

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## **Editorial Introduction - Issue 49**

by Captain Stephen Court

Greetings in Jesus' name. Welcome to Issue 49 of Journal of Aggressive Christianity. Over the next two issues we're celebrating 50 issues and taking two snapshots of JAC at 50.

Come in and take a peek at one highlight from each of the first ten issues of JAC. We've also got some fresh contributions. And then, next issue, we'll give you another peak.

Founding co-editor of JAC, John Norton, gets pride of place in these festivities, with a manifesto that takes up the torch from Catherine Booth. It was written in the privations of the Salvation War on a difficult front in hard conditions. Be stirred. As the other co-editor, I slipped in a little something that I wrote in the second issue.

We yanked Phil Wall's *The Legacy* as the issue three representative. It is as applicable today as when originally written. Then We chose Robert Marshall's *Call for Sobriety*, based on Amos 4, from issue 3.

Major Graham Harris offers our theological meat for this issue, in *Image Or Offering*, originally from issue eight. Read it closely. It interrupts a stream of interviews of such Salvo luminaries as General Brown, Commissioner Chang, General Burrows, (then)Commissioner Clifton, Commissioner Joe Noland, and Colonel Dennis Phillips. And the ubiquitous Commissioner Harris is our pick from issue ten with *Tradition and Innovation*.

The fresh contributions for issue forty-nine aren't as new as you might first imagine. Cadet Michael Ramsay dug up a Canadian War Cry report of the Invasion of Winnipeg from 1885. And Major Geoff Webb dug up the original verison of *Who Cares?* by General William Booth. Finally, Commissioner Wesley Harris weighs in with *Unity and Diversity*. And Major Janet Munn wraps up this issue with *Holiness in Hebrews*.

Enjoy all the articles and interviews. We'll do it all again in August , God-willing. If you can't stand the wait, the archives contain probably 600 or 700 more articles.

God bless The Salvation Army.

## **Issue #1 – ‘Send the Fire – a manifesto of Aggressive Christianity’**

by John Norton

Christianity in the twenty-first century will be divided into camps, much as it is now. The lines however will not be drawn as they have been. We will and even now are turning from internal issues such as denominationalism to external issues such as inter-faith relations and cultural relevance. We are no longer the big fish in our little pond but have swum into the ocean of plurality. All around us are new challenges: secularism, eastern religions, disparity of wealth and power, Islam, nationalism, and a hundred other competing ideologies and materialisms. Christianity is about to be challenged on a scale that threatens its very existence. The only answer is a strategic plan, taking us back onto the offensive, to claim back not just the ground lost but to finish off the war once and for all.

There are and will be the conservatives who retreat intellectually and socially into a self-preservation mode. There are and will be the liberals who attempt to engage the world but in the process lose their distinction as recognizable Christians. The Salvation Army, with its military structure and historic assertiveness, stands a chance of making it through the coming storm. An aggressive form of Christianity is the only way forward in attempting not simply to survive but to thrive and convince the world of the truth.

### **A REAL, LIVING, TRIUMPHING RELIGION**

Most people would not place the words aggression and Christianity in the same sentence. In our pop usage of these terms, we might pause to ask ourselves what hate has to do with love or violence with peace? Yet we miss the very essence of Christianity with this kind of thinking. The mistake of embracing a passive and unaggressive Christianity can lead only to either the fearful head-in-the-sand conservatives or the compromised liberals. Neither of these mutated forms of Christianity will survive the next century, both will be swept aside. Catherine Booth wrote a book in 1880 which she titled *Aggressive Christianity*. She wrote, “Show the world a real, living, self-sacrificing, hard-working, toiling, triumphant religion, and the world will be influenced by it. But anything short of that and they will turn around and spit upon it.”

The days of turning around and spitting upon Christianity are over. We are entering the days of outright cleansing which threatens to wipe us off the earth. The world has measured us and Christianity has come up short. We are perceived to be at best lacking integrity and at worst totally irrelevant. We are not going to be spit upon so much as ignored. Nothing will spell our doom quicker. However, as always, those able to show the world a real triumphant Christianity will receive attention.

In this day and age I must be perfectly clear and say that an aggressive Christianity is not about a call to violence or hate. We step outside the way of Jesus the moment we entertain the possibility of these things. The importance of the goal never outweighs the importance of the means by which we get there. Aggressive Christianity has nothing to

do with an abuse of power or people. The reason we need to be aggressive is because the way of Jesus was the way of aggression. Mother Theresa was aggressive. William Booth was aggressive. Jesus aggressively defended his mission. He aggressively attacked the pharisees and demons. He aggressively went out of his way to meet the needs of people. He aggressively marched towards Jerusalem and his cross. He aggressively prayed with his heavenly father. Jesus aggressively died and rose again. He will return one day again to the earth, aggressively and in victory. An aggressive Church will have to consider issues of social justice, evangelism, its priesthood, and its own nationalistic tendencies. These are but a few of the challenging questions that face the Church of the twenty first century.

## **SOCIAL JUSTICE**

Social justice must be felt in our personal lives as well as in the lives of our organizations and churches. It is the flip side of social service. The former addresses the larger questions of politics and cause, the latter addresses the needs of the individual and attempts to meet needs. One works within the paradigm while the other changes the paradigm. Both sides of the same coin must be addressed by the Christian community. Actively meeting physical needs and caring for the hurting is certainly part of what it means to be an aggressive Christian. The danger of only doing this one service however is that we risk becoming part of the system that keeps the injustice in place. The rich and powerful, our benefactors, pay us to be their conscience and deal with their dirt, which is the human victims of their greed and injustice.

It will be hard for the Church, and especially The Salvation Army, to break out from the role of just being a band-aid applicator. The problem is that we will have to get involved in politics. That is messy. Yet it is in the tradition of the early Salvation Army to be involved in social issues. Today there are centres for alcoholics, homes for spent prostitutes, and feeding centres for the hungry, but we rarely attempt to get to the economic factors that feed these problems. We become good at giving emergency first aid but do not ever get to the real reason for the sickness. Somewhere along the line we are going to have to pay the price and become surgeons to cut out the cancer.

Today we have an officer giving out humanitarian aid to the Kosovan refugees in Yugoslavia, but where is the appointed commissioner to act as special envoy for the Salvation Army's peace proposal to end the war? We cannot just leave the politics to the politicians. The Church is going to have to get involved. We do have something to contribute and the world is looking to the Christian community to make a difference. Only in this two pronged attack, through social justice and social service, can we ever hope to solve the problems of this age.

One social justice issue facing the world in the next century will be the disparity in wealth distribution. Despite the large middle classes in Europe and North America, the vast majority of the world knows either the pain of poverty or the privilege of absolute wealth. Christians will have to find ways to live at a lower standard of consumption or just quit claiming the title Christian. On this single issue, perhaps more than on any

other, Jesus will say to those who feel strongly that they have served him, "Away from me, I never knew you."

Wealth usually translates into power, and vice versa, especially in those parts of the world where democracy does not have a strong foothold. The wealthiest families go from generation to generation passing on not only wealth, and the ability to make more wealth, but also the power to rule. It cannot be ignored that the wealthy 3% in most developing countries live off the enslavement of the 97% who are destitute. Middle-classes of developed nations support the governments and institutions in developing nations that often enable the powerful few to dominate the many. The stock market is the means by which the middle classes contribute to the system of economic disparity by investing in corporations that exploit the poor in other nations. We need to invest but in companies that have integrity and then we need to hold these companies accountable.

Even in The Salvation Army there is the danger of allowing those with wealth to control and dictate the future. The recent 1999 High Council saw five men nominated for General, all originating out of developed nations, even though The Salvation Army in most prosperous nations is by and large diminishing or becoming an irrelevant social organization. The vast majority of salvationists now live in developing nations. Where were the Koreans and Kenyans, those territories where we have seen significant real growth in terms of conversions and soldier making? They are huge territories in terms of numbers of soldiers. As Salvation Army self-denial funding decreases and special donations become the norm, the rich are going to increasingly be giving their money to projects of their own choosing. In many ways it will be better as donors will hold recipients much more accountable for what they receive. The laws of capitalism will begin to take over and do a better job at supporting success and getting rid of failure than headquarters' were ever capable. However, it also will have the effect of making dependent territories answerable not to a bi-partisan and independent IHQ but to a donor with his/her own special agenda. The control of The Salvation Army has the potential to turn from IHQ to the wealthiest territories. The danger of financially dependent territories becoming the servants of financially independent territories is going to be a divisive issue in The Salvation Army in the next century.

The Church will have to get involved in the political arena. The separation of religion and politics has not worked because it will not. Quite simply, religious beliefs cannot be taken out of every day life. Religion does play a large role in a person, and that must and does reveal itself in our politicians. Perhaps the day will come when an active officer of The Salvation Army will be appointed to enter into politics by running for public office. Christians will have to have their own representatives in world legislatures. Non-involvement is far too easy. The Church of the twenty first century, in order to survive, will need to take that difficult path. The Church, and The Salvation Army included, will turn away from being apolitical and enter into the fray of public life.

The Salvation Army in this century has been strong in social service but weak in social justice, partly because we are no longer an aggressive Christian force. We no longer

believe we are an army. We no longer feel comfortable with our militarism. If our title, The Salvation Army, has become a comfort word in western society, conjuring up images of plump little old ladies sipping hot tea, perhaps we should abandon it for something newer and more offensive! I once knew a leader tell his officers to avoid military terminology in their corps advertisements because it has the potential to offend and cause confusion. Yet at the same time he was ordering that every corps have the name Salvation Army on its signs and advertisements. He forgot that in that foreign land the name "Salvation Army" was not well known and therefore potentially the most offensive and easily misunderstood name we could have called ourselves. Let us either be a Salvation Army at war, with banners unfurled and risking at times being misunderstood, or let us agree to once and for all abandon the whole military metaphor. We could change our name to something less offensive like the "Church of Quiet and Peaceful People", and as ridiculous as that sounds it is what we often want people to hear when we use the term "Salvation Army".

## **EVANGELISM**

In Western society there is developing a strong aversion to passing moral judgment. Increasingly it is politically and socially incorrect to comment on the lifestyle or beliefs of others. This has progressed rapidly in northern continental Europe to the point where most evangelical Christian leaders no longer feel it appropriate or possible to exercise moral discipline on their wayward members. A whole new generation is being raised in an environment where it is permissive to do just about anything as long as it does not directly hurt another. For the most part the entire Church has been affected . It is a spreading cancer on the face of Christianity and Western society.

I want to be clear here and point out that the issue which concerns me most is not so much one of morality but rather one of truth. The background behind this cultural phenomenon has nothing to do with morality but begins with a desire to accept people unconditionally. The part of this that is most frightening is not the resulting moral slippery slope, although that itself can be dangerous, but the inability or unwillingness to distinguish between right and wrong. Truth is the victim. It no longer becomes possible in such a cultural context to do aggressive evangelism, for that would be telling someone else that their beliefs are wrong and that ours are right. Such obnoxious thinking would insult the sensibilities of those we are trying to reach. We would be accused of narrow mindedness, which in a liberal culture is worse than the plague itself.

Aggressive Christians are going to have to take a stand against this creeping secularism. Already it has a stronghold in the Christian community, and I fear, in The Salvation Army itself. There is a difference between right and wrong, truth and lies. There is a heaven to be won and a hell to be shunned. The gospel is right and all other religions are wrong. Every knee will bow and every tongue will confess that Jesus Christ is Lord. There is no compromise. This does not mean that we should not live in peaceful non-violent coexistence in so much as we are called to love others and show the world by our example that we are Christians. But it does mean that we are at war, and our war is every bit about the mind as it is about the body and soul. If the truth is offensive, then

offensive we will be. This is the very essence of Christianity, a religious system based not on philosophical mush but on the historical fact of the death and resurrection of the Jesus Christ. We proclaim Christ and we proclaim him crucified. Let it offend. The Salvation Army and the Christian Church will not survive the next century if we do not first win the battle for truth.

Evangelism cannot be only so-called friendship evangelism or setting-a-good example. People do not want to be awakened from their slumber and apathy. They do not want to know of hell and the joy of life in Jesus. Sin remains the great blinding mechanism by which much of the world is ignorantly darkened. People must be dragged into a relationship with Jesus. We must take our Christianity out to meet them where they are, which is very often on the television, internet, or restaurant. There will be cyber open air meetings in the future!

In the next century, competing belief systems will no longer be on the other side of the world. Through multi-religious cities and mass media, to name a few, the Christian war is coming to your doorstep. The era of missionaries journeying afar to pagan lands to bring the gospel is over. We are now in a time of jet-setting global competition. We are going to be challenged most strongly not by another religion, although I believe we have only just begun to experience Islam in full measure, but by an economically based secularism and shallow spiritual pluralism. Satan's strategy is to lull us into compromise and bring us to a middle ground, anywhere but on the side of the truth.

Christians are going to have to openly speak about what they believe. Our future depends on our ability to go on the offensive. Do you believe in God? Are you a Christian? Why not? What do you believe? Can I tell you about my experience with God? If you died tonight, do you think you would go to heaven or hell?

## **THE PRIESTHOOD OF ALL BELIEVERS**

The concept of a professional clergy is dead. The paradigm has shifted and we are still holding onto our dignity and structure. One mistake of the Church today is in continuing to argue about issues that no longer matter: whether women should be ordained or about whether or not officers should be married to other officers. We are a half century behind when we continue on these topics of a different era. We need to just abandon this archaic form of religious patriarchy. Theologically speaking, the concept of ordination does not have a leg to stand on.

We are going to see an end to the term "para-church organizations" as they take over and become "Church" tomorrow. People are voting with their feet and joining those organizations that, among other things, have discarded a spiritual hierarchy. Today's believer is now educated and no longer needs the medieval model of someone ordering her spiritual experiences. It may have been appropriate to have a voice of authority in days when the average Christian could not read and had a life expectancy of 40. Those times are long over. What she needs and wants today is a community to walk beside

her. She may at times ask for a guide and a friend, but not a priest. She knows that she has access to God directly and does not need a human intercessor.

There is still a place for full time ministry. Officers in The Salvation Army have a significant role in guiding the organization. They have and will continue to have tremendous spiritual influence upon their people. They will still be needed for that special function called leadership. They will not be seen however as better or above others. Claims of ordination, or a special gifting from God, reserved only for those wearing priestly collars or red epaulets will be mocked. The next century will see us enter into the reality of the New Testament priesthood of all believers - whether the Church wants it or not.

Authority will not be invested in rank or status. It will be given to those who earn it. The question will not be, What title do you have? but rather Who are you? What have you done? What kind of person are you?

## **INTERNATIONALISM**

Nationalism and ethnicity is the destructive force that continues to divide Europe, Africa, and much of Asia. But flag waving patriots in the West are equally as guilty of thinking of their own nations as better than others. In an increasingly globalized society, the nation state is losing its influence. However ethnicity and racial distinctions persist. Christians are going to have to join together to show the world the one truly international group - the Church of Jesus Christ. Believers everywhere are going to need to admit that their passport is not as important as their membership in the human race. And the same goes for their Church denomination.

Differences in salary and allowance among Christians from various parts of the world need to be aggressively re-allocated. Resources need to be shared. The world is one and we are not citizens of a nation but citizens of heaven and aliens in all these foreign lands. Today some officers in some parts of the world must beg (called selling the War Cry!) for their salary in order to feed their children, while officers in other parts of the world feel they need a second car because one is not enough. A failure of Salvationists to recognize themselves as part of a global Salvation Army, and a global Christian Church, is a condemnation for all of us.

Nationalism divides but internationalism unites. We will not all be the same but we will all be one. We must teach ourselves and the world that diversity is a strength. We must rejoice in our internationalism. We must negotiate our disagreements. And we must begin by recognizing that at present we do not all pull ourselves up to the negotiating table as equals.

George Scott Railton, the first internationalist of The Salvation Army, wrote,  
*No home on earth have I, No nation owns my soul,  
My dwelling place is the Most High, I'm under his control.  
O'er all the earth alike, My Father's grand domain,  
Each land and sea with him alike, O'er all he yet shall reign.*

In these words the Christian internationalist finds his anthem. Nationalism, the cause of so much pain this century, will surely be with us into the next if we do not fight against it. We must aggressively war against it, cut it out from our ranks, and then move out to capture and destroy it. We hold up only the Kingdom of God which is a kingdom of unity amid diversity. We must be careful in our calls for internationalism to not imply a call for others to simply adopt the dominant or first culture. We must all learn from one another. Let The Salvation Army be truly international and not an export of British or Western cultural and religious traditions.

What does all of this mean? Where are we heading into the twenty first century? We must recognize that only aggressive Christian organizations will have the possibility of surviving the apathy towards religion, the intensification of global capitalism, and the increase in world secularisation. It is necessary that we demonstrate to all a real, living and victorious Christianity. We must enter into social justice and make it the other half of our social service, engaging the world rather than retreating from it. We need to recognize our calling to be evangelists in a time in which it is socially inappropriate to tell others that their beliefs are wrong. We must be international in economic and politic, ever reminiscent of the atrocities committed in the twentieth century in the name of nationalism. We seek first the Kingdom.

And again G.S.R.,  
*With thee, the east, the west,  
The north, the south are one;  
The battle's front I love the best,  
And yet: thy will be done.*

An aggressive Christian I will be. There is no other choice.

## **Issue #2 – ‘Glory Fits – Temperamental Rigidity, and Punctiliousness’**

by Stephen Court

*The Relationship of Wesleyan Holiness Teaching,  
Revival Preaching, and Physical Manifestations.*

### **IS THIS FOR REAL?**

What does a prim and proper Oxford don and Anglican priest (2) have in common with, "People fall(ing) on their faces under the conviction of the Holy Spirit"(3)? Is there a relationship between Wesleyan holiness teaching and revival teaching with physical manifestations? If so, it is a neglected one. It seems neglected for a few reasons. It is not apparent to many of the children of Wesley, including salvationists, that there is any relationship at all between Wesleyan teaching and physical manifestations. This is due to a lack of familiarity with Wesley's experience with manifestations through a reliance on his sermons and books at the expense of his Journals. Also, it is difficult to connect one stream of doctrinal teaching with manifestations, because teachings of various stripes lead to revival and physical manifestations.

Is there a connection? Of what nature? What can we learn from it?

### **WESLEY AND MANIFESTATIONS**

What had Wesley to do with manifestations? More than most of us realise! Throughout his entire Christian life, Wesley enjoyed great times of revival, and accompanying these, various physical phenomena. "He had a relish for wonders and supernatural stories which most educated contemporaries dismissed as superstitious and 'old wives' tales, no longer fit for an age of reason" (4). In one of his meetings, "some sunk down, and there seemed no strength in them; others exceedingly trembled and quaked; some were torn with a kind of convulsive motion in every part of their bodies" (5). This was not rare at all. In another meeting:

Immediately one, and another, and another sunk to the earth: They dropped on every side as thunderstruck. One of them cried aloud... One was so wounded by the sword of the Spirit, that you would have imagined that she could not live a moment. (6) One worshipper was; so overwhelmed with the love of God, that she sunk down, and appeared as one in a pleasant sleep, only with her eyes open; yet she had often just strength to utter, with a low voice, ejaculations of joy and praise; but no words coming up to what she felt, she frequently laughed while she saw His glory. (7) We understood that many were offended at the cries of those on whom the power of God came. One of these was a physician who was afraid that these cases might be fraud... One whom the doctor had known for many years was the first who broke out in strong cries and tears. The physician could hardly believe his own eyes and ears. He went over and stood close to her, observing every symptom, till great drops of sweat ran down her face and her entire body shook. He did not know what to think... but when both her soul and body were healed in a moment, he acknowledged the work of God. (8) These accounts can be multiplied through Wesley's Journals (9).

These and similar manifestations accompany revival of all sorts. There is clear Biblical foundation for most of what takes place. Wesley Campbell documents everything from trembling and shaking (Dan.10:1-11), to bouncing (Ez.2:2; 3:24), blowing (Jer.20:22), being pinned to the floor (Dan.10:9,17), through laughing (Psa.126:1-3), crying and weeping (Rom.2:4; Heb.5:7), an inability to talk (Ez.3:26; Dan.10:15; Lk.1:22), to being drunk (Act.2:15) and having trances (Act.10:10;11:5;22:17) (10). Wesley experienced most, if not all, of these manifestations in his meeting through his broad preaching history (11). That established, the next question is one of doctrinal relevance. After all, every recorded revival in history seems to carry accounts of similar physical phenomena. Finney, Whitefield, Edwards and the Great Awakening, The Salvation Army revivals, the Welsh Revival, the Korean Revival, Kansas City New Years Eve 1900, Asuza Street, the Latter Rain Movement, the Toronto Blessing, the Pensacola Outpouring all have two things in common. Great numbers of people came to repentance and faith, and strange physical manifestations accompanied. What they don't have in common is doctrine. Granted, several of these moves of God are associated with the holiness movement, which is part of the Wesleyan heritage, but others are pretty strongly Calvinist in perspective.

What does Wesleyan holiness teaching have to do with revival and with physical manifestations? What does revival have to do with physical manifestations?

## **WESLEYAN HOLINESS**

What is the Wesleyan holiness teaching? For our purposes it is worth considering both Wesley and his Salvationist followers.

The term 'Perfect Christian' implies "The loving God with all our heart, and mind, and soul" (Deut.6:5). It implies that all inward sin is taken away. "This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love" (12). The Salvation Army stands solidly in this position: We believe that it is the privilege of all believers to be "wholly sanctified", and that their "whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ." (1Thessalonians 5:23) Doctrine #10

Holiness is living without sinning. That's the negative side. It is fullness of love. That's the positive side.

"To say 'I have not sinned' is to make God a liar; to say that 'I must sin' is to destroy the fundamentals of Christianity. To say that 'I cannot sin' is to deceive myself; but to say that 'I need not sin' is to acknowledge the divine provision of Calvary." To say 'I do not sin' is the testimony that God expects and enables for us all. "You need to be holy" (General William Booth). "He was tempted, as we are; He triumphed, as we may" (General Albert Orsborn). General Catherine Booth adds her considerable weight in characteristically black and white terms: "There is a notion abroad of a sort of make-believe religion as though God would count us righteous and deal with us as if we were

righteous while He leaves us in our unrighteousness" (13). "Christ Jesus came to save us from our sins, not in them" (14). Holiness is a perfect love; not just the removal of sin, but the provision of love. It is loving the Lord your God with all your heart, mind, and strength, and loving others as yourself. It is attainable only through the Holy Spirit's power and life in us. "The sanctified soul has no enemies within, but has a fierce conflict without" (15). Sin is intentional transgression of a known law of God (16). God will not command what He does not enable. Thus, the command to be perfect and to be holy must be enabled. Sin, thus, cannot include anything outside the will of God, because our limitations may cause us to do something unintentionally outside the will of God. "I lose my glasses. It is not my heart that is wrong, but my faulty memory" (17). "I would rather drink from a faulty cup that is clean than out of an expensive cup that is not clean" (18). The perfection expected is one of motivation, not of performance.

You can be sanctified at a young age, filled with the Holy Spirit, and still grow in holiness through your life. "Man's consecration must keep pace with God's revelation" (General William Booth). A cup may be filled with water, and there may be no room for any more water. So God increases the size of the cup, maybe to that of a pitcher, and so it can hold more water. He can keep increasing our capacity. The whole time though, we are full. That is the testimony of William Booth. In the mid-1890's, thirty years after starting The Salvation Army, he declared, "I am determined to be more faithful- more personal than I have been. To this end, I must have more of the power and wisdom of the Holy Spirit." Commissioner George Scott Railton agrees: "We want the burning love to dying men which feels with a terrible heart pang every sinner's misery, and forgets danger and difficulty and discouragement in the deathless agony to pluck brands from the burning. We want to be bigger, grander, holier, more god-like men and women, and we must if we are to do what God expects of us" (19). As a former Chief of the Staff invited, in revivalist, yet Wesleyan terms, "Sincerely ask the Lord to cleanse and sanctify and anoint you with the Holy Spirit. Let God take full possession of you; let the Divine Power be exerted upon your particular difficulty, and seek to be wholly anointed with that Holy Spirit" (20).

The ubiquity of holiness teaching and revival preaching keeps at the forefront introspective self-examination and God's expectations of us. Wesley's 22 Questions of the Holy Club and Booth's Self-Examination (in *The Salvation Army Orders and Regulations*, 1950, 3:4) are effective at keep us aware of the intrusion of sin. This sensitivity to both God's standards and our status can bring about emotional responses from conviction to grief to joy. The experience of pure love implies an intimacy with Jesus with which superhuman manifestations might be expected. While these will not be limited to holiness doctrine, they might be expected to be more characteristic, more usual, more regular.

## **SANCTIFICATION AND DELIVERANCE**

The interesting next step involves the relationship between sanctification and deliverance. Demon kicking can also cause strange physical manifestations. It can also be important to sanctification. Current evangelists such as Carlos Annacondia (see Ed

Silvoso, 1994. *THAT NONE SHALL PERISH*. Ventura: Regal Books), use deliverance tents for new converts to great effect. Although we never consider deliverance as part of the process of sanctification, Wesley regularly saw it happen. It was one cause of the manifestations. Theologically, it is potentially an important negative step towards sanctification. It gets rid of demons lodged in strongholds opened up by personal sin. Demons, strongholds, and sin all have to be dislodged before someone can be sanctified.

It was pioneer Salvationist, Commissioner Frederick Booth-Tucker's testimony: "Being convinced that this was God's will, even my sanctification, I was enabled to break off all the devil's bonds and rejoice in full salvation" (21). Wesley seemed less afraid of it than The Salvation Army has been in recent generations. His audiences were described as those who, "cried as in the agonies of death, who were struck to the ground and lay there groaning, who were released with a visible struggle then and there from the power of the devil" (22). There are frequent, graphic reports of dramatic deliverance sessions, some going for hours (23). In Wesley's words is an account of a powerful deliverance for two ladies: On Friday the 23rd God suffered Satan to teach them better. Both of them were suddenly seized in the same manner... and laughed whether they would or no, almost without ceasing. Thus they continued, a spectacle to all, for two days; and were then, upon prayer being made for them, delivered in a moment. (24). One lady experienced immediate sanctification after deliverance prayer at Dowgate Hill. "We had scarcely begun to pray when Satan began to tear her so that she screamed out, as if in the pangs of death. Our intercession was short, for within a quarter of an hour she was full of the peace that passes all understanding" (25). Some manifestations he confidently attributed to the devil. These symptoms I can no more impute to any natural cause, than to the Spirit of God... It was Satan tearing them, as they were coming to Christ. And hence proceeded those grievous cries, whereby he might design to discredit the work of God, and to affright fearful people from hearing that word, whereby their souls might be saved. (26) Wesley correspondent John Walsh explains the deliverance aspect of the ministry: "Well may Satan be enraged at the cries of the people, and the prayers they make in the bitterness of their souls; seeing we know these are the chief times at which Satan is cast out" (27). To my knowledge this dynamic between sanctification and deliverance is an overlooked relationship. As suggested, in Argentina, it seems to work with great effect. The preceding references suggest that Wesley also recognized the dynamic and experienced the fruit of deliverance in sanctification.

## **HOLINESS TEACHING AND REVIVAL PREACHING**

The notable development in the relationship is the adoption by American holiness teachers of revivalist preaching. Revival teaching put the emphasis on the here and now. Modeled after Charles Finney, evangelists called people to repentance on the spot, usually inviting them to come forward to a rail, and bench, or some other place at the front of the hall. It wasn't long before the holiness teachers adopted this crisis pitch mentality and applied it in their meetings. For Phoebe Palmer it was altar theology. For William Booth it was, "be ye holy, but be ye holy now." The Methodist Circuit Riders like Peter Cartwright consistently made the invitation for holiness and experienced wild

manifestations in their meetings. That Wesley also emphasised the immediate is usually played down, but he is known for his 3 questions (28):

- 1) Have you been filled with God's Spirit since you first believed?
- 2) Will you ever need Him more than you do now?
- 3) Will God ever be more ready to fill you with His Spirit than He is now?

In his classic, *A PLAIN ACCOUNT OF CHRISTIAN PERFECTION*, Wesley describes this death to sin, the negative side of entire sanctification, as instantaneous, although preceded and followed by growth (29). He further testifies that, "An instantaneous change has been wrought in some believers; none can deny this" (30). In a letter, he said in 1784, "A gradual work of grace constantly precedes the instantaneous work of both of justification and sanctification, but the work itself is undoubtedly instantaneous... you will be sanctified in a moment" (31). That is no less crisis, immediate, emphasis than Palmer, Finney, or Booth. It is a bit pushier than characterised Wesley in most of his writings though. And so, strong within the Wesleyan tradition, The Salvation Army always emphasises an immediate response to God. Such an immediate response makes more likely physical manifestations attributable to God's powerful impact on us, our overwhelmed response to God's work in us, or demonic response.

You can determine a theology of a people by the emphasis of their meetings. For some denominations, the act of communion is the featured part of the service. For others, it is the preaching, and still others, the worship. Emphases vary theologically from the written Word of God, to worship of God, to appeasement of God. For The Salvation Army, the Mercy Seat is the central focus of our meetings. It is the response to and transaction with God which is the focus of both our meeting and our theology. This is Wesleyan. And fidelity to the truths of Wesleyan teaching and revivalist preaching has brought physical manifestations in our past. This is obvious in the following 'first-person' account:

### **THE MILE END WASTE BLESSING**

Crowds of curious, cynical, and hopeful people have been flocking to The Salvation Army to see what has been dubbed, 'The Mile End Waste Blessing.' This reporter wanted to get to the bottom of it all, and so here present eyewitness accounts, as well as comment from some of the Army leaders, for your information. Said one long-time Christian, "I have seen men in our meetings, who were raving and blaspheming when the service began, suddenly broken down as though some physical power had laid them prostrate on the floor and after a time of silence, weeping, and penitence, they were confessing their sins" (32). At another meeting, "From the very first Jehovah was passing by, searching, softening, and subduing every heart. The power of the Holy Ghost fell on Robinson and prostrated him... he entered into full liberty, and then he shouted, wept, clapped his hands, danced, amid a scene of the most heavenly and glorious enthusiasm. Others meanwhile were lying prostrate on the floor, some of them groaning aloud for perfect deliverance" (33). We approached the Chief of the Staff, Bramwell Booth, for an explanation: "May it not be," he suggested, "that as far as the merely physical is concerned, certainly divine influences come upon a crowd of

people... and that such persons, being overweighted as it were on the physical, lose their balance and fall down?" (34) Indeed! And of one officer, I can say she fell, and stayed! "She lay for nearly five hours unconscious... her countenance was most evidently brightened... it helped her to win hundreds of souls for God" (35).

In other meetings, "people went into trances from which they might not recover for hours" (36). One in particular was noteworthy. "The Holy Spirit descended on them. Many fell to the floor as dead, and remained thus for hours. When they recovered consciousness they related wonderful experiences. Their faces shone as with light from another world, and their lives afterward bore evidence of being in close touch with their Lord" (37). All this can be supplemented with reports of healing and even levitation! (38).

The Army Mother has gone on record thus: "Give me someone able to cast out demons and I don't care if they can read or write, or put a grammatical sentence together! " As if wanting to prove her point, she continued; "The Holy Spirit does come, and sometimes He prostrates our bodies." "People have fallen on their faces under the conviction of the Holy Spirit in our meetings." "I never did shout in my life, but... I couldn't help it," admitted one attendee. "People drop down with joy. People shriek with grief... The manifestation will be according to your nature. One will fall down and weep in quietness, and the other will get up and shout and jump. You cannot help it." "Many more of God's people might have (this experience)... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are not willing to know Him in a Scriptural sense; they are not willing to be given up and consumed by God" (39). In explanation, her husband added, "The passion was on us and in us. We had to go, to do, to dare. It was for our Christ, who has inspired us with this passion, to see to the consequences" (40).

The Mile End Waste Blessing is characterised by what Salvationists call 'Glory Fits'. To help us understand this supernatural phenomenon we asked Commissioner Cadman: "The soul it self has nothing to do with the body. It is wholly superior to the body. When the soul is not the first concern, it can be hindered by the body. The soul of the saved man or woman cannot be controlled by the body. A 'Glory Fit' is nothing more than the complete conquering of the body by the soul in its reach upward to its Creator and Redeemer. It is the condescension of Infinite Love in Christ to so uplift itself to Himself for a foretaste of joy with Him in heaven. Doctors often examined people in this state but could not explain it. The fact is, I believe, the soldiers were 'absent from the body and present with the Lord'. These 'Fits' and bodily cures were nothing to do with any of us. They were manifestations of the power of God... we only saw them as signs of His presence" (41).

As the War Cry reports Cadman, "When I gave the invitation, 700 men and women came down, and the Holy Ghost broke upon them, and fell upon us all in such a manner, it seemed to nearly carry me out of my clothes. I had hard work to stop on earth. Some jumped and jumped, 'til they jumped into third heaven. When they got the blessing they swam about the floor in glory" (42). After going into hiding for many years,

the Mile End Waste Blessing is back in an Army Hall near you! Doubts about being prayed over are being allayed when it is remembered that Commissioner Ed Read, the generation's Brengle, has been known in his meetings to ask for people to lay hands on him to pray for anointing. If a holy man, filled with the Spirit, can ask for prayer for anointing, surely we all can. Thus, theologically, in many instances the effect will be something apart from sanctification. One formulation is as follows. The Spirit is in you at salvation, filling you at sanctification, and upon you at anointing. Holy Spirit regenerates you at conversion, purifies you at sanctification, and empowers you at anointing. The fruit of holiness is righteousness, as seen in character. The fruit of the anointing seems to be fruit also- changed lives of others. It seems like an anointing for service (43), (Acts 1:8 But you shall receive power when the Holy Spirit comes on you, and you shall be My witnesses...). now some who have been radically changed as in sanctification, some taken and shaken by God for extended periods, rolling, laughing, crying... "No one could do the works that are being done except God was with them. All glory to Jesus. He is enabling you to give proof of your calling. But how much more might be done had you all received this pentecostal baptism in all its fullness? If every soul was inflamed and every lip touched, and every mind illuminated, and every heart purified with a hallowed flame?" (44). What is happening is for us all. Take the plunge!

## **STATUS.**

There is a connection between holiness teaching and revival preaching and physical manifestations. It is not an exclusive connection, but is more likely to be a more stable phenomenon than when associated with other doctrine. It relates with the expectation of immediate change, with sensitivity to God's standards and our status, and with deliverance from the demonic. We can learn much from it. This is our heritage in The Salvation Army, in the shadow of John Wesley. Large numbers of people being saved and sanctified, and strange physical manifestations accompanying. The one area with which we are less familiar involves the demonic. Inasmuch as physical manifestations are limited today in our ranks (I've seen them in a few corps first hand), have we left the holiness teaching and revivalist preaching? There are good reasons to believe that we have. Certainly revival is lacking in our midst. Admittedly holiness teaching is rare and soft. Manifestations are generally absent. Though Wesley went too far in gauging God's approval by the manifestations (45), we have erred at the other extreme. We have largely abandoned the teaching and preaching which was accompanied by manifestations. We have much less expectation of immediate sanctification by the power of God. We lack revival because of it.

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### **Issue #3 – ‘The Legacy’**

by Phil Wall

Legacy - Article bequeathed; material or immaterial thing handed down by predecessor.

I have the privilege of regularly working with young people and I had occasion recently to ask myself the question as to what kind of legacy I will leave those younger in years than I. This is often thought to be a fiscal issue but I want to suggest to you that every word, attitude and a lifetime of behaviour forms the legacy that we leave. As I considered this, I thought again about the struggle our movement has in recruiting and keeping young adults, even those that are born and bred within the regiment. It is as I reflected on some of the inadequacies within my own life that I recollected some legacy's that I have witnessed being left to young people over the last few years.

I once attended a Corps and observed the teenagers not singing during the traditional hymns that were being sung. I wanted to challenge them about this, encouraging them to join in with the rest of their Corps family in this corporate act of worship, even if it was not particularly 'their thing'. As we moved from a brass accompanied hymn to a contemporary worship chorus it became apparent to me as to why the young people were acting as they were. As the leader started the song, two thirds of the band and a number of the songsters just sat there with their arms folded and their lips firmly sealed. This pathetic kind of immature and inexcusable behaviour by those so called adults was part of the legacy which they were leaving and was already being actively inherited.

I remember being asked at another Corps to speak to a number of young people about senior soldiership. All of them had been through recruits classes and yet none of them had wanted to take the step to become a soldier. This was thought to be a lack of commitment on their part and I was sent in as the hit squad to try and turn this issue round. It became apparent very quickly as to the real reason for this situation. There had been a breakdown of relationship within the Corps between some Census locals and their families. Some of the young people in the room with me were from those families and they stated categorically to me "we won't become senior soldiers because if we do, the two groups that have divided the Corps will force us to choose sides." Once again, the lack of maturity by these particular leaders and elders was already bearing fruit, though thankfully those younger displayed maturity far superior to what they had been shown. I remember as a young bandsman in my teens, trying out alcohol on a number of occasions. After one such occasion I was cycling home feeling quite guilty for what I had done. Yet as I drove past a shop front office, there was one of our senior local officers with a cigar in one hand and a glass of red wine in the other. Although it didn't excuse my own behaviour it did enable me to rationalise what I had done. That was his legacy to me.

Stories like this could be repeated a hundred fold around the country, where our young people have been fed an unworthy legacy by those of us that are supposed to know better. The constant debate in our contemporary Army is about the limited amount of young people becoming soldiers. (If the current decline continues, the numbers of

Junior Soldiers becoming Senior Soldiers will reach zero by the year 2004). No doubt there are many reasons for this but before we start blaming a CO, DYO or TYS we must first ask the Spirit of God to hold up a mirror before our own hearts, lives and attitudes.

So often young people compromise on their Salvationist stance in relation to alcohol and the like because of what has been modelled to them. Regularly young people struggle with relationships because of the shallowness of what they see around them. Typically many young people have no time or interest other than chasing their piece of the corporate pie to feed their consumption driven and comfort orientated lifestyle, because that is what we have held up before them. Very often they refuse to take on the responsibility of leadership, not because they don't want it nor because God hasn't gifted them for it, but rather the model that has been lifted up to them is often compromised and not something that they would want to aspire to.

Often older leaders will say to me 'We want our young people to be committed.' What they really mean is they want them to be like 'us' and that is exactly what they become. As the old adage goes 'You teach what you know, you replicate what you are'. In truth often our legacy has often been one of shallowness of spirituality, immaturity of relationships and sheer unadulterated compromise on our covenant and commitment to Christ.

If the above is in anyway a reflection of truth, change is desperately needed. It could be that God's words to the Israelites are opposite for us "if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and forgive their sin and will heal their land." 2 Chron 7:14.

The best pages of The Salvation Army's history are yet to be written and they will be written by those of us that recognise our shortfall, repent and return to God's ideal. We must return to His call upon our lives and in the words of the prophet Hosea 'sow for ourselves (and others) seeds of righteousness' (Ch 10 vs 12). This then is a legacy worthy of being inherited by those who will follow. What kind of legacy will you leave?

## **Issue #4 – ‘A Call for Sobriety: an essay on Amos 4’**

by Robert Marshall

As I reflect on the message of Amos chapter 4, three statements made by my wise grandmother, (Big Mama) ring with truth in my ears. She often said that, “Fat meat is sho’nuf greasy,” “you can always come home,” and “never git too big for your britches.”

The message Amos puts forth is this: God is faithful to His covenant and to His holy law, and Israel is strictly accountable to a practical observance of their covenant obligations. Whether God is to bless or judge Israel, solely depends on Israel's obedience or disobedience to the commands, laws, and statutes given by God.

### **“Fat meat is sho’nuf greasy.”**

When big mama made this statement, we understood her to mean that, unfortunately, some people will only accept the truth by experiencing its harsh reality. Moreover, this definition aptly characterises the attitude of the children of Israel, based on Amos 4. Under King Jeroboam II, God demonstrated His faithfulness to Israel. He showered them with the blessings He promised in the covenant. (Lev 26: 3-11)

Moreover, Israel had re-established the northern kingdom and was very successful in war. Hence, Israel accumulated mounds of wealth.

Notwithstanding, this new wealth created a problem. Israel became comfortable in its ease. As a result, they also became lax in their worship and devotion to God. As driver points out in Vs 5, Israel participated in “The ritual calf worship at both Bethel and Gilgal.” (3:15) This was a practice expressly forbidden by the Levitical covenant with God. (Lev 26:1) Yet, Israel failed to understand that “Fat meat is sho’nuf greasy.” Like one caught in an addiction, and who are in denial of that addiction, Israel continued in their ungodly wickedness. Moreover, because Israel had been intoxicated by the benefits of the covenant, they attempted to manipulate God by reminding Him that they were His chosen people. (3:1-2) How could God possibly judge Israel, right? The women in Israel influenced the men to sin, Vs 1, and they were oppressing and afflicting the poor Vs 1. However, when Israel was summonsed to court by the prophet of God; (4:1-3) A chilling judgement was dealt against Israel. God had clearly made a statement to His people: “ Chosen”, doesn't mean exempt from the consequences for sin. Thus, God demonstrated his faithfulness to His covenant by enforcing the statutes of the covenant, which Israel had broken. Israel's sentence was a violent exile, in which there would be no escape. God swore to this fact by his holiness. Vs. 2, and so it was, Israel learned that “fat meat is sho’nuf greasy.”

### **“You can always come home.”**

Could God's judgement against Israel have been avoided? One certainly can learn from Amos 4, that anything short of obedience to God, amounts to no less than a relapse into one's sinful ways of the past. However, one thing Amos makes abundantly clear, is that

God is willing to give His people the opportunity to repent. Five times in the chapter, Israel is given the open invitation for repentance. Vs 6,8,9,10, and 11. Yet, five times the same result is recorded. "Yet you did not return to me. Big Mama settled in our minds that "you can always come home."

A far gone conclusion that she intended for us to know was that, once you realize your error and come to your senses you will remember just how good you've had it. I am convinced that's Israel's problem and therefore, lack of repentance is two fold.

One, Israel failed to realize that their sin was the pride of power. According to W.R. Harper:

"The effect of degenerating influence upon Hebrew society began to be felt in the corruption of justice, in wilful and luxurious living of the upper class, and in the general decay of social unity. The rich manifested no sense of responsibility toward the poor; and instead of relieving their economic distress, they seemed bent on depriving them of all of their property." (147)

This, coupled with a brand of worship which had nothing in common with Israel's tradition, signalled that Israel was lost in their apostasy. They, in fact had taken leave of their senses; but the people of Israel didn't realize this to be true. They thought they were still doing everything required of them in worship to God but in reality they worshipped (idols). Moreover, in their mind, they were going beyond what God required of them. After all, they gave sacrifices of thanks and free will offerings which were not required! Vs. 4-5. "Israel's worship was superficial and perfunctory" according to (Dillard 382). Unwilling to realize their sins and repent, Israel could not return home or be obedient to the covenant. As a result, (Lev 26 :15-19) illuminates for us that Israel's apostasy was due in part to their pride of power.

The historical background reveals a second condition, that made Israel's repentance problematic: the abuse of alcohol. We first notice that this vice was with the women. Vs.1. "Who say to their husbands, bring that we may drink!" Not only did the women have a drinking problem, it was made worse because they sought the opportunity to get drunk. Additional, they had the means to fulfil their sensual desires.

Second, the nation suffered from an addiction to alcohol. We know this to be true, because Israel's worship began to mirror that of the Canaanites. One of the Canaanite festival observances according to W.R. Harper was drunkenness (146). The sad footnote attached here by Amos in vs. 5, is that this is what Israel loved to do.

The continued state of intoxication made it impossible for Israel to properly respond to God's relentless attempts to help Israel regain their faculties and return to him. This was made clear through the historical recollection by God of Israel's past. (Vs. 6,7,8,9,10,11) God was willing to accept Israel back and then restore them. (Lev. 26: 40-42) This proves that "you can always return home." However, you must realize your error and come to your senses.

**“Never git too big for your britches.”**

Perhaps of all of Big Mama's pearls of wisdom, this one is arguably the most important. For through this saying, she taught us that “No matter how great you think you are or how great you become, there is still someone greater than you.” No doubt, Israel had forgotten this truth, for their God was greater than all other gods, and He required their strict fidelity. (Lev. 26:1)

Without question, a sober mind is essential to be able to grasp the truth of God's sovereign authority over all!

When King Jeroboam II skyrocketed to power it was done by God's sovereignty, this enabled the Northern Kingdom to be re-established, Israel to become a military power, and ultimately, it secured Israel's wealth. Therefore, Israel enjoyed the benefits of their covenant with God because God was faithful to keep His covenant. Indeed, God's sovereignty was apparent both in the land and over Israel's enemies. Lev. 26:3-13. However, it was at this point of enjoyed blessings that Israel lost sight of how they got those blessed; and worse, they forgot from whom the blessing came. The indulgences of Chapter 4, drive this point home. (1-5) However, it was the fact that they wilfully refused to return to God 6-11, tells us that their power and greatness in the land, which was bestowed on them through God's authority, had all gone to their heads—this was more intoxicating than their love for alcohol.

Israel began to believe that their protection came from their position in the mountains of Samaria rather than from their position in God. Vs. 1 They trusted in their power to manipulate the legal, social and religious climate of their day vs. 1-5, rather than trusting and obeying God. Certainly, Israel had become too big for their britches! Hence the haughty heart and mind set invoked God ire. This ire is noticed in the chapter's key verse, vs. 12. This verse is also a part of a covenant lawsuit; and Israel would have understood the phrase “I will do this to you” to refer back to the original covenant of Lev. 26; and particularly vs. 16, where God outlines his judgement on Israel.

Israel would be violently taken as prisoners of exile! This was made possible because God gave Israel over to their enemies. (Lev. 26:21-39) Perhaps the most intriguing element of Amos 4, is found in vs. 13. There, the writer punctuates what Big Mama taught us: “There is still someone greater than you.” He does this through the use of metaphors. He uses the mountains, wind, thoughts, morning and darkness along with the high places to say that he, in fact, is sovereign over the earth, the heavens, communication, life and death, and even other gods! He alone is Lord and sovereign over everything!

**Conclusion**

The message of Amos Chapter 4 must serve as a warning to those of us who enjoy the blessing of God's bounty and affluence. It is through our obedience to a covenant keeping God that He makes possible the blessing in our life. Moreover, God's blessing

carries with it the obligation for us to demonstrate mercy to the poor and grace to the oppressed. We must remain on guard to all forms of pride therefore, it is imperative that we all have sober minds in order to benefit from the covenant. We must strive to remember what that Big Mama always said: "fat meat is sho'nuf greasy," "you can always come home," and "never git too big for your britches."

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## **Issue #5 – ‘Interview with General Arnold Brown’**

J.A.C.: For those who haven't read *The Gate and the Light* yet, please tell us about your background, how you came to know Jesus, and how you came to know The Salvation Army.

AB: I was led to Christ by my godly mother, and at her knee. During prayers she carefully explained the way of Salvation, and rather tearfully I joined her in singing an old chorus: "My sins rose as high as a mountain. They all disappeared in the Fountain. He wrote my name down for a palace and crown, Praise His dear Name I'm free, I'm free." And I was! As far as The Salvation Army is concerned, I was born into it. My parents were officers. All my father's brothers and sisters were also officers. All but one married, which meant that when the family gathered in the home of my paternal grandparents there were 13 officers present in full uniform, all of them in charge of corps on the British Field. (Present as a young boy, I could be forgiven for thinking that everyone in the world was a Salvationist!) I can still hear that group singing the old hymns while gathered around the harmonium played by my father. The one unmarried aunt was the only woman officer ever to command the renowned Regent Hall Corps. She was the one who, knowing I had been "called, "encouraged me to enter the College for Officer Training.

JAC: You've been an innovator through your life, pioneering Radio and Television ministry, pace setting in Public Relations, and advancing administrative forms and function. What opportunities in the 21st century will open up to the Army, and how do you believe we should exploit them?

AB: I will not live through the 21st century, but I'm sure that there will be technological developments in the next 50 years that would startle me. Science has greatly improved man's lot, but the hungers of the heart have remained, and will remain. If The Army is sensitive to the leadings of the Holy Spirit, its ministry will be guided toward, and into, appropriate forms of adaptation. Even in a totally mechanized world, the human heart will be famished without the Bread of Life. Salvationists of the far future, who will themselves also be engulfed in vast societal changes, can take comfort in the fact that it is "Jesus Christ, the same yesterday, today and for ever." All I hope is that they will claim, and use, "the wisdom that cometh from above."

JAC: What is the most significant part of your ministry today? Is it the writing, the preaching, the legacy, or something else?

AB: I still consider preaching to be a high honour, and though advancing years militate against regular "specialling," to occupy platform or pulpit and proclaim Christ as Saviour remains an appreciated privilege. Divested of administrative burdens I have had more opportunity for writing, and I remind myself that the printed word has the possibility of reaching greater numbers of people, and of outlasting by far the spoken word. Both

preaching and devotional/inspirational writing require prayerful preparation, and this, in itself, as an exercise, is rewarding.

JAC: What are your dreams for The Salvation Army?

AB: That it remains a militant expression of the universal church of Christ in the world; that it will have a stronger voice on behalf of the suffering and the needy in the upper councils of legislation; that it will be acutely aware of societal changes as they are happening, and be imaginatively proactive. I dream of an Army that is rooted in tradition and flowering in contemporary relevance. I dream of an Army that increasingly makes an effective two-pronged thrust into humanity; on the one hand an unstoppable, vital, evangelical force, and on the other a compassionate movement dedicated to binding up the wounds of the world. I don't dream of "countless serried ranks" of Salvationists. A Gideon-Army can be victorious!

JAC: You have written about recipients of the Order of the Founder in FIGHTING FOR HIS GLORY. Other than those worthies, who has been most influential in shaping you into who you are today?

AB: They are legion! Many "unknowns" as well as "the knowns" influenced my life for good. I was taught to appreciate good music by Jack Green, OF. I was taught the writing craft by Colonels Hawkins, Webb and Putt, under whom I worked. I was taught pragmatic leadership by Commissioner Wycliffe Booth during his 9-year stay in the Canada/Bermuda Territory. I was taught statesmanship by General Erik Wickberg. I am still teachable, and, hopefully, still learning! In my private, domestic world, my greatest "teacher" has been my wife, an unfailing example when it comes to living by high and holy principles.

JAC: You are known as a widely read man. Which books have influenced you most?

AB: At the top of the list, of course, is the Bible. Next (and strange as it may seem) the dictionary! For literary style, Gibbons' "The Decline and Fall of the Roman Empire." For character-sketching Tolstoy's "War and Peace." For information the 8 volumes of Will Durant's "History of Civilization." For the elements of effective preaching Dr. John Oman's "Concerning the Ministry" (a book I acquired before becoming an officer and which I've re-read many times). The foregoing comprise only a short, short list.

JAC: Can you tell us of any memorable preaching you have heard, and what made it outstanding?

AB: As a youth, on a visit to London, England, I attended a summer series of sermons on the Gospel according to John delivered in the Westminster Chapel by the Rev. Campbell Morgan (1). His preaching affected me deeply, as did the preaching of Dr. W. E. Sangster of Westminster Central Hall. Both preached with a blend of scholarship and soul-winning passion. In Canada two outstanding preachers, both friends of mine and of The Army, are Dr. Leonard Griffith and Dr. John Gladstone. Both are now retired but still

occupying pulpits throughout North America. Both are skilful users of illustration in a way that all of us could well emulate. So far as Army preachers (though he wouldn't use that term about himself) are concerned, General Albert Orsborn (with whom I traveled for some weeks as his ADC) could grip and move a congregation by his eloquence when dealing with a Calvary-related subject.

JAC: What is God teaching you these days?

AB: To remember that "He's got the whole world in His hands." The confusion of the world, the decay of moral standards, the "inhumanity of man to man" in so many places, the decline in church attendance (which has to be balanced against an increased interest in things spiritual), could be fatally upsetting were it not for one's faith in God's omnipotence. I'm sure the Holy Spirit is reminding me of this when surprisingly often I hear in my head the song, "His eye is on the sparrow, and I know He cares for me."

JAC: You have written of Canadian pioneers and Major Yin. Who are your own heroes?

AB: In first place, Jesus. After Him, the Apostle Paul. After Paul, all who are like him in endurance and sacrifice for the Kingdom's sake. Among them, in recent times, must be rated Major Yin Hung Shun, the last leader of The Salvation Army in China. The more I learned of his persecution and witness, the more towering a figure he became in my estimation, and the smaller I felt myself to be. In the book I wrote about him, "YIN - The Mountain the Wind Blew Here," his spiritual greatness and heroism are conveyed, though perhaps inadequately.

JAC: What is your most memorable spiritual experience?

AB: Apart from my own conversion and sanctification, watching the streams of people from varied cultural backgrounds making their way to the Altar, either seeking Salvation or in re-consecration, during the massive Centenary Congresses in London, in Kansas City, in Adelaide and in Paris.

JAC: Please comment on the state of Aggressive Christianity in the 21st century. How relevant is primitive salvationism?

AB: The dictionary defines "primitive" in its theological use as "adhering to strictly traditional interpretation of doctrine and Scripture." We live in New Testament times and I believe that the prayerful, habitual study of the New Testament will leave us in no doubt as to how to make relevant all we are and all we do in respect of our own times. One hopes that the 21st Century, now taking its first infant breaths, might be a century of global spiritual revival in the primitive sense that brought the early church into being. God grant that it may be so!

JAC: Our first General often wrote letters to his soldiers with teaching for daily life and warfare. Would you take this opportunity to offer a millennial message to soldiers around the world?

AB: Yes! See Song 810, verse 1. March on, salvation soldiers, March on toward the fight, with Jesus as our leader, We'll put the foe to flight; In spite of men and devils We'll raise the banner high, For the day of victory's coming by and by. (1): Dr. Campbell Morgan, in his youthful years, considered officership, but was dissuaded by Catherine Booth who felt that his extraordinary expository gifts marked him for a special ministry.

## **Issue #6 – ‘Interview with Commissioner Peter Chang’**

J.A.C.: For those who haven't read THE GIFT OF GOD yet, please tell us about your unique background, how you came to know Jesus, and how you came to know The Salvation Army.

P.H.C.: When Commissioner Herbert A. Lord was a Captain in Korea, he invited my grandfather, a farmer, to an Army meeting. Through my grandfather's conversion, so my father came to know Him as well and then our entire family. Though I enjoyed the surroundings of a Christian environment at home, I came to realize for myself how much God loved me and that I had to make my own decision for Christ. This happened when I was 16 years old. Ever since then, I have loved my Lord with a deep passion and gave my life to Him serving Him in The Salvation Army.

J.A.C.: You've been a pioneer through your life, breaking man-made barriers with almost every new appointment. How do you believe we should exploit our world-wide leaders, male and female, in the 21st century?

P.H.C.: We need to take risks so as to be nurturing and cultivating particular potential future leaders. The risk presupposes it may not work as we would hope, however unless we take that risk we cannot have the reward of having leaders who possess new thinking and a new approach, those who may be suitable for the new century.

J.A.C.: What is the most significant part of your ministry today? Is it the writing, the preaching, the legacy of your two most recent commands, Korea and USA West, or something else?

P.H.C.: I must admit that I am not a writer nor am I an outstanding preacher other than teaching His words. My ministry these days is more that of an encourager and being helpful to others in anyway I can as a retired person. How grateful I am that the Lord somehow still continues to use me in a special and unique way.

J.A.C.: What are your dreams for The Salvation Army?

P.H.C.: I dream our Army to be taking a leading role in the Christian Church as a model and example in reaching out to the people with the Gospel. As The Army, we can be so complacent knowing how God has used the Army in the past and also uses us in the present. We need though to be having a new strategy, constantly changing in tune with the times as we move into this new century.

J.A.C.: You have written about recipients of the Order of the Founder in FIGHTING FOR HIS GLORY. Other than those worthies, who has been most influential in shaping you into who you are today?

P.H.C.: My own parents really: my mother with patience and loving care, my father with discipline, straightforwardness and responsibility for mission. Reverend Hahn, Kyong-gik has influenced me in his pastoring ways and Professor Park, Chang-hwan for academic study.

J.A.C.: You are a broadly-educated man. Which books have influenced you most?

P.H.C.: Of course, the Holy Bible is the book which has most influenced me. Additionally, in my thinking, Professor Johnness Hoekendiek's "The Church Inside Out" made a big difference to me.

J.A.C.: Can you tell us of any memorable preaching you have heard, and what made it outstanding?

P.H.C.: Rev Hahn of the Young Nak Church. He would preach in simple terms, straight from the Word. Yet his exposition of the truth was in-depth and with authority.

J.A.C.: What is God teaching you these days?

P.H.C.: God teaches me humility as well as an understanding of this new area of life. He is teaching me in financial areas of life these days too.

J.A.C.: Who are your heroes?

P.H.C.: George Scott Railton.

J.A.C.: What is your most memorable spiritual experience?

P.H.C.: My most memorable spiritual experience took place after the Korean War, as I was dedicating my life for service as an officer of The Salvation Army.

J.A.C.: Please comment on the state of Aggressive Christianity in the 21<sup>st</sup> century. How relevant is primitive salvationism?

P.H.C.: The message and principles of Salvationism are very relevant to and for the 21st century. Perhaps, though, we may need to adjust to and adopt new methods of communication.

J.A.C.: Do you have a message to soldiers on various fronts around the world?

P.H.C.: As soldiers we must positively engage in the battle. This is our responsibility as well as our privilege. We just cannot wait and see what happens. The command of the Lord has already been given very clearly. It is for us to carry out His mission in the battle. I pray for you and support every step you are taking as you follow His leading.

## **Issue #7 – ‘Interview with General Eva Burrows’**

JAC: For those who haven't yet read GENERAL OF GOD'S ARMY, please tell us a little about your conversion.

EB: Like most officers' children, I gave my heart to the Lord Jesus when I was a child - sincerely, simply and enthusiastically. But I date my true conversion and total decision for Christ to when I was eighteen. Following a period of teenage rebellion and non-attendance at the Army, I had gone to university and amazed myself by accepting an invitation to the Christian Union. At an Intervarsity Fellowship vacation Bible camp where we studied Paul's letter to the Romans, I became aware of my deep need for forgiveness and salvation. It was actually at a Youth Councils soon afterwards that I made the BIG decision at the mercy seat, not only to surrender my life to Christ, but to promise to serve Him all my days. A wonderful night, a life-changing decision, the best I ever made in my life. It wasn't long afterwards that I became a soldier and applied for Officership.

JAC: Although an Australian citizen, you consider yourself an African officer. Please explain.

EB: Yes, I'm a 'fair-dinkum Aussie' and happy to be so, but my time of service in Africa made such an indelible impression on my life that I feel part of myself is African. I went to Rhodesia (now Zimbabwe) when I was a young Lieutenant, 23 years old, and gave myself wholeheartedly to the African people, believing I would be there the whole of my life as a missionary officer. The Salvation Army appointed me away after I had been there 17 very formative years, and it was like a grief experience. 'Identification' is an important principle of my life, and I believe I identified with the African people, feeling their aspirations, hopes and longings --- spiritual, educational and cultural.

JAC: What is the secret to the fast Salvation Army growth in parts of Africa?

EB: When the Salvation Army went into Central and East Africa in particular, the continent was awakening to the Christian faith. Together with the proclamation of the good news of the Gospel, the missionary officers gave credibility to their message of God's love by providing clinics and hospitals to meet health needs, schools to give new opportunities for education and progress, and farms to teach improved methods of growing crops. The African people responded with enthusiasm. Our schools and colleges in particular have been seed-beds for the growth of committed young Salvationists and our Army in general. It was our joyous style of worship that particularly suited the Africans for whom the drum and vibrant singing and dancing are among the basics of life. Marching to the drum-beat and the rhythm of the timbrel is natural for African Christians, and gives living expression to their faith. In Africa, the Salvation Army is known as an exuberant, militant, evangelistic force within the Christian church.

JAC: Education has been a large part of your Officership, from Institutes in Africa to ICO in England. There are various schools of thought as to the proper place of formal education in the Army. What is the proper role?

EB: Depends in which part of the world you are serving. We often say, 'Where there's a need, there's the Salvation Army.' When the Army went to India and Africa and certain two-third world countries, one of the great needs was for education. There was little or no government provision, so missions including the Salvation Army became deeply involved in the national educational system. We have not been so involved in Western territories, apart from Newfoundland (Canada). However even there the government is now taking control of all denominational schools, though helpfully the Army is permitted to provide school chaplains to retain the Christian influence. The expense of maintaining an educational program with today's sophisticated school curricula could not be justified in SA Western territories. Beside that, we would be far too late in seeking to enter this complex field. However we should take every opportunity when offered to us to provide Christian education in schools as does happen in Australia.

JAC: You are the first General to have earned a degree at university (BA, Med). It seems you have started a trend! Do you see post-graduate education as necessary for SA leadership at any level of The Salvation Army in the 3rd millennium? Why?

EB: NO. I have never considered a university education an essential for SA leadership. However in the present environment where higher education is more readily available to talented young people, it is likely that more officers and Army leaders in future will have studied at university, and even taken post-graduate degrees. In fact in all parts of the Army world, officers are being encouraged to take further studies for their own personal, intellectual and spiritual development, and for greater competence in ministry. A well-furnished mind is a great asset. I add, that a General needs more than a series of letters denoting academic achievement after his/her name to be an effective leader. Often termed our 'scholar General'. Frederick Cou tts never attended a university!

JAC: What books have had the greatest impact on you over the years? Why?

EB: As a young Christian, 'My Utmost for His Highest' (Oswald Chambers) and the devotional writings of Stanley Jones gave me spiritual stimulus. 'Mere Christianity' and other C. S. Lewis books were helpful as I became grounded in the faith at university. Brengle, Sangster and Cou tts were guides in my pursuit of holiness. As an officer, the writings of the Scottish theologian, A.M. Hunter, were invaluable as also ideas from reading the sermons of great preachers like J. S. Stewart. In recent years I have found the writings of John Stott very challenging especially 'The Cross of Christ' and 'The Contemporary Christian'. Guiding me to a more reflective and contemplative spiritual life has been Richard Foster with such books as 'Celebration of Discipline', 'Prayer' and Henri Nouwen. I have a full shelf of the great Christian classics in paperback, which became a wonderful world of new reading after coming to London from Africa in 1970 e.g. Julian of Norwich, my favorite saint Theresa of Avila, and de Caussade. I have never ceased to find Salvation Army history enthralling and challenging.

JAC: Who are your heroes? Why?

EB: Absolutely Jesus, first before all; my exemplar in all things. Moses and King David in the Old Testament. In Army history, William Booth, Booth-Tucker (India) and Weerasooriya (Sri Lanka) and Lieut.-Colonel Lillian Nhari OF a wonderful African officer in Zimbabwe. My principal at Howard Institute, Lieut.-Colonel Phil Rive OF, was mentor and role-model to me as a young missionary officer. His understanding of African culture and language, his deep spiritual insight and his humanity set me a pattern to follow. My mother has always been the most admired woman in my life -- wonderful officer, fine preacher, loving mother of nine children and people person. After her comes Catherine Booth whose strong convictions and unflinching commitment to justice I have sought to emulate.

JAC: General Catherine Booth went on record, stating, "The great fundamental principle of The Salvation Army is a the law of adaptation." This comment has been used by many salvos at many times toward diverse ends. You yourself are responsible for significant change in the administration of The Salvation Army worldwide. What is the proper understanding of this fundamental principle for us today, in light of tensions between priestly v. prophetic roles?

EB: In Africa I never gave much thought to the Army's 'law of adaptation', because the whole of life was adaptation in practice ... adapting to another culture, to new ways of looking at life, to another language, and how to communicate effectively to another race. However after being appointed to the International College for Officers in London, I began to study in an enlightening way the organization, administration and styles of leadership of the Army. What you might call the Salvation Army culture. My reading included all the writings of the Army Mother, and I was challenged by her sermon "Adaptation of Measures", and linked it with Bramwell Booth's chapter on 'How the Buttons Came Off'. The 'holy liberty' which the Holy Spirit gave to the Army to adapt and diversify and change is the holy liberty we must always allow to impact the Army in its aim to be relevant to the times and to the people whom it serves. Traditional ways must be questioned, cherished ideas may have to pass away, brooding on past victories will only stultify the present, but prophetic leadership will learn what is the 'new thing' God wants the Army to do, and have the courage to do it. (Isaiah 43: 18-21)

JAC: What is the most significant part of your ministry today?

EB: In retirement I continue to have a wide variety of opportunities for a preaching ministry in many parts of the world, both within and without the Salvation Army. I consider this a great privilege. I appreciate the fact that I have more time for preparation, now that I am free from the demands of administrative leadership. I have enjoyed the challenge of new types of teaching ministry such as Bible Study Camps, Holiness Conventions and even a Council of War! As a director of the International Bible Society. I have delved more into the place of the Word in mission and ministry, world-wide

JAC: What are your dreams for The Salvation Army?

EB: I dream of an Army that is spiritually-vibrant, Biblically-strong, culturally-sensitive, evangelistically-passionate, community-concerned and Holy Spirit-empowered. Such a Spirit-filled Army will be ready to sacrifice and serve in obedience to Christ's commission, and through a strong prayer life be open to the changes the Holy Spirit is ready to initiate in our strategies for the future.

JAC: What is God teaching you these days?

EB: To enjoy His presence more than ever in my life as I spend more time with him in heart-to-heart fellowship. I am constantly overwhelmed by an awareness, not of how much I love God, but of how much He loves me. He is teaching me to be more reflective about His Word, as He leads me to new and deeper insights into grace and truth. He is teaching me a more simple trust in His over-ruling providence in all things, including the Salvation Army. I am still a keen learner in God's school.

JAC: Can you tell us of any memorable preaching you have heard, and what made it outstanding?

EB: As a young officer in London at the beginning of the fifties, I had the privilege of hearing the famous preachers of that era: Dr Sangster whose spell-binding oratory reached to the depths of one's heart; Dr Martin Lloyd-Jones whose Biblical teaching kept me on the edge of my seat for 45 minutes, and the Rev. John Stott who has never ceased to challenge me by the clarity of his Biblical, evangelical preaching. I have heard him time and again over four decades. The fine Methodist preacher, Dr Colin Morris, whose fierce social justice sermons stimulated everyone to action. Unfortunately I have not heard many American or Canadian preachers, but I consider Dr. Billy Graham the most powerful preacher of the 20th century. with Dr. Robert Schuller the most influential television preacher. At the Millennium Congress, I look forward to hearing Dr Lloyd Ogilvie whose books I have found inspirational. I consider General Albert Orsborn the most memorable and eloquent Army preacher, with General Brown a great communicator of the gospel, and General Coutts a profound teacher of the faith. In recent times, I have greatly benefited from the preaching of Commissioners Lim Ah Ang, Edward Read, Earl Maxwell. They have the gift of reaching and winning the heart with the message. And I add my present corps officer, Major Peter Mylechreest.

JAC: What is your most memorable spiritual experience?

EB: I have experienced many great spiritual moments, 'God-moments', in my life. As diverse as an Easter morning sunrise in the Himalaya Mountains, the cross-shaped mercy seat lined with seekers even before I began my final message at the 1990 International Congress, a silent retreat quite recently when glory filled my soul without a word being spoken. But the greatest of all was that moment at the mercy seat when I gave myself wholly to God, and He gave Himself to me.

JAC: Please comment on the state of aggressive Christianity in the 21st century. How relevant is primitive Salvationism?

EB: I respond positively to the term 'primitive Salvationism'. To me that refers to the original, elemental, pristine qualities of our early Salvation Army --- the spontaneous joy in the faith, the zeal for soul-saving, the willingness to risk everything for Christ, the audacious attacks on the strongholds of Satan, the readiness to adapt, the relevance of the message, the strong social conscience. These are qualities for all centuries from the first to the twenty-first. Through the Holy Spirit we must reclaim them as we enter the twenty-first century.

JAC: Our first General often wrote letters to his soldiers with teaching for daily life and warfare. Would you take this opportunity to offer a millennial message to soldiers around the world?

EB: So often I find the message for the moment from God's Word, I do so for salvation soldiers in this millennium moment from Jude 20 - 23. 'Continue to build your lives on the foundation of your holy faith.' That Foundation is Jesus Christ, so live in obedience to His will. 'Continue to pray as you are directed by the Holy Spirit' for the Holy Spirit purifies your desires, your motives, and helps you set the right priorities in prayer and witness and service. 'Stay within the boundaries where God's love can reach and bless you.' That should be a Salvationist's natural environment, and there you are kept true and faithful. Thus strengthened by faith, prayer and love, we are called to service. It is our Christian duty and responsibility to seek and save the lost. 'Show mercy to those who are wavering in the faith. Save others by snatching them as from the very flames of hell, itself.' So, go to it! Let God's mercy, love and grace reach others through you, as you seek to build the Kingdom of our Lord and Saviour Jesus Christ in this new millennium.

## **Issue #8 – ‘Image or Offering’**

by Graham Harris

Charles Swindoll, in a reissued book, *The Bride*, has made the statement, “Don’t work on your image, work on your offering.”

When Swindoll made that statement he was speaking about showing readiness for Christ’s return by living a sacrificial life. Swindoll went on to say: Consider your life as little more than an offering poured out to God, rather than a polished monument for men to admire[1]

The Salvation Army has, arguably, the best image of any organization on Earth. The late General Frederick Couetts said to cadets, on several occasions, “You wear the most respected uniform on earth”.

This excellent image seems to be the result of two combining factors; one is the consistent doing of good works and the other is the effective making known of some of those good works.

If anybody attempts to say that our good works are waning then they know more than is revealed in a reading of our current Year Book.

So, does Swindoll have anything to say to us? Perhaps he does. He emphasizes the basic commitment to doing what we believe wants us to, rather than to making those doings known. To do that must have some considerable implications for our “Public (or, in some territories and commands, what has come to be known as “community”) Relations departments. We have come to depend so much upon these departments. In some parts of the Army world they are the major winners of support and dollars, which frequently go together. However, I wonder, could it be true that there has been a subtle shift from “doing” to that of “image”?

I have only had one major difficulty within the organization and it was painfully obvious that while privately there was great concern for me personally, officially, image was what mattered. I was roundly condemned for standing, publicly against a political evil.

The Army has not been historically “nice” about taking the axe to political, moral or social evils.

Commissioner S. Carvosso Gauntlett’s book, *Social Evils the Army Has Challenged* remains an exciting record of the Army working, very strongly, at its offering and not being, primarily, concerned with image. Each chapter of this work records our organization’s determination to deal with social and moral evils. There are also recorded in this work the objections of persons, “high” and “low” to this work. The forces of evil are portrayed as being ranged against the Army’s “Maiden Tribute” campaign, and the battle that was waged by Salvationists, and the popular press, against those who made profits from Japan’s “Licensed quarters” are recorded in this work. Also indicated is the fact that one non-Christian religion opposed our care for India’s criminal tribes but that

a magnificent work was, nevertheless, undertaken. The fight certainly left Salvationists under the clear impression that their fight was a costly and, in some quarters, an unpopular one.

Nor is such only “ancient history” in the often unpopular moves that we have made. When Major David Brunt ran a rescue work in Sydney’s red light area what he and his team did was very unpopular with certain people. At one time, the major and each member of his staff had been beaten up at least twice. The bashings that they suffered did not only come from the underworld but for some highly-placed persons who were annoyed at having their human ‘toys’ taken from them. To those Salvationists “offering” was much more important than image. The problem for the Army is that as our unpopularity has increased so our work, and our opinion, on a whole variety of public and ethical issues, is sought. When we give that opinion on a specific moral issue (and that means really give a Christian view, and not necessarily one that is politically correct), there is the almost inevitable result that those who are otherwise-minded than we are will object. When that happens the Army must decide either to acquiesce and preserve the status-quo, or to take a stand, knowing that flack will certainly follow.

It is a matter of great regret that the Army has not always raised its voice, and maintained the strength of that voice against social and political evils, such as those in Commissioner Gauntlett’s work. No amount of breast-beating will excuse us for what we have not done. The tragic result of such non-action is that failure to make an “offering” may have seriously damaged our “image” also.

This is a result on which the Army has no monopoly. The failure of some organizations to take a stand against the slaughter of Jews, during the second world war, when they knew what was going on, is one that is not only reprehensible but one that has lost those organizations the respect of millions. There are similar cases presently happening in our world is patent. We should be making our voice heard against genocide and oppression. We will almost certainly know when “offering” is neglected for “image” such a result will follow. It most certainly is not intended but that can be the result.

The positive which may come out of past failure is that we learn the lesson and do not allow, in the future, what is ‘politically correct’ to silence our voice when similar evils are practiced or perpetrated. Our “offering” should always be to do that which is acceptable to God and not concern with our images in the eyes of others. In the first way lies popularity, with God, in the second the invidious position of some popularity – for the present – but at the possible cost of the support of God, and of those who can clearly see that acts do not agree with profession.

I believe that one of the basic problems we encounter and which contributes to concern over offering is that we tend to be governed by those who put the organization first rather than by those who put the prophetic voice first. It is natural for the manager to conserve and preserve the organization. It is natural for the prophet to speak for God. Where these two are in conjunction that is good. Where they diverge the latter should be the voice that prevails. Dr Roger Green delivered the first “Coutts Memorial Lecture”

during a visit to Australia. During that lecture he warned against government by bureaucracy. I quote:

We have not traditionally given the teacher and the preacher ...the place of importance they have held in the historic Christian church. Indeed, our Lord himself fulfilled the office of teacher. Many times in our history, the teacher/preacher/scholar has been marginalized rather than given the place of central importance that the life of the church demands. It is time now to affirm that the teacher, the theologian, the preacher is the person at the center of our institutional life. [2]

That is something of particular poignancy to say to us. Why should we argue so strongly for the preacher/teacher/scholar to be at the center of our organization? The answer is, in part, that it is the persons who carry out the offices of preacher, teacher, scholar, who are more likely to speak with the prophetic voice. The basic responsibility of administrators is to preserve the organization – and the tendency there is to develop a bureaucracy that will conserve the image rather than exercise that work or talent which is germane to our growing body – our offering. To say that is not to indicate that administration is not important. It is. We have suffered greatly for poorly carried out administration. But, if there is a conflict what is prime; the declaration of God's work, in the prophetic voice (our true offering) the latter must prevail or our silence will be most destructive. To quote again from Dr Green:

... the Army of the future will be pleased ,, to place at the center of our institutional life the preacher, the teacher, the scholar – not for the aggrandisement of persons holding those offices – but because the Scripture as well as the tradition of the church has placed these people at the center of our life together.

Notes:

[1] Charles Swindoll, *The Bride*, p. 156

[2] Roger J. Green, *Facing History: Our Way Ahead for a Salvationist Theology*. Being part of the F.L. Coultts Memorial Lecture, delivered in Sydney, Australia, Thursday, July 23, 1998.

## **Issue #9 – ‘Interview with (then) Commissioner Shaw Clifton’**

JAC: Please tell us a little about your conversion.

SC: At the risk of being misunderstood, I nevertheless need to say that I have always been saved, in this sense: there has never been a time in my life when I did not know about Jesus and that He had died to be my Saviour from sin, and there has never been a time in my life when I did not believe this and accept it fully for myself with much gladness. This I owe to my parents who were faithful in keeping the promises they made to raise me in the Christian faith when I was dedicated under the Army flag in Belfast Citadel hall in Northern Ireland. Growing up through childhood and my teen years there were many times when all this came with a new freshness to me and reconfirmed the simple and innocent, saving faith of a small child.

JAC: You have served in several parts of the world. Please comment on how this has impacted your Salvationism.

SC: We are serving on our fourth continent. We have also been privileged to see the Army at work in many countries. Everywhere the Army is the same, yet distinctive. All one, but different. This is a miracle of God, who alone could bind together an Army of such massive proportions from so many diverging cultures and peoples. Our internationalism is a very precious gift, one that is perhaps not sufficiently prized among us. The recent Congress in Atlanta brought it all before our very eyes in a gloriously God-honouring way. It is important that we never stand in the way of the Army developing at local levels in ways that truly reflect and speak to the local culture.

JAC: You have had a unique role in Salvation Army activity over the last generation. In legal capacities you have impacted High Councils and SA nationals constitutions and protests and defence of historic rights. You were on the scene for the tragic martyrdoms in Africa. You have written pages that have challenged Salvationists on such issues as marriage, ethics, holiness, and Salvationism. Where do we stand in light of General Booth's prophesy that, "If The Salvation Army will be true to God, (we will reach the world) in the next fifty years" (THE GENERAL'S LETTERS, 1885)?

SC: When we first set out on life's great adventure with God, and when we first say "Yes" to Him when He calls us to a distinctive life of ministry, we can have absolutely no idea of all that will follow. He opens doors and presents challenges that without His grace would be utterly daunting. I cannot pretend to know what Booth had in mind when he wrote these words. However, I do know that his emphasis on being "true to God" was the only one that mattered. It still matters. For me, the Army is "true to God" when it remembers and prioritises the following non-negotiables: 1. The sinfulness of sin. By this I mean that we must never be seduced by arguments and attitudes that would cause us to join those who pretend that sin is OK. We need to hold to the truths of Scripture about those things that grieve God and are entirely incompatible with His righteousness or with a claim to love and serve Him. Hell will laugh loudly on the day

the Army fails to do this. Our compromise will be Satan's victory. If we lose our sense of the awfulness and evil of sin and its horrendous hold on human hearts, or if we ever cease to grieve over the damage and hurt it causes to human lives, we shall then have lost our sense of urgency about the need of a Saviour. Linked to this is the fading belief among us as to the reality of Hell or Satan and the forces of evil and darkness. We need to know our enemy, but too many of us no longer think there is an enemy. This makes us dangerously vulnerable to those "fiery darts" of which the Apostle speaks in Ephesians 6:16.

2. The power of the forgiveness of God shown in Jesus Christ our Lord. We are called as an Army to preach the matchless love of God for a sinful human race, a love revealed in the Cross of Calvary. It is our mission to proclaim the blood of Jesus as the only remedy for sin. This message needs to permeate our teaching, preaching and writing. Each Salvationist is called to lead a life that is an eloquent witness to the love of God and the power of the Cross.
3. The life of holiness. We must recapture our nerve about the practicality of living a sanctified life. The Lord is willing to demonstrate through His Army the boundlessness of the salvation to be found in Christ, to show that He forgives past sin AND wants to keep us clean and pure after we are saved. I am praying that God will raise up among us women and men who will be bold about all this, who will speak of it, write about it, and articulate again for the early 21st century the timeless truths of Scripture. I believe that purity of heart and life is a daily possibility through grace imparted directly from God to the believer. I am not among those officers or soldiers who think it fashionable to denigrate the writings of Samuel Logan Brengle. I do not agree with those who say he got it wrong and did not understand the Scriptures. He still challenges us across the years and spurs us on to higher and better. (I wish dearly that his books were again available from the trade department in the UK. When I want one I have to contact the USA, Canada or Australia. It seems Brengle is read and appreciated more these days outside the Army than in it. Something is wrong.)
4. A refusal to curry the favour of men. Too often we have yielded to the temptation to trim our sails to the winds of human approval. That is no way for an Army of God to go on. We need to plead on our knees for regular cleansing from the care of what men think or say. We shall have friends aplenty by being "true to God". Our best friends will be those who know all about us, warts and all, but who love and admire us for our willingness to be absolutely ourselves under God and respect us for our determination never to waver from His will or from the identity He has given us a a distinctive church and community of compassionate carers for the outcast and lost.
5. Practical, compassionate service to the needy. God has endowed us with a marked capacity to serve the under-privileged. We share his bias to the poor. We walk with the outcast. We identify with the rejected. We serve with the basin and towel. We kneel before the lowest of the low and the poorest of the poor. We are to be the voice of the voiceless. All this is hard and costly, but there is grace for it. Every Army social worker needs to be saved, to be a partner in mission, consciously receiving and, in turn, channelling that divine grace to needy souls.
6. Advocacy in the public arena for social action. We are called to be actively, intelligently involved and openly concerned on issues of social justice and human rights. Some parts of the Army world have done better at this than others. We take no political side, save that of the oppressed or downtrodden. We must forever be on our guard about the implications of taking money from secular sources. Sometimes the strings attached represent too high a price. We

must never sell our birthright. All the world must know that the Army's silence is something that money cannot buy. 7. Our belief in the directness and immediacy of divine grace to the human heart. This brings me to the doctrine of the priesthood of all believers and also to our historic, divinely inspired stance concerning the sacramental life. We are called to bear witness to the daily, hourly reality of God's grace in our lives without the help of the (by now myriad) outward forms of sacramental ceremony found useful by many others. This is a hard, even lonely, calling. So was our Lord's. 8. Claiming new ground for Christ. I am with Booth in his vision to take the gospel to all the world. Opportunities to open the work in new lands will still present themselves. The Spirit must guide us. There are voices calling for a moratorium on new national openings because of the financial costs involved. I understand clearly the need to count the fiscal cost before venturing further across yet another national boundary, but the cost of ignoring the prompting of the Holy Spirit is higher still. Where He leads with a clear vision and call, like Booth I would follow, trusting God implicitly for the resources we need. He has never let us down and is not about to start doing so. Here in Pakistan we have ventured forward time and again into bold and unlikely ventures, taking new ground for Christ. The money has always come to hand. Our faith has been strengthened and is growing ever bolder.

JAC: You served in Africa during some challenging times (recounted most recently in *MOBILIZED FOR GOD*). What is the secret to the fast Salvation Army growth in parts of Africa?

SC: Our four years in Africa (1975-79) hardly make me an expert! But it is notable that in East Africa and in Zimbabwe we have the two largest territories in the world when it comes to the number of soldiers. Then we look to India and to Pakistan also to see high numbers. Only 25% of our soldier strength is to be found outside Africa and South Asia. Many cultural factors are at work in these places. We do not encounter western scepticism about God or about organised religion. We are free from the inordinate individualism of the west with its emphasis on pleasing one's self and the need for self-sufficiency. In Africa and Asia we find a recognition that we are basically social animals with a need for one another. I think this willingness to see our personal need is helpful to evangelism. Another factor is the faithfulness of the early pioneers who are still openly remembered and spoken of in revered tones. Their lives still inspire. Next, I would mention the willingness of modern "missionaries" to work themselves out of a job and hand over to indigenous staff. This way the church, the Army, can more easily reflect the culture of the place where it is found. Indigenisation and inculturation are the key ingredients.

JAC: You bring a unique combination of educational accomplishment to the warfare. There are various schools of thought as to the proper place of formal education in the Army. What is the proper role?

SC: Get all the formal education you can get, then hand it all back to God for Him to use at will, never thinking for a moment that you did it all in your own strength. However, education is no substitute for godliness. Also, we need sanctified "thinkers" and this is

not quite the same as "educated folk". I suppose in the end I would want to be an advocate for an evangelicalism backed up by sound education and scholarship. But I would never accept that lack of formal education is automatically a handicap to ministry in the Army. There is a place for all of us, and we must humbly learn from each other regardless of our backgrounds. We all need to remain forever teachable.

JAC: Pakistan has experienced significant growth in the last couple of years. How do you see the Army strategising towards reaching the other predominantly Muslim nations of the world?

SC: Yes, God has given us growth in our soldiers' rolls of 30% in the last three years. We have witnessed a net growth of over 10,000 senior soldiers in that time. God is good. Pakistan is a Moslem state. We find it very hard to reach Moslems with the gospel. Our converts come from the unchurched, unsaved ethnic "Christians". Recent research shows that in Pakistan there are perhaps at most only a dozen or so true cases of conversion from Islam to Christ in any year (from a population of 140 million Moslems). The impact of the gospel is seriously hampered by what are perceived by devout Moslems as low moral standards in the west and these are assumed to be "Christian" - immodesty of dress, excess of drugs and alcohol, marital infidelity, family breakdown, pornography, abortion and so on. We see it as our role to prove that the Army can, by God's grace, not only hold its own in Pakistan but grow and flourish. We are the last frontier of Salvationism between Europe and Asia. Indonesia, Nigeria and Russia/CIS also work in Moslem settings. I am not aware of any thought-through strategy by the Army to reach the world's Moslems. I think perhaps there is widespread ignorance about Islam - its beliefs and its potential for influencing world and national events. In Pakistan we have many Moslem friends and the Army is free to worship and serve, despite the volatile nature of life here.

JAC: What books have had the greatest impact on you over the years? Why?

SC: Richard Collier's "The General Next to God" - for its inspirational account of Booth; the 1945 Handbook of Doctrine - for its simplicity and directness (each section seems to call for a verdict from the reader, not least the section on our Tenth Doctrine); the Journals of Bramwell Booth - for what they have taught me about spiritual leadership in the Army and single-mindedness for the cause of Christ; anything from the pens of Brengle or Ed Read, whose recent promotion to glory has taken from us an irreplaceable man; the latest volume of Army history by Henry Gariepy, "Mobilised for God" - for its fine research and willingness not to hide the truth (we need, as an Army, to mature still further in giving the people all the facts, uncomfortable or not, in works of this kind); my little book of collected prayers - for its daily help to my soul (I thank God for the written prayers of others that help me say to God the things I need to say); "God in Pain - Teaching Sermons on Suffering" by Barbara Brown Taylor - for its sensitivity to the human lot and for the courage and skill of its author who stands out as a preacher of God's word.

JAC: Who are your heroes? Why?

SC St. Francis - because he was not in love with this world or its honours; Martin Luther - because he knew where he stood and could not be intimidated by powerful persons, religious or secular; John Wesley - for showing me what Christ can do for me in the blessing of a clean heart; William Booth - for role-modelling what it means to let God have all there is of me; Samuel Logan Brengle - for not letting his wealth or legal education stop him from preaching and writing as a prophet of holiness; my Dad, Major Albert Clifton (R) - for being the nicest, most humble man I have ever known and for showing me how to both love the Army and also stand back from it from time to time.

JAC: General Catherine Booth went on record, stating, "The great fundamental principle of The Salvation Army is? the law of adaptation." This comment has been used by many salvos at many times toward diverse ends. You are on record in various places, including WHO ARE THESE SALVATIONISTS?, commenting on change in various areas of The Salvation Army. What is the proper understanding of this fundamental principle for us today, in light of tensions between priestly v. prophetic roles?

SC: "Adapt or die!" is still as true today for us as ever it was. Adaptability, without compromising our non-negotiables, is a gift we have been given but which we are often slow to exercise. I sense a new stirring toward good, wise change. The best change comes from the grassroots up. We must never forget to measure our methods ruthlessly against their effectiveness in winning souls and building saints. Our social, compassionate services need also to be constantly reviewed in the creative light of the Spirit's illumination, so that we never find ourselves offering answers to questions that no one is asking any more. Any tension between the priestly and the prophetic must always be creative. It is not "either / or", but "both/and".

JAC: What is the most significant part of your ministry today?

SC: Striving daily to be a spiritual leader in a manner that pleases God. It is vital that I encourage my people (yes, I know they are first and foremost God's people, but I unashamedly think of them as "mine", given to me in high and sacred trust by God to shepherd and pastor in His Name). Leadership involves also the setting of standards, the creating of a climate in which others can excel for Christ and be stretched beyond what they believed possible. I am always excited to see others discern that they have gifts long undiscovered. I am grateful to God also for opportunities to travel in ministry, to teach and preach for Him. I am called also to minister to my family. Helen, my wife, and I pastor one another as we both seek jointly to pastor our three children, scattered on three continents at present! I feel also called to write for Christ. The USA National HQ have generously published my last two books. I feel the stirrings of another - something about "Pakistan - the Final Frontier", but that sounds too much like an episode of "Star Trek"!!

JAC: What are your dreams for The Salvation Army?

SC: The response given above where I list my understanding of the non-negotiables covers this. Because I am a radical, progressive traditionalist my dream is of an Army rediscovering the richness of its roots, its first purposes, its first bold obedience to the Spirit, its passion for souls and for holiness while all the time staying crucially relevant to the needs of the age, sensitively in touch with changing social trends but never being seduced by them because we are in Christ who is the same yesterday, today and forever.

JAC: What is God teaching you these days?

SC: 1. To trust Him in matters large and small. That He will win through for me, for my family, for my Territory, for God's Army. 2. That I need Him more than He needs me. 3. That I have no answers, except those that are God's.

JAC: Can you tell us of any memorable preaching you have heard, and what made it outstanding?

SC: I think of two starkly contrasting experiences: a) I listened to the preaching of the Rev. Dr. Bernice King at the Congress in Atlanta this summer. It was rooted in the Scriptures (the fourth Gospel's account of the raising of Lazarus), it was articulate, passionate, persuasive, powerful, professional in the very best sense. God was in it and we heard His voice. b) A few years ago we were on furlough and visiting a corps on the south coast of England. The corps officers were away on leave and so one of the local officers was taking the Sunday evening meeting. He was inexperienced and hesitant, almost apologetic. His whole approach was amateurish. Yet his words were simple and unpretentious. He spoke to us about the sacrifice of Jesus at Calvary and our need of a Saviour. It came from his heart. As I listened I knew that had I not been saved already I would have accepted Christ as my Saviour that night.

JAC: How are you a different person and a different Salvationist from when you were commissioned?

SC: God is more central in my life. My calling to be an officer in the Army has been confirmed over and over again. I am more sure that I am in His will. I am living out a marvellous adventure with God, for Christ, in the power of the Spirit.

JAC: What is your most memorable spiritual experience?

SC: Impossible to answer! But I do find myself looking back upon (and looking forward to) those quiet moments when, on leave with Helen, we can sit in a lonely church sanctuary somewhere in the English countryside, or kneel together at an Army Mercy Seat, renewing our vows to God as officers and recommitting our futures to Him.

## **Issue #10 – ‘Interview with Commissioner Joe Noland’**

JAC: Please tell us a little about your conversion.

JN: My first conversion took place at about age 11 during a Decision Sunday in Sunday School. This was several years after some friends down the street invited us to Sunday School at The Salvation Army. During those years, my attendance had been an off-and-on experience. Then along came an officer who took a special interest in me, and, under his guidance, I made my first decision. The second decision came after college graduation. I had turned away from the Lord and the Army. The call of the world was very strong during those years, and I had succumbed to it. But the seed had been sown earlier in my life, and, through a set of circumstances, I felt myself drawn back, first to The Salvation Army, and then to the Lord. Once again, it was another Salvation Army officer (corps officer) who influenced that decision.

JAC: You are one of a select band of living SA pioneers of new territory -Micronesia. Please describe that unique experience and the spiritual footprints you left there for Salvationists to follow.

JN: Upon being appointed as the divisional commander for the Hawaiian Islands Division, I soon had a vision that stretched throughout all of Micronesia. One trip to the Marshall Islands was all it took. All my life I had been drawn to the South Pacific. I could not have imagined that I would even have the opportunity to travel there, let alone pioneer The Salvation Army in that beautiful yet forlorn part of the world. When I did arrive there, I found a great contradiction in terms. The landscape was like paradise. The "peoplescape" was one of poverty, hopelessness, and despair. The paradox was unnerving. Seventy-five percent of the population is under the age of 25. Fifty percent of the population is under the age of 15. There seemed to be no future and no hope. For example, the Island of Ebeye has a population of 12,000. This little atoll is about the size of six city blocks. It consists of shanty upon shanty, the most humble abodes you could ever imagine. The palm trees are all gone because there was not room for them. On our first visit there, we held an outdoor meeting and people came by the thousands. The reception and response was overwhelming. It didn't take me long to begin the work on that island. We pitched a tent on the only land available, a dumpsite. I immediately identified an officer couple to go. There was no place for them to live, so we found a house on a little island five islands away and bought them a boat to travel back and forth. The Lord has blessed that work. I felt a sense of great urgency and desire to bring hope to a hopeless part of the world. This spontaneous opening of the work continued to two other Marshall Islands, Pohnpei and Guam. While in Guam, I found that the first church opened there was started by two men who were converted in an open air ministry in Honolulu, Hawaii, and became Salvationists. When they returned to Guam, they wanted The Salvation Army to come, but it didn't happen, so they started their own church. I love that part of the world and have a longing to go back there. You will find my footprints still there in the sand of those beautiful tropical beaches.

JAC: Please comment on how serving in different parts of the world has impacted your Salvationism.

JN: It has broadened my perspective, increased my vision, and humbled my spirit.

JAC: You have a reputation for making things happen. You have shaken up the comfortable and mobilised the discouraged. Where do we stand in light of General Booth's prophesy that, "If The Salvation Army will be true to God, (we will reach the world) in the next fifty years" (THE GENERAL'S LETTERS, 1885)?

JN: In answer to this question, I have claimed Paul's vision as my own, "I am made all things to all men that by all means I might save some." That word "some" is the operative word in this vision statement. I believe that the Lord has raised up The Salvation Army to reach "some." There are "some" who are divinely set apart to be reached by our mission, I believe. We must aggressively do everything within our power to reach that unique "some." With every generation, that "some" will always be waiting for us. Our mission should be conducted with aggressiveness and intensity, as if the Lord were going to return tomorrow. That will take care of the next 50 years, if the Lord doesn't choose to return before that time.

JAC: You have begun publishing books in the last decade. What is your purpose, and what are your hopes regarding them?

JN: I have been writing all my life. Like most creative people, I tend to be introspective by nature. I feel that I communicate best through writing. The creative process is like a high to me. It is better than alcohol or drugs (and I tried a bit of those in my day). It is a cathartic experience. A lot of my writing is now gone forever because I didn't put it into published form. Thus, I am now committed to communicating my creative expression as far and wide as possible. What good is a vision if it is not communicated? And there is unbelievable power in the written word if it is transmitted properly.

JAC: What books have had the greatest impact on you over the years? Why?

JN: The Power of Positive Thinking, by Norman Vincent Peale and Self Renewal, by James Gardner. Next to the Bible, these two books have influenced my thinking more than any others. By nature and upbringing, I tend to be a bit negative and cynical in my thinking. Pessimism has dogged me all the days of my life. The Power of Positive Thinking set me on a proper course and has proved to me that all power is found in the positive. When I first read Self Renewal back in the 60s, I purchased copies and sent them to every Salvation Army leader. One of the premises of the book is that organizational renewal cannot take place without self renewal. My copy of the book is dog eared, underlined, asterisked, with large penciled in exclamation marks on every page. Unfortunately, the book is now out of print. I think it is a must for every Salvation Army leader. It was a book way ahead of its time. One of the most recent books I have read is Threshold of the Future, by Michael Riddell. The byline reads, "Reforming the church in the post-Christian West." This is a radical book that will set even the most

liberal among us on edge. I found it refreshing, stimulating, and extremely forward looking. It does make one think beyond the boundaries. I purchased a copy for every member of our Territorial Executive Council.

JAC: You have a Master of Science degree. The current General has no degree; the last General has a doctorate. There are various schools of thought as to the place of formal education in the Army. What is the proper role?

JN: Education was very important for me. However, I don't see it as a panacea for the future. Unfortunately, sometimes education becomes an end in itself rather than a means to an end. This is when it can get dangerous. Some of the finest officers I know have no formal education but their practical experience has educated them beyond the most highly held Ph.D. I have come to believe that the best education is found in the trenches. If that can be coupled with formal classroom work, that can be a plus factor for some people. I have come to believe that a lot of my formal education was wasted because it was based in theory rather than practical demonstration. I don't think the hallowed halls should be so hallowed in this present day. This is a short answer for a very complicated subject. But I do think education is moving in a more practical direction, as it should.

JAC: USA Eastern Territory now has an aggressive short-term mission. Please outline it.

JN: This is really a ten-year mission. It follows my Vision 7007 model (with the two "0"s forming an "infinity" symbol). Beginning with the year 1998, I have challenged the corps in this territory to strive for establishing 700 corps in total. There are 70 million people in the USA Eastern territory; it seems reasonable to me that we should have one corps for every 100,000 people by the year 2007, with 70 soldiers in each of them. If you breakdown the 7007, you will see embedded in that number 70 for soldiers and 700 for the number of corps by the year 2007. The first "0" also represents a circle of prayer. I have challenged the territory to form 700 prayer circles of seven throughout the territory. The second "0" stands for eternal life, and I have challenged the territory to a mission of aggressive and adaptive evangelism that preaches this "life eternal" promise. Finally, the two sevens together are the "bookends" for this vision. They symbolize holiness; seven is the biblical number for perfection. So the foundation of this vision is prayer, holiness, and aggressive, adaptive evangelism. Now this really brings me to the next question.

JAC: You state that this USA Eastern Territory mission emerged out of a vision from God. Can you explain this to salvationists inexperienced with prophetic communication, in light of our early Army facility with this practice (note General William Booth's collection called VISIONS).

JN: I have made it clear throughout the territory that this vision is a mandate from God to me personally. One cannot mandate vision. True vision comes from God. It is my responsibility to energize, motivate, and inspire others to catch this same vision. I am

His prophetic instrument. There is no question that this vision came out of the creative depths of my soul. It came easily and naturally. It was not something that I had to work hard at. I am convinced that it is not contrived but inspired. True inspiration cannot be explained. One intuitively knows when it is contrived or when it comes from God. Vision is also always preceded by prayer. I am not a person who subscribes to "signs and wonders." I look at things in a more practical, unemotional way. I happen to think that this is the best way. I do know, however, the difference between when vision is inspired and when it is contrived. The only way I can explain it is that it comes out of the depths of one's soul. It becomes all consuming. You know it when the passion is there. It becomes an almost uncontrollable divine force.

JAC: Who are your heroes? Why?

JN: My heroes are the Mother Therasas of this world. The majority do not get the attention and adulation that Mother Theresa did, but they are there. Many of them are lifelong corps officers I have known through the years. They have remained faithful and steadfast in the most difficult of situations.

JAC: General Catherine Booth went on record, stating, "The great fundamental principle of The Salvation Army is the law of adaptation." This comment has been used by many salvos at many times toward diverse ends. You have been an initiator of change in three theatres of war over the years. What is the proper understanding of this fundamental principle for us today, in light of tensions between priestly v. prophetic roles?

JN: I think tension can be healthy if it is handled properly. The tension was obviously there when Catherine Booth stated her "great fundamental principle." I believe that adaptation is what made the Army unique, what set it apart from other denominations. This principle is enunciated beautifully in a recent book published here in the United States titled, *Red Hot and Righteous*. The writer, Diane Winston, grasped this principle beautifully and in context with the beginning of The Salvation Army here in America. Change and adaptation are synonymous in my way of thinking. Where there is change, there will be tension. The resolution of that tension will result in either adaptation or extinction. Another great little book that came out recently is, *Who Moved My Cheese*. It has been on the top of the best seller list for a long time; that should say something about the importance of this whole subject. I have just written an article for *The Officer* that makes a spiritual and organizational comparison to the thesis outlined in this book. The lesson is a very simple one- "we either adapt or we die. A part of my prophetic role is to communicate this truth in a way that will move us forward.

JAC: What is the most significant part of your ministry today?

JN: As the territorial commander, it is my responsibility to cast a vision and then provide an environment for that vision to take hold and grow. Empowerment is a big part of such a nurturing environment. Accountability is the other side of the empowerment coin.

JAC: What are your dreams for The Salvation Army?

JN: My greatest dream is that The Salvation Army will lead the parade in reaching what I call "the invisible twenty-three percent." The actual figure changes depending upon the country and culture, but it refers to children who are living in poverty. In this country, twenty-three percent of young children live in poverty, where they are often subject to neglect and abuse. These children represent the future. The better we are at intervening to touch the lives of these children, the greater our chances are for a better future.

JAC: What new challenges do you foresee for The Salvation Army in the 3rd Millennium?

JN: The greatest challenge is that of change and adaptation. It must happen quickly if we are to continue as change agents. The continuing challenge for The Salvation Army is to stay focused on being change agents. In my opinion, the recommendations made by the "Commission on Officership" are a very positive step in the right direction.

JAC: What is God teaching you these days?

JN: God is teaching me that I must depend upon Him more. Every day in my morning devotions I pray, "Lord, I cannot do this in my own strength. It can be done only in Your strength." Whenever I have gotten into trouble, I can trace it back to trying to do something in my own strength.

JAC: Can you tell us of any memorable preaching you have heard, and what made it outstanding?

JN: I have always been fascinated with the preaching of Billy Graham. It is so simple, so basic, yet so powerful. I've had the opportunity to meet him. In fact, as the general secretary in Southern California I had the responsibility of organizing and producing his 50th anniversary celebration at the Beverly Hilton Hotel. He agreed to that celebration on the condition that The Salvation Army receive all the proceeds. I met him and talked with him at length. His genuineness and humility impressed me as I have never been impressed before. I believe it is these qualities that make his preaching the force it is.

JAC: How are you a different person and a different Salvationist from when you were commissioned?

JN: Wiser, with many more bumps and bruises. I have always had a tendency to go against the tide. Some of the things I did as a young, exuberant officer were JPS (just plain stupid). I still take risks, but now I practice BDBS (but don't be stupid).

JAC: What is your most memorable spiritual experience?

JN: There are a number of memorable spiritual experiences; it is hard to name one that stands out above the others. When I go to an adult rehabilitation center and listen to the

testimonies, I am spiritually moved. When I hear an adult testify about the spiritual intervention that took place in his or her life as a child coming out of a traumatic environment, that really moves me spiritually. It is during these times of testimony when the Spirit speaks to me deeply and emotionally.

JAC: Please comment on the state of aggressive Christianity in the 21st century. How relevant is primitive salvationism? What challenges will millennium three bring?

JN: Please pardon the slang, but the state of aggressive Christianity in the 21st century "ain't what it used to be." I am not sure I like the term, "primitive Salvationism." I don't think we want our Salvationism to be primitive; I think we want it to be progressive. Can we learn something from our roots? Absolutely! Are there "primitive" values that are as relevant today as they were then? No question about it! The challenge is to take those values and clothe them in a contemporary style. The challenge is to stay progressive without losing sight of our roots, to take those primitive beginnings and adapt them to a progressive now. May it be so!

## **Issue #11 – ‘Tradition and Innovation’**

by Commissioner Wesley Harris

The Salvation Army began with a happy mixture of tradition and innovation. There was an acceptance of traditions of Christian faith and conduct going back to the early Church. There were also some traditions from the particular church background which appealed to the Booths such as the practice of inviting people to kneel at the mourners' bench or penitents' form as in Methodist camp meetings. But with the traditions there were innovations, not the least being a willingness to take on quasi-military structures in order to further the essential mission.

American writer George Weigel contends that 'tradition which in its Latin root (traditio) means handing on begins not with human invention but inside the very life of God, the Holy Trinity...Tradition and innovation (are) the table and the dynamic in the Church'.

Tradition is the offspring of history and while in earlier times Salvationists were sometimes too busy making history to record it adequately we are now more aware of the value of our historical heritage. General Frederick Coutts wrote, History is to a community what memory is to an individual. Without a memory I would be an 'unperson' unable to say whence I came or whither I was bound. History enables a community - whether an entire nation or a section of a nation - to place itself in relation to its own past, its present opportunities and the future prospects.

Devoid of a sense of history the Army could suffer from a kind of corporate Alzheimer's disease and be unsure about its identity, confused about its role and largely ineffective. Traditions are important for our continuing life and selfawareness; without them we will hardly know what we are or where we are going. If tradition can be a dead hand it can also be a guiding hand. (In a corps or headquarters situation we may sometimes be impatient with those who say, "We have always done it this way" but it may be even worse when changes in personnel have been so frequent that there is little corporate memory and no-one to point to precedents which should be noted!)

Wisdom was not born with our generation and all who went before us were certainly not fools. (If we get as many runs on the board as some of them did we may have reason to be grateful!) Much that obtained in the past will obtain in the present. Not all old methods are broken tools to be cast aside. Some things are timely because they are timeless and to regard anything traditional as necessarily useless would be plainly silly. Yet, while appreciating the value of tradition, we should also recognise the danger of being petrified in the patterns of the past. To quote George Weigel again, "Tradition, the living faith of the dead, must always be distinguished from traditionalism, the dead faith of the living".

James Russell Lowell wrote,  
New occasions teach new duties  
Time makes ancient good uncouth;  
They must upward still and onward,

Who would keep abreast of truth.

Paradoxically, the Army tradition is to be innovative. To be really 'Army' is to dare to be different sometimes. I remember when I was a young officer at a small south London corps a procession with fiery torches was organised through the darkened streets as a prelude to an evangelical campaign. An urchin boy said to me, "The thing I like about the Army is that you never know what is going to happen next!" Half a century later that could still be said in many places where there is a willingness to do anything in order to win people for Christ.

In New Zealand recently I saw a corps hall dubbed 'the Shed' which had on its outside wall a huge, well-painted mural depicting the various activities of the corps - sport, counselling, children's meetings and so on. The idea was to make the place appear jolly and 'user friendly' and on enquiry I found that new people were being attracted and were getting saved which was what mattered. Of course, what may be appropriate in one situation may not be advisable in another, but an openness to new approaches is needed everywhere. If we don't innovate we are likely to enervate. William Booth is credited with the saying, "There should be continuity of principle but adaptation of method". It is certainly a good maxim to bear in mind.

As an Army we began with a happy blend of the traditional and the innovative. Our forebears used the great hymns of the Church and they adapted some of the pop songs of the day. They were too smart to do otherwise. Breadth of expression may still be needed today. Take the sometimes contentious issue of the Army song book versus the use of projected 'Scripture choruses'.

Christian toleration might indicate a judicious blend of the ancient and modern. But I have known cases where there has been a threatened walk-out by older comrades if any chorus not in the song book was used and other places where people have been denied any of the Army songs which have been their means of grace through the years.

There must be more than one contemporary application of the saying of Jesus, "Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old" (Matthew 13.52).

## **Issue #12 – ‘Interview with Colonel Dennis Phillips’**

JAC: Please tell us a little about your conversion.

DP: I think I qualify for the Guinness Book of World Records for the number of times I went to the mercy seat. The first time, I was only 8, maybe 9 and it was at the Mel Trotter Mission in Grand Rapids, Michigan. I didn't know for sure what I was doing except I got to go to camp the next week. When I was 11 or 12 and attending the Burton Heights Corps (Grand Rapids, Michigan), Lieutenant Doris Atwood conducted an evangelistic campaign, and I had never heard such preaching. During that week, I surrendered my life to Jesus Christ, and after about another 1000 visits to the penitent form, I began to grasp the wonder of His grace and began to experience the security God promises to those who believe.

JAC: Please tell us a little about your sanctification.

DP: It is ironic that I preached holiness years before I actually experienced it. I knew what our Doctrine Book said, and I read most of Brengle's great titles on Holiness, but I just could not seem to get my own arms around the experience. Finally, at age 37 and serving as corps officer in Kansas City, Missouri "the light went on." It did not occur in a public meeting; rather it was in the quietness of my own humble study at the corps when the plain yet profound truth became clear to me and "His spirit bore witness with my spirit" that we were one. I remembered the simple question on a corps cadet lesson from many years earlier: "What is sanctification?" And the answer, equally simple, "Separation from the world and dedication to God." That was it. And my soul was at rest.

JAC: Your current 'reinforcement' appointment is your first such assignment and yet was foreshadowed by God long ago. Please explain.

DP: I'm quite sure my answer will be too long to be included, yet I'm not sure how to shorten it. Let me take you to the morning of September 24, 1997 when General Rader called me at our quarters in California to appoint us to the Caribbean. The conversation really took my breath away. Once I hung up the phone, Noella and I just looked at each other, and I blurted out, "Honey, NOTHING in my prayer life or devotions has prepared me for this." I said that in the context that in every other move, God had somehow paved the way. No previous move was such a surprise. But as soon as I spoke those words, an experience of 45 years earlier came back to me with the impact of a tumultuous clap of thunder. I was then 14 years old attending the Territorial Leadership Institute of the USA Central Territory, and one of the evening programs was conducted by a visiting missionary (and I am so sorry I don't remember who it was). During that program, God spoke to my heart about serving on the mission field. Come on, I was only 14, and I thought I had done well to have already committed myself to officership. I was not ready to sail off to some unknown land. My answer was "No....not me, not here and not now." But God's spirit worked overtime on my young soul, and by the week's

end, I was at the mercy seat again, this time saying, "Okay, it IS me, and it IS here and it IS now." The next morning, it was as if I had never been called. I left that camp feeling as though I had had an "Abraham/Isaac" experience. God was just testing my willingness. Well, it happened all over again when I was a cadet. "No problem", thought I. "I'll just say yes, and the next morning, after having passed another test, everything will be back to normal." Uh uh. It wasn't to happen that way this time. I was in spiritual agony for weeks. Noella and I were engaged (secretly, as it had to be in those days), and I remember sharing the agony of my soul with her in my letters. She wrote back claiming no such calling herself, but saying if it was God's will for me, she was willing to go. After the worst spiritual turmoil of my life, I genuinely gave in to the demands of God's spirit, and He responded with this message to my heart: "Not now, Denny, but some day." All through my officership, I have wondered when such an opportunity would occur, but I have to admit that by age 59, I didn't think of it as much as I did in my earlier officer-years. And so it was, that within seconds of claiming "no advance notice", God reminded me that on this appointment, He had in fact given me 45 years to get ready. Ya gotta love Him!

JAC: You have served in three territories. How has this affected your officership?

DP: Let there be no doubt that every territory is different. Two of those territories were in the U.S.A., but they might as well be on different planets. I will always be grateful for "growing up" in the conservative USA Central Territory where my officership received a solid base and an anchor stronger than Gibraltar. But going to the USA Western Territory, I found my vision being challenged and expanded. I liked their "derring-do" pioneer spirit that was not afraid to "color outside the lines" ... at least a little. There is no doubt I am a better person and a better officer for having served in the West. These past three years in the Caribbean have been a spiritual adventure beyond description as we have traveled the 15 countries of the Caribbean tropics. In the USA, we knew what it was to abound. In the Caribbean, we have learned what it is to be without resources, and we were amazed from the very beginning as we observed how much our Caribbean people could do with so little, and, frankly, it made us a little ashamed how little we, in North America, do with so much. I'm also disappointed in myself in my previous roles as Divisional Commander and Chief Secretary for sometimes being stingy and too conservative when it came to helping our poorer neighbors around the world. In North America, we think we are doing a lot, and in a sense we are, but we must do more, for some day we will each be held accountable for our management of the resources God makes available to us.

JAC: How has your extensive youth work experience affected your outlook on the future of The Salvation Army?

DP: Much of the time I feel like I'm still a T.Y.S. It was one of my favorite appointments, and I will always have a special affection for the youth of the Army. The youth of today's Army have a profound sense of mission and purpose. They are quite turned off by any indication of the Army squandering or mismanaging its resources. Nor are they impressed with our tendency to be overly 'spendorous' at times of welcomes and

farewells. Too much attention on the individual, not enough attention to our mission. The youth and young adults of today can lead us forward to more faithfully fulfilling our mission (Will any of us ever forget General Gowans's message utilizing the three legged stool? ... "saving souls, making saints, serving suffering humanity") if we will listen to them and heed their leadership.

JAC: What are the greatest challenges of your current appointment?

DP: Having served in two USA territories where there were always resources available, it was a dramatic change of culture for us to have to find solutions to problems without any reserves or funds to do so. Funding this territory where we have 13 different currencies, some of them fluctuating greatly has been a significant challenge.

JAC: What books have had the greatest impact on you over the years? Why?

DP: Richard Foster's "Celebration of Discipline" was a major life-changer for me because he seemed to touch every area of my life that needed changing. Later, Foster's "Freedom of Simplicity" really challenged my tendency toward being materialistic and to put the whole matter of possessions in a spiritual and holy context. Most recently, I have read Phil Yancey's "What's So Amazing About Grace", and no book other than the Bible has so revolutionized my life and challenged my spiritual priorities. I am now in the process of reading it again, and I highly recommend it to every person who is prepared to make some "quantum-leap" changes in their spiritual lives. The whole thing about forgiveness is so needed in the Christian fellowship today. Read it - everyone who is reading this - read "What's So Amazing About Grace."

JAC: Who are your heroes? Why?

DP: I have too many heroes to mention here. Bramwell Tripp (Commissioner, recently PTG) would be one. He exemplified the life of holiness better than anyone I've ever met, and he inspired others to pursue the sanctified life. Andrew Miller (Retired Commissioner) is an important hero in my life because he taught me the importance of passion in preaching, leading, and relating. Even though Bill Himes is younger than me, he is still one of my heroes because, despite having every reason for being uppity and stuffy, he is the most down-to-earth and VERY REAL person I know, and I am always a better person when in his presence. I want to include George Nelting (Retired Commissioner) in this Heroes Hall of Fame, for in him I saw the model of leadership that encourages others, something I have tried to emulate, yet I am far from achieving his level of success in this regard.

JAC: What is the most significant part of your ministry today?

DP: This is a most interesting question because in addition to being the Territorial Commander, I have taken on a personal ministry with the homeless children of Kingston. There are hundreds of little children on the streets, mostly boys, some as young as 7 and 8. Most of them are "throw-aways"; others are orphans. It didn't take

them long to learn they had a friend in the "white man" at The Salvation Army, and they appear daily at my window. Thanks to a great DJ in Chicago (John Williams of WGN - a 50,000 watt am station), the story of our efforts to help these boys has been broadcast across several states, and we have received nearly US\$25,000 to take care of these kids. As a result, we now have a small shelter with 10 beds, all full. I've also placed 6 children at "The Nest" (one of three SA orphanages here in Jamaica). It has been the biggest blessing of my three years in Jamaica to see these once-homeless boys become respectable, attending church, looking good, smelling good, acting good, carrying their Bibles, kneeling at the mercy seat and some of them saying to me, "Colonel, do you think I could be a Salvation Army Captain and help other street kids in Kingston?"

JAC: What are your dreams for The Salvation Army?

DP: My dream for The Salvation Army is that we will fully embrace our mission. Again, I refer to the General's message in Atlanta using the 3-legged stool. Our mission is to "save sinners, grow saints and serve suffering humanity." He made the important point that all three legs of the stool had to be equal in order for the stool to stand. There is no doubt we do a great job with the first leg, saving sinners. Nearly every survey and study reveals our weakness in "growing saints" or making disciples. But most of all, I am concerned as I see us abandoning our mission to the poor. Yes, The Salvation Army is still America's Favourite Charity (so acclaimed for 8 years by The Chronicle of Philanthropy), but it seems more and more we are segregating our social services from our corps. The Army was raised up to fulfill the mandate of the Old and New Testaments (to care for the poor, something the Church had ignored for centuries), and whenever and wherever we are faithful to that mandate, we grow. Just look at how God has blessed our sacrament of service to those who cannot provide for themselves and those who cannot care for themselves (so clearly identified by God Himself as "the widows, the orphans, the fatherless, the sojourners" (homeless)). It greatly disturbs my spirit when I see the pendulum swinging so far the other way from that time when William Booth, young and naive took his converts to the church in London only to be met with disdain and rebuff. And today, in many Salvation Army corps, that same scene is repeated. I have seen many officers recover from boredom and purposelessness as they rediscover the essence of their calling while serving on a soup line in the inner-city or helping families in time of disaster. As Salvation Army soldiers, we should read Matthew 25:31-46 every day, take it literally and then seek ways to fulfill our mission to the poor on this earth.

JAC: What are your impressions of The Salvation Army, based on your experiences at the most recent High Council?

DP: The High Council is an awesome experience, and it leaves one with a strong sense that the Army is in good hands. Our leaders from around the world are wise, well experienced and consecrated. Many have served in difficult circumstances their entire lives, and they bring a "St. Francis of Assisi" spirit to the Council Chamber. I was particularly impressed with their manner of exchanging different ideas, some of which

clashed with the ideas of others, and yet doing so in an environment of holiness and respect.

JAC: What is God teaching you these days?

DP: These days, God is teaching me some hard lessons regarding forgiveness. Forgiveness is something we all want to receive, yet we find it hard to give. Again, Phil Yancey's book, "What's So Amazing About Grace" has been God's way of opening my heart and mind to this needed discipline in my life.

JAC: You are one of the Army's great preachers. What are your keys for faithful, bold, and compelling preaching?

DP: Steve, you have to get out more often. The Army's list of great preachers stretches very long before any hint of my name appears. Yet, I thank you for a beautiful compliment. I return to my Heroes Hall of Fame and recall the impact of Commissioner Andy Miller on my life. He had such respect for the drama of God's Word, and his passionate heart produced stirring images of the wonder and glory of God. When he preached, he expected something to happen - first of all in his own heart, and secondly in the hearts of his audience. I'll never understand how some can take the most exciting Story ever written and somehow make it boring (although, having said that, I have to admit, I've done it myself at times. In fact, I recall one particular sermon I was preaching that was so boring even I couldn't wait until it was over.) No, the Word of God is drama, it is excitement, it provides the answers we need to the questions hovering over us and our neighbors every day. I love to preach, and like my hero, Andy, I pray and expect (with a holy expectancy) that His Word will not return unto Him void.

JAC: Can you tell us of any memorable preaching you have heard, and what made it outstanding?

DP: I've already mentioned Commissioner Miller. I'd travel many miles to hear Tony Campolo preach. He's another one who pours his heart into his preaching, and I like the fact that he peppers his sermons with illustrations of ministering to the poor. You cannot make a list of great preachers without including our present General. He was magnificent in his preaching in Atlanta. He has a gift of saying a volume of thought with an economy of words (definitely not one of my gifts as seen by these answers).

JAC: What is your most memorable spiritual experience?

DP: It was on the shore of the Sea of Galilee in 1990 when Noella and I visited the Holy Land. There was a mist on the sea, and local fisherman wearing robes and turbans were casting their nets in hopes of a good morning catch. We were told this was most likely the very spot where Jesus built a little fire and prepared some fish and bread for his naughty disciples (they were out fishing all night - naked). Once ashore with their 153 fish ("holy mackerel"), Jesus popped the question three times, "Peter do you love me". Steve, as I sat on the concrete bench that morning, I sensed the presence of the

Lord so strongly I actually expected to see the prints of his sandals upon the wet morning grass and to hear His voice, "Denny, do you love me". I WANTED to hear Him ... I wanted to see Him, for I would have given Him an elongated bear hug that would have left no doubt in His mind that with every ounce of energy in my being, I loved Him more than all. There would have been no, "You know I love you, Lord" (the worst thing one can say when someone asks, "Do you love me?") In that moment, my throat was so tight I couldn't speak the rest of the morning. I knew then, "If ever I loved Thee, I know it is now."

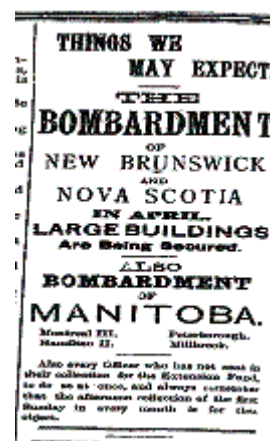
JAC: Please comment on the state of aggressive Christianity in the 21st century. How relevant is primitive salvationism?

DP: I think I've already answered this. Primitive salvationism is what can move our Army forward in this new millennium. The word "primitive" may cause some to think we are regressing to "the good old days", but my spin is that it restores the original mission while we embrace new methods and opportunities to accomplish that mission. (Remember the 3-legged stool).

## Issue #49 – ‘The Invasion of Winnipeg’ from Canadian War Cry, 1885

The Salvation Army began advertising for its ‘Bombardment of Manitoba’ in the April 11th, 1885 (Vol. 3, no. 24) issue of the Canadian War Cry Magazine.<sup>[1]</sup>

They ran the (right) pictured advertisement again on 18 April 1885 and 25 April 1885, issues number 25 and 26. Staff-Captain Young, Lieutenant Archer, Captain Hackett, Captain Harrison, and cadets Teirney and Graham answered the call to ‘bombard Manitoba’ and, in 1886, “on the 10th day of December, at –430 below zero The Salvation Army opened fire in Winnipeg.” <sup>[2]</sup> This is how the Army reported about its initial success:



War has been declared, and not only declared but the battle has commenced... Although there was no public announcement on Saturday that there would be meetings on Sunday (in fact a notice to the contrary) as we did not know that we could have the hall until late on Saturday...there was a very fair attendance. Our faith ran high, and in the afternoon we had a big crowd, very deep in interest and intense curiosity. The night meeting fairly eclipsed the others. It seemed as if we could never close the meeting. The people poured in on every hand, and had the hall been large enough to hold hundreds more, it would have been packed.” <sup>[3]</sup>

The Army was not the only one acknowledging this amazing beginning in Winnipeg. The Salvation Army’s claims of success were supported by articles in the Manitoba Daily Free Press. Pertaining to the Salvation Army’s arrival in town, it had this to say: “the same afternoon the largest hall in the city (Victoria Hall) had been rented; and the agents were seen scattered along Main Street and industriously engaged in selling the War Cry. Yesterday the campaign was begun in earnest, services being held in the hall morning, afternoon and evening, besides open-air meetings and street parade. Thus it will be seen that the soldiers cannot be denied credit for enterprise and activity, whatever may be thought of some other features of their work. By the time of the evening meeting the news had spread so widely that the hall was packed before the time announced for the service, hundreds having been waiting for fully half an hour....Announcement was made that services would be held every night during the week at 8 o’clock, and four times on Sunday next.”<sup>[4]</sup>

Further, it was not only the adults that the Salvation Army had significantly impacted. Children, as well, were clamouring for an opportunity to attend the Salvation Army meetings in this town. “A ‘little soldiers’ meeting is to be held regularly in the future on Saturday afternoons from 2 to 3 o’clock. This is a meeting for children and will no doubt meet the wants of those who have been excluded in the past for want of room. It is a

common thing to see a group of boys standing at the outside door beseeching adults who are unaccompanied by children to take them into the service.”<sup>[5]</sup>

This quickly established and ever-increasing popularity extended rapidly throughout the Winnipeg community. By March The Salvation Army reported that, though Victoria Hall could comfortably fit 800 people, somehow it fit 1200 people into the meetings and still was forced to turn many more people away.<sup>[6]</sup>

There was always ample prayer and the Salvation Army certainly had its own style and that appealed to Winnipeggers. The Free Press reported on December 27th, 1886, a number of reasons why the typical Manitoban might want to attend their meetings: “The Salvation Army has had considerable success during the two weeks of its campaign here, the number of members and recent converts being more than double that of the forces at the first muster. The attractions of the street parades have been increased by the beating of drums which are also used in the hall, together with the playing of a cornet and other instruments...The ‘War Cry ‘ appears to meet with an extensive patronage, and it is very industriously circulated. The spirited signing, with the music of the various instruments accompanying it, is a feature which many people confess to enjoying. A feature of the speaking and praying, which is favourably commented on, is that no one person takes up very much time. When testimonies are called for, every one of thirty or more people on the stage speaks; and the exercise, with a number of hymns interspersed, occupies probably less than half an hour.”

The services were quick, lively, and appealed to the common person. They were entertaining. People wanted to come and see the Salvation Army. The plethora of testimonies was extremely important, as the Reverend Silcox remarked, “it was impossible for any Christian to sit by and hear the converts one after another tell of what God had done for them without feeling that the Army was an institution of God, without feeling that they were doing God’s work.” <sup>[7]</sup> The Army was being blessed in its earnest endeavours to do the Lord’s work and these early successes - as shown by reports in both the Winnipeg newspaper and the Salvation Army’s own periodical - were impressive indeed.

**Notes:**

[1] “Bombardment of Manitoba,” Canadian War Cry 3, 11 April 1885, 4.

[2] Winnipeg Citadel. A Century in Manitoba Commemorative Booklet: 1886-1986. (Winnipeg, MB: The Salvation Army, 1986).

[3] Ibid.

[4] “The Salvation Army,” Manitoba Daily Free Press, 13 December 1886.

[5] “The Salvation Army,” Manitoba Daily Free Press, 14 Feb 1887.

[6] “Manitoba: Winnipeg,” Canadian War Cry, 05 March 1887, 15.

[7] “Winnipeg Warfare! The Army goes to Church,” Canadian War Cry, 12 March 1887,5

## **Issue #49 – ‘Who Cares?’** by General William Booth

*Below is an the extract from one of the Founder's letters. The vision is compelling in its expression; and seems to hints strongly at the Darkest England book that would be published five years later.*

Here, my comrades, there rises to my view a vision which came to my soul a few days ago when musing on this question, and which I cannot refrain from telling you.

I thought I saw a dark and stormy ocean. Over it the black clouds hung heavily, through which every now and then loud thunders rolled, and vivid lightnings flashed; and the winds moaned, and the waves rose and foamed and fretted and broke, and rose to foam and fret and break again.

In that ocean I thought I saw myriads of poor human beings plunging and floating and shouting and shrieking and cursing and struggling and drowning, and as they cursed and shrieked, they rose and shrieked again, and sank to rise no more.

And out of this dark angry ocean I saw a mighty rock rise up above the black clouds that overhung the stormy sea; and all round the base of this rock I saw a vast platform; and up on to this platform I saw with delight a number of the poor, struggling, drowning wretches continually climbing out of the angry ocean; and I saw that a number of those who were already safe on the platform helped these to reach the same place of safety.

On looking more particularly I found a number of those who had been rescued scheming and contriving by ladders and ropes and boats to deliver the poor stragglers out of this sea. Here and there were some who actually jumped in, regardless of all consequences, in their eagerness to save; and I hardly know which gladdened me most—the seeing of the poor people climb the rocks and reach the place of safety, or the devotion and self-sacrifice of those who only seemed to live to save them.

And as I looked I saw that the occupants of that platform were quite a mixed company. That is, they divided themselves into different sets, and were employed in quite different ways; but there were only a very few, comparatively, who seemed to make a business of getting the people out of the sea.

What puzzled me very much about the former was to observe that though all had been rescued at one time or another, from the ocean, nearly every one seemed to have forgotten all about it. Anyway, the memory of its darkness and danger no longer afflicted them; and what was equally strange and perplexing to me was that these people did not seem to have any care—that is any agonizing care—about the poor perishing ones who were struggling and drowning close by, many of whom were their own husbands and wives and mothers and sisters and children.

And this unconcern could not have been because they were ignorant of what was going on, because they lived right in sight of it all, and talked about it sometimes, and regularly went to hear lectures which described the awful state of things.

I have already said that the occupants of this platform were engaged in different pursuits.

Some were absorbed night and day in trading in order to make gain and store up their savings in boxes and by other means.

Many spent their time in amusing themselves with growing flowers on the side of the rock; others in painting pieces of cloth, or in performing music, or in dressing themselves up in different ways and walking about to be admired.

Some occupied themselves very much in eating and drinking, and others were greatly taken up with arguing about the poor drowning creatures in the sea, and what would become of them, or in going through rounds of curious religious ceremonies.

Some found a passage up the rock leading to a higher platform still, which was fairly above the black clouds that overhung the ocean, and from which they had a good view of the mainland, which was not very far away, and to which they expected to be taken off at some distant day. Here they passed their time in pleasant thoughts, congratulating themselves and each other on their good luck in being rescued from the stormy deep, and singing songs about the happiness they were to enjoy when they should be taken to the mainland that they imagined they could see just "over there."

And all this time the struggling, shrieking multitudes were floating about in the dark sea, quite near by—quite near enough to have been pulled out; instead of which there they were, right in full view, perishing, not only one by one, but sinking down in shoals, every day in the dark and angry sea.

And as I looked, I found that the handful whom I had observed before—oh, God! how I wished there had been a multitude of them!—were still struggling with their rescue work. Indeed they seemed to do little else but fret and cry and toil and scheme for the perishing people. They gave themselves no rest, and sadly bothered everybody they could get at around them. In fact, they came to be voted a real nuisance by many quite benevolent and kind-hearted people, and many who were very religious too. But still they went on, spending all they had and all they could get, in boats and rafts and drags and ropes, and every other imaginable thing they could invent for saving the poor, wretched, drowning people.

A few others did much the same at times, working hard in their way; but these people who attracted my attention made such a terrible business of it, and went at it with such fierceness and fury, that many even of those who were doing the same kind of thing were quite angry with them, and called them mad.

And then I saw something more wonderful still. I thought that the miseries and agonies and perils and blasphemies of these poor struggling people in this dark sea moved the pity of the great God in Heaven; moved it so much that He sent a Great Being to deliver them. And I thought that this Great Being whom Jehovah sent came straight from His Palace, right through the black clouds, and leaped right into the raging sea among the drowning, sinking people, and there I saw Him toiling to rescue them, with tears and cries, until the sweat of His great anguish ran down in Blood. And as He toiled and embraced the poor wretches, and tried to lift them on to the rock, He cried out continually to those already rescued—to those whom He had helped up with His own bleeding hands—to come and help Him in the painful and laborious task.

And what seemed to me most passing strange was that those on the platform to whom He called, who heard His voice and felt they ought to obey it—at least, they said they did—those who loved Him much and were in full sympathy with Him in the task He had undertaken—who worshipped Him, or professed to do—I saw that these were so taken up with their trades and professions and money-saving and pleasure and families and circles and religion and arguments about it, and preparations for going to the mainland, that they did not attend to the cry that came to them from Him out of the ocean. If they heard it they did not heed it. They did not care, and so the multitude went on struggling and shrieking and drowning in their darkness and anguish.

And then I thought I saw something that seemed to me the strangest of all that I saw in this strange vision. I saw that some of these people on the platform whom this wonderful Being wanted to come and help Him, heedless of His cries to them, were always praying and crying to Him to come to them.

Some wanted Him to come and stay with them and spend His time and strength in making them happier.

Others wanted Him to come and take away various doubts and misgivings they had respecting the truth of some letters which He had written them.

Some wanted Him to come and make them feel more secure on the rock—so secure that they would be quite sure they should never slip off again; while numbers of others wanted Him to make them feel quite certain that they would really get on to the mainland some day, because, as a matter of fact, it was well known that some had walked so carelessly as to miss their footing, and had got back into the stormy waters.

So these people used to meet and get as high up the rock as they could, and looking towards the mainland, where they thought the Great Being was, they would cry out, “Come to us! Come and help us!” And all this time He was down among the poor struggling, drowning creatures in the angry deep, with His arms around them, trying to drag them out, and looking up—oh, so longingly, but all in vain—to those on the rock, crying to them with His voice all hoarse with calling, “Come to Me! COME AND HELP ME!”

And then I understood it all. It was plain enough. That sea was the ocean of life—the sea of real, actual, human existence. That lightning was the gleaming of piercing truth coming from Jehovah's Throne. That thunder was the distant echoing of the wrath of God. Those multitudes of people shrieking, struggling, agonising in that stormy sea, were the thousands and thousands and thousands of poor harlots and harlot-makers, of drunkards and drunkard-makers, of thieves and liars, and blasphemers and ungodly people of every kindred and nation and tongue.

Oh, what a black sea is there! and, oh, what multitudes of rich and poor, ignorant and educated, and yet all alike in one thing—all sinners before God, held by, and holding on to, some iniquity, fascinated by some idol, the slaves to some devilish lust, and ruled by some fiend from the bottomless pit!

“All alike in one thing” ? Nay, in two things— not only the same in their wickedness, but unless rescued, alike in their sinking, sinking, sinking, down, down, down to the same Hell.

And that great sheltering rock was Calvary, and the people on it were those who had been rescued, and the way they employed their energies and gifts and time set forth the occupations of those who profess to be rescued from sin and hell, and to be the servants of God. And the handful of fierce, determined saviours were Salvation Soldiers, and a few others who shared the same spirit. And that mighty Being was the Son of God, “the same yesterday, and to-day, and for ever,” who is still struggling to save the dying multitudes about us from the terrible doom of damnation, and whose voice can be heard above the music and machinery and hue-and-cry of life calling on the rescued to come and help Him to save the world.

My comrades, you are rescued from the waters; you are on the rock. He is in the dark sea, calling on you to come to Him and help Him. Will you go?

Look for yourselves. The surging sea of perishing souls rolls up to the very spot on which you stand. This is no vision or imagination I speak of now. It is as real as the Bible; as real as the Christ who hung upon the Cross ! as real as the Judgment Day will be, and as real as the Heaven and Hell that will follow it.

Look! Don't be deluded by appearances—men and things are not what they seem. My vision was only a fiction, but the reality is far more harrowing than any fiction can possibly be. All who are not on the Rock are in the Sea. Look at them from the standpoint of the Great White Throne, and what a sight you have! That is matter of fact enough, and it is also matter of fact that Jesus Christ, the Son of God, is in the midst of this dying multitude, struggling to save them. And it is also matter of fact that He is calling on YOU to jump into the sea—to go right away to His side and help Him in the struggle.

“Will you jump? That is, my comrades, will you go to His feet, and place yourself absolutely at His disposal? A soldier came to me the other day, saying that for some

time she had been giving Him profession and prayers and money, and now she wanted to give Him her body. She wanted to go right into the fight. In other words, she wanted to jump. As when a man from the bank sees another struggling in the water, lays aside those outer garments that would hinder his efforts, and jumps in to the rescue; so will you who still linger on the bank thinking and singing and praying about the poor struggling souls, lay aside your shame, your pride, your care about other people's opinions, your love of ease and all the selfish loves that have hindered you so long, and jump to the rescue of this multitude of dying souls.

Does the surging sea look dark and dangerous? Unquestionably it is so. There is no doubt that the leap, for you as for every one who takes it, means distress and scorn and suffering. For you it may mean more than this. It may mean death. He who calls to you from the sea, however, knows what it will mean; and knowing it, He still beckons you and bids you come.

You must do it. You cannot hold back. You have enjoyed yourself in religion long enough. You have had pleasant feelings, pleasant songs, pleasant meetings, pleasant prospects. There has been much of human happiness, much clapping of hands and firing of volleys—very much of Heaven on earth.

Now, then, go to God, and tell Him you are prepared to turn your back upon it all, and that you are willing to spend the rest of your days grappling with \_these perishing multitudes.

You MUST do it. You must go down among the perishing crowds. Your happiness now consists in sharing their misery; your ease in sharing their pain; your crown in bearing their cross; and your heaven in going to the very jaws of hell to rescue them.

I say no more; but yet I will speak again more I particularly how this rescue business can be carried on, but must wait till next week.

Your affectionate General,  
WILLIAM BOOTH.  
June 15th, 1885.

*Extract: "Who cares?" from the "War Cry," June 20th, 1885.*  
*in The General's Letters, 1885,*  
*London: International Headquarters, 1890*

## **Issue #49 – ‘Unity and Diversity’**

by Commissioner Wesley Harris

THERE was a period when, as a young corps officer, I had the privilege of giving religious instruction to a class of students at a central military school of music in the United Kingdom. Just before my weekly class was a time when the students training for positions in various military bands could ‘do their own thing’.

Players of brass or woodwind could trill away to their hearts content and seemed oblivious to what others were playing or the hideous cacophony of sound which would assault my ears as I approached the gates of the school for my stint of teaching.

I got the impression that the students relished doing their own thing but the awful overall effect was in marked contrast to the splendid sound when the whole school provided a weekly concert under the authoritative baton of the musical director.

There was still diversity with the various instruments making their distinctive contributions to the glorious sound of the whole ensemble but there was unity of purpose and acceptance of authority.

Ideally it should be like that in the Church and in that part of the Body of Christ which is The Salvation Army. There is need for a balance between unity and diversity and I do wonder whether in our movement the tendency towards diversity may be in danger of going too far.

In some territories there may be a creeping congregationalism with corps doing their own thing with small account taken of divisional or territorial direction and less uniting for concerted action.

After a lifetime of Army service I would testify that I have never felt cramped by officialdom or limited in any desires to be innovative. I have been nonplussed by comrades who have whined that ‘they (meaning headquarters) won’t let you do things’ and have wondered whether the complaint has really been a ‘cop out’ or excuse for inaction. Within the wide framework of Army doctrine and discipline I have found plenty of room to move and encouragement to do so. But I have also been conscious of being part of something bigger than my own area of responsibility, and belonging to ‘an army mobilised by God’.

A ‘do as you like army’ would be no army at all just as an orchestra without common acceptance of a conductor and a shared score would make no sense musically. Individualism may be fine but it is teamwork which makes the dream work and being workers together with God which is most likely to extend his Kingdom.

## **Issue #49 – ‘Holiness in Hebrews’** by Major Janet Munn

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#### **Introduction**

The purpose of this paper is to consider the meaning of sanctification or holiness in the book of Hebrews, specifically as it is used in chapter 12, verse 14, “Pursue peace with everybody, and the sanctification apart from which no one will see the Lord.”

In order to adequately consider the use of the idea of holiness in the text, this paper will of necessity first include discussion as to two of the unanswered and significant questions relative to the authorship and audience of the book of Hebrews. This will be included in chapter 1 of this paper.

Secondly, this paper will analyze the meaning and use of the Greek words most often translated as holiness, used in Hebrews 12:10, hagiotes, and Hebrews 12:14, hagamias. This will be discussed in chapter 2.

Chapter 3 will study the concept of believers pursuing holiness, as described in verse 14 in relation to other biblical references in the book of Hebrews which emphasize more the activity of God in sanctifying people.

Finally, chapter 4 will examine the phrase “see the Lord” as used in Hebrews 12:14 and elsewhere, in an effort to better understand what appears to be a stark warning regarding the hereafter, relative to the here and now. This will be followed with the conclusion of the paper.

## **Chapter 1**

### **The Mysteries of Hebrews**

#### **Who Wrote It?**

“The riddles of Hebrews” is the phrase Attridge uses in referring to the unanswered matters of authorship and addressees of Hebrews in his commentary on the epistle to the Hebrews.[1] The book of Hebrews in its earliest form does not include the author’s name.[2] Nonetheless, for centuries much debate has continued regarding the authorship, with Pauline authorship having acceptance by Clement of Alexandria as early as the second and third century A.D.[3] Clement of Alexandria considered Paul to be the author and Luke to be the translator of Paul’s ideas from Hebrew to Greek, which addresses the issue of the elegant use of Greek in this epistle as compared to Paul’s bolder, less polished style in the epistles in which he is explicitly named as author.[4] In fact, the acceptance of Pauline authorship added to the secure place of the book of Hebrews in the canon of Scripture.[5] Hodges points out that Pauline authorship “has never been decisively disproven.”[6] However, most of the contemporary commentators consulted for this paper either dismiss the argument of Pauline authorship or consider it unreliable or implausible due to the absence of typical Pauline greetings and self-identification[7] as well as the author’s identification as one who heard the gospel by the testimony of others and not firsthand, (Hebrews 2:3), the opposite of which Paul vehemently and repeatedly argued in defense of his own apostleship.[8] Finally, the theological content of Hebrews, while not contradictory to Paul’s writings, includes with exceptional clarity and emphasis the high priesthood of Christ and omits familiar Pauline themes of being “in Christ”, the tension between the flesh and spirit, and justification by faith, to name a few.[9]

Internal considerations in favor of Pauline authorship include the pattern of the letter with the doctrinal portion first followed by exhortations as to conduct and lifestyle, the mention of “brother Timothy” (13:23) and the reference to Italy (13:24).[10]

While the questions raised regarding Pauline authorship are many, and the answers or arguments inconclusive at best, Newell remains convinced that Paul is the author of Hebrews.[11] Newell’s argument as to Paul’s authorship is based largely on 2 Peter 3:15-16 which he interprets to be Peter’s affirmation of Paul’s “hard to understand” Scripture, named by Newell as the epistle of Hebrews.[12] This is a minority opinion and unable to be conclusively proven or disproven.

Other possible Hebrews authors have been argued as Barnabas, because of his close association with Paul, and the fact that he was influential in the community at Antioch[13]; Apollos, (initially proposed by Martin Luther), because of the description in Acts 18:24, that he was eloquent and powerful in Scriptures and an Alexandrian[14]; as well as many other suggested authors, none of whom can be conclusively argued as the author of Hebrews. Many of the commentators reviewed in this regard included the quote from Origen, found in the writings of early church historian Eusebius, "Who the author of the Epistle is God truly knows" (Eusebius 6. 25)[15]

What is known is that the author was well-educated, acquainted with Greek philosophy, and thoroughly familiar with the Septuagint. These are conclusive in that, according to Hawthorne, the language and learning of the book of Hebrews is an example of the best in New Testament writing and the style of Greek is the finest literature of koine period (330 B.C to A.D. 330).[16]

While knowledge of the author is not essential to benefiting from the book, the author of this paper agrees that there is inadequate information for a clear conclusion as to authorship of Hebrews.

#### To Whom Was It Written?

Bruce points out that the title "To (the) Hebrews" was not included with the letter until the second century and was likely a convenient editorial label and thus should not be an influence in our understanding of who the recipients of the letter were.[17] However, several commentators are convinced that the recipients were in fact "Hebrews", in the sense of being Jewish believers.[18] This view holds that the heavy emphasis on Jewish religious history, specifically the Levitical system, and the authority given to the Old Testament Scriptures would argue for a Jewish readership in need of exhortation not to compromise their distinctly Christian commitments.[19]

From some sources consideration is given that the audience for this letter may have been a sectarian group of Jews influenced by those at Qumran.[20][21] Thus the author's emphasis on the wilderness as a time of unbelief and failure for Israel is applicable and cautionary. Bruce mentions this argument also, while adding the possibility of the audience being that of unconverted Jews who had not actually become Christians but pulled back and continued to hold views "similar to those of the Qumran sect and other Essenes."[22] Bruce's list of possibilities as to the addressees is extensive and varied and, though interesting, is beyond the scope of this paper.[23] Stedman agrees that the audience was most likely Jewish Christians adding that the epistle has no reference to pagan practices or philosophies with which the Gentile Christians presumably had to relate.[24]

Morris and Hawthorne eventually conclude that there is no certainty possible as to the recipients of the book of Hebrews (though Morris comes down on the side of Jewish Christian recipients)[25] but not until the case is made for the possibility that the readers were actually a Gentile Christian church. For example, the elegance of the

Greek language used in the document may indicate that the audience was not Jewish at all, but Gentile (although this can be countered with the fact that Jews of the Diaspora would have been well versed in Greek).[26] Also, the Old Testament Scriptures would have been authoritative to Gentile Christians from the beginning and in 3:12, Gentiles, not Jews, would be turning “from the living God” if they were to turn from Christianity to paganism, versus Jewish Christians turning back to Judaism.[27] Hawthorne states that the intended audience of the book of Hebrews cannot be conclusively known but that there is internal evidence potentially interpreted as a Jewish readership, Christian, or Jewish Christian; Jews possibly in danger of returning to Judaism; Jews holding back on the full implications of their Christian commitment; or Christians in general in danger of drifting away altogether.[28]

While no absolute certainty is possible regarding the audience of Hebrews, it is the opinion of the writer of this paper that the argument based on internal evidence (which is the only evidence) is stronger for a Jewish Christian readership than any other the other options considered. Considering the content of the book of Hebrews it could be that the addressees were under Judaizing pressure and pagan opposition from without and theological doubts from within. The author of Hebrews endeavors to address these with exhortations, warnings as well as by offering deeper teaching as to their faith framework.[29]

In summary regarding the audience of the book of Hebrews, Attridge writes, “the abundance of hypotheses surpasses even the plethora of conjectures about Hebrews’ author.”[30] But we are undaunted and attend now to some specifics regarding the word holiness or sanctification in the book of Hebrews.

## **Chapter 2**

### **What Is Holiness?**

As the meaning of holiness in Hebrews 12:14 is considered, it is with a general understanding that the recipients of the book are a people of faith under pressure to compromise or return to an old, inferior way. To address the situation the author includes five warnings in the epistle (2:1-4; 3:7-4:13; 5:11-6:20; 10:26-31; 12:14-29). The focus of this study is 12:14, included in the fifth and final warning.[31][32]

Into this context the author admonishes the readers, Pursue peace with everybody, and the sanctification apart from which no one will see the Lord (12:14). Hagiasmos is the transliteration of the Greek word translated in English most often as either sanctification (NAS) or holiness (KJV, NIV). Hagiasmos is used here in verse 14, its only occurrence in the book of Hebrews, though it occurs ten times throughout the New Testament.[33] Hagiasmos is a noun form and so it should be noted that the New International Version’s use of “to be holy” misses that point.[34] It is defined as consecration, purification, or the effect of consecration - sanctification of heart and life.[35]

Clarke describes “holiness” (hagiasmos) as the “state of continual sanctification, that life of purity and detachment from the world and all its lusts.”[36] Guthrie indicates holiness as part of the “avoidance of moral inconsistency” of the believer.[37] Clarke also relates the beatitude from Matthew 5:8, Blessed are the pure in heart for they will see God, to the Hebrews 12:14 reference.[38] Several other commentators also made this same association.[39][40]

Kent offers the insight that “holiness is the basic characteristic of God’s nature, and because He has shared His nature with us by regeneration, it is incumbent upon believers to reflect increasingly His holiness in their lives.”[41]

A variety of related Greek words occur in the book of Hebrews which will inform our understanding of the use of hagiasmos in our text.

Another form of a word being translated holiness as a noun (feminine) is hagiotes, which only occurs twice in the New Testament, in 2 Corinthians 7:1[42] and Hebrews 12:10, Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. The definitions simply are: sanctity, in a moral sense: holiness.[43] Ellingworth and Nida point out that holiness as used here in 12:10 means primarily, “not good conduct, but what makes God different from human beings.”[44] Thus the idea that believers share in his holiness “means practically the same as share the divine nature”[45] or that we may participate in his perfection.[46] Attridge adds that the benefit of God’s discipline to his children is the “obtaining a share” or participation in the “sanctity” of God.[47] Guthrie points out that this is the very antithesis of a short-term benefit, such as comes from other forms of discipline.[48] It is interesting to note that the only other use of hagiotes in the New Testament is in reference to the conduct of Paul and his companions, as described by Paul himself.[49] Morris observes that the purpose of God’s discipline is “to produce in his people character like his own”[50] while Hagner comments that holiness in 12:10 is no less than the revealed goal of the Christian life.[51] This is also the view of Ellingworth.[52]

As to the application of how and when this holiness is manifest in the life of the believer, this will be addressed in chapter 4.

Hagios, an adjective, occurs 17 times in Hebrews and is defined as the most holy thing (Holy Spirit), a saint (holy person), or a sanctuary (holy place). It is used in Hebrews in relation to the Holy Spirit (2:7; 3:4; 6:4), the holy place (9:12; 10:19; 13:11), or in relation to people, holy brethren (3:1) and saints (13:24).[53] Another adjective form is hagian, which occurs in Hebrews and only in Hebrews, ten times and always in relation to the holy place. Its definition includes the following: reverend, worthy of veneration of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, of persons whose services God employs, set apart for God, to be as it were, exclusively his, services and offerings prepared for God with solemn rite; pure, clean in

a moral sense, pure sinless upright holy.[54] The extensive use of *hagios* (17 times) and *hagion* (10 times) in the book of Hebrews underscores the centrality of the place of holiness or holy things in this literature.

We turn our attention from the emphasis and use of the word holiness, and related words, in the book of Hebrews, and specifically in Hebrews 12:14, to consideration of the verb used in our text in contrast with other perspectives of the action involved in sanctification.

## **Chapter 3**

### **Holiness – Whose Job Is It?**

*Hagiazo* is the verb form most often translated “to make holy, to sanctify, to hallow”. It occurs six times in the book of Hebrews with the action coming from the Lord as the one who sanctifies, who does the sanctifying (2:11; 13:12). Humans are then the ones who are or have been sanctified (2:11; 10:10; 10:14). Definitions are as follows: to hallow, to separate from profane things and dedicate to God, to consecrate things to God, to dedicate people to God, to purify, to cleanse externally, to cleanse by expiation: free from the guilt of sin, to purify internally by renewing of the soul.[55]

This verb (*hagiazo*) used in Hebrews is in sharp contrast to the verb *dioko* used in 12:14 and translated “pursue” or “strive” (for peace and holiness). Whatever the translation, this verb is one of strong exertion on the part of the believer (“try”, NLT; “pursue”, NAS; “make every effort”, NIV; “strive”, ESV) to obtain holiness whereas in the earlier references the believer is the recipient rather than the active doer in being sanctified by God’s action. In the context of 12:14 Hodges reminds us that holiness is to be vigorously sought after[56] and Newell points out what is further developed in the Greek lexicon, that this word *dioko* is often used in relation to a hunt or pursuit of prey, to run after swiftly to catch, but always an active, eager, intentional effort on the part of the subject.[57][58] Not only is an eagerness of pursuit clearly evident in the verb in this text[59] but also this pursuit of holiness is an “indispensable quest”[60] in order to “see the Lord.” (This will be discussed further in chapter 4.)

Bruce includes the perspective that holiness as a requirement of the people of God because of God’s own holiness is a recurring theme from the Pentateuch and “echoed again in the New Testament”[61] (Leviticus 11:45; 1 Peter 1:15), which he sees as non- optional.

Gill adds a helpful word relative to pursuit of holiness, “[holiness] is to be followed after, by going to Christ for more grace, and exercising faith upon him, as our sanctification; and by eager desires that the Spirit of God would sanctify us more and more, and enable us, by his grace and strength, to walk in the way of holiness.”[62]

John Wesley, in characteristic directness, comments on the result of the absence of the pursuit of holiness in the following way, “The not following after all holiness is the direct way to fall into sin of every kind.”[63] Ellingworth and Nida note that due to the fact that the sentence begins with an imperative this “pursuit” or “striving” is “something which the readers must do.”[64]

However, Stedman cautions against viewing holiness as solely relying on our righteous behavior or earnest effort, but “also as a gift of God who imparts righteousness to the one who believes in Jesus.”[65]

The pairing together of peace with holiness has communal implications, according to Attridge, specifically as evidenced in the worship setting. In his view, from the holiness of the sacrifice of Christ (13:12) peace and holiness in worship “gathered around Christ’s altar” are to be evidenced (12:28; 13: 15-16).[66] This view of holiness takes it from the practical and daily life of believers into the realm of the religious, and as such is unsatisfactory to the overall application of the message in 12:14.[67]

Hagner offers a distinct perspective in tying in this phrase (pursue peace and holiness) with the addressees context, which he believes to be one of suffering. If, as implied in 12:10, suffering under God’s hand enables us to share in the holiness of God, then the writer of the Hebrews offers in verse 14, an exhortation and encouragement to the readers, which sanctifies their suffering for ultimate and essential ends and links again God’s active involvement in their sanctification.[68]

Having considered the strength of the language (verb *dioko*) used in 12:14 and the believers role in the pursuit of holiness, we turn our attention in chapter 4, to the final phrase of our text, “without holiness no one will see the Lord.”

## **Chapter 4**

### **To “See the Lord” – Is That Possible?**

What sort of “seeing” is intended in Hebrews 12:14? Generally in Biblical thought God was considered to be invisible (John 1:18; 6:46) yet Old Testament descriptions of visions of God were not uncommon and among Hellenistic Jews experiencing a vision of God was “the ultimate good of religious life”. [69] Both Christians and Jews hoped to see God after death [70] and there are New Testament references to individuals “seeing the Lord” (John 20:18, 25; Acts 9:27) with reference to the resurrected Jesus Christ. [71]

Hawthorne believes the phrase “to see the Lord” to be drawn from Old Testament tradition in which it means “acceptable worship”. He references Isaiah’s vision in the Temple (Isaiah 6:1) as evidence of this. The Lord was “seen” in the Temple, the place of worship and in that the Lord revealed himself in this way to Isaiah, the worship was acceptable. This reinforces Attridge’s interpretation of holiness and the

pursuit of it, as not so much a matter of holiness in practical community life, but rather holiness expressed in worship by the people of God (in community).[72][73] This is a minority view and one which the writer of this paper finds inadequate as it doesn't take strongly enough the other Biblical references relative to the importance of our treatment of one another as evidence of practical holiness.[74]

The closest interpretation to Hawthorne (and Attridge) is Clarke, who states that "to see the Lord" in 12:14 originates from a Hebrew phrase meaning "to enjoy God".[75][76] Without holiness of heart this is impossible and Clarke relates holiness of heart with readiness for heaven, and so "seeing God" will take place in that realm. Similarly Guthrie anticipates seeing God as a future event, referencing 1 John 3:2, at which time the believer's communication with the Lord will be perfected.[77] Hagner concurs.[78]

Hodges also references 1 John 3:2 as to a future meeting but hints at the possibility of holiness in the believer prior to that union and the necessity thereof as a motivation for pursuing holiness here and now.[79] Concluding that one's perception of God even now is conditioned by his real measure of holiness and so even "seeing the Lord" in some sense in this age is dependent upon realized holiness in the believer. Stedman too indicates a collaboration between the Lord and the believer in the journey in holiness. The process is thus: the believer reckons herself righteous within because of God's gracious act in Christ, is thus strongly motivated to live as such and grieved when she falls short. This sense of inner grief drives her "again and again to the throne of grace for forgiveness and recovery." [80] This process results in the believer becoming transformed into Christlikeness with ever-increasing glory (2 Corinthians 3:18). Thus – the pursuit of holiness, without which no one will see the Lord. Fausset points out that the Greek verb (to see) "does not denote the mere action of seeing, but the seer's state of mind to which the object is presented: so in Matthew 5:8 they shall truly comprehend God." [81]

Bruce is less clear as to exactly when or in what realm this holiness will be made manifest. He states, "Those who are to be partakers of God's holiness must be holy themselves." [82] "To see the Lord is the highest and most glorious blessing mortals can enjoy, but the beautiful vision is reserved for those who are holy in heart and life."

Kent has offered the fullest effort at integrating the variety of interpretations as to when this holiness is manifest in the believer. He describes holiness as the goal in the life of every believer, and states that past sanctification is already obtained by all believers based on God's holiness. Future sanctification will be known when Christ is manifest in glory at the end of the age. And the issue being studied here in Hebrews 12 is present sanctification, which is something to be pursued in the believer's present life, not waited for passively in the hereafter. But the believer should increasingly conform to the perfect standing which is already possessed in Christ. "Sanctification itself is made possible only by the Word of God acting upon the life of the believer who submits to the Spirit's control." [83] This is not completed until we see the Lord face-to-face but Kent

ends his commentary on 12:14 with the observation that if the “new creature” is not in evidence in the life of the believer “there is grave reason to doubt his claim.”[84]

## **Conclusion**

Due to lack of conclusive evidence as to the authorship of the book of Hebrews and a changing landscape historically with regard to the possibility of Pauline authorship, the writer of this paper is unwilling to suggest a definite author for the book and does not conclude that Pauline authorship is convincing based on the internal evidence in the book itself and the fluctuating opinions of church historians.

The recipients of this letter were apparently Christians possibly under some external pressures with regard to their conviction as to the supremacy of Christ. The author endeavors to encourage and inform them as to Christ’s supremacy over all things in the old covenant between the Lord and Israel as well as to exhort and warn them as to the perils of returning or withdrawing from the full convictions of their Christian faith.

Holiness as a concept permeates the book of Hebrews in various forms, particularly in relation to all things devoted to God or associated with God in anyway, including God himself, God’s Spirit, God’s tabernacle and God’s people. As such all these are sanctified, consecrated and purified unto God who is perfect in holiness. The use of the words related to holy and holiness in Hebrews reveal to the reader that God’s own nature is holy and that God’s desire as a loving father is to impart that very nature to his children, the Church.

This sanctifying work involves the divine activity of God, doing what only God can do, as well as the active participation of the believer, in pursuit of sanctification, or holiness. Thus the goal of the Christian life is to be holy as God is holy which leads to the final concept discussed in this paper.

The ultimate end of “seeing God” as described in Hebrews is understood from a variety of perspectives, from the hereafter when the believer sees the Lord face-to-face, to living with a highly developed awareness of the Lord in this life as a result of holiness of heart, to seeing the Lord in corporate worship as the people of God come together in peace. Additionally, though not mentioned in any of the commentaries studied, this is to suggest that unless believers are holy no one, including the lost, the unbelievers, will see the Lord.

### **Notes:**

[1] Harold W. Attridge, *The Epistles to the Hebrews* (Philadelphia: Fortress Press, 1989), 1.

[2] Donald A. Hagner, *New International Bible Commentary: Hebrews* (Peabody: Hendrickson Publishers, 1990). 9.

[3] Homer A. Kent, Jr., *The Epistle to the Hebrews* (Winona Lake: Baker Book House, 1972), 17.

- [4] Ray C. Stedman, *The IVP New Testament Commentary Series: Hebrews* (Downers Grove: InterVarsity Press, 1992), 10.
- [5] Hagner, 8.
- [6] Zane C. Hodges, *Hebrews*, in John F. Walvoord, and Roy B. Zuck. *The Bible Knowledge Commentary: New Testament Edition*. (Wheaton: Victor Books, 1984), 777.
- [7] *Ibid.* 9.
- [8] Kent, 19.
- [9] Hagner. 9.
- [10] Kent, 18.
- [11] William R. Newell. *Hebrews Verse-by-Verse* (Grand Rapids: Kregel Classics, 1995), 492-493.
- [12] Newell's book was originally published in 1947 by Moody Press.
- [13] Attridge, 3.
- [14] *Ibid.* 4.
- [15] Kent. 18.
- [16] Gerald F. Hawthorne. *The Letter to the Hebrews* in G.C.D. Howley, G.C.D., F.F. Bruce and H. L. Ellison. *A Bible Commentary for Today*. (London: Pickering & Inglis, 1979), 1579.
- [17] F.F. Bruce, *The Epistle to the Hebrews*. (Grand Rapids: Eerdmans Publishing Company, 1991), 3-4.
- [18] Hodges in Walvoord and Zuck. , 778.
- [19] *Ibid.* 779.
- [20] *Ibid.*
- [21] Bruce, 7-9.
- [22] *Ibid.* 7.
- [23] Bruce includes the following as possible audiences: Hellenistic-Jewish Christian community in Palestine; monastic community who had come to wait for their entry in Promised Land; Jewish believers in Jesus influenced by nonconformist Judaism, like Essenes and Qumran community. 8.
- [24] Stedman, 11.
- [25] Leon Morris, *Hebrews*, in Frank E. Gaebelin, ed. *The Expositor's Bible Commentary*, v.12. (Grand Rapids: The Zondervan Corporation, 1981) 5.
- [26], *Ibid.* 4.
- [27] *Ibid.* 5.
- [28] Hawthorne, in Howley, 1580-1581.
- [29] Attridge, 13.
- [30] *Ibid.*, 9.
- [31] Kent, 28-31.
- [32] Paul Ellingworth, *The Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1993), 661.
- [33] Thayer and Smith. "The NAS New Testament Greek Lexicon". Accessed 2 April 2007. <http://www.biblestudytools.net/Lexicons/Greek/grk..> 1999. Available from <http://bible.crosswalk.com/Lexicons/NewTestamentGreek/>. Internet.
- [34] Morris, 139.
- [35] Thayer and Smith. *Strong's Number 38*.
- [36] Adam Clarke, *Clarke's Commentary, Volume VI – Romans to Revelation*. (Nashville/New York: Abingdon Press.) 779.
- [37] Donald Guthrie, *Tyndale New Testament Commentaries: Hebrews* (Leicester, England: InterVarsity Publishers, 1999) 256.
- [38] Clarke, 779.
- [39] Hawthorne, 1610; Hodges, 777; Hagner, 221.
- [40] A.R. Fausset, A.M. "Commentary on Hebrews 12". "Commentary Critical and Explanatory on the Whole Bible". <<http://bible.crosswalk.com/Commentaries/JamiesonFaussetBrown/jfb.cgi?book=heb&chapter=012>>. 1871.
- [41] Kent, 264.
- [42] "Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God." (2 Corinthians 7:1).
- [43] Thayer and Smith. *Strong's Number 41*.
- [44] Paul Ellingworth and Eugene A. Nida, *A Translator's Handbook on The Letters to the Hebrews* (London: United Bible Societies, 1983), 298.

- [45] 2 Peter 1:4  
[46] Ellingworth and Nida, 298.  
[47] Attridge, 363.  
[48] Guthrie, 254-255.  
[49] Ibid.  
[50] Morris in Gaebelien, 138.  
[51] Hagner, 218.  
[52] Ellingworth, 662.  
[53] Thayer and Smith. Strong's Number 40.  
[54] Ibid., Strong's Number 39.  
[55] Ibid., Strong's Number 37.  
[56] Hodges in Walvoord and Zuck, 777.  
[57] Newell, 410.  
[58] Thayer and Smith. Strong's Number 1377.  
[59] Morris, 139.  
[60] Guthrie, 257.  
[61] Bruce, 348.  
[62] Larry Pierce, ed., *The New John Gill's Exposition of the Entire Bible* accessed 2 April 2007. <http://bible.crosswalk.com/Commentaries/GillsExpositionoftheBible/gil>. Internet.  
[63] John Wesley's *Explanatory Notes on the Whole Bible*, accessed 9 April 2007. <http://bible.crosswalk.com/Commentaries/WesleysExplanatoryNotes/wes.cgi?book=heb&chapter=012>. Internet.  
[64] Ellingworth and Nida, 303.  
[65] Stedman, 142.  
[66] Attridge, 367.  
[67] In Chapter 4 of this paper Attridge's application of worship (rather than in "non-religious" life) as the place where holiness must be evident, will be discussed further.  
[68] Hagner, 221.  
[69] Attridge, 367.  
[70] Ibid.  
[71] The commentators I have studied are willing to interpret "the Lord" as either God or Christ interchangeably, concluding that from the text it is unclear which is intended, and that this is of little significance to the interpretation.  
[72] Attridge, 367.  
[73] See page 13 of this paper for earlier reference.  
[74] James 1:27; Matthew 25, etc.  
[75] Clarke, 779.  
[76] Reminiscent of the Westminster Catechism's "Chief end of man", "to glorify God and enjoy him forever." Accessed 9 April 2007. <http://www.reformed.org/documents/WSC.html> Internet.  
[77] Guthrie, 256.  
[78] Hagner, 221.  
[79] Hodges in Walvoord and Zuck, 810.  
[80] Stedman, 142-143.  
[81] Fausset, Internet.  
[82] Bruce, 348-349.  
[83] Kent, 266-267.  
[84] Ibid.

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