after buzzer interruptions – that's the congruency of suspended balance. That's when I decided to expose the balance myth by throwing my life in the air expecting God to catch me. And He does. And when He does, it's a glorious event. It's a life of abandon, wild with freedom, reigning with suspended truth and full of chaotic order, you might just call it 'Divine Order'. It feels chaotic and Divine at the same time. Even though my life may be seemingly chaotic –

chaos itself is most likely a foreign concept to God. We see chaos because we do not see everything. God looks at the same situation and sees order because He sees everything.

Exposing the balance myth is important for leaders in chaotic environments because it frees us from the restraint and constant fear that we are somehow losing ground by being passionately committed to people. Rejecting the balance myth is key to leading out of relationships that can feel chaotic. Being available, open, honest, transparent, real, and needy isn't easy.

We were welcoming some new people into our community recently. In the welcome prayer meeting for them we went around the circle and asked people to give them some lessons they had learned about community. Among the suggestions was to lose the idea of trying to be 'perfect' before letting people in. This is how leadership happens in a 'balanced' place. Perhaps it's easier to say that we must appear 'perfect' and 'balanced' in order to let anyone in. How many people do you know who won't have someone over for dinner because their house isn't perfectly neat? I know many. Another suggestion was to be vulnerable with your need. Someone who is living a 'perfectly balanced' life doesn't need much help. And because they don't need help, they don't ask for it and that process creates boxes that people live in. Isolation results in a perfectly balanced lifestyle. That is the opposite of an unbalanced chaotic embrace of leadership. My life is tough to manage and I need lots of help. Asking for it is one of the ways I reject the balance myth in order to create leadership that is authentic and chaotic but produces an exciting and Divine Order.

the unofficial sacramental position of the JAC editorial board

by Captain Stephen Court

*the unofficial sacramental position of the editorial board (minus one of the two members) of the Journal of Aggressive Christianity.
(complain to revolution@mmccxx.net)*

I had an interesting experience at a territorial symposium recently. The inevitable (in our territory) pro-sacrament proposal came and was nearly approved to be forwarded to the TC and Cabinet. When asked if there was any dissent to the various proposals, I sheepishly stuck my hand in the air and admitted I had some problems with the pro-sacramental proposal.

Asked to explain, I bored a few people with what follows (I've tidied up a couple of contradictions I made there, and added some bonus material, too!):

Origins.

But to kick things off, let me testify that this issue never arises in my corps, in which new converts join Christian community and become disciples within the context of primitive Salvationism. The issue seems to emerge from two sources: Christians transferring over to The Army from churches, and corps officers who are more influenced from outside The Army than from inside.

For the first problem, let me suggest that The Army assert a position more akin to America than to Canada relating to immigrants. If you move permanently to America you are expected to become American in lifestyle and culture and practice. If you move to Canada we bend over backwards so that you can live whatever way you want. The result is that American culture is enriched and Canadian cultural fabric is shredded. The Army has suffered tears in its cultural fabric by celebrating the lack of cooptation of incoming transfers.

For the second problem, let me suggest that corps officers read Horizons and The Officer and Salvation Army books and websites. There are a couple of great resources I can recommend to start- The Orders and Regulations and the Handbook of Doctrine. Good stuff.

The Argument.

The Salvation Army is non-sacramental for two main reasons: 1. Biblical; 2. Missional.

1. Biblical.

Although Scriptural, the sacraments are not Biblical. By this I mean that though practised as recorded in Scripture, they are no more the intentions of God for us than that we argue and split up our evangelism (as Paul and Barnabus), cast lots for another apostle, worship solely at the Temple, stare at a physical pole with a snake on it, carry around God's presence in a little box, devote things by literally killing every living thing, or being obliged to chop off foreskin to remind us that we belong to God. What is Biblical in each of those instances is not Scriptural: don't argue but wait on God and, in the meantime, love one another; ask God; worship Him everywhere, recognize that we are the temple of God; look up at Jesus and not the snake (which, inevitably, like every other physical practice given by God, proved a snare to the people of God or proved obsolete as superceded by spiritual reality); carry around God's presence in our lives; devote things by giving them over to God (and not destroying every living thing); and circumcising our hearts (this is a deeper argument than it sounds, most eloquently put by Colonel Eugene Pigford in SALVATIONISM 201).

Water Baptism.

The 'command' to baptize Matt 28:19-20:

Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Acts 2:38 Peter replied, "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit."

That sounds convincing. However, we need consider these verses in light of other Scripture. Two parallel texts speak to this issue:

Matt 3:11 "I baptise you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire."

Acts 1:5 For John baptised with water, but in a few days you will be baptized with the Holy Spirit.

'BUT' makes the water obsolete. The water was a promise of the Holy Spirit to come. It could be argued that to continue to dunk in water after the Holy Spirit has come is to insult Holy Spirit.

The purpose of baptism was to publicly announce that the individual was associating with the Christians. It also nicely symbolised the death and resurrection experienced by a believer in Christ at conversion. That's it. And the resurrection part was purely a

happy coincidence (or a neat addition by God!), since water baptism is not even originally a Christian ritual.

Luke's Acts text (2:38) is not a theological treatise. You can't nail theology and practice based on Acts since there are so many different methods used in Acts (if you do, you could as easily assert that tongues invariably accompanies the arrival of the Holy Spirit, that martyrdom is the chosen church growth method, and communism is the certified means of church life...). Theology is not Luke's purpose. In this text Peter commands that they repent and be baptised because the Jews in the crowd needed to associate with the Christians.

By getting dunked we are publicly associating with that dunking group, whatever that group might be. Today, this is obsolete, as wearing a Christian t-shirt (I was wearing 'God rocks and Jesus is better than disco' on my shirt during this impromptu presentation) or uniform (as I am reminded so powerfully every time I go outside my doors) is magnitudes more effective in associating with Jesus Christ publicly to sinners than getting dunked once in front of six sinner friends (I'm being optimistic) we were able to coerce out to the holiness meeting with promises of Swiss Chalet (Canadian restaurant and SA fave) and a swim afterward.

Oh, yeah, and Paul indicated that there is one baptism (Ephesians 4:5). I imagine he's referring to Spirit, not water, in light of his assertion in Romans 8:9 that without Holy Spirit you aren't even a Christian.

Communion.

The 'command' to take communion:

Luke 22:19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of Me."

1 Corinthians 11:24-26 And when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." In the same way, after supper He took the cup, saying, "This cup is the new covenant in My blood; do this, whenever you drink it, in remembrance of Me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until He comes.

That's a pretty spotty command. Remember the context. They were celebrating Passover. There was an elaborate ritual surrounding it, pointing back to the commands of God to the people of Israel to avoid suffering from the last plague on Egypt (Exodus 12). So, in the context of that initial evening, Jesus' instruction for us is that whenever we eat Passover bread and wine we should do it remembering that Jesus is our Passover Lamb! It's an excellent illustration. However, in The Army we rarely celebrate the Passover. It is an annual holy day. At most, it happens once a year.

In the Luke text, Jesus tells the disciples to do this in remembrance. Does that mean

that they are supposed to take bread, give thanks, and break it (like Jesus just did)? That is the simple meaning of the text. That's what they did. There is nothing ritualistic in that text.

The Other Account of the Last Supper:

John 13:12-17 When He had finished washing their feet, He put on His clothes and returned to His place. "Do you understand what I have done for you?" He asked them. "You call Me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

At the same last supper, Jesus washes their feet, asks if they understand, asserts that this is an example for them, "you also should wash one another's feet. I have set an example that you should do as I have done for you. ... you will be blessed if you do them."

If anything comes out of the last supper, it is definitely foot washing.

Here Jesus projects the actions of a private supper into the future, casting them as an example which, when followed, will bring blessing. If there is anything we are to imitate from this last supper, it is to wash each other's feet.

The two Protestant sacraments are, *potentially*, and largely for the reasons suggested above, superstitious. As such they are, *potentially*, not only in contrast with but also in contention with Christianity. Not only are we staunch non-sacramentalists, but we are also staunch non-superstitionists.

Missional.

The Salvation Army has a prophetic calling to the world. Most of us haven't forgotten that. But we also have a prophetic calling to the rest of the Body of Christ (for which we are the Fist- of the Body of Christ).

In obedience to this latter calling, we maintain a non-sacramental testimony, willingly 'sacrificing' (or, at least, foregoing) the 'privilege' of practising them as a reminder to our cousins of every stripe and colour. For a Salvationist to compromise by indulging in them necessarily waters down the corporate testimony and prophetic integrity of The Salvation Army, while, at the same time, letting down every non-Salvo believer in the whole world, to whom we are to be a prophetic testimony.

As one Body (the universal church), the Body still practises the sacraments. Within the Body, the tiny part called The Salvation Army is a living, breathing reminder to the rest of the Body that the sacraments are helps at best, and that, in and of themselves, they don't necessarily convey any blessing that is not available without them. The testimony continues outside of the Body. Whereas much of the Body finds itself in the priestly tradition, into which the rituals of sacraments fit smoothly (priests administer these sacraments, etc.),

The Salvation Army has was born in the prophetic tradition.

The prophetic tradition speaks out to society of sin, of God's love, and of the way from one to the other. The focus is on the prophetic, not the priestly. Fittingly we have stripped off some/all of the priestly trimmings from our praxis (those that remain are mostly accretions, like sacraments, to be shed).

Other Reasons...

Practical.

It is not helpful for us to identify, before our people- the sinning public- with the liberal (apostate?) churches that hog the real estate downtown and most of what passes for Christian warfare on our front.

It is not helpful for us to identify with the visible church for great commission purposes, as the visible church happens to be rejected by the majority of citizens in every country (based on church attendance).

Number 8 serge is a bear to dry clean after mucky harbour dippings.

Conclusion.

The neat thing at the symposium was that, after my diatribe, the leader of the group proposing the pro-sacramental stand suggesting retracting the proposal and having this argument taught to soldiers everywhere.

Now, that is a great idea.

The Praise that Jesus walks on

by Eric Himes

Matthew 21:6-11

The disciples went and did as Jesus had instructed them. They brought the donkey and the colt, placed their cloaks on them, and Jesus sat on them. A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted,

"Hosanna to the Son of David!"

"Blessed is he who comes in the name of the Lord!"

"Hosanna in the highest!"

When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?" The crowds answered, "This is Jesus, the prophet from Nazareth in Galilee."

Recently I prayed that Jesus would show Himself to me. Soon I had a strange vision in which He did...I saw what I thought was a dark green forest of trees. When my sight became clear I realized that it wasn't a forest at all but a wall of waiving palm branches. A large crowd of people were praising and holding their palm branches as Jesus rode before them, on a donkey, through the city. It was Palm Sunday.

Now I never saw Jesus in this vision, only the palms that were waiving before my eyes. They were very thick, rich and freshly cut. Every palm was lush and olive in color though they were all different in shape and in size. They seemed to be alive but I knew that they weren't for they were cut off; they had no root.

The scene was terrifying because we were missing Jesus' triumphal entry; the palms were in our way. I was frustrated that the crowd would not put their palms down on the ground where they belonged. Though I never saw Jesus, I knew—I was convinced—that He was on the other side of this lavish emerald façade of palm branches and people. I was compelled to scream, "Put down your branches! We need to humble ourselves to see the King!"

The vision was simple enough to understand. I knew that the branches the crowd held represented praise and that they were unwilling to let it go. They had been smart enough to know that the King was coming and inspired enough to go out of their way to find a beautiful branch in order to praise Him. But they were deceived. They were fascinated with their palm; they would not put it down or let it go or get it dirty. In the end, they praised their praise.

Jesus motioned for His procession to halt. He slowly rode his donkey and stopped right before me. But I could not see Him! I know He was there because I sensed His presence, I smelled Him, I felt His warmth. Right there, He was standing right behind the jungle that blocked my sight. I could not see beyond all the green branches that surrounded me. I could not see above or to either side of all these palms. When I looked down and realized that I was holding a large palm branch right before my face.

No matter how hard I tried or forced myself I could not put my branch down. I was holding onto my praise.

And I knew that He was right there...waiting...ready to enter and walk into my city and town and school and Corps but unable because He had no path. He was isolated because He needed to walk on our praise. Not only did He want me to put down my palm so I could really see Him, but He wanted me to walk with Him. He wanted me to follow Him on a highway known as the Way of Holiness.

Isaiah 35:8-9

*And a highway will be there;
it will be called the Way of Holiness.
The unclean will not journey on it;
it will be for those who walk in that Way;
wicked fools will not go about on it.
No lion will be there,
nor will any ferocious beast get up on it;
they will not be found there.
But only the redeemed will walk there,
and the ransomed of the LORD will return.
They will enter Zion with singing;
everlasting joy will crown their heads.
Gladness and joy will overtake them,
and sorrow and sighing will flee away.*

A Devotional Study – Dunamis Power

by Patricia King

STUDY INCLUDES:

- A. Prophetic Insight
- B. Devotional Teaching
- C. Resource Corner

A. PROPHETIC INSIGHT

There will be displays of the Lord's miracle working power through those who are ready to submit to His leading in these coming days. Similar events to what we read about in the book of Acts will be witnessed through those who passionately follow Him. Power encounters between forces of light and darkness will be in full force and we will witness things performed by the hand of God that will bring praise, awe and great controversy.

B. DEVOTIONAL TEACHING

Dunamis (doo'-nam-is) is a Greek word for the power of God. In the King James Version, this Greek word is used 120 times and is translated using the following English words:

power (77X), mighty work (11X), strength (7X), miracle (7X), might (4X), virtue (3X), mighty (2X), misc (9X)

Strong's Concordance defines it as follows:

Strength, power, ability:

- a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth
- b) power for performing miracles
- c) moral power and excellence of soul
- d) the power and influence which belong to riches and wealth
- e) power and resources arising from numbers
- f) power consisting in or resting upon armies, forces, hosts

Acts & Dunamis

During our 40 day fast, some of our Bible Reading portions while believing for revival have been in the Book of Acts. The following are verses from Acts that contain the word

" dunamis " (# 1411). Read through each one carefully and meditate on them. Invite the Lord to fill you with this miracle working power.

Ac 1:8 But ye shall receive power (#1411) , after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem , and in all Judaea, and in Samaria , and unto the uttermost part of the earth.

Ac 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles (#1411) and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Ac 3:12 And when Peter saw it , he answered unto the people, Ye men of Israel , why marvel ye at this? or why look ye so earnestly on us, as though by our own power (#1411) or holiness we had made this man to walk?

Ac 4:7 And when they had set them in the midst, they asked, By what power (#1411) , or by what name, have ye done this?

Ac 4:33 And with great power (#1411) gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Ac 6:8 And Stephen, full of faith and power (#1411) , did great wonders and miracles among the people.

Ac 8:10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power (#1411) of God.

Ac 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles (#1411) and signs which were done.

Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power (#1411) : who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Ac 19:11 And God wrought special miracles (#1411) by the hands of Paul.

Posture yourself to receive and operate in the dunamis power of God. Review the following points:

1. Tarry in the presence of the Lord like the disciples did in Acts 1. They were focused on the Lord and in Acts 1:14 we are shown that these believers prayed continuously in one accord. This was a key to the visitation of God's dunamis power. They sought Him through continuous prayer. Set some quality time apart to seek Him and perhaps you would like to try some fasting and prayer in order to keep a strong focus.

2. Invite the Lord to cleanse you from any unconfessed sin (1 John 1:9). Sin will defile you and keep you from operating in the pure flow of His power.
3. Follow the Holy Spirit's leading and walk in obedience to what He shows you to do. We are to be led by the Spirit of God.
4. Take opportunity to do the miracle works of the Kingdom (i.e. healing, freeing the oppressed, etc.) When you see someone sick, offer to pray for them. When you see a need, believe for God's power to meet it. In Mark 6:36-44, Jesus instructed the disciples to meet the need of the hungry crowd. They didn't have the means to do so in the natural, but the dunamis power of God produced a mighty miracle and over 5,000 were fed through this supernatural act. Believe God for His mighty works to be displayed in and through your life.
5. Get some good teaching and instruction on operating in Christ's power, the healing ministry of Jesus, and the working of miracles.

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Subversive Cultural Engagement

by Captain Stephen Court

We are in the midst of a spiritual awakening and the Christian church is not leading it.

*God is hot with Hollywood.
God is hot with the rich and famous
God is hot with musicians
God is hot with publishers
God is hot with pollsters
God is hot with atheists
God is hot with politicians
God is hot on the Internet
God is hot on the lecture circuit
God is hot on Madison Avenue
God is hot with corporate America and management consultants
God is hot with broadcasters
God is hot with scientists*

"A spiritual tsunami has hit postmodern culture. People want to know God. They less want to know about God, or know about religion than know God. People want to experience 'The Beyond in the Within'." (Leonard Sweet, SOUL TSUNAMI)

He's right.

Christians often feel like we're living in a different world than the rest of humanity. Our society, once undergirded with a common Christian cultural capital, is now largely ignorant of the Gospel. And what it doesn't know, it doesn't like.

We've shivered from one mistaken extreme to the other. In history some have cloistered themselves such that the world cannot influence us at all. If you think that throwing out cable and passing on the movies is old-fashioned you should think of the Christians who sold everything, moved out of town, and lived in caves, sat on poles, and withdrew from the world so that they were contaminant-free as far as the world is concerned.

Now, of course, they had two enemies remaining- the flesh and the devil. While some consider the world an enemy, others (see Yuill, THIS MEANS WAR, and Francis Frangipane) see it as the battleground. So they retreated from the battleground, but the enemies remained the same. This is not to discredit the desert monks, from whom we can learn a lot about commitment and sacrifice and intimacy, and by whom their contemporary Christian community was challenged and inspired. However, they did not engage the world.

How can you win a war when you retreat from the field of battle? How can you win the world if you are not in the world? Or, more positively, how can we hijack this train for our own revolutionary ends?

Cloistered or Compromised?

There is another extreme to which some Christians rebound in reaction against the cloister. This school plunges right into the culture. The infiltration is complete, as the trappings of traditional Christianity are discarded lock, stock, and barrel. These Christians absorb the look, the feel, the smell, the nomenclature, the vocabulary of the world system.

Tragically, in the extreme, these Christians are also saturated by the thought processes, the values, and the worldview of our society. If it looks like a monkey, feels like a monkey, smells like a monkey, and sounds like a monkey, maybe it is a monkey! And so infiltration becomes cooptation. The spy goes native. Kevin Costner went native in DANCING WITH WOLVES. His character renounced his mission and became native. Without endorsing his mission, we see that we actually became an enemy of it. This is the ultimate danger of the Christian who takes the culture plunge- renunciation of and inevitable opposition to the original mission.

The via media, the middle way, proposes engagement without compromise, infiltration without cooptation.

Tools, Not Rules

I'm not suggesting a superficial incursion into the popular culture based on a set of rules I give you. It is a lot more difficult than that. In fact, there will always be tension living as Christians in the western world. My friend, who has had some overseas mission experience, once suggested that it is easier to live as a Christian on the mission field than in North America. As a missionary, you have to make the decision once to pass up the luxurious trappings of first world society. You buy a ticket and leave, once and for all, the outward temptations of commodities and commercialism and comfort. Staying here to live and fight, you have to make that decision of rejection many times every hour! This is not to belittle the sacrifice and commitment of missionaries but to recognize the different battle that we face in North America.

A Generation That Hears With Its Eyes And Thinks With Its Feelings

"How do you communicate to a generation that hears with its eyes and thinks with its feelings?" (Ravi Zacharias, "An Ancient Message, Through Modern Means, To A Postmodern Mind, 1998).

The postmodern evangelistic playing field is a level one. A culture that hears with its eyes and thinks with its feelings is wide open to the phenomena associated with the Gospel. What Christians read about shadows and handkerchiefs healing people, what we see concerning New Testament signs and wonders, what privilege we enjoy to hear God, all of these things and more appeal to the postmodern appetite for the experiential.

We are actually ahead of the game from a phenomenological position in that Jesus can actually deliver on the goods. While the world's technology can conjure up digital magic, as evidenced in *The Matrix*/*Lord of the Rings*/*Narnia* trilogies, and while New Age titillates the senses with malevolent encounters, the reality and power of Jesus towers above them.

It is also level because of the lack of a consensual authority. While this threatens the mindset of modern Christians, it really is to our benefit in this new theatre of war called postmodernism. Half a generation ago we battled to replace a consensual authority with our alternative authority. We tried to overthrow 'science' and 'reason' to set the Bible in its rightful place (Ravi Zacharias, *"An Ancient Message, Through Modern Means, To A Postmodern Mind"*, 1998).

Our failure in this revolt was mitigated by the palpable failure of 'science' and 'reason' to deliver on its promises, relegating generations to despair. Even when the American Dream was realized, it only furnished an empty framework, a house of cards. G.K. Chesterton prophesied about our generation when he suggested, "Meaninglessness does not come from being weary of pain; meaninglessness comes from being weary of pleasure" (money quote worth remembering).

And so while Christians failed to turn back the clock to the pre-renaissance consensual authority of the Bible, we have been given an opportunity to reach a disillusioned generation hungry for exactly what Jesus can bring.

Now, even in my evangelizing, I've sensed the shift from rational approaches to experiential models. Whereas in the 1980s and early 90s I scoured the university campus armed with my Four Spiritual Laws and well-rehearsed Gospel apologetics, these days, I am more inclined to walk the streets meeting homeless people and drug addicts with whom I offer to pray that God will demonstrate that He exists, that He cares for them, and that He has the power to intervene in their lives. The prevailing mindset has changed right under our noses.

And the leading source of significant influence in our society today is not the church! Pollster George Barna reports that research is revealing that the leading influencers in American society are, "movies, television, the Internet, books, music, public policy and law, and family. The Christian Church, his research shows, is not among the top dozen influencers there days- a far cry from the way things used to be" (Barna Research, "Barna responds to Christianity Today Article," September 17, 2002).

A cursory glance at the history of the God at the Movies over the last half-century is a depiction of the progression from the literal to the figurative, from the narrow to the broad. Most independents (those who do not yet depend on Jesus) in the 1950s would be invited by zealous Christians, at least that minority that attended movies back then, to see literal portrayals of Christianity. The original blockbusters, *THE TEN COMMANDMENTS*, *BEN HUR*, *THE GREATEST STORY EVER TOLD*, and other

religious epics, were straight up. They told the story as you could read it. Characters wore robes, spoke in vaguely platitude-speak, and were pretty faithful to the text.

Within a decade some proto-postmodern evangelists were inviting their independent friends to ON THE WATERFRONT and COOL HAND LUKE to use the cultural windows of Brando and Newman's messianic characters to reach truth. But most people in that era were most impacted spiritually through films such as QUO VADIS and KING OF KINGS. Generation X pointed away from JESUS OF NAZARETH and JESUS to the Messiah embedded in the spirituality of STAR WARS or PLANET OF THE APES. Those of the Millennial Generation might choose SEVEN or THE MATRIX (Matt McEver, "The rise and fall and rise of Movie Messiahs").

And this is all part of the transition from rationalism to postmodernism. During this shift, society gained its religious training not so much from Sunday School or Bible Study as from television and the movies (see THE GOSPEL ACCORDING TO TONY SOPRANO). These media are the means by which most of the population has learned vaguely to conceptualize God (Matt McEver, "The rise and fall and rise of Movie Messiahs").

Rick Joyner, a recognized prophetic voice in North America, has suggested that because the Church has been so slow to listen to God through His Word, God has increasingly chosen to speak through the movies. It could be partly due to the fact that most Christians engage in more movie-watching than in Bible-studying.

Another advantage of Christianity in this millennium-three war is that one of the exposed desires in the postmodern heart is belonging. Each of us has it. And each of us who are Christians has fulfilled that desire.

Community

In our little corps, we are all about community. The emergence of cell churches around the world marks the success of deeply rooted relationships. That is one of the reasons I refer to your pre-Christian friends as independents. The fundamental distinctive about them is that they are disconnected with God and so unconnected at a meaningful level with others. At an existential, soul level, they are desperate, lonely independents. Postmodern culture is peopled by independents vainly searching for belonging.

The postmodern level playing field provides unprecedented opportunity to engage the world through cultural windows.

This is not a new method. Jesus used it regularly. Not only did He tell stories using the characters common in His day- the farmer, the tax man, the religious man, the robber, the Samaritan, the merchant, judge and widow- to teach eternal truths. Metaphors "make the familiar strange"; they break open "our structures of expectation" and "make us receptive to new and fresh insights" (Leonard Sweet).

Jesus even used the news of the day to apply divine truth to people's lives (for example, those guys who died under the fallen tower). Throughout the years, great preachers have used the common cultural capital to deliver the Gospel to hearers. A century and more ago, the common cultural capital was literature and poetry. And so you will read in the dusty old sermon collections of Spurgeon and Moody and others multiple references to books and poems in their preaching. That won't work today.

Even quoting the best seller of the year will leave most of your audience in the dark. You'd have to re-tell the tale to most people with whom you converse. The common cultural capital of our generation is movies (and to a lesser extent, music). Movies transcend national boundaries. You can talk to most anybody about the popular movies of the year and both of you are on the same page.

We're about infiltrating the culture in an intentional manner.

So, instead of a list of rules to follow as we live in the world, we want to provide you some tools to engage the world through cultural windows.

Cultural Windows

It is through cultural windows that we can find common ground with someone still living without Jesus. Cultural windows generate shared experiences through which those in darkness can peak or peer and see the light of the Kingdom of God. Movies deal with issues of loss, hope, failure, ecstasy, restoration, forgiveness, loyalty, companionship, love, doubt, disbelief, loss, perseverance, and faith. And so they are windows through which we can point to the Light.

Some things are up for grabs. For example, do we need to use certain traditional, theological terms with independents? Must we drop 'sanctification' on them, when 'fullness' or 'freedom' will do? Must we meet on Sunday morning at a big church when Saturday evening in my living room might be more inviting? Must we thoughtlessly continue religious norms for the sake of tradition? Of course not. We need to think about why we do what we do. Why don't I drink (if you don't drink)? Why don't I do drugs (if you don't)? Why don't I fornicate (if you don't)? Why don't I support the pro-abortion position (if you don't)? At least two things will happen when you ask these kinds of questions.

One, you justify your lifestyle.

Now don't get me wrong. I didn't suggest that you would rationalize it. But there is little noble to do the right thing for the wrong reasons. For example, if you are against abortion on demand, that is good. But if you are against abortion on demand not because it kills an unborn baby but because it costs the health care system a lot and it increases the difficulties for the mother to carry a baby to full term in the future, that isn't so noble. So, thinking it through and asking questions helps you to do the right thing for

the right reason. Second, it frees you to shed obsolete sub-cultural accretions that are proving to be obstacles to you engaging the general culture.

Of course, this is the direction we're heading in this post-modern age. Loyalty to organization is being replaced by loyalty to relationship. In practical terms this means that my colabourer in the Gospel in Adelaide and I may have more in common than we individually do with some in our own divisions because we share common mission. The fellowship is in the fight. As we shed those oddities that make us different, we get closer to the pure, unadulterated model of Christian that will be attractive to independents. That is not to slam the counter-cultural Christianity to which some are called. It is to recognize that in different parts of the Body, different body parts look and act differently. On different fronts, the war is fought with different weapons, tactics, and strategies.

We're not selling a wholesale adoption of the world here. But truth is truth, wherever it is found. And truth comes from God. We're advocating a critical application of the truths we find for the warfare in which we fight. A good warfighter will use the natural lay of the land to her advantage. She will note customs and practices, geographic landmarks and physical realities, and passions and habits of her front, and adapt her tactics to exploit them for her purposes. And so this battleground that is the world is littered with stuff, specifically with a common cultural capital, that we can adapt and exploit for our Kingdom purposes.

I'm promoting aggressive engagement in the world. I'm not inciting violence here. What I dream of is a generation of Christians who don't blindly accept the subliminal inculcation of the news, music, television, and movie media. As Francis Schaeffer taught, "God is here and He is not silent." God is around. God is in music. God is in television. God is in the movies. God is in the meta-stories of our lives. And we need a Christian worldview that frames our encounter of these things, aggressively asking, 'Where's God?' and persistently looking for cultural windows- shared emotions and common experiences- through which to engage the world. The goal is global revolution.

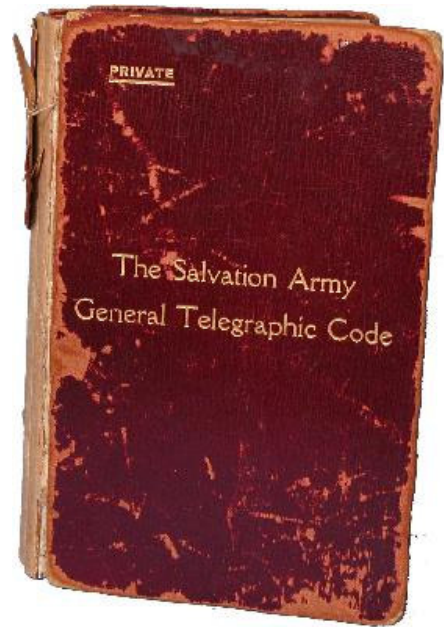
Souvenirs of Salvationism 1

by Commissioner Wesley Harris

COMMUNICATION between Salvationists may never have been as easy. Phones, faxes, E mails and Lotus Notes can enable us to have instant contact with comrades around the world. It was not ever thus!

By 'snail mail' a letter from London might at one time have taken six weeks to reach Australia by ship and cables were expensive. But entrepreneurial Salvationism sought a way of overcoming the difficulty with the introduction of The Salvation Army General Telegraphic Code.

My copy which runs to over 500 pages is dated 1910 and it was followed by later editions. The Code (now something of a museum piece) was described as a 'private document' to be preserved carefully under lock and key and used only by the duly authorised officer'. It might be used to communicate details concerning the visit of the General to a territory or matters concerning property or finance. Sometimes the messages were inspirational and sent for dissemination to a whole territory, officers and soldiers alike.



With a combination of a few words from the Code a fairly long message could be cabled or telegraphed at a relatively low cost. So, for example, the code word, kunge conveyed a message for all and sundry: 'Let us pledge ourselves to love each other. With every injury forgiven, every grudge banished, with souls full of holy resolution to love each other as never before, let us march on to War'. And all that was conveyed for the price of a single word!

Similarly, for general consumption, the code word kunyz meant: 'I call for the renewed consecration of every heart and energy to the great business for which The Salvation Army exists, and give you in one word the motto which is to describe and control the operations of the coming year; that word is "Aggression"'.

In any army communication is important. As the former leader of a large Salvation Army territory I know that, for one reason or another, soldiers in corps may still complain that they have not received necessary information, despite modern facilities.

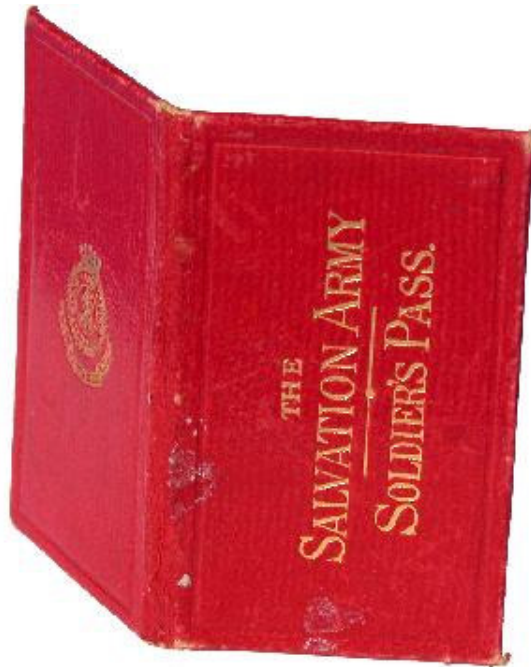
Although a far flung movement the Army is a close knit community. Even so, there can be a lack of communication leading to misunderstanding or failure to support work in other parts of the world.

Proof that the entrepreneurial spirit is still alive in the Army may be found in the growing use of the internet, videos and DVDs to spread our good news. Whatever next?

Souvenirs of Salvationism 2

by Commissioner Wesley Harris

A NOTICE in the Australian edition of *The War Cry* in October 1885 invited orders for 'Soldiers' Passes' at four pence each. Apparently these were required to gain entry into specified gatherings such as Soldiers' meetings.



The passes were coloured red and embossed with gold lettering plus the Army crest and certified that the bearer was authorised and required to perform under the direction of a superior officer all possible duties for the salvation of souls and the glory of God.

The pass indicated that possession of it did not give anyone the position of a soldier any longer than they continued really to be one. It stated that to be a soldier one had to be saved from the guilt and power of sin through true repentance and faith in the blood of Christ.

It laid down that the soldier had to be a total abstainer from all intoxicating drink, from cursing and swearing, lying, deceit and fraud of any kind and be baptized with the Holy Ghost so as to be on fire for the salvation of others

and willing to do as they were told by a superior officer for the salvation of souls – without any discussion!

Further requirements included regular attendance at meetings outdoor and in, giving to the funds and making known its publications.

Although the conditions might seem rigorous soldiership was seen as a privilege and in rollicking meetings our forebears could sing meaningfully of 'joy in The Salvation Army'. Holy hilarity often went along with serious spiritual purpose.

William Booth was both inclusive and exclusive. On the one hand everyone was welcome at the Army but not everyone was welcome in the Army. William Booth wanted soldiers - for without soldiers there could be no army! - but he felt that it was important to have people who would believe and behave as 'good soldiers of Jesus Christ'.

There were plenty of church spires on the skyline in the mid-nineteenth century but William Booth was not into forming another denomination on lines similar to those already in existence. He wanted to raise a fighting force of militant activists.

We live in another era when people's mindset may be very different. Post modernism is far removed from the attitudes of Victorian England. But pondering on the soldier's pass and what may be described as primitive Salvationism may cause us to at least ponder whether 'the big ask' of sacrificial service may still have more appeal than attempts to accommodate people in more 'comfortable pews' and ever easier 'churchianity'.

I recently spent some weeks at the new Army 'War College' in Vancouver. The Salvationist students have been 'doing it tough' living in extremely spartan accomodation and studying and witnessing in an appalling 'downtown eastside' district. But these 'soldiers of the pavement (to use a description of Salvationists attributed to the late Pope John Paul II) would be as happy a group of young people as I have known, and worthy successors of those who would undoubtedly have carried their soldiers' passes with pride.

The changing nature of Salvation Army Officership

by Cadet Mat Badger

*** an attempt has been made to keep the author's original format & layout*

The Changing Nature of Salvation Army Officership: An Examination of the Impact of Institutionalization on the Mission of the Salvation Army.

By Cadet Mat Badger

Final report for M423 Research Topic, 2005

This report has been submitted as the major assessment for BCNZ paper M423, Research Topic. The contents are the copyright of the author and are protected by international copyright law.

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To the four people most closely associated with the work on this project I have a deep sense of gratitude. Major David Noakes for initially pointing me in the right direction and helping me to come up with the whole topic of institutionalization. My supervisor Major Harold Hill for his wholehearted willingness to advise and point out new avenues of research. My course lecturer Mark Nichols for his honest critique of my preliminary draft. Last and by no means least, Jules for all her patience and on going late night discussion regarding the impact of institutionalization upon the mission of the Movement that we both so dearly love.

I would also like to dedicate this project to my friends in the *Heralds of the Good News* and *Visionaries* sessions.

I would also be keen to enter into further dialogue on this topic. If there is any aspect of this project that you would like to seriously discuss, my email address is as follows:

matandjules@xtra.co.nz

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Introduction

Death by Paperwork

This research project attempts a brief historical review of The Salvation Army's journey to *institutionalization* and an analysis of how this has impacted the *mission* of the organization.⁴³ Because of increasing institutionalization, the functional nature of the key people within the organization, the *officers*, has continued to change since the founding of the Salvation Army in 1878.⁴⁴ Or to put it another way, the officer's essential function has been predominantly lost in the ever increasing tide of paperwork. In looking at this change in function of *officership*, we will be able to assess the current effectiveness of the mission.

So the aim of this project is *threefold*. It is firstly to look at how the function of the Salvation Army officer has changed (chapter one). We will do this by examining the historical process of the Salvation Army becoming an institution. In looking at the journey towards institutionalization, we will lay a good foundation to then, secondly, discuss the impact that institutionalization has had on the Salvation Army officer (chapter two). In discussing the impact of institutionalization on the officer, we will see that any impact on the *officer* will directly impact the effectiveness of the *mission*. We will also discover that institutionalization creates certain complications for the movement to be effective in its mission to "go for

⁴³ The trust deed setting up The Salvation Army stipulated that the definite article, with a capital T, was an essential part of the title. See Roy Hattersley, *Blood and Fire – William and Catherine Booth and Their Salvation Army* (Great Britain: Little, Brown and Co, 1999), 1. Having shown proper respect for that wish, this research assignment will now revert to common usage – that is, without the capital T.

souls, go for the worst!”⁴⁵ In light of this, the third purpose of this project is to critique the complications associated with institutionalization. In part three we search for a solution to these complications through examining the writings of *Samuel Logan Brengle* (1860 – 1936), an officer who lived through the early years of the Salvation Army’s institutionalization. Brengle is not only recognized as a holiness prophet within the Salvation Army, but as we will see, much of what he has to say speaks down through the decades to those of us within the organization today.

⁴⁴ The Salvation Army, *The Constitution of the Salvation Army* (London: Salvation Army International Headquarters, 1969), 3.

⁴⁵ Trevor Yaxley, *Through Blood and Fire – The Life of General William Booth* (Auckland: Castle, 1999), 41.

Chapter One – Four Stages to Institutionalization

The Salvation Army today is clearly an international organization.⁴⁶ It has become the fulfillment of what was prophesied by George Bernard Shaw in 1905 when he wrote that The Salvation Army's

present staff of enthusiast-commanders shall be succeeded by a bureaucracy of men of business. That has always happened sooner or later to great orders founded by saints; the order founded by Saint William Booth is not exempt from the same danger.⁴⁷

The purpose of part one of this essay is to answer the question, how did the Salvation Army become an institution? Worsley lays out a four step process by which an institution comes into existence. He writes that an *audience* becomes a *following*, then a *movement*, and finally an *organization*.⁴⁸ For the purposes of part one we will use Worsley's four stage process to evaluate the Salvation Army's historical journey towards institutionalization. This will lay a good foundation to then talk about the impact that this has had on the role of the Salvation Army officer in part two.

⁴⁶ As of 2005, the Salvation Army officially operates in 109 different countries. Each of these countries has an official Salvation Army Deed Poll, therefore its administrative structures are legally recognized by the government of each of the 109 countries. However, the Salvation Army unofficially operates wider than these countries because of its mission teams, disaster relief and humanitarian concern. The Salvation Army is truly an international organization. For further explanation, see The Salvation Army, *The Salvation Army 2005 Year Book* (England: Page Bros, 2004), 31.

⁴⁷ George Bernard Shaw, *Major Barbara: A Screen Version*, (Harmondsworth: Middlesex Penguin Books, 1945), xx.

⁴⁸ Roland Robertson, *The Sociological Interpretation of Religion* (Bristol: Western Printing Services, 1970), 132.

Step One: An *Audience*

Worsley tells us that every institution firstly begins as an *audience*.⁴⁹ Essentially, he is saying that every movement begins as an *idea* that is listened to by a group of hearers. The origins of the Salvation Army embodies this perfectly, in that the organization began as an idea that initially did not conceive the creation of a movement. The development of a movement was the furthest from his mind when William Booth began to expound his idea in 1851. Booth's idea was the proclamation of the *Gospel*, that is, the announcement of God's redemptive activity in Christ Jesus on behalf of humanity enslaved by sin. In Booth's thinking, anyone could respond to the Gospel through a salvation experience. His initial *audience* consisted of the everyday poorer men and women on the streets of the East End of London. As a young man, William Booth commenced evangelistic work by speaking outdoors in Nottingham's Red Lion Square.⁵⁰ His *Christian Mission*, later to be called the Salvation Army, had its beginnings in an open-air outdoor meeting held one evening in June 1865.⁵¹ In later years, the founder himself often declared that the Salvation Army was "born in the open air."⁵² *Geoffrey Best* gives the following description regarding the conditions of the Mid-Victorian period in which Booth began to preach:

In industrial London... nearly 10 per cent of inhabitants were stuck in such poverty that their families combined earnings could not win the minimum necessary for mere subsistence... There was a great mass

⁴⁹ Ibid., 132.

⁵⁰ Cyril Bradwell, *Fight the Good Fight – The Story of the Salvation Army in New Zealand 1883 – 1983* (Wellington: A.H. & A.W. Reed Ltd, 1982), 39.

⁵¹ Glenn Horridge, *The Salvation Army – Origins and Early Days: 1865-1900* (Godalming: Ammonite Books, 1993), 16.

⁵² Bradwell, *ibid.*, 39.

of residual poverty, a social sink, physically located in the most dingy and derelict parts of towns and cities.⁵³

Henry Wheatly describes the area in which Booth began his work as one of the very worst locations in London:

A region of narrow and filthy streets, yards, and alas, many of them occupied by thieves dens, the receptacles of stolen property, gin spinning dog-holes, low brothels, and putrescent lodging houses, a district unwholesome to approach and unsafe for travel even in the daytime.⁵⁴

It was in this context that Booth's personal vision for the Gospel began to grow, and it would be fair to say that there were *four* major reasons for this.

Firstly, it must be noted that Booth's idea, the Gospel, was not only clearly communicated to the audience, but it was also clearly understood by them. Robert Sandall describes William Booth as a master communicator to the masses:

His commanding figure and forceful words immediately challenged attention. Passers-by stopped to listen. Not before had these people heard sin denounced, the love of God extolled and Salvation offered so plainly. The language used was the simple speech of their everyday life. Every point of importance, too, was aptly and clearly illustrated. They not only heard; they understood!⁵⁵

Booth's message was understood because it was relevant and spoken in the vernacular. But, secondly, Booth's idea also continued to grow because being

⁵³ Geoffrey Best, *Mid-Victorian Britain 1851-75* (London: Weidenfeld and Nicolson, 1971), 17.

⁵⁴ Robert Sandall, *The History of The Salvation Army 1865 – 1878* (London: Thomas Nelson and Sons Ltd, 1947), 30.

⁵⁵ *Ibid.*, 2.

linked with simple relevance, his Gospel demanded a salvation response. As a result many people responded to the Gospel through a conversion experience.

Because of this conversion experience, Booth's initial audience began to realize that there were implications of change for them in terms of their living and their purpose in life. In reference to his new converts he wrote

we purpose to watch over and visit personally those brought to Christ... guiding them to communion with adjacent and sympathetic churches...⁵⁶

This reinforces that Booth wanted to integrate these new converts into the existing churches. However, the third contributing factor as to why Booth's idea grew was the fact that the various churches of the day rejected the new converts.⁵⁷ Trevor Yaxley writes

with thousands making decisions for Christ, the local churches were barely able to cope with the influx of new converts. Negative sentiment towards Booth grew steadily as ministers became frustrated with the disorder and chaos...⁵⁸

Booth's initial lack of interest in starting a new movement slowly changed when he saw new believers falling through the cracks. When Booth saw the established church reject the new converts because of their social class and their large numbers, he became deeply disturbed. Booth later wrote in regards to this problem:

⁵⁶ Ibid., 42.

⁵⁷ Horridge, *ibid.*, 13.

⁵⁸ Trevor Yaxley, *ibid.*, 28.

My first thought was to constitute an evangelistic agency, the converts going to the churches. But to this there were three main obstacles: (i) They would not go where they were sent. (ii) They were not wanted when they did go. (iii) I soon found that I wanted them myself.⁵⁹

Booth began to want them for himself because he realized that the newly converted people themselves were the best testimony of radical life change through the work of Christ.⁶⁰ This idea of radical life change also links in with the *fourth* point in that it would be fair to say that Booth's Gospel also offered people a way out of their poverty. By converts learning to take personal responsibility for their lives, they began to give up the things that were keeping them in poverty. For example, it is historically noted that as people committed themselves to Christ under Booth's preaching, they began to give up drinking and other vices.⁶¹

Sandall records one such example of this type of radical life change:

He was a man who has been one of the most wicked of drunkards, and blasphemers that ever trod Mile-End Road. A bricklayer's laborer, a rough, burly man, whose conversion had stood the test of persecution, emphasized by 'brick ends and pieces of mortar,' and who had been re-united with his wife and children as a result of the change in his life.⁶²

So we see that it is because of these four factors, clear communication, the salvation response, rejection of converts by the established church, and people's improved lives, that Booth began to rethink his strategy. O'Dea comments on the

⁵⁹ George Railton, *General Booth* (London: The Salvation Army Printing Works, 1913), 64.

⁶⁰ William Booth said, "*We shall get them from the public houses. Men who have felt the fire will be the best men to rescue others, and we shall never fail in getting the right men.*" See Sandall, *ibid.*, 216-217.

⁶¹ Horridge, *ibid.*, 179-180.

⁶² Sandall, *ibid.*, 120.

sociological dynamic of this time. He states that a conversion experience often brings an initial adherence to the source by which the conversion came.

The religious experience (conversion) exercises a call, and thereby mobilizes the inner dispositions of the person called to a voluntary adherence to religious leaders, beliefs, and movements.⁶³

Because the existing church rejected Booth's converts, Booth inadvertently found himself the person that these people were adhering to. They were beginning to stand with him because they had nowhere else to go. Worsley would say that at this time there was already a natural stage development in the journey towards institutionalization. Booth's *audience* grew into Booth's *following*.⁶⁴

Step Two: From an *Audience* to a *Following*

If we can define an *audience* as a 'group that listens to an idea,' a *following* is defined as a 'group of supporters.'⁶⁵ In William Booth's case, his audience had responded to his idea, and now they had become fully supportive of it. O'Dea explains:

the first or charismatic period in the development of founded religions is usually to be seen in the relationship between a charismatic leader and his disciples...⁶⁶

⁶³ Thomas O'Dea, *The Sociology of Religion* (New Jersey: Prentice Hall, 1966), 96.

⁶⁴ Robertson, *ibid.*, 132.

⁶⁵ Robertson describes the sociological makeup of a 'following' as a group of people that adhere to the idea as endorsed by the leader. See Robertson, *ibid.*, 133.

⁶⁶ O'Dea, *ibid.*, 91.

It must be noted that the Salvation Army has its origins in two charismatic figures. While William Booth began his preaching ministry before he was married, it is recognized that if it wasn't for *Catherine Mumford*, who later became his wife, his ministry would not have been as effective.⁶⁷ Catherine was as equal to the preaching task as William, if not more so. She was a strong charismatic character herself, and on occasion, a more sought after speaker than her husband.⁶⁸ So William and Catherine Booth were the charismatic figures. Their circle of disciples were the newly converted men and women working along side them in the work that would lay the path for the *Christian Mission*, the precursor of the Salvation Army. It was during this time prior 1869 that the Booth's *following* began to grow and it would be fair to say that there are three main reasons for this.

Firstly, the Booth's were both *very* determined, focused people with the ability to inspire and empower others. O'Dea writes that the infectiousness of a mission focused charismatic leader will be replicated in his or her people.⁶⁹ Or to put it another way, the motivation of the active participants tends to be characterized by the same considerable single-mindedness of the charismatic leader.⁷⁰ William Booth practically demonstrated his personal mission, 'the world for Christ,' through his life of integrity and preaching. Converts saw his single minded passion and it was obviously contagious. But Booth also had the ability to

⁶⁷ Hattersley, *ibid.*, 149.

⁶⁸ Catherine Bramwell Booth, *Catherine Booth – The Story of Her Loves* (London: Hodder and Stoughton, 1970), 147.

⁶⁹ O'dea, *ibid.*, 91.

personalize the mission and make the mission that of the convert. One such example of this can be found in the following discourse:

“What are you living for? What is the deep secret purpose that controls and fashions your existence? What do you eat and drink for? What is the end of your marrying and giving in marriage – your money making and toilings and plannings? Is it the salvation of souls, the overthrow of the kingdom of evil and the setting up of the Kingdom of God? Have you the assurance that the ruling passion of your life is the same as that which brought Christ to the manger, led Him to fight the foul fiend of Hell in the wilderness, bore Him onward on the back of suffering and tears and ignominy and shame, sustained Him in drinking the cup of anguish and entering the baptism of blood, bore him through Gethsemane, nailed Him to the cross of Calvary and enabled Him in triumph to open the gate of the kingdom? Is this what you are living for? If not, you may be religious – a very proper person amongst religionists – but I don’t see how you can be a Christian.”⁷¹

There can be little doubt that this would inspire new converts. However, Booth not only inspired people to a task, but after they were committed to the mission he gave them the *responsibility* that went with it. Bramwell Booth records one particular incident:

“Bramwell... Did you know that men slept out all night on the bridges?”
...
“Well, yes” I replied. “...
“Go and do something,” said William...
“What can we do?”
“Get them a shelter.”
“That will cost money.”
“Well, that is your affair!”⁷²

⁷⁰ O’Dea, *ibid.*, 91.

⁷¹ The Salvation Army, *The Founder Speaks Again* (London: Salvationist Publishing and Supplies, 1960), 60.

⁷² Bramwell Booth, *Echoes and Memories* (London: Hodder & Stoughton, 1925), 1-2.

Through this conversation the Salvation Army's shelters for the poor were born. This conferring of responsibility became a hallmark of Booth's leadership. In assigning a particular task to a volunteer, Booth said, "Make your will, pack your box, kiss your girl, and be ready in a week."⁷³ So the Booth's ability to inspire others to the task and empower them was a contributing factor to the growth of the *following*.

Secondly, the following grew because the Booth's naturally fostered a sense of urgency amongst their early disciples. This was reflective of their own natural passion and the fact that they were surrounded by poverty. People were dying in the streets around them and heading for a Christ-less eternity.⁷⁴ Catherine Booth had the same conviction. She wrote in a letter to her parents upon witnessing the state of people's living conditions London's East End:

Oh I cannot tell you how I feel.... The poor sinners, the poor lost sheep for whom my Savior died! How few truly care for their souls.⁷⁵

The sense of urgency in the minds of William and Catherine was that people were dying and going to hell.⁷⁶ Something had to be done to remedy this problem, and their conviction became that the Gospel taken to the masses by ordinary everyday men and women was the solution.

⁷³ Yaxley, *ibid.*, 11.

⁷⁴ William Booth, *In Darkest England and the Way Out* (6th ed. London: Charles Knight and Co, 1970), 13.

⁷⁵ Booth, *Catherine Booth*, 146.

⁷⁶ Horridge, *ibid.*, 21.

Thirdly, their following continued to grow because in using every available person, the Booth's became insistent on taking the *priesthood of all believers* literally. There was room for all believers in the great mission of winning the world for Christ.⁷⁷ The Booth's empowered downtrodden and uneducated people for the mission. Catherine publicly said:

He may not be able to put together two sentences together of the Queen's English, but if he can say that he has been born again, if he can say, "I once was blind but now I see," he will do...⁷⁸

It is significant to also note that the Booths empowered *women* to the task of preaching.⁷⁹ In Mid-Victorian times, this was radical as it went largely against the socially accepted norms of the day. So these three factors – the ability to inspire and empower, a sense of urgency, and their literal understanding of the priesthood of all believers, contributed to the phenomenal growth of the Booth's following. Everywhere they went, people rallied to them and it was because of this that in a relatively short time the need arose for a more comprehensive structure. So, in 1869, four years after William Booth started preaching in London's East End, he founded the forerunner of the Salvation Army, the *Christian Mission*.⁸⁰ Worsley would say that the *following* had just given birth to a *movement*.⁸¹

⁷⁷ Sandall, *ibid.*, 216-217.

⁷⁸ Booth, *Catherine Booth*, 216.

⁷⁹ Dianne Winston, *Red Hot and Righteous – The Urban Religion of the Salvation Army* (Cambridge: Harvard University Press, 1999), 21.

⁸⁰ Railton, *ibid.*, 66.

⁸¹ Robertson, *ibid.*, 132.

Step Three: From a *Following* to a *Movement*

Earlier we defined a *following* as a 'group of supporters.' Therefore, we will define a *movement* as a group of supporters with a common ideology who try together to achieve certain general goals.⁸² In light of this definition, we see that the *Christian Mission* movement grew rapidly because Booth's fostered a sense of belonging under the banner of a common purpose. He founded the Mission to put his new converts that both Church and Society had rejected to work for the Gospel.⁸³ Or, put simply, Booth provided a place of belonging in a mission setting that had the common contagious purpose of 'winning the world for Christ.'

The purpose of the Christian Mission was to provide basic evangelistic training and initially provide a loose organizational structure in order to more effectively coordinate the work.⁸⁴ In the early days of the Mission, while an organizational structure began to emerge, it would appear that Booth's main focus in terms of time was people orientated and not so much administrative.⁸⁵ A major element of the training was through people seeing witnessing in action and then replicating it themselves.⁸⁶ However, people continued to be converted at a rapid rate, and others sought Booth out wanting to join his work.⁸⁷ Robertson describes this kind of process as follows.

⁸² For a discussion on the sociological idea of a *movement*, see Robertson, *ibid.*, 133.

⁸³ Horridge, *ibid.*, 17 – 19.

⁸⁴ *Ibid.*, 88-93.

⁸⁵ *Ibid.*, 89.

⁸⁶ *Ibid.*

⁸⁷ Horridge, *ibid.*, 13 - 15.

Many sects in industrial societies began their 'lives' as collectivities explicitly geared, in dynamic fashion, to rapid mobilization of adherents in pursuit of radically conceived values and goals.⁸⁸

There can be little doubt that 'the world for Christ' is a radically conceived goal. Rapid mobilization to a task like this only happens when people are inspired, and feel that they belong wholly to the cause that is ultimately greater than themselves. So it would be fair to say that a sense of belonging with a common purpose helped inspire this kind of commitment.

This radical commitment produced radical growth. While the Christian Mission's initial loose structure had been birthed in its formative years, by 1878, some nine years after its founding, the movement had become an army in all but name.⁸⁹ The administrative demands for the Mission grew heavily. By 1878 the Christian Mission had 54 stations spreading from London to Wales, and to the North East of England.⁹⁰ As the Mission spread, government by a system of committees and annual conferences proved to be a hindrance to its rapid development. So with the consent of his missionaries, William Booth assumed sole command. There were also other factors that influenced his thinking at this time. His mindset was strongly influenced by the recent events of the Crimean War, the American Civil War and the Russo-Turkish war and so he began to conceive his evangelistic work in terms of a holy war.⁹¹ These wars also contributed to the Militant Christianity mindset that was rampant in the public mind and so fighting hymns

⁸⁸ Robertson, *ibid.*, 114.

⁸⁹ Sandall, *ibid.*, 226.

⁹⁰ Horridge, *ibid.*, 20 – 23.

became very popular.⁹² In speaking of William Booth in this period, Sandall writes:

To the Mission's leader the title of General had already been given by his followers, partly because they felt it to be fitting, and partly because "General Superintendent" was too cumbersome for everyday use...⁹³

So the scene was set for the movement's second stage of development. The Christian Mission movement was about to come into its fullness as The Salvation Army.

⁹¹ Bradwell, *ibid.*, iii.

⁹² In the Christian Mission hymnbook, there were some twenty-five hymns that contained the words "Soldiers of Christ, arise!". See Sandall, *ibid.*, 227.

⁹³ Sandall, *ibid.*, 226.

The Birth of the Salvation Army Movement

The Salvation Army *movement* was unintentionally birthed with the stroke of a pen in 1878.⁹⁴ In a meeting one morning, while reviewing an annual report of the Christian Mission, William Booth took exception to the report's subtitle which read, "The Christian Mission Under the Superintendence of the Rev. William Booth is a *Volunteer Army*." Booth objected to the phrase "Volunteer Army."

"No," he said, "We are not volunteers, for we feel we *must* do what we do, and we are always on duty." He then, without further word, crossed the room and put his pen through "Volunteer" and above it wrote "Salvation."⁹⁵

Before morning's end, the Christian Mission had become the Salvation Army.⁹⁶ By the end of 1878, William Booth had been named *General*, the mission stations had become corps, the new army had its flag, its uniforms, its hierarchy of ranks, its bands, and the publication of its magazine the *War Cry*.⁹⁷ The move to autocracy and a military type organization was followed by amazing results. Within five years, the fifty four mission stations of 1878 had grown to 634 corps, and the eighty-eight full time missionaries had grown into 1,541 full time officers.⁹⁸

The young Salvation Army of the late 1800's was radical. O'Dea helps explain this stage of the movement's development:

⁹⁴ Ibid., 230.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Bradwell, *ibid.*, iii.

⁹⁸ Ibid.

The newly founded religious group will differ from other groups in the society by virtue of its rituals, its beliefs, and its type of organization. It will generally display a break with the past and a new spirit of coherence and unity.⁹⁹

The Salvation Army was vastly different from the established church of the time because of its military motif. The movement was certainly coherent and united under Booth's purpose of winning the world for Christ by whatever means. These 'whatever means' often meant clashing with the accepted norms of society. For example, because a large number of new converts stopped drinking, this resulted in a downturn for bar owners. The owners took exception to the work of the Army and they financed persecution.¹⁰⁰ Bradwell gives us the following insight:

In a single year (1882) in England, 669 Salvationists (including 250 women) were knocked down or brutally assaulted, 56 Army buildings were wholly or partly wrecked by opposition "skeleton armies," and 86 Salvationists were thrown into prison...¹⁰¹

However, despite the persecution, the Army continued to grow, and over time the persecution gradually ceased as the public began to look beyond the surface of some Army activities to the reclamation work being done.¹⁰² The publication of the book *In Darkest England and the Way Out* by William Booth in 1890, focused the attention of the world on the remarkable evangelistic and social work being carried out.¹⁰³ The 1880's and 1890's saw the Army spread to many overseas countries, and in 1912 when William Booth died, he was the leader of a vast

⁹⁹ O'Dea, *ibid.*, 48.

¹⁰⁰ Booth, *ibid.*, 28.

¹⁰¹ Bradwell, *ibid.*, iv.

¹⁰² *Ibid.*

¹⁰³ *Ibid.*

international Army. Over forty-thousand people attended his funeral and a further one-hundred and fifty-thousand paid tribute to him as his body lay in state.¹⁰⁴

Step Four: From a *Movement* to an *Institution*

With the death of William Booth, the final stage of Worsley's process - the gradual change from a *movement* to an *institution*, began to happen. The sociologists speak of a founding period, followed by a period of 'routinisation,' during which the movement institutionalizes.¹⁰⁵ But because it is a seamless garment, it is difficult to pinpoint exactly when the transition happens. In the Salvation Army's case, the change from the *movement* to the *institution* probably spread through from the 1890's to the First World War. O'Dea writes that with the disappearance or death of the key charismatic figure in any movement, a crisis of continuity is created.¹⁰⁶ The Salvation Army's case, however, was complicated by the fact that increasingly after Catherine's death in 1890, William left the detailed administrative running of the show to his eldest son Bramwell. He had complete control of the Army well before William died in 1912. Bramwell was clearly a key factor in the institutionalization of the movement because he began to formulate the operational requirements of the Salvation Army as perceived by William into official documentation. This documentation became central to the routinisation of the Salvation Army, as it was the major primary source for formulation of the major operational manuals of the Movement. So in laying the operational

¹⁰⁴ Yaxley, *ibid.*, 155.

¹⁰⁵ O'Dea, *ibid.*, 91.

¹⁰⁶ *Ibid.*, 37.

foundation Bramwell achieved two things. Firstly, he enabled the movement to expand quickly because the Salvation Army became efficient at what it did in the first generation. However, secondly, he paved the way for institutionalization because what was once done from the heart in the first generation as a generalization, became a rule or a regulation to subsequent generations.

So in concluding here, we see that George Bernard Shaw's prophecy has indeed come to pass.¹⁰⁷ The Salvation Army has grown to become an institution and it has done so roughly in accordance with Worsley's four step process. The Salvation Army clearly started as an *audience*, which then became a *following*, then a *movement*, and finally an *institution*.¹⁰⁸ This journey is important to understand because institutionalization has certain implications for those within the organization that weren't there in the same way when the Salvation Army was a movement. Or to explain this another way - the consequence of institutionalization is that the operational nature of the key person, the Salvation Army *officer*, has changed drastically. It is to the changing nature of *officership* that we now turn.

¹⁰⁷ Shaw, *ibid.*, xx.

¹⁰⁸ Robertson, *ibid.*, 132.

Chapter Two – The Impact of Institutionalization

Institutionalization has impacted the *function* of the Salvation Army Officer. The *Orders and Regulations for Corps Officers of the Salvation Army* state that:

Corps Officers are appointed in order to bring about the salvation of the unconverted in the district to which they are sent, and to lead and train the local Salvationists to co-operate in fulfilling this supreme purpose of the Salvation Army.¹⁰⁹

The purpose here is to answer the question, *how has increasing institutionalization impacted the officer's ability to achieve this task?* In answering this question, we will also see how effective the Salvation Army is currently in achieving its *mission*. This will also lay the foundation to talk about conditions that are required for successful mission from within the institution in part three.

Institutionalization has impacted the officer's ability to bring about salvation of the unconverted in their district for at least *four* reasons. The first two reasons are *internal* factors, that is, they are factors that come from within the organization. The second two are *external* factors, that is they are factors that impact the organization, but from *outside* its structure. We will now examine the *two internal factors* that have hindered the officer's task of winning his or her district to Christ.

An Increase of Administration

¹⁰⁹ The Salvation Army, *Orders and Regulations for Corps Officers of the Salvation Army* (Great Britain: Campfield Press, 1948), 1.

The *first* internal reason can be explained by the Salvation Army's natural *accumulation of resources and the consequential change of time utilization*. These two things are inextricably interlinked. When William Booth commissioned his early officers, they were sent out into the mission field with very little, if no resource, and they often achieved phenomenal results. For example, after a three week training period William Booth dispatched two young men, *Captain George Arthur Pollard* (age 20) and *Lieutenant Edward Wright* (age 19), as the invasion force to New Zealand in 1882.¹¹⁰ Upon arrival in Invercargill in 1883, Pollard had thirty shillings to his name and Wright did not have any money whatsoever.¹¹¹ Pollard then used some of his money to send Wright north to Auckland. The invasion plan was simple. Wright would start in the north and preach his way south. Pollard would work his way north from Invercargill and meet Wright in Wellington. By the end of 1883, after only nine months in the field, eleven corps had been firmly established; and more than thirty officers were giving leadership to several hundred soldiers.¹¹² By 1893, ten years later, there were 82 corps with more than 100 outposts.¹¹³ There were over 300 full time officers, close to half of them women, and the 1891 census recorded 9383 people registering themselves as Salvationists in a population of just over 600,000.¹¹⁴ Many of these officers went to extreme measures to initiate the work of the Salvation Army in their district.¹¹⁵ It would be

¹¹⁰ Bradwell, *ibid.*, 5.

¹¹¹ *Ibid.*, 8.

¹¹² It is interesting to note that many of these officers were New Zealander's and several of them were women. See Bradwell, *ibid.*, 20.

¹¹³ *Ibid.*, 37.

¹¹⁴ *Ibid.*

fair to say that these results were achieved because the officer's *time* was taken up literally with the primary focus of the movement, that is, winning souls for Christ.

When discussing an officer's use of *time*, William Booth said officers were

expected to conduct from 19 to 25 meetings weekly, extending over 30 to 35 hours and to spend 18 hours in visiting from house to house.¹¹⁶

However, as the Salvation Army continued to expand rapidly, and as the movement became more acceptable to the general public, resources such as buildings and finance were accumulated in order to sustain the work. Slowly, over time, a shift of focus crept into the role of the officer in terms of property maintenance and balancing the finances. Also, as the general public began to donate funds to the work, the administrative requirements for this increased at national and international levels. One extreme example of this could be seen in 2003 when the Salvation Army in the United States received the biggest bequest that it has ever had yet. The widow of the founder the *McDonalds* franchise died leaving approximately 1.5 billion dollars to the organization.¹¹⁷ On one hand this bequest is an incredible blessing for the Salvation Army as it has provided an incredible resource. On the other hand it is an example of how there has become

¹¹⁵ An extraordinary example of this can be seen in the efforts of *Captain Ernest Holdaway* who pioneered the work of the Salvation Army in Gisborne. Initial persecution turned into imprisonment. However, after one year of perseverance, the Salvation Army in Gisborne had approximately 184 soldiers. For an extensive account see Joan Hutson, *As for Me and My House – A Salute to Early Gisborne Salvation Army Families* (New Zealand: Flag Publications, 2004), 15-21.

¹¹⁶ Horridge, *ibid.*, 87.

¹¹⁷ Colin Hansen, "Christian History Corner: Would You Like to Super-Size Your Ministry?" *Christianity Today* (Jan 2004), 1. Online: <http://www.christianitytoday.com/ct/2004/104/52.0.html>.

less time to focus on the primary mission because of the high level of administration required to maintain the bequest. So for many officers, the original intent of 19 to 25 meetings a week has now fallen to between 1 and 4 largely because of administrative reasons.¹¹⁸ Many cannot fulfill the 18 hour visiting requirements either.¹¹⁹ So in effect, Salvation Army officers have become as much business managers as they are preachers of the Gospel, which can be a great hindrance in winning people for Christ.

Internal Bureaucracy

The *second internal* reason is linked closely with the first idea of resource accumulation and change of focus in time utilization. It is the problem of *bureaucracy*. Sociologists say that bureaucracy, or what Alex Inkeles calls the 'power elite,' is a natural byproduct of institutionalization.¹²⁰ Bureaucracy, or the *working relationships in an administrative structure* of a large or complex organization, is another reason the officer's ability to focus on the task has been hampered. O'Dea explains specifically in regards to a religious movement:

When a professional clergy emerges in the church, there comes into existence a body of men for whom the clerical life offers not simply the "religious" satisfactions of the earlier charismatic period, but also prestige and respectability, power and influence....¹²¹

¹¹⁸ John Townsend, *Where Have All the Leaders Gone? Officer Recruitment in the Salvation Army of Aotearoa, New Zealand* (Unpublished M.Min. thesis for Melbourne College of Divinity, 1999), 72 – 75.

¹¹⁹ Ibid.

¹²⁰ Alex Inkeles, *What is Sociology – An Introduction to the Discipline and Profession* (New Jersey: Prentice – Hall, 1964), 85.

¹²¹ O'Dea, 91.

In the Salvation Army there are least five bureaucratic levels. While each of these levels are necessary for function in the military motif, they simultaneously contribute to a corps officer's lessening ability to focus on winning his or her district for Christ. The five bureaucratic levels are as follows; *firstly*, the working relationship of the soldier (member) to the officer. *Secondly*, the working relationship of the officer towards the soldier. *Thirdly*, the mutual working relationship of the corps officer and the headquarters of a division. *Fourthly*, the mutual working relationship between the headquarters of a division and territorial headquarters, which in New Zealand's case is based in *Wellington*. *Fifthly*, the mutual relationship between Territorial Headquarters and International Headquarters in *London*.

The *first* level of bureaucracy we will discuss is the *generalized unhealthy attitude of the soldier to the officer*. This attitude arises out of the misunderstanding that rank implies power and status rather than function. At this point it is important to note that:

William Booth saw his officers not as an ecclesiastical caste with a calling to the holy life beyond the rank and file soldiery, but as ordinary men and women, singled out for leadership and service.¹²²

Or as the book *Servants Together* states

While we speak of officers and soldiers as a convenient distinction in terminology, it is fully recognized that all officers are soldiers (laity) first and foremost.¹²³

¹²² Chuck Yuill, "Old Worlds, New World," *Officer* (May/June 2005), 48.

An officer was meant to go into a district to help train soldiers, work alongside them and help co-ordinate the attack that the soldiers were *already* involved in.¹²⁴

However, over time there has been a shift in internal culture of soldier attitudes.

The main cultural shift is that soldiers have come to see themselves as 'laity.'

They

came to expect of the officers the same kind of pastoral ministry they understood to be incumbent upon the clergy of the churches.¹²⁵

So this attitude of the soldier has been partly influenced by other denominations while at the same time losing the mission focus that the Salvation Army was founded upon. When we begin to understand this shift in attitude of the soldier, we begin to see that any impact that institutionalization has had on officership will ultimately impact the *mission* of the Army. Why? Because, rightly or wrongly, the officer has become not only the captain of the ship, but also often the sailor, deck hand and cook as well.

Today, this *laity mentality* is reinforced by at least two factors. *Firstly*, officers, especially in the West, are compensated for what they do, whereas, soldiers generally are not unless they are specifically employed for a particular purpose. *Secondly*, because the rank 'officer' is conferred upon the person held

¹²³ The Salvation Army, *Servants Together* (London: The Salvation Army, 2002), 70.

¹²⁴ The Salvation Army, *Orders and Regulations for Corps Officers of the Salvation Army*, 1.

¹²⁵ Harold Hill, *The Salvation Army Officer – A Case Study in Clericalisation* (Wellington: Victoria University, 2004), 191.

accountable by the Salvation Army for a district, there is an understanding that the officer is 'the boss.' A subconscious paradox, then, has arisen because the Salvation Army is quasi-military in style, and like a worldly army, it has taken on the rank system as a method of function. But its rank system was not intended for the purpose of elevating one's status. So the paradox is that on the one hand everyone is all equal in Christ, while on the other hand the Army operates a system that implies hierarchy. So it would be fair to say that there has become a generalized misunderstanding in the soldiery that rank implies power. This was not the intent. William Booth said of the Army in his time:

I am not sure that when the final account is taken it will not appear that the rank and file of the Army have done as much as, or more than, the officers.¹²⁶

In the context of this quote, Booth was implying that the soldiery were equal and just as effective as the officers in the task of carrying out the mission. There was nothing in Booth's mind that an officer could do that ultimately a soldier could not do.¹²⁷ The difference was merely one of practical function and so this was a reinforcement of his literal belief in the priesthood of all believers.¹²⁸ In the early years of the Army, each soldier, as with every officer, had to be ready to testify at an instant as to what Christ had done in their lives. This was one of the pre-requisites to becoming a soldier.¹²⁹ As with every officer, soldiers were expected to serve the poor and downcast. These things were not meant to be left to the

¹²⁶ Ibid., 190.

¹²⁷ Ibid., 271.

¹²⁸ Hattersbury, *ibid.*, 141-143.

¹²⁹ Ibid.

officer alone as has so often now become the case.¹³⁰ It would also be fair to say that this *lay mentality* amongst soldiers has sometimes even been to the detriment of soldiers abandoning all responsibility to the task of winning their area for Christ. However, this generalized misunderstanding of the soldier's view of an officer has not all been one way, and it is intimately connected with the second level of bureaucracy that we will now discuss.

The *second* bureaucratic level that has impacted the officer's task has been the cultural development of the *attitude of the officer towards the soldier*. Major Harold Hill has observed it the following way when he says that a broad divide may be discerned on the one hand where some officers see

soldiers as "cannon-fodder", whose role is to be occupied so far as possible in Army activities, building the Salvation Army institution.¹³¹

While on the other hand, other officers view:

soldiers as the front line of evangelism, outside the organization's official structure and programme, to be resourced and supported as well as led, in building the Kingdom of God.¹³²

Where officers have held the former view, disillusionment by the soldiery has often, but not always, been the case.¹³³ Often, a misunderstanding on behalf of the officer has arisen in which they have assumed overbearing authority over

¹³⁰ Hill, *ibid.*, 192.

¹³¹ *Ibid.*, 193.

¹³² *Ibid.*

their people resulting in a ‘power crisis.’ It would seem that where the former view has taken place, the soldiery have been empowered to the task and corps often experience growth as a result.¹³⁴ Chuck Yuill writes that officers

need to re-emphasize the truth that there is no real distinction between officers and soldiers, that the difference is (just) one of function.¹³⁵

So officers need to reaffirm their conviction that they are not above their soldiers in any way. If officers encourage their people to take personal responsibility for winning people to Christ no matter where they are, the officer-soldier bureaucratic relationship will be healthier and the task will be easier.

The *third* bureaucratic level that has impacted the officer’s task has been the cultural development of the *mutual working relationship between the corps officer and divisional headquarters*. The Orders and Regulations for Corps Officers of the Salvation Army under section 4 – ‘Reporting to Divisional Headquarters,’ states that

1. The Commanding Officer is required to report to his Divisional Commander, upon his work, upon persons under his direction, and upon various other matters... 2. For reporting to the Divisional Commander, the Commanding Officer must use the official forms which will be supplied to him from Divisional Headquarters... 3. The chief reports and other forms required by the Divisional Commander from the Commanding Officer are as follows...(a) Weekly... (b) Monthly... (c) yearly...¹³⁶

¹³³ Robert Street, *Called to be God’s People – The International Spiritual Life Commission, It’s Report, Implications and Challenges* (London: International Headquarters Pub, 1999), 72.

¹³⁴ Current excellent examples of this model are Napier Corps and The Salvation Army Waitakere Corps, (or the *Faith Factory*.)

¹³⁵ Yuill, *ibid.*, 48.

¹³⁶ The Salvation Army, *Orders and Regulations for Corps Officers of the Salvation Army*, 200 – 201.

These particular orders and regulations reinforce the level of bureaucracy between the corps officer and the divisional office. This reinforces the issue of the non-people contact use of time due to paperwork. And if the soldiery in a corps have an unhealthy view of the officer as previously discussed, the officer could feel a bit like the meat in a sandwich. There can often be pressure from *above* to get the paperwork done in triplicate, and pressure from *below*, the soldiery, to do everything else.

This bureaucratic principle also extends to the *fourth* level; *the working relationship between Divisional Headquarters and Territorial Headquarters* and the *fifth* bureaucratic level; the *relationship between Territorial Headquarters and International Headquarters*. Officers at each level can feel pressure from above and below. The officer can experience what Major Lawrence Shiroma calls 'Battered Officer Syndrome.'¹³⁷ If this balance from above and below is not kept in check, burnout and resignation can result.¹³⁸

It is not that an officer should not experience stress, it is where the source of the stress comes from that should be questioned. Booth records an example of stress that the officers in the early days of the Salvation Army in Wales experienced.

¹³⁷ *Battered Officer Syndrome* may be defined as a cluster of symptoms exhibited by an officer who has been subjected to extended unhelpful criticism. These can include: 1. Low self-esteem; continual feelings of failure and unworthiness; 2. Loss of motivation leading to a decrease in the performance of duties and responsibilities; 3. Loss of decision-making ability; responsibility without authority can lead to indecisiveness; 4. Loss of vocation; one's response to the call to serve God as an officer can be questioned; 5. Health issues; anxiety over criticism leads to stress-related problems. For full discussion see Lawrence Shiroma, "Battered Officer Syndrome," *Officer* (July/August 2005), 17.

¹³⁸ *Ibid.*

There was an attack by the mob and soldiers were wounded... the enemy followed throwing large flint stones, hitting the soldiers both male and female.¹³⁹

And yet despite this kind of stress, many officers during this time period pushed on with amazing resolve. Why? The people focused mission was the central focus. The officers spent the majority of their time interacting with the masses and they saw results directly related to the mission. They were not stuck behind an office desk away from the masses, as the bureaucratic administrative requirements were nowhere near as intensive then as they are today. So in summarizing this far, we see the officer's task of achieving salvation of the unconverted in his or her district has been hindered by two internal factors. *Firstly*, through resource accumulation and the resultant change in time utilization. *Secondly*, the officer's function has been impacted through internal bureaucracy. Because of the aforementioned lay mentality on behalf of officers and soldiers, we see that ultimately these two internal factors impact the effectiveness of the mission. However, there are also other external issues that have impacted an officer's ability to win his or her district for Christ that now need to be considered.

Governmental Bureaucracy

The *first external issue* that has hindered the officer's task of winning his or her district to Christ is the issue of *governmental bureaucracy*. Dealing with governmental bureaucracy has become common plight to most other

¹³⁹ Horridge, *ibid.*, 210.

organizations, especially in New Zealand. The spontaneity of the founder's, "I don't care how you fix the problem, just fix it," attitude has been well and truly shut down, especially in the West.¹⁴⁰ For example, the Salvation Army can no longer just open a night shelter, or any other centre, unless the organization has followed all of the government regulations. This obviously takes extra time and can sometimes take years to meet compliance. Another example can be found in the area of children's ministries. No longer can a children's programme of any sort just be run without leaders being police checked and vetted.¹⁴¹ Other things such as Occupational Safety and Health (OSH) regulations and fire regulations while all good in their intent, impact the role of an officer in a way that is unprecedented. However, it must be said here that while governmental bureaucracy slows the process, it doesn't ultimately prevent an officer from his or her task. The officer just has to think ahead and plan accordingly.

However, it would also be fair to say that Governmental bureaucracy has also contributed to the 'redundancy' of the soldiery. In speaking of the origins of social work in the Army, Hill writes:

Amongst the pioneers of Salvation Social work had been ordinary Salvationists who saw a need and did something... Inevitably, such work grew too large to be undertaken by private individuals and was taken over by the organization, growing into an official and comprehensive social programme, staffed mainly by officers, who became the professionals, paid to care for the needy.¹⁴²

¹⁴⁰ Booth, *Echoes and Memories*, 1-2.

¹⁴¹ See The Salvation Army, *Youth Mission Support Manual* (Wellington: Salvation Army Youth Department, 2000).

In this day and age this has in many cases gone one step further. Because of the need for relevant qualifications to satisfy governmental bureaucracy, the Army has had to in many cases, employ those appropriately qualified from outside the ranks. This has had a two point-flow on negative effect. The first negative effect has been from the fact that many of these people are not Salvationists and while they hold the necessary qualification, they often do not adhere to the mission. Secondly, with qualifications comes professionalism. Because of this ensuing professionalism, there has been a shift in the way the one being cared for is treated. Often this has become *impersonal* and it is reflected in the language. The 'ministry' is now often referred to as a 'service,' the 'person' being cared for is a 'client,' and the person learning new skills are referred to as the 'trainee.'¹⁴³ However, not only has the service often become impersonal, but the soldiers who should be doing the caring have been made redundant. They cannot work within the official structure because they do not hold the necessary qualifications. It should also be noted that often further compliance activity is attached to government funding which can also add to the redundancy of soldiers in the mission. This redundancy of the soldiery has also contributed to the *lay* mentality previously mentioned. So as we see, governmental bureaucracy has added complications to the officer being able to win his or her district for Christ.

The General Public's Perception of the Salvation Army

¹⁴² Hill, *ibid.*, 192.

¹⁴³ An example of this kind of language can be seen in The Salvation Army, *The Salvation Army's Employment Plus Mission Director's and Chaplain's Manual* (Wellington: Salvation Army, 2001).

The second external issue that has impacted an officer's ability to win his or her district for Christ is the *general public's current view of the Salvation Army*. Research has shown that the general public perceive the Salvation Army as anything from a charity, to a group that work in the area of drug and alcohol addiction and reuniting lost family members.¹⁴⁴ The Salvation Army has also had a lot of recent international coverage being the only organization apart from police and railway workers allowed inside the inner cordon at the scenes of the London bombings.¹⁴⁵ The organization had the same privilege at the terrorist attacks of September 11th in the United States.¹⁴⁶ However, while the Salvation Army is looked upon favorably, many people do not know that it is in fact a Christian organization that centers its existence around the message of the Gospel. Research has also shown that it is the charity that New Zealanders give the most generously to.¹⁴⁷ These things, while essentially good, can be counter productive because when an organization is looked upon favorably by the public, two dangers can arise. Firstly, when a group is perceived to be nice, the sting from their initial radical message can be softened. In the Salvation Army's case, the movement that once had rocks thrown at it is now the organization that has cash thrown at it. Secondly, linked with this is the danger of *complacency*. It could be easy for those in the ranks of the Army to rest on the laurels of what has gone before. Or to explain it another way, a tension may arise in which the

¹⁴⁴ Research has also shown that this image is due to the way in which the Salvation Army promotes itself. See The Salvation Army, *Reporter* (Issue 3, 2005) for further information.

¹⁴⁵ Ibid., but especially the article "You Can Count on Us," 2.

¹⁴⁶ Independent Sector, "Providing Rescue and Relief Services," *Independent Sector* (2004). Online: <http://www.independantsector.org/sept11/relief.html>

¹⁴⁷ The Salvation Army Public Relations Department, *The Salvation Army Red Shield Appeal* (Wellington: The Salvation Army, 1989), 2.

offensiveness of the Gospel is minimized so as not to damage the good reputation of the Army gained through service. So as we have briefly seen, the general public's view of the Salvation Army has also influenced the Army's spreading of the Gospel.

So in *conclusion*, rightly or wrongly, we see that the *officer* in the Salvation Army has become the key playmaker within its ranks responsible for winning his or her district to Christ. Therefore, the effectiveness of the Army achieving its mission falls predominantly in the hands of the officer. The effectiveness of the officer will equal effectiveness of mission, the two go hand in hand. This officer-centric focus has also been reinforced by the emerging lay mindset of the soldiery. An officer's ability in this mission has been hindered by the two *internal* factors of increasing administration and operational bureaucracy, and the two *external* factors of governmental bureaucracy and the perception of the general public. However, despite all of these obstacles, it must be said that successful mission from within the Institution is possible, based entirely on *certain conditions*. It is these conditions that we will now discuss in part three.

Chapter Three – Conditions for Effective Institutional Mission from the Writings of *Samuel Logan Brengle*

Certain conditions are required for the Salvation Army Institution to be effective in its mission of winning the world for Christ. In order to determine what these conditions are, we will refer back to the writings of *Samuel Logan Brengle* (1860 – 1936). We will see very quickly that Brengle was an idealist. But because Brengle was an officer during the period in which the Army Movement became the Army Institution, his writings offer us valuable insight. David Rightmire writes:

Brengle was recognized as a holiness prophet, whose teaching and writing helped the Salvation Army reclaim its holiness heritage as the indispensable motive power of its ongoing ministry and future effectiveness.¹⁴⁸

Rightmire also tells us that Brengle was well aware of the potential problems the Salvation Army faced due to its organizational structure and need for leadership development.¹⁴⁹ His writings outline at least *six* conditions that he believed would need to be kept in order for the Salvation Army to be continually effective in its mission. The purpose of part three is to highlight these six conditions and draw some conclusions about the mission of the Salvation Army today in light of them.

¹⁴⁸ David Rightmire, “Brengle on the Future of The Salvation Army: Organizational Assessment,” *Word and Deed* (May 2005): 61.

¹⁴⁹ Ibid.

1. The Holy Spirit

The first condition for successful mission from within the Institution is the *continuing power of the Holy Spirit*. Brengle writes in a letter to his wife in 1911:

But the General's (William Booth) danger is in over-organization – organization that may at last cramp, encrust and enslave the spirit. When men have authority over others that the Army now grants, it may result in great danger both to them and those over whom they exercise authority. Only fullness of wisdom and the Holy Ghost can avert this danger.¹⁵⁰

It would be fair to say that Brengle anticipated that as the Army Institution grew, a danger would develop in which people within the system would become *subject* to it. His fear was that material things would carry priority and the spiritual would be sidelined. He also feared that this authority may be abused because of the authoritative nature of the Army. Brengle anticipated that the people in the structure would end up serving the structure and being *disempowered* rather than the structure serving and empowering the people to mission. In Brengle's mind, only wise empowering leadership and the Army continually seeking the power of the Holy Spirit would avert this danger.

2. Self – Sacrifice.

However, Brengle anticipated that this problem of serving the structure was increasingly inevitable and so he laid down a condition to combat it. This second condition for successful mission from within the Institution is his principle of *self-sacrifice*. Brengle indicated that those from within the structure needed to be

committed to become a solution to the problem. He illustrated this at length from his own experience, as he reflected back on lessons he had learned through a lifetime of service.

If then... leaders of the Army were so absorbed in administrative and business affairs that they neglected the highest spiritual values, then, I argued, did not God wish *me* to remain and do the best to emphasize those values?¹⁵¹

Brengle's model of self-sacrifice is to follow the self-sacrificing model of Christ and not give up when things get hard. People within the structure should always look to encourage and build others up, while at the same time being wholeheartedly committed to the Institution actively working towards solutions in light of the "highest spiritual values."¹⁵² So this model of *self-sacrifice* is also a condition, according to Brengle, for effective institutional mission.

3. Love

Intimately linked with the idea of self-sacrifice is Brengle's third condition of the constant challenge of *living a life of love*. He wrote:

The Army is so thoroughly organized and disciplined, so wrought into the life of the nations, so fortified with valuable properties, and on such a sound financial basis, that it is not likely to perish as an organization, but it will become a spiritually dead thing if love leaks out. Love is the life of the Army.¹⁵³

¹⁵⁰ William Clarke (ed.) *Dearest Lily: A Selection of the Brengle Correspondence* (London: Salvation Army, 1985), 103.

¹⁵¹ Sallie Chesham, *The Brengle Treasury – A Patchwork Polygon* (Atlanta: Salvation Army, 1988), 160.

¹⁵² Ibid.

¹⁵³ S.L. Brengle, *Ancient Prophets* (London: Salvationist Publishing, 1930), 199.

Brengle maintained that such love was only made possible by people in the structure being entirely sanctified, which was central to the true success of the Salvation Army as an organization. The challenge to live a life of love must be constantly before those within the organization. Brengle presented this vision of love in terms of its biblical mandate:

If the future of the Salvation Army is still to be glorious, we must heed the exhortation: "Let brotherly love continue..." This is that for which Jesus pleaded on that last night before His crucifixion: "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that he lay down his life for his friends..."¹⁵⁴

So as we can see, in Brengle's mind, only as the ongoing challenge to love remains central to the life of the Salvation Army will its effectiveness in mission continue.

4. Personal Holiness

The fourth condition is *personal holiness*. Brengle believed that the compelling need within the Salvation Army would always be holiness, not organizational strategies or programs, maintaining that above all the Army is engaged in spiritual warfare. "It will not be by programs but by Pentecost that the battle will be won."¹⁵⁵ In a letter to his wife he expressed the concern that the real ministry of the Army was being impeded by its own bureaucracy:

I think probably most of our difficulty at present... arises from this multiplicity of details and the infinite red tape with which we are tied up which sap the strength and frustrate the piety of our people. If our officers had the spirit of the General when he refused to be tied to a

¹⁵⁴ Ibid., 200.

¹⁵⁵ Chelsam, *ibid.*, 168.

pastorate and broke away from the church, I am not sure that there are many of them who would remain with the present concern. To my mind it is one of the paradoxes of history, how the General, with his free large spirit which refuses to be bound by the mild rules of a Methodist conference, could have developed a system which binds men hand and foot with red tape, which is to the Methodist rules what... calculus is to the multiplication table.¹⁵⁶

Brengle's focus, however, was on personal holiness, not organizational reform, believing this to be the most effective way to fix the problems naturally associated with institutionalization. Reflecting on his lifetime relationship to both personal holiness and reform within the ranks of the Salvation Army, he wrote:

I never felt that God had brought me in the Army to be a reformer, but I felt that from the very beginning that he brought me to be a revivalist and especially on holiness lines... God is ready to revive His work, to refresh His people and we need not wait. We can begin now and where we are provided there is a revival in our souls. But reform is different. Institutions and men become fixed. They harden like cement and to reform them is often a very difficult and slow process and you will probably find it so in the Army.¹⁵⁷

In exhorting Salvationists to personal holiness, Brengle recognized the conditionality of God's continued blessing on the Salvation Army:

The future of the Salvation Army depends not only upon God, but also upon man, upon men, upon you and me and all who have to do with the Army... In so far in the past as we have sought God with our whole heart, walked in His ways, and lived and wrought in the spirit of our Lord and Master, He has been with us, preserved us, prospered the work of our hands... Can we still confidently expect His favor for the future? Yes, and only if we continue to abide in Him and fulfill the conditions that have permitted Him to pour benedictions upon us in the past.¹⁵⁸

¹⁵⁶ Clarke (ed.) *ibid.*, 112.

¹⁵⁷ Rightmire, *ibid.*, 66.

¹⁵⁸ Brengle, *ibid.*, 194 - 196.

For Brengle, the Salvation Army's continued *state of unity* was also dependant on personal holiness. It is only as Salvationists walk in the way of holiness that the Army as a whole will be preserved from 'corruption' which if left unchecked leads to schism. In light of this thinking he wrote:

Good Soldiers and Officers are the salt of the Army. Salt is not put on things that is rotten and bad, but on things that are good, but which have in them elements of corruption which, if not checked, will make them bad. If we see in the Army elements of corruption, we must not leave; we are salt; we must stay and be true and by our faithfulness and love and humility and Christlikeness preserve it from corruption. God has revealed to me no other way than for myself to be true... The Devil's supreme victory is getting men to separate from their brethren.¹⁵⁹

So as we can see, Brengle believed that personal holiness was something to be faithfully perused. Personal Holiness was to be the foundation of the people in the Army and therefore ensure unity within the ranks. It would also therefore ensure continuing effective mission.

5. Being Separate from the World

Fifthly, Brengle also saw the need to be *separate from the world* as a condition important for future success of the Army. It is interesting to note that because of Brengle's influence, this theme of 'separation' permeated post World War One Salvation Army literature.¹⁶⁰ By this he meant that the Salvation Army was to be directly involved with the world, serving it, but *not* being influenced by it. In the

¹⁵⁹ Rightmire, *ibid.*, 69.

context of the Army's social acceptance and temptations to become entangled with the world, he wrote:

And so the Salvation Army, through more than fifty years of detachment, separateness from the world, and uncompromising, single-eyed devotion to its one Master and the work He has given it to do, has come at last to world recognition and acclaim. But with this recognition come temptations more subtle and dangers more destructive than any which have beset us in the past. Only by the uttermost circumspection, self-denial, and faithfulness to our great calling can we hope to escape the snares that beset and will beset us... Wherever the children of God have been seduced by the world's glitter and flattery, and accepted its offers and entered into alliance with it, spiritual decay has begun... Self-denial and cross-bearing are wholly inconsistent with worldly alliances and entanglements.¹⁶¹

Motives for ministry and danger of the worldly 'success trap,' were also the target of Brengle's critique:

That is the most discouraging feature of my work, that Officers want me to come and build up a Corps in order that they may be reckoned successful. I'm sure I am perfectly willing to labor and let others have the credit, but the trouble is that they grieve the Spirit by their selfish carnal motives and prevent any deep, abiding, widespread work of the Spirit... It seems such a laudable ambition to get a lot of souls saved and build up a flourishing Corps, that but a few Officers seem conscious of the dangerous selfishness that can be mixed up with it.¹⁶²

So we see here that Brengle saw that the Salvation Army needed to be separate from the world as one of the conditions important for its future success.

6. The Experience of Truth

¹⁶⁰ Andrew Mark Eason, "The Salvation Army in Late-Victorian Britain: The Convergence of Church and Sect," *Word and Deed* (May 2003), 3.

¹⁶¹ Samuel Logan Brengle, *Resurrection Life and Power* (London: Salvationist Publishing, 1953), 60 - 62.

¹⁶² Rightmire, *ibid.*, 71.

The sixth condition for successful mission of the Salvation Army according to Brengle is for its people to *experience truth*. Or to put it another way, demonstrate truth. It became apparent to Brengle that many Salvation Army Officers failed to take time for personal Bible study and prayer, two essential prerequisites for spiritual leadership. His concern became that it would be difficult for officers to continually exemplify truth through their lives if they weren't continually exposing themselves to truth. He wrote:

The greatest danger to any religious organization is that a body of men should arise in its ranks, and hold positions of trust, who have learnt its great fundamental doctrines by rote out of a catechism, but have no experiential knowledge of their truth...¹⁶³

Brengle's big concern was that officers should practice what they preach. They needed to live their lives in a way that would give them power and credibility when they do preach. Obviously this would also give credence to the mission of the Salvation Army.

So as we see, Brengle has laid out in his writings at least six conditions that will ensure continuing effective mission from within the institution of the Salvation Army. *Firstly*, the continuing power of the Holy Spirit; *Secondly*, the spirit of self-sacrifice; *thirdly*, love; *fourthly*, personal holiness; *fifthly*, being separate from the world and *sixthly*, living the experience of truth. While he essentially explains these conditions individually in his writings, it would be fair to say that they all in a sense overlap and need to be taken as a complete package. In this way effective

¹⁶³ Ibid., 72.

mission would be assured. Brengle knew that the Salvation Army would survive as an institution because of all of its accumulated resources. However, his concern was that it would survive being effective in the mission that it was actually created for. Not an empty dead religion, but rather a living, vibrant, organization that is active in the mission of taking the Gospel to the nations. It was to be the fulfillment of William and Catherine Booth's mission of winning the world for Christ. So it is in light of this that it becomes obvious Brengle's *six conditions* are speaking to the Salvation Army today.

Brengle's six conditions present *two* main challenges to those currently within the organization. The first challenge is that these conditions cause people to be above all *God focused*. These conditions are a constant reminder that the mission of the Salvation Army is *God's* mission, and therefore it must be done His way, in His power, and in His time. The people that *are* the Salvation Army need to remember to lay aside their *trust* in material resources and trust in the resource of the Holy Spirit. It is not that the Salvation Army should lay aside its pragmatic approach to ministry, but Brengle reminds us that effective mission is as much about who we *are* as much as about what we *do*. The *doing* and the *being* go hand in hand.

Secondly, Brengle's conditions challenge us to be *people* focused. It is the challenge to see people the way that Christ does. The mission *is* people. People are not impersonal 'clients.' All people are God's children. Christ died for them and therefore they are important, no matter what their background, culture, age,

or social status. The mission of the Salvation Army is *not* business administration, programmes, buildings, business, or accumulating material wealth. While these things are not wrong in themselves, they must always serve the purpose of winning people for Christ, challenging them to discipleship, and empowering them to the task of the mission. Brengle challenges us to heed the severe warning of William Booth:

If there ever comes a time when the Salvation Army ceases to get *people* baptized with the Holy Ghost, I pray God sweep it from the face of the earth, for it will then be but a corpse, an offense, and a cumberer of the ground!¹⁶⁴

Brengle adds:

The Army's future depends upon the Army. If she is energetic and faithful and steadfast, she will go branching out, this way and that way, going from great to greater things. If she is slothful and slackens her zeal, she will perish...¹⁶⁵

In conclusion, we see that through these two challenges of being *God focused* and *people focused*, Brengle is in a sense calling us to rediscover the radicalness of the message that the early Army hailed. Our *effectiveness* is as much in our *being* as in our *doing*. It is a call back to our roots. It is the call to firstly, save people no matter what the cost, and then secondly, do the paperwork. Or as Commissioner Shaw Clifton writes, it is for us to use as the model:

¹⁶⁴ Ibid.

¹⁶⁵ Henry Gariepy, "The Compass of History," *Officer* (July/August 2005): 21.

the sheer courage of those who have gone before and their utter disregard for the consequences of their actions upon their personal reputations.¹⁶⁶

¹⁶⁶ Shaw Clifton, *Who Are These Salvationists – An Analysis for the 21st Century* (Alexandria: Crest Books, 1999), 142.

Conclusion – Back to the Streets

We have seen that the Salvation Army started as an *idea* that eventually grew into an *institution*. In examining this journey towards institutionalization, we have seen that the key functional, the *officer*, has been increasingly impacted by the burden of administration, bureaucracy, and other various time constraints. With the increasing perpetuation of officer-centricity, the *effectiveness* of the mission of the Salvation Army generally became relegated to the officers. Over time the officer and the mission essentially became *one*. We observed that those held responsible for driving the *mission*, the *officers*, became relegated to their work desks, and because of the developing professionalism, the outworking of the mission often became very *cold* and *impersonal*. However, despite all of these obstacles, we have seen that there is hope offered in the writings of *Samuel Logan Brengle*, the recognized holiness prophet of the Salvation Army. Successful and effective mission from within the Army Institution is *entirely* possible, based on *certain conditions*, all of which are primarily driven from a continual refreshing of the Holy Spirit.

However, these conditions laid out by Brengle present certain challenges for the Salvation Army of the Twenty-first Century. Will the Holy Spirit once again empower all people within the Salvation Army with a yearning for souls that drove those that went before us to pay any price to see even one person saved? Will the twenty-first century see officers liberated from the work desk, set free to pursue their calling? Will the twenty-first century see *soldiery* challenged and

empowered once again out of the pews to the ministry that they are called to? Will the twenty-first century see the *mindset* of a generation of officers, that ministry takes place in the office from Monday to Friday and in the Sanctuary on Sunday, broken? According to Brengle this is not only possible, but it is incredibly vital in order to ensure effective, ongoing mission. Brengle challenges us to ask the hard questions about *where* we routinely work for God and with *who* it is that we are meant to be working. We know that we work for God, but could it be that, “He is calling us from our late twentieth-century work habits and unchallenged methodological assumptions, to a twenty-first century outdoor quest in search of the lost and outcast.”¹⁶⁷

¹⁶⁷ Ibid., 144.

Glossary of Terms

Army: The Salvation Army.

Corps: The local center of worship and training for soldiers.

Soldier: A local member of the International Salvation Army.

Salvationist: A nickname for any member (Officer or soldier) of the Salvation Army.

Cadet: a soldier that has become a student-officer in a Salvation Army training college.

Officer: A Salvationist that holds any rank higher than cadet.

Captain: The rank conferred on a cadet at graduation of training. After 15 years service and being subjected to an officer review board, Captains are then automatically promoted to:

Major: In which rank most officers remain until retirement as there is no automatic promotion beyond this.

Lieutenant-Colonel: is the next rank given beyond Major. This is given to officers who have been selected for an appointment of higher office.

Colonel: is the next rank. Again this is given only for the appointment that goes with it.

Commissioner: This is the rank that is required for most commanders of a territory, in our case the Territory of New Zealand, Fiji and Tonga. Some smaller territories do have Colonels. International Secretaries also hold this rank.

The Chief of Staff: is second in command of the International Salvation Army. There is only one Chief and he is the General's deputy.

General: is the rank given to the International leader of the Salvation Army. There is only ever one General. To date there have been 18 Generals of which 13 have been elected by the High Council. So far there have been two female Generals.

The High Council: is the body convened to adjudicate the fitness for office of a General or to fill a vacancy in that office. It comprises the Chief of the Staff, all of the world-wide Territorial Commanders who have held the rank of Colonel for at least two years. It is the only time that the voting is officially permitted within the

structure of the Salvation Army. The High Council meets at International Headquarters, or any place near London and is convened by the chief of Staff and not less than four other commissioners. If the chief of staff is not one of the requisitioners, then not fewer than seven commissioners.

Local Officer: is in effect a soldier who has been given some form of special responsibility in the local corps in much the same way as elders in other denominations. However, they are not elected but appointed by the Corps Officer and at least two Senior Census Board Local Officers.

Census Board: is the main body for regulating membership within a local corps.

Divisional Commander: is the officer held responsible for a number of corps and social centers in an area called a 'division.' He or she has a similar function to that of a bishop. The DC is answerable to the Territorial Commander/Commissioner

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Cyril Bradwell, Q.S.M. , Chairman of the Salvation Army Historical Trust of New Zealand and author of several books, presents an exhaustive history of the Salvation Army in New Zealand between 1883 – 1983. While written from a Salvationist standpoint primarily for Salvationists, this book offers valuable insight into the Salvation Army's journey to institutionalization in New Zealand. With an underlying bias towards the Salvation Army, Bradwell is very open and honest regarding some of the struggles and frustrations the movement had in its journey to institutionalization. Bradwell's style of writing makes this book of interest to any person with a fascination for New Zealand history.

Brengle, S. L. *Ancient Prophets*. London: Salvationist Publishing, 1930.

Samuel Logan Brengle (1860 - 1936), Commissioner and widely regarded holiness teacher within the Salvation Army, was acutely aware of the issues surrounding institutionalization. This work aims to remind each Salvationist reader that like the Ancient Prophets, our hope is to be in God alone. Our hope is not to be placed in the good reputation or works of the Salvation Army. This is encapsulated within his warning on page 199 that the Salvation Army, “will become a spiritually dead thing if love leaks out.” While Brengle was an idealist, this work offers us valuable insight into what the right heart of a Salvationist should be even in the midst of institutionalization.

Brengle, S. L. *Resurrection Life and Power*. London: Salvationist Publishing, 1953.

Samuel Logan Brengle (1860 – 1936), Commissioner and widely regarded holiness teacher within the Salvation Army, writes for Salvationists reminding them that love is to be central to everything they do. When dealing with the general public he writes on page 74, “let us deal with them boldly, kindly, tenderly and faithfully, and Jesus will be with us, and our hearts will burn with the sweetness of His presence and favor.” Brengle goes on to warn that if Salvationists hope in the Salvation Army structure and not their Lord, then the Salvation Army will become a cold, dead, religion. While written with the bent of an idealist, this work offers valuable insight into the struggles of the Army coming to grips with institutionalization.

Chesham, S. *The Brengle Treasury – A Patchwork Polygon*. Atlanta: Salvation Army, 1988.

Sallie Chesham, Salvationist, has put together in this work a treasury of primary source material penned by and about Samuel Logan Brengle, Commissioner and widely regarded Salvationist holiness teacher. In this treasury, Chesham has systematically grouped Brengle's letters and writings. The section of special interest in regards to institutionalization is the section entitled "What of the Army's Present and Future." In this section, Brengle extols his Salvationist readers to close the door on the Salvation Army's 'brilliant past.' He pleads with his readers to return to their knees in prayer and therefore back to their source of power. Salvationists are to place aside self importance found in rank and status and they are to again serve using Christ as their model. This section regarding the Army's future, offers us valuable insight as to the internal struggle of the Salvation Army with growing wider popularity and increasing institutionalization.

Clarke, W. (ed.) *Dearest Lily: A Selection of the Brengle Correspondence*. London: Salvation Army, 1985.

William Clarke, Lieutenant-Colonel and editor of *The Officer* magazine, has in this work compiled the personal correspondence written between Samuel Logan Brengle and his wife, Elizabeth. The value of this work is that we are given a glimpse, or a snapshot, of Brengle's genuine feelings on a whole range of subjects, including institutionalization. Because this is a volume of Brengle's personal correspondence, his frustrations with the then emerging Army institution are more evident and much rawer. Any sense of frustration with the Army in one of his public scholarly works is more likely to have been smoothed over – albeit slightly. (For an example of this see Brengle, S. L. *Resurrection Life and Power*. London: Salvationist Publishing, 1953, Chapter XXXIII, "What About the Future of the Salvation Army?") Brengle never published anything against the General of the Salvation Army, and yet to Elizabeth he wrote, "But the General's danger is in over organization – organization that may at last cramp, encrust and enslave the Spirit." Any correspondence to a loved one often reveals a person's true heart on a subject. This particular selection of Brengle correspondence is of real value to this project for this reason, especially when it comes to discerning Brengle's real views on institutionalization.

Hattersley, Roy. *Blood and Fire – William and Catherine Booth and Their Salvation Army*. Great Britain: Little, Brown and Co, 1999.

Roy Hattersley, Professor of Politics at Sheffield University and author of fourteen books writes to remind the world of two of the most remarkable “Victorians of their era,” William and Catherine Booth. The value of this work in examining institutionalization is that it is written from a non-Salvationist point of view. It is blunt and to the point. This book is very useful especially in examining the era of the late 1800’s when the Salvation Army was transitioning from a movement to a organization. This book also serves as a reminder of the fact that the Salvation Army would not have grown the way it did if it wasn’t for the contribution of Catherine Booth, the often forgotten co-founder of the Army. Hattersley also makes the point that Catherine Booth had her concerns regarding the growing operational structure of the Salvation Army.

Hill, H. *The Salvation Army Officer – A Case Study in Clericalisation*. Wellington: Victoria University, 2004.

Harold Hill, Major, introduces his work by writing, “The Salvation Army has, according to General John Larsson, “reached a watershed in its self-understanding... We are in a period of transition towards a fuller understanding of ourselves as a church.’ In order to know where we are going; it is helpful to know where we are; we can have clarity about where we are only if we have some insight into where we have come from.” Taking the effect of institutionalization on the Salvation Army into account is central to Hill’s thesis and therefore central to our discussion.

Horridge, Glenn. *The Salvation Army – Origins and Early Days: 1865-1900*. Godalming: Ammonite Books, 1993.

Dr. Glenn Horridge presents an analysis of the origins and growth of the Salvation Army between 1865 and 1900. The author seeks to determine the way in which William Booth developed his new religious movement, and to identify the factors and conditions which proved most conducive to the success of the Army. A number of areas are specifically discussed, such as the background to early Salvation Army leadership, the strong forces of opposition, and the movement’s various successes and failures. There is also a specific focus on organization, structure and function – the area of special interest when discussing institutionalization.

O’Dea, Thomas. *The Sociology of Religion*. New Jersey: Prentice Hall, 1966.

Thomas O'Dea, sociologist, presents in this work an introduction to the sociology of religion. He points out that the sociology of religion is but one aspect of the study of the relationship between ideas and ideas embodied in movements and institutions, and the social situations of their origin, development, flourishing and decline. It is for this reason that O'Dea provides for us a skeletal framework to measure the emergence of the Salvation Army as an institution.

Robertson, Roland. *The Sociological Interpretation of Religion*. Bristol: Western Printing Services, 1970.

Roland Robertson, sociologist, in this book attempts to bring together critically all the major contributions to the sociology and anthropology of religion, and to outline systematically the major analytical problems involved in the sociological study of religion. Central to Robertson's work is the issue of emerging institutionalization and the effect that it has on any particular religious community. Robertson makes it clear that institutionalization is a natural phase of any religious group and it is because of this that this book became central to this study of Salvation Army institutionalization.

Railton, George. *General Booth*. London: The Salvation Army Printing Works, 1913.

This book by George Railton, William Booth's first Commissioner, contributes well to this study on institutionalization because it is written by a man who knew William Booth intimately. Railton knew William Booth's struggles and frustrations personally. This book helps to provide some 'historical pegs' upon which to hang the various transitional periods of the Salvation Army's organizational growth.

Sandall, Robert. *The History of the Salvation Army 1865 – 1878*. London: Thomas Nelson and Sons Ltd, 1947.

This book is written by a Salvationist for Salvationists. While it has a natural bias towards the 'glorification' of Salvation Army history, it provides an essential insight into the founding period of the Salvation Army. Because of the statistical focus of this book, Sandall helps us to understand certain dynamics that were present at the time of the Army's formative period. An example of this can be seen in the detailed statistical analysis of officer and cadet recruitment, social work and the rapid geographical spread of the movement. The author helps us to see the inevitability of institutionalization.

Yaxley, Trevor. *Through Blood and Fire – The Life of General William Booth*. Auckland: Castle, 1999.

Founder of *Life Way's Ministries*, Trevor Yaxley, a non-Salvationist, reminds his readers of the original heart behind the formation of the Salvation Army. For this reason this book has been invaluable in the study of the effect of institutionalization on the Salvation Army.

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