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Editorial Introduction

by Major Stephen Court

JAC86: Special High Council Edition

Greetings in Jesus' name. We are releasing JAC86 – August/September 2013 – issue a few days early to coincide with the start of the 2013 High Council tasked with discerning God's choice to lead The Salvation Army for the coming years.

While we're excited about some general topic entries this time around, we also have a focus on all things High Council.

Colonel Janet Munn kicks off JAC86 with the third part of her three part series on DISCIPLESHIP – Discipleship In The Salvation Army. We encourage you to catch up on the first two components in the previous two JACs.

Commissioner Wesley Harris, who, by the way, was the first colonel in history nominated at a High Council, contributes Open For Business – a hint on impacting your local community (hint, it isn't that complicated).

Major Harold Hill, in an article timely for High Council delegates and candidates, writes about Vision For The Lost, Or Lost Vision? Warning – this will challenge you.

We are excited to present to you our JAC Exclusive interview with Lieutenant Nana Togo, who after helping pioneer The Salvation Army in Mali has been serving God in Zimbabwe. You will be inspired.

Captain Scott Strissel explains for us A Holiness For 1 – a fresh take on this essential doctrine that might simplify if for those who struggle to understand and experience holiness.

Captain Andrew Bale asks Why Council? And he doesn't pull any punches. He asks some hard questions. So get ready.

Commissioner Joe Noland, a two-time High Council delegate, throws down A High Council Challenge for this year's delegates. But it will be interesting and edifying for those of us not on the attendance list, too.

Commissioner Harris comes back with a short piece for JAC readers called simply High Council. Check it out early, before the decision is made next week (or the week after).

And we compiled a 'best of' armybarmy blogs on the High Council that have run over the past month and a bit. They go by the following titles:

The High Council: Who Will Be Nominated

What Does The World Think Of High Council Delegates

High Council Revolution: The Pope and the General

High Council Revival

Salvo Stats Snapshots

High Council Myth Busters

Now, we encourage you to read all of this before August 3 or some of it might be obsolete! More importantly, be sure to be praying that God will have His way, will unite the hearts and convictions of salvationists around the world, will download strategy and resource for the new leader, and will use this unexpected exercise to accelerate the advance of the salvation war toward world conquest.

Discipleship – Part Three

by Colonel Janet Munn

What is discipleship? How did Jesus make disciples? How can I become a disciple? How can I be a disciple-maker? Why should I prioritise discipleship? How can I be disciplined in The Salvation Army?

If you are asking these questions, you are not the only one. In fact, I think you would find many, who are asking the exact same questions. This three-part series of articles contains some insights into discipleship.

“Christianity without discipleship is always Christianity without Christ.”

— Dietrich Bonhoeffer

Discipleship in The Salvation Army

[This is the third article of the three-part series on discipleship, written by Colonel Janet Munn]

Salvation Army Programmatic Structure in Relationships

The Salvation Army has a tradition of discipleship built right into the structure. Have you been a part of the following, consider:

- Cradle Roll
- YP Company
- Junior Soldiers
- Corps Cadets
- Senior Soldiers
- Soldiers' meetings
- Local officership
- Candidateship
- Officer Training

From birth through adulthood, including every age group and vocation, The Salvation Army has already in place a context for discipleship. Add to this list, Women's Ministries, social service recipients, children's and youth programmes galore, as well as musical sections, and the potential for highly effective discipleship of the multitudes that come within our influence, is profound – were there intentional effort applied systematically and in authentic relational ways.

Orders and Regulations for Ward and Penitent-form Sergeants, 1922

There was in place in 1922, a remarkably systematic strategy for disciple-making in The Salvation Army in the form of Wards and Ward Sergeants. These were “for the purpose of following up, encouraging, and helping the Converts, making them into Soldiers.” Every seeker at the Mercy-Seat would immediately be introduced to the Ward Sergeant, who would “look after their spiritual welfare in every possible way.” This responsibility

for spiritual development by the Ward Sergeant of the Seeker/Convert would continue “both before and after . . . enrolment.”

Every Soldier was also to be involved in a Ward, according to neighbourhood, and the Ward meetings were to take place once a week, and were “for the unconverted people as well.” Each Soldier and Recruit present was to speak of their spiritual condition and their work for the Lord in soul-saving. The Ward meetings would end with an invitation as needed. The Ward Sergeant was to “keep the Ward Meeting on strictly spiritual lines” and in the hope that every person was able to “go away feeling right with God and man.”

The Ward system was intentional, systematic and relational, and that, nearly one hundred years ago. The Ward system demonstrates Salvation Army DNA coming from John Wesley’s methodical small group accountability system that brought about societal transformation.

Where are we now?

An example from Denmark: *Transformers - Discipleship, Leadership and Mission*

The purpose of *Transformers* is: To help teenagers do and experience a transformation spiritually, physically, emotionally, creatively and socially; for teenagers to be inspired by God’s Word and a desire to help others to a better life.

Transformers is a 12-13 week course, run as an addition to the everyday lives of teenagers. It is important that school is not neglected because of *Transformers*, and it is therefore designed to recognize responsibilities, such as homework.

Three weekends with teaching, worship, prayer and fellowship are shared throughout the *Transformers* programme; one weekend at the beginning of the 12 weeks, one after 8 weeks and one final weekend.

Each teenager is given a mentor, who will support, encourage, give feedback and help the teenager to reflect.

The following is an overview of the *Transformers* course contents:

- A weekly logbook
- A selected book to read
- A group chosen project
- A selected mentor
- 3 weekends of teaching and fellowship
- 1 mission day in a selected city

The results and impact of the *Transformers* programme is clear and visible throughout Denmark. Of those who participated in *Transformers*, 45% have made a commitment as a Disciple of Christ in The Salvation Army, becoming Salvation Army soldiers. Out of the remaining 55% of programme participants, most are moving toward Soldiership. These young *transformed* disciples are some of the 46% of soldiers enrolled in Denmark in 2011 under 25 years of age.

Reported by Louise Wahl and Major Joan Münch

An example from Australia Eastern: LIFE Groups

The LIFE Leadership handbook by AUE says:

“Life groups are all about relationship – about doing life together. They’re about developing trust and accountability, and they’re about having a safe place to talk and ask questions. They’re about developing Kingdom of Heaven life skills like encouragement, serving and praying for one another. And they’re about engaging with and learning from Scripture”

A phone survey of every corps in the territory was conducted prior to the launch of LIFE groups, and then again two years later. The results showed:

- The number of 13-25 year olds engaged in a discipleship program from 2009-2011 had increased by 111%.
- The number of 13-25 year olds being discipled with a Salvo resource has risen by 230%.

Reported by Claire Hill and Ashlee Sheppard

In recent years The Salvation Army has seen the creation of incarnational training communities such as Saved 2 Save, Revolution Hawaii, The War College, Railton School for Youth Worker Training, 614 corps, and Transformers -- that are dedicated to equipping young adults for ministry and mission which makes for effective discipleship. The renewed emphasis on prayer throughout the international Salvation Army is an evidence of grace among us in these days, and a hopeful sign for the future regarding Salvationists’ participation in the Great Commission. With more than 500 Salvation Army centres throughout all five zones involved in 24/7 prayer and 121 territories participating in the Worldwide Prayer Meeting on Thursday mornings, Salvationists are activated and systematic in prayer in greater ways than in the generations prior to the existence of the internet. Surely this investment in prayer is nourishing discipleship the world over.

Advantages of Prioritising Discipleship

- A. It doesn’t cost money.
- B. It is applied in the real world, in local communities and contexts.
- C. It is gender and age inclusive.
- D. All learning styles are engaged (thinking, feeling, and doing).
- E. Literacy is not essential.
- F. It is inclusive of the non-believer and so has evangelistic impact.
- G. Already built into Salvation Army structure – just needs the relational priority

Imitate God, therefore, in everything you do, because you are his dear children. Live a life filled with love, following the example of Christ. (Ephesians 5:1-2)

The Challenge

I would like to finish this three part series with a quote from Captain Rowan Castle, Territorial Youth Secretary, from the Australia Southern Territory:

“WE NEED A REVOLUTION OF ORDINARY DISCIPLESHIP IN THE REAL WORLD FOR THE LONG TERM”

Will YOU be the Revolution?

Colonel Janet Munn

Open For Business by Commissioner Wesley Harris

DURING a corps review a divisional officer was interested to learn how a corps had been nudged into becoming a beacon in its district. The corps officer had been asked by a local business man where the local Salvation Army building was situated. When told he remarked, 'Oh, that place where the door is always closed!'

It was an awakening moment for the officer and the corps. The hall was seen as a monument to inactivity, a closed shop never open to the community. The situation is now changed. The building is open throughout the week with many programmes available to the community.

It may not be practicable to have our doors literally open at all times but at the very least there should be notice boards which make it clear when access is available to all. As a lieutenant I was stationed at a very small London corps on a busy thoroughfare along which passed trams and other traffic. Our programme was limited somewhat by a lack of financial and human resources although we did all possible. But hallelujah! We had a large notice board which was seen by thousands of people every day and that was one of our means of showing that we were open for our business of helping all in need.

In the Army we have a very close-knit fellowship and that is one of our strengths but it can be counter-productive. Unconsciously, perhaps, we can give the impression that our 'barracks' (as our halls were once commonly described) were only for salvationists rather than for anybody and everybody, as intended. To dispel that idea and at the risk of further misunderstanding one corps officer of whom I heard, described his hall as a public house!

There must be less ambiguous ways of making clear that our halls are open to all and demonstrating as we are able that we are not an exclusive sect but an open-hearted Christian fellowship. In the part of the world where I live I believe that is becoming increasingly evident as more corps open their doors for various expressions of community service.

Vision For The Lost, or Lost Vision

by Major Harold Hill

Vision for the Lost, or Lost Vision?
- William Booth's Legacy 100 years on
by Major Harold Hill

*A paper prepared for the
Thought Matters Conference
17-18 August 2012*



My field is history rather than theology, so I propose to offer some historical context for our theological discussion. To frame that context I will put four questions:

1. What was Booth's vision?
2. What do we now see?
3. How did that happen?
4. What now? Can the vision be re-found?

What was Booth's vision?

When William Booth burst in the door of his Hammersmith home late one night in 1865 and exclaimed, "Darling, I have found my destiny!" he'd been walking through the slums of the East End of London. That glimpse of hell on earth constituted Booth's primary vision; hell was the East End writ large and forever. Commissioner Wesley Harris once asked Commissioner George Joliffe, once secretary to William Booth, what motivated the Founder. Joliffe replied, "His vision of Hell!"

Booth was fond of vision imagery, even collecting a series of articles in one volume entitled *Visions* in 1906. One of these says (I abbreviate):

I saw a dark and stormy ocean. ...

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

And I saw out of this dark angry ocean, a mighty rock that rose up with its summit towering high above the black clouds that overhung the stormy sea. And all around the base of this great rock I saw a vast platform. Onto 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 few of those who were already safe on the platform were helping the poor creatures still in the angry waters to reach the place of safety....

As I looked on, I saw that the occupants of that platform were quite a mixed company. ... But only a very few of them seemed to make it their business to get the people out of the sea. ... though all had been rescued at one time or another from the ocean, nearly everyone seemed to have forgotten all about it. Anyway, the memory of its darkness and danger no longer seemed to trouble them... These people did not seem to have any care – that is, any agonising care – about the poor perishing ones who were struggling and drowning before their eyes...¹

You know where the rest of this was going... To serve that vision, the Army was called into existence. And Booth believed that “If you were to take hell out of our doctrine, The Salvation Army would soon disappear”²

Booth did imagine scenes other than of hell; visions of the millennium, and of heaven. He speculated in 1900 that London could become the New Jerusalem, with Hyde Park roofed over to become “The World’s Great Grand Central Temple”.³ His vision of the Millennium looked remarkably like a Salvation Army International Congress. And like those grand Congress occasions, the purpose of his sharing this vision was to motivate his followers to greater efforts on behalf of the lost. He visited heaven and interviewed participants in the Acts 2 account of Pentecost in order to bring back a hurry-up message from the Apostles and Saints to shirkers in the ranks. The focus was not the attainment of bliss but the compulsion to rescue people from hell.

But there was a further vision. Although acts of mercy and service were part of Booth’s Wesleyan dna and long featured in the Christian Mission’s agenda, from the late 1880s on Booth was persuaded that the depth of social deprivation the Army encountered made it too difficult for many people to hear and understand the message of Salvation. He had to do something about hell on earth as well as hell hereafter. While the Army was already engaged in social action, Booth came to see the need for more fences at the tops of cliffs as well as more ambulances at the bottom. Sometimes he even tried to do something about the levelling cliffs themselves. He saw that society, as well as the individuals comprising it, needed to be saved.

So he began to describe another, extended vision. Here’s an example, as reported by former Commissioner Alex Nicol:

In one of his most inspired moments he delivered an address to his Staff upon the Salvation Army of the future. He called it a vision. He saw:

- Homes for the Detention of Tramps.
- Transportation Agencies for Removing Slum Dwellers from one part of the world to another.
- Steamers owned and chartered by the Salvation Army for the purpose.

1 William Booth, *Visions* (London: The Salvation Army, 1906 [1998]) 46.

2 William Booth, *The General’s Letters*, 225, quoted in <http://www.armybarmy.com/blog.html>, 10 April 2012.

3 William Booth, “The Millennium; or, The Ultimate Triumph of the Salvation Army Principles”, *All the World*, August 1890, 337-43.

- Stupendous factories, splendid stores, colossal workshops, and vast industrial enterprises.
- Inebriates' Home for "men and women who drink distilled damnation in the shape of intoxicants."
- Rescue Operations of many orders for the deliverance of fallen women.
- Land Colonies evolving into Salvation cities.
- Orphanages becoming villages and Reformatories made into veritable paradises.
- The working out of my idea for a World's University for Humanity.
- A Salvation Citadel in every village, town, and city.⁴

The post-millennial character of the Army's vision is evident in this 1895 American article:

When we consider in our times, and appreciate the fact that we are in the very beginning of the glorious Millennium, we have cause to rejoice... It has not been the reconstruction of society and government – the paternal – modelled after Bible times and practised by General Booth in his early Army – I say it has not been these improvements, although they have helped. The great power, as we are all aware, is the fact that people have been saved and cleansed from all sin by the Blood of Jesus. This is the power that has brought about this reign of unselfishness and love among the people of the earth. This is the reason the entire world speaks the same language, and the word "foreigner" is obsolete... It was upon the debris of social ruin that The Salvation Army built up a grander civilization – one that honored [*sic*] and served God... The Lord was with His Army as He promised (Joel 2:11). In the year 1900 A.D., The Salvation Army numbered 20,000 field officers, in 1925 A.D., 200,000, when every city, village, and hamlet in the entire world had corps. Whole cities had been converted. ... In 1950 the world was about conquered and the devil so discouraged that he gave up the fight.⁵

So what was Booth's vision? A vision of hell. But by late in Booth's life his vision encompassed not only Salvation *from* hell in this world for heaven in the next but the Salvation *of* this world as well.

What do we now see?

Admitting that the 1950 millennial prediction was a tad premature, does what we now see look like Booth's vision?

To begin with, how about saving people from hell? An early-days Salvationist was an uncomfortable person with whom to share a railway compartment. You would be ear-bashed on the subject. Today, many of us are more anxious to demonstrate our inoffensive normality. The fact that many Salvationists have become less motivated to

4 A. M. Nicol, *General Booth and The Salvation Army* (London: Herbert and Daniel, 1911) 136-137. The speech here summarised by Nicol may be found in William Booth, *International Staff Council Addresses* (London: Salvation Army, 1904) 47-58.

5 *The War Cry* (USA) 12 January 1895, p. 4, quoted in Allan Satterlee, *Turning Points: How the Salvation Army Found a Different Path*. (Alexandria VA: Crest, 2004) 79.

engage in personal evangelism probably indicates a slackening commitment to the doctrines underlying such activity. A diminished conviction that our neighbour is going to hell renders us less inclined to risk giving offence by trying to save him from it.

But lest we think this only came in with Rob Bell's book *Love Wins*, here's ex-Commissioner Nicol again, a hundred and one years ago. Commenting on the Fifth Doctrine, "We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness and that in consequence of their fall all men have become sinners totally depraved and as such are justly exposed to the wrath of God," Nicol wrote, "The Army is committed for all time to this doctrine and many others equally contentious, and some of which Staff officers no more believe in than they do that Bacon wrote Shakespeare."⁶

Really? Perhaps Nicol had the integrity to resign because he no longer believed those doctrines. Perhaps many of us have since found ways of re-interpreting them to our satisfaction, just as Anglican clergy once pledged a token adherence to the long-outmoded Thirty-Nine Articles of 1571.

This is not to say that modern Salvationists do not believe, or that sinners are no longer brought to salvation by our witness – they are, thank God – but Booth would probably consider some of us to be people "who do not seem to have any care – that is, any *agonising* care" – for the lost.

And what of Booth's other vision, of the salvation of society?

All over the world, battalions of Salvationists and employees are engaged in alleviating social distress. Sometimes they not only attend to the consequences of social evil but also seek to engage with its structural causes. For many years this last was somewhat understated, partly because of the increasing social conservatism of the Army's constituency and a fear of all things "political", but in recent years it has been given a more prominent place in our mission. The mission statement of the Army in New Zealand is, "Caring for people, transforming lives, *reforming society*".

Any hesitations? Booth's "Darkest England" scheme of "social salvation" in *this* life was intended to *support*, to *complement*, not to *replace*, his commitment to "spiritual salvation" for the *next* life. He feared that service could become an end in itself. Today many of those working for the Army in this field are not Salvationists, and need not be Christians, and may not be particularly in sympathy with that aspect of the Army's mission. In 2004 some New York employees sued the Army for insisting on it. They claimed that "When the Salvation Army's religious mission was made mandatory in our work place, it changed the climate in a way that caused us fear and concern about our ability to ethically deliver services."⁷

6 Nicol, General Booth, 93-5.

7 <http://www.au.org/media/church-and-state/archives/2010/04/salvation-army-in-ny-cant.html>, downloaded 11 April 2010.

Although Salvation Army leaders have always been reluctant to allow donors, government or private, to determine our policies and values, we cannot resist the bait of those assiduously cultivated funds. Booth would take money from the devil himself and wash it in the tears of the widows and orphans – but the devil usually has his terms.⁸ I know that there is a strong argument that our mission must be holistic, not confined to “saving souls”, and that even giving a cup of water in Jesus’ name contributes to the salvation of the world, but would Booth have been entirely satisfied that his vision was being embodied in all we do, both Word and Deed?

So, has the evangelical imperative become diluted? If that’s what we now see, and if it be thought that we *have* lost the vision,

How did that happen?

We naturally idealise the early Army as a time of exponential growth, but statistically, the Australasian flood tide had peaked by 1900. In barely a generation the initial energy had begun to dissipate, the vision begun to fade. Reinhold Niebuhr echoed Luther in writing that, “By its very nature the sectarian type of organisation is valid for only one generation... Rarely does a second generation hold the convictions it has inherited with a fervour equal to that of its fathers, who fashioned these convictions in the heat of conflict and at the risk of martyrdom.”⁹ The children and grandchildren of those who had experienced the miracle of the changing of beer into furniture did not necessarily enjoy the same kind of vital conversion experience of their own. They grew up within the world of the Salvation Army and it was their familiar sub-culture, but they did not necessarily inherit the evangelical imperative. Many found the sub-culture restrictive and they began to slip away.

Let’s not beat ourselves up. This was a perfectly normal and natural thing to happen. Renewal movements initiated by charismatic leadership, always institutionalise and decline. Sometimes they break out again in renewed vigour. This has happened within the Christian church many times since the original “Jesus movement” which shook the institutionalised religion of first century Judaea. The Montanists, the Monastics, the Mendicant Friars and late medieval movements, the radical Reformers, the Methodists and the Pentecostals all illustrate the seemingly inexorable progression of the seasons of divine inspiration and human endeavour. Radical religious movements tend to arise in eras of rapid change and transition, of cultural liminality, of chaos, to which they are in part a response. Because such periods often involve social and economic dislocation, these movements are also often marked by concern for the poor, or are identified with them. As Johan Metz put it,

8 See for example an address to the 1921 International Social Conference by Commissioner Adelaide Cox in *Social Problems in Solution* (London: The Salvation Army, 1921) 39-41; Clarence Wiseman in “Call to Renewal and Change”, in John Waldron (Ed.) *Creed and Deed: Towards a Christian Theology of Social Services in The Salvation Army* (Toronto: The Salvation Army, 1986) 280; Dennis Garland, “The Salvation Army and the State of Welfare: An analysis of Text and Narrative.” MA (Hons) Thesis, University of Western Sydney, 2004, iii.

9 H. Richard Niebuhr, *Social Sources of Denominationalism* (New York: Meridian, [1929] 1957) 20.

[Religious orders/congregations] are a kind of shock therapy... for the Church as a whole. Against the dangerous accommodations and questionable compromises that the Church... can always incline to, they press for the uncompromising nature of the Gospel and the imitation of Christ...¹⁰

We fit the template. The Salvation Army emerged in the late 19th century as the latest body of Enthusiasts, those Max Weber called the *virtuosi*,¹¹ the dazzlingly skilled, the spiritual athletes. The Army was widely recognised as a *de facto* new religious order within the church. The poet Francis Thompson in an essay on “Catholics In Darkest England” wrote, “Consider what the Salvation Army is. It is not merely a sect, it is virtually a Religious Order...”¹²

But, as Gerald Arbuckle writes of Catholic Orders:

Historically, once these movements cease to be prophetic, though in Church law they may remain religious congregations, they are no longer authentically religious. By sinking to the level of purely human institutions they have lost their reason for being.¹³

The Army fitted this template also. Booth knew it was changing even in his day. Here he is in 1902:

[M]any ... officers are trying to do the Salvation Army without salvation – at any rate, with very little; trying to exemplify the principles of the most wonderful religious organisation that the world has ever seen with very little religion. They get into a formal or legal way of doing things and go on doing them without any results or with very little results because the life and heat, and fire and passion are burned out or almost out.¹⁴

So in 1904 he described another vision, for a new order of officers. He wrote (again, I abbreviate):

I thought ... I saw a new body of Officers suddenly start into existence...
... they appeared to manifest extraordinary signs of earnestness, self-denial, and singleness of purpose; indeed ... a reckless, daredevil set. ... to welcome privations... to revel in hardships ... facing opposition and difficulties with meekness, patience, and love.

10 J. Metz, *Followers of Christ: The Religious Life and the Church* (London: Burns and Oates, 1978) 12. Quoted by Gerald Arbuckle, *From Chaos to Mission* (Collegeville MN: The Liturgical Press, 1996) 11.

11 Max Weber, *The Sociology of Religion* (Boston: Beacon, 1964) 162-5.

12 Francis Thompson (Ed. Wilfred Maynell), *Prose Works* (London: Burns and Oates, 1913) 3, 57. (Kessinger Publishing 2003).

13 Arbuckle, *From Chaos to Mission*, 12.

14 P.W. Wilson, *General Evangeline Booth of the Salvation Army* (New York: Salvation Army) [1935] 1948, 132-3.

... they had voluntarily embraced the old-fashioned vows of celibacy, poverty, and obedience... vows ... only binding upon them for a term of years, with the option of renewal for a further term at the expiration of that period, or of being able at that time to honourably return to the ordinary ranks of Officership.

... they wore a novel kind of uniform ... evidently proud of their colours.

... refused to accept any money or gifts ... were pledged not to own any goods of any kind... except the clothes they wore.

... great wanderers... on foot, ... and speaking to the people in the streets... wherever they had opportunity, about death, judgment, eternity, repentance, Christ, and salvation...

... I saw their number... very, very small at first, gradually increase until they reached quite a multitude. And the educated and well-to-do, charmed with this simple Christ like life, swelled its numbers, coming from the universities and the moneymaking institutions and other high places.¹⁵

Booth was describing officers as he had expected them to be twenty five years earlier – and clearly recognised that they were no longer. He didn't admit that his troops were now too burdened with canvassing for funds, reporting statistics and managing the already-saved, all concomitant with the institutionalising of his vision, but he knew he now needed a *new* Order. Had he been 50 years younger, he would have *founded* it himself.

But he didn't, and his "old" order is now 100 years older. It will be obvious that in this I'm speaking of the Army in the West – of which Australasia is a part. The present surge of growth the Army enjoys in the "Developing World" may appear to parallel that of the Army's early days, but that's another study. It's the decline of the West with which I'm concerned here.

So how did it happen? Quite naturally and humanly. The reasons are as much sociological as spiritual.

So what now? Can the vision be re-found?

Can the Army of the West be *re-founded*? Gerald Arbuckle would say not only *can* but *must!* Arbuckle is a New Zealand Marist priest who works out of Sydney consulting with Catholic religious congregations (Orders) internationally. He draws a distinction between "renewal", which is really just tinkering with the existing responses to a situation, and "refounding", which is about in-depth, radical change in the face of change. He defines refounding as "a process of returning to the founding experience of an organisation or group in order to rediscover and re-own the vision and driving energy of the pioneers."¹⁶

15 William Booth, International Staff Council Addresses (London: The Salvation Army, 1904) 144-147.

16 Arbuckle, From Chaos to Mission, 3.

There is a need for such a rediscovery when society enters a renewed period of change and chaos. The mission which responded so aptly to the challenges of an earlier period may now be stuck in the form created to address conditions which no longer obtain. Of course society is always in transition but sometimes change becomes exponential. As a time of rapid change and transition, of cultural liminality and chaos, the last half of the twentieth century has been equal to the era of the Army's founding.

Arbuckle says that "when people own their powerlessness, they return to the sacred time of the founding of the group. There they can ask fundamental questions about their origins, about what is essential to the founding vision and what is to be kept, and what is accidental and to be allowed to go."¹⁷

It is not my purpose now to draw up lists of what is accidental and what is essential, but we've been debating the *non-negotiables* of Salvationism for years now. Our debate is sometimes framed largely as an exercise in renewal, concerned with the trappings, and which of them we want to retain or discard, rather than focussed on the vision itself. Our nearest approach to a reform of officership some years back managed some comparatively minor changes – most of them subsequently reversed – because we did not go deep enough. But can deep change come about from the top?

Casting a vision is one of the functions of leadership. Admittedly change in hierarchical organisations requires permission from on high, but is that where change is initiated? People can rise to leadership by conforming to the established patterns, and even when they do not, their room for manoeuvre is likely to be limited when they finally arrive at the top.

Permission-giving is important – the classic is Commissioner Harry Read's liberating order of the day to the British Territory, "Just *do* something; I give you permission to fail". But real change begins from the bottom. What alert leadership does is read the signs of the times. Edward Schillebeeckx makes the point that throughout the history of the Church whenever there has been any significant change, "on each occasion official documents sanction a church practice which has grown up from the grass roots."¹⁸ The profound change embraced by the Roman Catholic Church after John XXIII had called the Second Vatican Council in 1962 had been fermenting beneath the surface for several generations.

It ferments also beneath the surface of the Salvation Army. As Arbuckle goes on to say, after describing how prophetic movements become human institutions, "When this happens, new prophetic movements within the Church and/or re-founding people arise within existing congregations to challenge them to return to the radical demands of the Beatitudes."¹⁹ A buzz-word in the evangelical community in recent decades has been the "new Monasticism" – another way of describing an attempt to re-found. We have

17 Arbuckle, *From Chaos to Mission*, 87.

18 Edward Schillebeeckx, *Ministry: A Case for Change* (London: SCM, 1981) 3.

19 Arbuckle, *From Chaos to Mission*, 12.

their representatives within the Army – what else were Alove and 614 and ArmyBarmy and neo-Primitive Salvationism about? It's significant that such new movements almost invariably propose to serve the poor, and include a focus on social justice. Are they the "new order" Booth envisaged?

Let's tease out further what is involved in "refounding." Arbuckle suggests that the "most powerful myth is the group's creation story"²⁰, which in our case is Booth's vision. Arbuckle says that every founding myth contains within itself polarities, such as the tension between individual rights and the common good in a free, democratic society. Just so, the polarity between individual and social salvation is intrinsic to our Salvationist myth and our vision. It is Booth's own multifaceted vision that has left us with this theological dilemma between Word and Deed, between "saving" and "serving". It's encouraging that Booth's polarities of personal and social salvation are maintained and perhaps better integrated in today's emerging Army. Divergent views of what Salvation consists of – and its application to this world or the next – need to be held in tension.

There are related polarities, such as the one encapsulated by Booth's lament that "I have been trying all my life to stretch out my arms so as to reach with one hand the poor, and at the same time to keep the other in touch with the rich. But my arms are not long enough."²¹ This is an area of both theological and ethical challenge for the Army today, if we are still reluctant to challenge unequivocally the structural greed which divides rich and poor in our societies, divides the rich and poor nations, and threatens the very survival of the biosphere. As Anglican Bishop Peter Selby has written recently in *The Tablet*, "Our slavery to the principalities and powers represented by what money has been allowed to become has to be broken."²² We could be thinking – and speaking – more radically about these things, but would that offend our donors?

But there are other polarities, also likely to be exposed by the shifting world-values around us. What of the challenge offered by the intellectual dislocation of secularisation and post-modernism, the continuing fall-out of what Callum Brown has described as "the pretty comprehensive nature of the collapse of Christian culture in the 1960s"?²³ The Army has been able to respond to some social and economic trends; we have been less ready to comprehend, let alone respond to, the secularisation of society and the loss of fundamental religious identity this has involved. Has our theology has equipped us to address this change? Let me fly a kite here.

Does recovering Booth's vision for the lost necessarily mean reverting to his theological frame of reference? Indeed, can another polarity, this time between conservative and innovative theology also be discerned even in the Founder himself? Certainly he had no

20 Arbuckle, *From Chaos to Mission*, 66.

21 <http://www1.salvationarmy.org/heritage.nsf/36c107e27b0ba7a98025692e0032abaa/463c4193456551e980256b8a0037ea9a!OpenDocument>. Sourced 5 August 2012.

22 Peter Selby, "Wake-up Call", *The Tablet*, 4 August 2012. <http://www.thetablet.co.uk/article/163054>. Sourced 5 August 2012.

23 Callum G. Brown, "What was the religious crisis of the 1960s?" *Journal of Religious History* 34:4, December 2010, 472.

interest in the Higher Criticism of his day but read of his enthusiastic reception of new translations of Scripture – he placed a copy of the Twentieth Century New Testament in the hands of each officer in 1904. He had no truck with the literal verbal inerrancy which came to be identified with fundamentalism – he wrote against it. Or even reflect that as an early adopter of Phoebe Palmer’s new, streamlined theory of holiness, Booth was running ahead of the Wesleyan majority of his time. Or that his radical resolution of the debate on sacramental usages was an attempt to cut through a Gordian knot which still binds the church at large? Or that his commitment to the role of women in ministry was counter-cultural? Again, has Booth’s own vision left us an inheritance of theological diversity? If so, can we embrace it?

We have not done that well. Like a certain other hierarchical ecclesiastical institution, we have a history of making it difficult for people who think outside the square to remain in our ranks. Nicols resigned in 1910. Fred Brown was forced out in 1970. How many others have simply slipped away unnoticed? Were not Alexander Nicol and Fred Brown, with hearts for the lost as well as questioning minds, also legitimate inheritors of the Founder’s vision, equally with those who were content to parrot the formulae and proof-texts of the Doctrine Book? We can ill afford to lose those who ask the hard questions about our theology. Captain Matthew Clifton recently announced his resignation, explaining that

Energising as the covenant was while evangelical belief could be sustained, I have the wrong kind of personality to have foreclosed enquiry by binding myself to religious truth claims.²⁴

That was his choice of course, but do we *want* to “foreclose enquiry”? Can we afford to? More than half a century ago Colonel Catherine Baird wrote to General Kitching in defence of allegedly “modernist” Salvationists whom she claimed were being “witch-hunted”:

Surely [she wrote] anyone should be ashamed to have, after 30 years, no deeper, clearer understanding of the atonement, holiness, last things, and other great doctrines, than he had at the beginning. And surely, this deeper knowledge does not mean that he has departed from that which he first knew. Given the alphabet, a child can write simple words and little more. In manhood, he may write a sonnet. But that does not mean that he no longer believes that “cat” spells cat.

... If we want the sort of young people who care more for truth than for privileges and places, we shall have to consider a matter of such vital importance without fear or prejudice.”²⁵

24 Former Salvation Army Officers’ blog: <http://fsof.blogspot.co.nz/>, downloaded 11 July 2012.

25 Quoted by John C. Izzard (edited by Henry Garipey), in *Pen of Flame: the Life and Poetry of Catherine Baird* (Alexandria: Crest Book, 2002) 112.

With Colonel Baird, I believe we must encourage and nurture our radical thinkers. We need them. I don't believe that retreating into reaction is a way forward for us. Fundamentalism may seem a refuge from hard questions, and its current surge may offer an apparent highway, but it's a dead end. I wonder about the latest revision of the *Handbook of Doctrine*, announced in recent weeks, described as a "correction for clarity". It appears to retreat from Booth's position on Scripture, perhaps to accommodate more comfortably our Fundamentalist comrades?²⁶ Or perhaps it just leaves more options open. In that case can we please move beyond the totalitarian, sectarian ethos where any opinions expressed are assumed to be representing the Army, and therefore must be vetted for doctrinal soundness? As Dean Smith has cogently argued, Liberals and Evangelicals may not be singing from the same song sheet, but could "agree to disagree without moral judgement."²⁷ Perhaps what I'm asking for is, in Brian McLaren's phrase, a "generous orthodoxy".²⁸

If, like that polarity of Word and Deed, the polarity between theological conservatism and innovation is also intrinsic to the myth and vision inherited from our Founders, it is in the tension of such polarities that new vision is generated – as it was in Booth's day. So:

1. What was Booth's vision? *One of hell, and salvation, here and hereafter.*
2. What do we now see? *Perhaps not quite the same vision, or with the same clarity of vision.*
3. How did that happen? *Quite naturally.*
4. Can the vision be re-found? *Yes! But it will look different.*

The alternation of renewal and decline as the context within which we have attempted to place our visionary theme reminds us that entropy and dissolution are not the whole

26 "On behalf of the General, I am pleased to announce a change of wording for a paragraph found on page 11 of the Handbook of Doctrine (Chapter 1 – 'For further exploration' - 1.A.3. - page 11).

"The old wording in question includes:

"The inspiration of the Bible provides a foundation for our understanding of the reliability of the divine revelation in Scripture. It is uniquely inspired in a way that is different from other writings or works of art. However, this does not mean that the Bible is infallible or inerrant, so that it is incapable of misleading and contains no human error. Whereas we believe that the overall message of the Bible is inspired and reliable, each individual passage must be read and interpreted carefully, in context, and with careful reference to the whole of biblical truth.

"Effective immediately, two paragraphs will replace the one above:

"We believe the message of the Bible is inspired and reliable. However, each individual passage must be read and interpreted carefully, in context and with reference to the whole of biblical truth.

"We affirm that we can rely upon the Scriptures for instruction and guidance in matters of divine truth and the Christian life, because in Scripture we meet the Word of God himself, Jesus Christ. The Holy Spirit who inspired the writers also illumines those who read its pages and leads them to faith."

The War Cry (NZ) 11 August 2012, 17.

27 Dean Smith, "Are Liberals and Evangelicals singing from the same song sheet?" The Heythrop Journal XLVIII (2010) 14.

28 Brian D. McLaren, *A Generous Orthodoxy* (Grand Rapids: Zondervan, 2006).

story. In the Salvationist micro-climate, we may occasionally have our equivalent of what in the Catholic Church Karl Rahner called a “winter period”, and we may regret the repetitive pattern of institutionalisation and decline, but we can rejoice also in the reiterated springtime which, God-willing, ensues. May the Holy Spirit give renewed vision for our times.

Remember Gerard Manley Hopkins’ lines:

*And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs –
Because the Holy Ghost over the bent
World broods with warm breast and with ah!
bright wings.²⁹*

Harold Hill
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²⁹ From “God’s Grandeur”, by Gerard Manley Hopkins. Gerard Manley Hopkins: A Selection of his Poems and Prose by W. H. Gardner (Harmondsworth: Penguin, 1953) 27.

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JAC Interview with Lieutenant Nana Togo

JAC: Tell us, who are you?

NT: I'm a blood sanctified child of God named Nana Fatouma Togo, married to Andre Mere Bara Togo and mother of a handsome boy of one year, Fidele Mercidi Togo. I'm a Malian by nationality, and lawyer by profession; called by God as an officer of Salvation Army currently serving in the Zimbabwe Territory.

JAC: How did you get saved?

NT: I was born in a family of a Christian mother and a Muslim father but grew up with my grandparents from mother's side who were Christians too; with them I quickly learnt to go to church. I was going to church and very active in church activities but sadly Christ was not living in my heart. My high standard of good morality and good deeds seems effortless, instead of experiencing God's divine presence and promises, I was empty spiritually and feeling very far from God and His promises. My regression was evident, there was no other thing I could do; I had tried my best, things are falling apart and as never before God seems so far that I was losing all confident in finding him.

Then one Sunday, I heard my Pastor preaching from John14: 6 - "I am the way and the truth and the life. No one comes to the Father except through Me." Upon hearing these words, I first realise how lost was I and the need of finding my Lord who is "the way and the truth and the life". The second thing I did was to surrender all to the deliverer of my soul and straight away an amazing joy filled my heart still now.

In telling my sanctification is not a meaning to say I'm now prefect or holy. The word sanctified in the original text, whether in the Old or New Testament, means being separated. So to be sanctified is to be separated. As called by God, I have been separated unto God. Previously, I was among the worldly people, but now I have been separated unto God. Formerly, I was with sinners and in a crowd of sinners. But now I am living, acting for the glory of God. This separation unto God is my sanctification.

Now I am "a new creation" no more me living but Christ through me as Paul said. My life must be the expression of Christlikeness. His word as my mirror reflecting my thinking, speaking or actions. I know that it's not easy in this 21st century, especially in our Muslim background context. I still remember one of my Muslim friend referring to me use to say: "Failing to enjoy life younger ones died faster." And I was always answering by saying: I'm enjoying life in God and I'll not die younger but shall live to testify God's grace and wonders. As Christian we're "living in the world but not part of it", as a student I met many challenges at the university and one of it was to give money to teachers in order to pass your exam. One day, in a meeting my colleagues were busy collecting money for a corrupted professor, and then I have stood up and said: what we're doing as law students is wrong and I'm not going to give money. A classmate replied "my dear, among lions, if you cry as a sheep they shall eat you", meaning, if I refuse to contribute, they could report to the professor and I will be threatened. Thank God I

didn't compromise, but still passed all my exams. One of my favourite verses about holiness is Romans 12:2: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is, His good, pleasing, and perfect will."

JAC: You have lived in a few different countries in the last several years. Can you tell us how that came about?

NT: Since my teenage, there was a very strong desire to serve God. I see my calling as in Jeremiah 1:4-5. Now my biggest challenge to my calling was my former church (Protestant Evangelic) policies, whereby a woman is not allowed to be a pastor. Ignoring how this could affect my decision, I was praying for God to make a way and especially in blessing me with a husband fearing and serving Him. I also said, God let that man come on my way when I'll be turning 20 years. It wasn't easy but God has answered me by giving me a husband who fears and serves Him and to whom he already gave the vision of starting The Salvation Army in Mali through a dream. Halleluiah!

By the time I met with my husband to be, I was 20 old and when Commissioners Makina arrived Mali responding to the calling of starting The Salvation Army, I was told that there was no discrimination in the Army both male and female can serve God in the Army, and that I can be as well officer not only a wife of officer, I was amazed upon hearing those words. I gave glory to God in answering my prayer by making a way for me in the Army. Two months later we had a successful wedding and next flew to DRC for our Officers Training College. Three years later we're appointed in Zimbabwe since 2010 where we're serving as Corps Officers. As you can notice my moving from countries is related to my calling as God's servant to preach the Gospel to different nations. *

JAC: What are some of the challenges of fighting the salvation war cross-culturally?

NT: The first challenge was the language barrier in DRC it wasn't much because it's also a French speaking country. But in Zimbabwe my biggest challenge was English, but praise God, He changed this challenge to an opportunity of learning and today I can express myself in English. Otherwise, I was open-minded to different cultural behaviours and learnt from on how to accomplish my mission without hurting. One of the my best strategy to shortcutting challenges in the mission was learning to communicate with the local languages of the people to whom I was send to, it facilitate integration and acceptance.

JAC: Tell us about your education before becoming an officer. How has it enriched your salvation war fighting?

NT: As mentioned above my law studies influenced and still influencing my ministry in a possible means. Especially in my counseling sessions with abused women and margined children, I'm using this knowledge defend their rights. I believe at the very least, one who intends to serve God must receive a basic foundation education. It can be a challenge for an unlearned person who has not developed his mind and skills through education to do effectively God's work.

JAC: How has discipleship - both being disciplined and discipling - influenced your life and war fighting?

NT: In 2 Timothy 2:20-21 the apostle indicated that to be a servant of the Lord one must be "useful to the master." Again in Mathew 28 Jesus instructed His disciples to make all nations His disciples.

Our usefulness to the master is achieved only through discipleship. My practical and bountiful service to the Lord was made possible not because of my academic studies, rather through my Christ like training received.

JAC: What role does soldier-making and soldiership have for the war on the Concession front?

NT: soldier-making is a vital sign of a healthy and fighting corps. On our front soldier-making with quality training is our top priority.

JAC: What role should the Holy Spirit play in the lives of Salvationists? How?

NT: The Holy Spirit role should be as described in Titus 3:5 with the "renewing of the Holy Spirit." The Salvationist I assume has the Holy Spirit within and His main work is first to regenerate him/her every day.

JAC: What advice do you have for those considering officership?

NT: I would advice in saying that officership is a calling. Ephesians 4:1 says, "Walk worthily of the calling with which you were called." Therefore, God's calling is a great thing, not a small matter. Those considering officership need to know the sacrificial demand.

JAC: What does the future look like for you?

NT: Ah! Only God's knows, but I believe it bright and blessed.

JAC: What books influence you?

NT: The Bible, my reading of the Bible radically changed my life and vision on the world.

JAC: What's your favourite move of God that you have experienced first-hand?

NT: The day of my Salvation, the joy and peace experienced are unforgettable.

JAC: Does God often impact you through preaching and teaching? If so, what are some outstanding examples?

NT: Again, upon hearing preaching on John 14:6.

JAC: What do you see as the great opportunities for The Salvation Army in coming years of the salvation war?

NT: it God given mandate and experiences in social works.

JAC: And how can we exploit them?

NT: respond spontaneously in avoiding too many protocols.

A Holiness For 1 by Captain Scott Strissel

Holiness is often something Christians view as the Everest of the spiritual realm. It is formidable, the price is steep, and many turn back within its clefts and craggy cliffs. Why is this misnomer on holiness so prevalent? Corps members whom I've spoken with tell me that holiness is impossible or just too hard...I am shocked when I hear them tell me this. Commonly I will ask them why they think that holiness is impossible, and usually there will be those who respond by saying because to be holy you have to be perfect. But is that correct? Holiness is perfection? I would have to say a resounding 'no'! We are still sinners saved by grace, and ultimate perfection or total sanctification will only take place when we finally come face to face with Christ in Eternity. But though we are still imperfect, the Holy Spirit is making us perfectly into the image of Christ if we allow Him to do so.

Holiness first and foremost is submitting to the will of God in every aspect of our lives. We say to the Lord, "Not my will but Yours, and you can have all there is of me." Does this imply that we automatically become perfect? Absolutely not. We still struggle, we still ought to pray "Lord lead us not into temptation, but deliver us from evil..." Because the fact of the matter is we will still face temptation in this life. Holiness isn't about automatically living in perfection, but rather about walking in the footsteps of Jesus and allowing His Holy Spirit to transform you into the image of Christ in this life. We reject the old sinful self, as well as embracing the new creation which is Christ in us.

Another aspect of holiness that I feel we often get wrong is this notion that it's a corporate holiness. Meaning that holiness is first done as a body of Christ, then done as individuals. I think we get this backwards. We have to first be transformed and sanctified individually before we are holy in corporate fellowship. General Shaw Clifton once put it this way in reference to Samuel Logan Brengle: "His (SLB) constant emphasis was upon personal holiness. Now we hear much today about institutional holiness but I cannot help thinking sometimes that this misses the point. There can be no institutional holiness without your personal holiness and mine. Only then can institutional holiness flow through an organization." (Select Writings, Clifton. pg.181)

So what does this holiness for one look like?

Like Daniel of old, do we have a prayer closet? A place where we daily kneel before our Lord and pray and fellowship with Him? These moments of solitary fellowship are vital to our personal holiness. Do we allow Him the first fruits of our time, our talent and our treasure? Is He included in everything that we do or do we often leave Him at home with our devotions or bible by the night stand? I believe Brother Lawrence had it right as well, and let me take his ideology one step further. We practice the presence of God in every moment of every day...is it possible? Yes. Difficult? Of course! But transforming holiness in our personal lives ought to be moment by moment within our day and not just during our devotions in the morning or evening. Our fellowship with

God on a moment by moment basis draws us closer to Him and to His very will for our lives.

These are sacred things should not to be trifled with or taken lightly. If we, as His people, are truly serious about living holy lives and embracing this theology of holiness then, as difficult as it is, we ought to practice living within His presence on a moment by moment basis. This is a holiness for one! We invite Him into our thoughts, every corner of them. The Holy Spirit will bring conviction when areas yet to be surrendered are brought into His light. He will also provide affirmation to us when we are growing and on the right path.

When this intimate setting for one is preserved in us and our lives are His, then and only then will can we begin to look at the corporate body of Christ through the lens of holiness.

Why Council?

by Captain Andrew Bale

Every Easter I find myself being teased by the same question – what did Jesus really want to do? The bible makes it quite clear what the Father wanted, but scripture is silent on any alternative plans that Jesus might have had. Some people would find the idea that the will of the Father and the Son were at odds, at such a critical time in the plan of redemption, as offensive maybe even heretical. They would point to passages such as the following as clear evidence that Jesus wanted to die on the cross, that Calvary was his only wish.

- And he said, 'The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life.' (Luke 9:22)
- As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. (Luke 9:51)
- From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life. (Matthew 16:21)

However, the dialogue between the Father and the son that took place in Gethsemane unequivocally shows us that discerning what the Father's will is and being prepared to carry it out presents us with a formidable challenge. The prayer prayed in Gethsemane is perhaps the most passionate and intense recorded in the bible, Jesus wrestles not (like Jacob) with God but with himself, with his will.

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, 'Sit here while I go over there and pray'... and he began to be sorrowful and troubled. Then he said to them, 'My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.' Going a little farther, he fell with his face to the ground and prayed, 'My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.' Then he returned to his disciples and found them sleeping. 'Couldn't you men keep watch with me for one hour?' he asked Peter. 'Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.' He went away a second time and prayed, 'My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.' When he came back, he again found them sleeping, because their eyes were heavy. So he left them and went away once more and prayed the third time, saying the same thing... (Matthew 26:36-44)

The battle in Gethsemane is one that all Christians are ultimately required to fight – the battle between what we want and what God wills. This is the battle that takes place this

side of the brook, a battle that results either in us turning away from self-denial or going 'beyond the brook' having 'resolved the whole of love's demands...' This is a difficult battle because we are not always presented with two choices, it is not always just a matter of black or white, or yes or no, sometimes we are faced with a myriad of choices, a multitude of paths many of which seem almost identical. Which do we choose? How do we choose? What do we do once we have chosen?

I don't accept the argument that some have put forward that Jesus was simply frightened of the physical pain that awaited him – the Jesus I love is certainly complex but definitely not a coward. I am also sure that all the alternatives the Son laid before the Father that night were all proposals designed with the intention of securing our redemption. Maybe it was the thought that Jesus was about to take upon himself 'the sins of the world', every cruel and selfish act ever committed and ever to be committed? We will never know the motive behind Christ's prayer or what those other plans were and I can see little point in speculating. What we do know is that the process of discerning and obeying the will of the Father was a battle, and if it was a battle for Christ how much more of a battle will it be for us?

Some people are too quick to attribute everything in their life to God's will. I had a friend once who started his own business – it was going to be the most successful venture in the world because he was certain that he was 'about his father's business...' At about the same time he was appointed a Local Officer in the Corps where we both soldiered, he was going to be the best Local Officer the Army had ever seen because this appointment was God's will. Sadly, the business folded within a couple of years and as for being a Local Officer he is no longer even a Salvationist. All too often when things appear favourable we trumpet the fact that we are in the centre of God's will and when circumstances change we simply change God's will to match our situation. I once knew someone who was so obsessed with knowing and doing God's will that he would do nothing without directing a prayer heavenwards. Every detail of his life was supposedly directed by divine instruction. When he went to lunch he would ask God 'what shall I have today McDonald's or KFC' when he went home in the evening he would ask God what he should watch on the TV. God gave us free will in order that we might make choices, he gave us brains so that we might make intelligent choices and he gave us hearts and souls so that when it comes to the things that really matter he can guide us, but he is not going to direct us in the minutiae of our everyday existence! With some things we can go to God for advice but some decisions we will need to make ourselves.

In a few days the High Council meets to elect a new General – the only position in the Salvation Army to which an Officer is not appointed. To help them in their deliberations they will spend a great deal of time in prayer and reflection and out of that time and reflection will come the guidance they need to make their decision. Two years ago they met and carried out this process and through them God chose Linda Bond to be our international leader. Now, somewhat unexpectedly, they are meeting again. They are meeting because, although Linda Bond has still another year to serve, she has decided to retire for personal reasons. This decision according to the official IHQ statement was made 'following a period of personal reflection and prayer.' Two years ago the High

Council elected Linda Bond after a period of 'reflection and prayer' and now Linda Bond has retired after a similar period of 'reflection and prayer...' So what happened? Did God change his mind? Was he unable to foresee the changes in circumstances that have compelled our Leader to step aside? Were the High Council deceived when they nominated Commissioner Bond and when she accepted their nomination did she do so without properly consulting the powers that be? Some might consider such questions facetious and I suppose they are a little tongue in cheek but they do present us with serious challenges about how we perceive, prove and perform God's will.

One of the disappointments that I have faced over the last 20 years as a Christian and a Salvationist has been the way in which Salvationists have expressed their disappointment in the choice of General; Tillsley, Rader, Gowans, Larsson, Clifton and Bond - I have heard people criticise the election of all these leaders – some of them more than others – but all without exception. My answer to such people (regardless of my personal views) has always been a resolute defence of my belief that they were chosen and anointed not by a body of men and women but by God. The High Council is not beyond error when it comes to electing a General, it does not have some inerrant divine insurance cover to protect its deliberations. As we have already said, if Jesus found the will of the Father hard work to determine and embrace how much more will we! Add to the equation a cunning and deceitful spiritual enemy doing his best to pervert and influence our perception of God's will and the task of the High Council becomes almost impossible. Nevertheless, even with its inherent weaknesses I still believe that The High Council remains the best way we have of coming to a decision that is most likely to reflect the will of the Father. If we believe that the most senior leaders of our movement gather together for prayer and that they collectively select from their own number a leader then we have to believe that they carry out that task with the highest possible personal and spiritual integrity, consequently we have to accept that the choice they have made is the best one.

I know some Officers who embrace their appointments as being God's direct will for their lives, I also know some who see the appointment process as being human and flawed and on that basis determine for themselves which of their appointments came from God and which didn't. Forced to sit in one of those camps I would choose the former rather than the latter. However, one thing I have learnt is that wherever I am sent and whatever I am asked to do the Army cannot give me an appointment where God cannot use me. When marching orders come I will salute and go wherever, whenever and to whatever I am asked to do and I will obey without complaint because that is what I signed up for, it is part of my covenant.

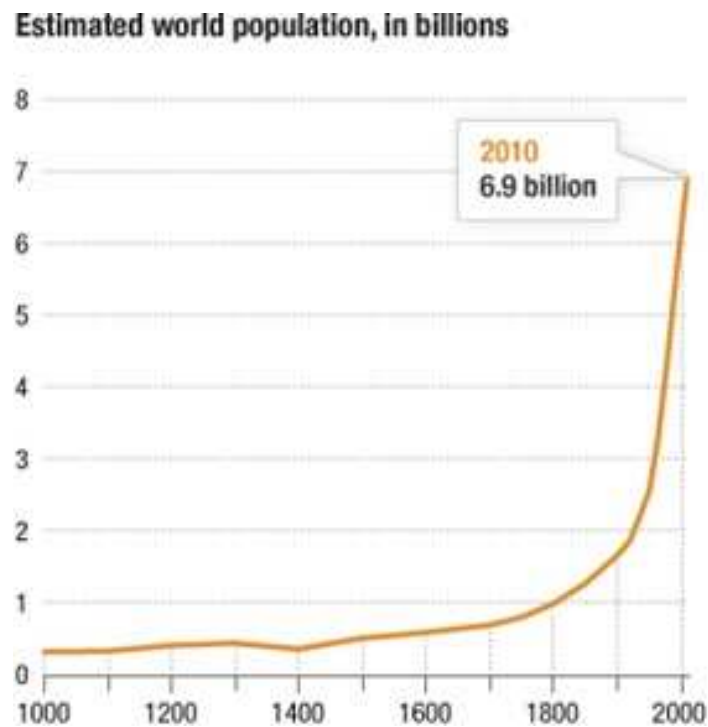
In (almost) 40 years since I was enrolled as a Salvationist I have seen Generals come and go, some have been ill, some have disappointed, some have pleased, some have inspired and to date two have retired early but they all (for better or worse, richer, or poorer, in sickness and in health) were God's best man or woman available at that time.

I will be praying for the High Council and I will be encouraging my fellow Salvationists to do the same. When Jesus asked the disciples to lend him similar support they fell

asleep! I hope that in the next few weeks Salvationists will not be guilty of similar complacency. The High Council have a difficult task and they will need all the support they can get. There will be some leaders who have already decided to reject the nomination if it comes their way. There will be some who will allow their decision to be swayed by others. Many of them will be tired and their minds will be constantly distracted back to their appointments and families. Then, as we have already indicated, the enemy will be roaming the corridors and conference rooms looking 'for whom he can devour' When the High Council eventually finish their deliberations and announce their choice then I will salute and follow the man or woman they have elected and I will accept that my new General is as close to God's choice as we could ever have got. We may not always get a General we want, we might not even get the one that God wanted but one thing we can be certain about - we will never get one that he cannot use. Hallelujah!

A High Council Challenge

by Commissioner Joe Noland



The chart above is very revealing. Notice when the upward swing begins, resulting in unprecedented, dramatic population growth. The Salvation Army was born on the cusp of that growth. It flourished momentarily into the 19th Century, straight up like the graph, and then began to wain remarkably by comparison. I wonder why? Could it have something to do with safety and the corresponding creeping subtly of status quo?

Whilst sitting on two High Councils I knew exactly what I was looking for in a General: A releasing, empowering VISIONARY, pure and simple. And I can tell you from experience that they are few and far between, narrowing the field considerably. We're I to be sitting on this High Council, I would have in front of me two column's as follows:

VISIONARY

MAINTAINER

The long and short of these lists would be very revealing. My first High Council was called to elect the successor to General Paul A. Rader, a visionary in the purest sense of the word. Perhaps that's why he was selected to write the chapter on "Vision" in the book, *Hallmarks of the Salvation Army*. This book may not be readily available to many who will be sitting on this High Council. Thus I share a few selected quotes from that chapter, beginning with the following prophetic statement:

“Having a vision can be the difference between thriving and extinction,” followed by what I consider to be it’s seminal paragraph:

“As Max dePree observes of vision in the corporate setting, fragility is part of the nature of vision. There are no guarantees. The vision must be widely shared and translated into what Donald McGavran used to call ‘hard, bold plans.’ A compelling vision will have about it a measure of risk, the promise of change and a touch of the unattainable. Not everyone will welcome a disruption of the status quo. Some will resent the moving of the goal posts. The visionary leader with his or her team will be required to live the vision—to celebrate it, to clarify it to affirm and reaffirm it, and to align policy and practice with it, if it is to maintain it’s motive power.”

Disrupt the status quo? Is there a risk-taker with “a touch of the unattainable” sitting in the High Council chamber? Is that someone willing to move the goal posts and stand up to his/her critics and naysayers, some of them “on the team” in word but not in deed? Is that someone discerning enough to know the difference and make the ‘team’ adjustments necessary? And what about enough boldness to align policy and practice with the vision? Live, celebrate, clarify, affirm and reaffirm? We’re not talking about the ordinary leader here, and this brings us to the concluding paragraph of the Chapter:

“Overly ambitious? Perhaps. If God owns the vision, nothing is impossible. God will bless issues from his heart. As veteran missionary to Korea, David Ross, observes, ‘Only those who know God’s heart are invited to know his plan for his people’. If so, then the urgent cry for visionary leadership in our time must first be for us all a serious call to intimacy with God. Therein is the true meaning of visionary “teamwork.”

There are leaders and then there are leaders. Out of many, few are available: “timing, preparedness, giftedness, discernment, boldness, intimacy with God” - a touch of the unattainable. Out of few, one is chosen: “extraordinary” - a touch of the unattainable! And God is no respecter of persons, nationality and culture having absolutely no bearing on the choice. God wants us to focus on the person, not the culture, on the intimacy, not the continent, on the character, not the accent, on the giftedness, not the color.

Don’t let culture and continent define the vote; let “a touch of the unattainable” define it.

JN

High Council

by Commissioner Wesley Harris

SALVATIONISTS everywhere have high respect for the office of the world leader or General of the Army. It is the **focus** of legal and administrative authority in the movement as well as spiritual authority. The generalship is a **symbol** of the unity of the movement in 125 countries where it is at work, not as a federation of little armies but one army in Christ. Then through frequent travel the position also opens up a world-wide **ministry** to Salvationists and supporters around the world.

In the early days of the movement the arrangement was that each general would appoint a successor by placing his or her name in a sealed envelope to be opened upon his death. Following a constitutional crisis in 1929 it was laid down that each new general should be elected by a High Council of senior leaders from around the world and for this purpose meetings have taken place ever since in the United Kingdom.

As one High Council has succeeded another so procedural precedents have become established although each Council can make some changes if it is of a corporate mind. (The 1999 Council saw a major departure from the past in that wives of commissioners for the first time were included as members (with the rank of commissioner).

It has been my privilege to be a member of two High Councils, in 1986 and 1993, and these have been high water marks in my experience as a Salvation Army officer. There has been rich fellowship with leaders from around the world with a common purpose to discover God's will for the leadership of his Army.

From personal experience let me give a few impressions. While a High Council is conducted in a very business-like manner with procedures on parliamentary lines it is saturated in prayer both private and corporate with many reminders of the huge prayer backing of Salvationists around the world. I have not been aware of any lobbying and would think that anyone who sought to canvass votes for themselves might stand little chance of election for the 'generalship' is not perceived as a position to be achieved but a trust which is bestowed.

In some organisations a whiff of personal rivalries may surround elections but that would not be a suitable setting for a High Council where the priority should always be with God and His Kingdom. Ballots are secret and candidates may not know who has nominated or voted for them. Therefore no Council members need feel under pressure to vote this way or that as a matter of personal expediency or obligation.

Early fears of factionalism have not materialised and each member is free to vote according to individual conscience. In the Army's High Council we probably have as good an instrument as can be devised by human beings in order to discover the divine will, High Council members might not claim corporate infallibility any more than they would claim it for themselves as individuals. A Council is not perfect because it is

composed of men and women who may be all too well aware of their imperfections. But members are people of long and wide experience, committed to the will of God and seeking to give due diligence in decision making. They can also be assured of the prayer support of hundreds of thousands of God's people around the world. That may be as much as can be said, but really, it is saying a lot.

As members gather for yet another High Council they will be acutely aware that their decisions could have a great influence on the future of the Army. They will know that at this juncture and for years to come more than merely human wisdom is required. After the first High Council in 1929 the saintly Commissioner Samuel Logan Brengle wrote to General Higgins,

"I have faith in God- and the next generation of Salvationists!"

That same faith can be ours now.

The High Council: Who Will Be Nominated

General is not a destination. It is a vehicle. Those considering with God accepting a nomination...

It is not 'the culmination of decades of service';
Not 'the crowning achievement of a lifetime of warfare';
Not 'a sacred stewardship' (only);

It must be merely the best and divinely intended MEANS of accelerating the advance of the salvation war to win the world for Jesus. If it is not that for you then you are not for it.

Who Will Be Nominated?

Last time 10 people were nominated, all commissioners:

Linda Bond
Max Feener
William Francis
James Knaggs
Dick Krommenhoek
Christine MacMillan
John Matear
William Roberts
Robert Street
Barry Swanson

All except Knaggs accepted the nomination.

Only Knaggs, Krommenhoek, Roberts, and Swanson are returning nominees and it is reasonable to expect they will be nominated again (Knaggs is also the only returning President of a High Council ever, to our knowledge). The Chief of the Staff has been nominated 15/17 times so it is reasonable to expect that Commissioner Cox will be nominated. Of course, there is no guarantee that any of them would accept a nomination.

Beyond those five it gets into speculation...

And we'll speculate, but not with names. The 10 nominated last time ties with 1939 as the second most nominations at a High Council (12 in '46). But while there were 7 in '06, 9 in '02 and 8 in '99 were nominated. It is reasonable to expect at least a few more names than the ones supplied above to be added to the nominee list.

If there is going to be a large number of nominees it might help the discernment process to mix it up and force people to pray about different kinds of people with different kinds of strengths and abilities. Each spectrum below might be worth considering:

Experienced manager v. successful leader (we lean to successful leader)

Married man v. married woman (no married women nominated yet)

Single woman v. single man (no single men yet)

First language English v. Second (or higher) language English (2 of last 8? Wahlstrom and Larsson?)

Long-Term record v. varied appointments (Bond – 4 territories; Clifton – 5 continents; Larsson – 5 countries; Gowans – 4 countries... or longterm... Rader – 3 territories, Tillsley – 3 countries, Brown – 2 territories, Coutts – 2 territories...)

British Empire v. Other (there have only been 2 'other' In history – noting BE as countries formerly part of the British Empire)

British v. Other ('others' include Australians – Carpenter, Burrows; American – Rader; Swiss/Swede – Wickberg; Finn – Wahlstrom; Canadians – Wiseman, Brown, Tillsley, Bond)

FIT v. GAT (Financially Independent Territory and Grant-Aided Territory) (no GATs generals yet)

Euro/Americas/SPEA zones v. Africa and South Asia Zones (no Africa or South Asia Zone generals yet)

Commissioner v. Other (Harris was the first colonel nominated, followed by Clifton and Gaither; General Orsborn as retired general also received and declined a nomination)

Active v. Retired (Orsborn, above, is the only retired so far to be nominated - declined)

Delegate v. non-delegate (no non-delegates nominated yet)

Freedom 55 v. under 55 (no under 55s elected general yet)

So who will the other nominees be?

If things hold to form they will be 60+ year old FIT married male Euromericans. Take your pick.

If delegates break with tradition and slide down the minority end of each spectrum, then we might have the following:

A retired African successful leader who speaks English as a fifth language and has a long track record in one place and who is a married woman or single man (your choice)...

Or a non-delegate, under 55, successful leader, Asian, who has severed in a number of locations...

Or both.

And...

(we just mixed and matched qualities and characteristics there – no specific person in either case is being implied – just in case a reader thinks we are promoting certain people)

High Council Nominations Numbers

Here is a list of each High Council and the respective percentages - the proportion of those nominated and accepted out of the whole High Council:

1929
nominated 11%
accepted 3%

1934
nominated 15%
accepted 11%

1939
nominated 20%
accepted 10%

1946
nominated 26%
accepted 17%

1954
nominated 15%
accepted 9%

1963
nominated 12%
accepted 12%

1969
nominated 16%
accepted 4%

1974
nominated 15%
accepted 10%

1977
nominated 10%

accepted 5%
1981
nominated 20%
accepted 14%
1986
nominated 28%
accepted 15%
1993
nominated 16%
accepted 12%
1994
nominated 14%
accepted 7%
1999
nominated 11%
accepted 7%
2002
nominated 10%
accepted 3%
2006
nominated 7%
accepted 5%
2011
nominated 9%
accepted 8%

And, a little commentary...

1986 and 1946 featured 13 and 12 nominations. More than 1 in 4 (1/4!) of the delegates were nominated! There was no consensus at all. 17% and 15% of the delegates accepted a nomination – again, huge. And these High Councils produced Generals Burrows and Orsborn, who served 15 years between them.

Meanwhile 2011 – the most recent High Council – had the second lowest percentage of delegates nominated – 9% (lowest being 2006 – 7%), though because it was the largest High Council ever the hard number made it the third highest number of nominations. And it featured the highest number of accepted nominations – 9 – ever. This indicates a lack of consensus.

We have to note regarding percentages that starting with the 1999 High Council the size is much greater because the wives of all the commissioners became commissioners themselves (hat tip Rader) and thus qualified to attend (swelling the ranks).

Remember the poor.

Higgins and Wickberg and Brown were elected on two-person ballots. Rader and Larsson were on three-person ballots. Only 4 were even nominated when Brown was elected. From that you'd think that Brown was the most obvious choice in history. But Rader was the only unanimous pick, being the only name on the second ballot.

And, ideally, we'd love for everyone to show up in one month's time, run through the days of preliminaries, address in 'committee of the whole' all of our issues (and come to our conclusions), and then nominate only one person, making an election redundant (though legally required). That would be unprecedented (and we refer to the single nomination here, not to our ideas being accepted).

Let's pray that God is sovereign through the process.

The most recent High Council featured the largest number of accepted nominations. What does that tell us?

Some immediately conclude that a larger number of nominations indicates a lack of spirituality. Certainly that is a possibility. But there are some good reasons that others would accept a nomination for general (other than lack of spirituality).

Here are a few 'plausibles':

- some people heard wrong.
- some were surprised by the level of support manifest in the number of nominations received and wondered if they had heard wrong.
- some heard the number of nominations and decided to submit it to the counsel of the saints.
- some felt that maybe the wrong person was about to be elected and accepted a nomination as a corrective.
- some might have heard correctly to accept a nomination but God's purpose for them was not to be elected but to undergo the experience, or contribute their convictions to the process, or receive recognition that would help others appreciate their spiritual stature for next time, or...

These are possible reasons people who were not God's choice as general could in good conscience accept a nomination.

I suspect that at this level it gets difficult to hear clearly as the devil, the world, friends and supporters with good intentions, family members, selfish ambition, and other voices all distract us from the still small voice.

Profile of the new General?

There is a facebook page on which members of the group were asked for input on the profile of the new General. Here are some of the responses (with my comments):

- humble

sc amen. We want someone sanctified and that include humility. Let's not assume that everyone who qualifies for general (which is, every officer) meets this qualification. What a great opportunity for each potential candidate (i.e. every officer) to sort out your entire sanctification?! Humility is not a discipline.

- full of wisdom

sc that sounds good. It would not be on my top five list, probably, and I doubt it is essential, as long as the person knows how to get good counsel. But if you can have that, by all means...

- strong leadership

sc amen. Look, we'll highlight in coming weeks the distinction between managing and leading, between experience and success. We want successful leaders, not experienced managers. This is a HUGE difference. And, it completely changes the potential candidate pool (excluding, probably, a bunch of veteran officers and including a bunch of less senior officers...).

- act justly (promote justice with those we serve and those with whom we work)

sc we seem to do better with the former (those we serve) than the latter (those with whom we serve). It's too bad that we even have to mention this but it would be great to have a leader with the guts to clean out the corruption.

- love mercy

sc who doesn't? J Let's lean toward reconciliation and restoration instead of judgement and standards. God help us.

- walk humbly with your God (previous three from Micah 6:8) (not authoritarian)

sc I'm not sure that an army lends itself to lenient (the opposite) leadership, particularly in our situation, in which it would likely accelerate fragmentation. Even from the preceding characteristics ('strong leadership' and 'mercy' and 'humble') we recognise that there is a divine blend that optimises potential.

- revolutionary

sc amen. But other than William Booth, we haven't had a revolutionary general (nor have we probably looked for one). The closest might be as follows:
Coutts ushered in a significant doctrinal change on holiness
Rader elevated the role of women and set an aggressive goal (praise God we made)
Gowans tried to transform officership

You would think that we might be ready for revolutionary. But some think the opposite might happen – that in times of change people will look for conservative and stable. This will be interesting.

- transparent

sc This might relate to significant decisions and actions in recent years about which the rank and file has not insight.

- someone with significant intercultural experience (possibly including multi-lingual)
sc this would be a bonus (see Clifton, Larsson, Gowans, Rader, Burrows of last 7 generals). I wonder, though, if we exclude from consideration those who lack it (see Brown, Kitching, Orsborn, Carpenter, Higgins, and three Booths)? Maybe we can look for a sensitivity toward cultural differences while celebrating actual experience as we find it (and most of the nominees will have it, I expect)?

- someone who would move use from financial-political binds that seem to prevent prophetic presence
sc sweet. I wonder who is out there who could pull that off (and wanted to).

- someone who would not fear translating old-school principles to find new-world methods of re-enlivening the Blood and Fire mission
sc This gets us into the 'political' aspect of things. If the HC thinks it has been risky in the last HC (while we're guessing most would consider their decision think it was conservative), it might likely aim for a conservative pick this time around, which makes it unlikely we'll be featuring challenges to the culture with our prophetic presence. But God can over-rule armybarmy speculation!

- someone who would boldly put egalitarian principles into high gear (privilege, hierarchy, bias...)
sc How about that? We're looking for this. But our hopes aren't huge. It would take a very strong leader to pull it off. God grant it. Let's be praying.

- Spirit-filled and Spirit-led
sc I'm not sure of the distinction. It alludes to holiness and if you're holy, you're led by Holy Spirit. So, we want a holy leader. See above comments on humility.

- true servant's heart
sc I'm not sure why the global leader of The Salvation Army has to have a servant's heart. We're not expecting her/him to serve people (yes, serve God...). If it is posture or attitude for which we're looking we suspect that 'holiness' includes the essentials of what we want.

- developing nations representative
sc a nice affirmative action posture. If God picks such a person, that would be great. We can think of a candidate or two...

- married woman
sc another nice affirmative action posture. If God picks such a person, that would be great. We can think of a candidate or two...

- non-commissioner

sc we already distinguished between experienced managers and successful leaders and the choice of successful leaders opens things up far beyond the commissioner ranks. We can think of several candidates.

We recognise that a few days after publication this article will be obsolete. But we're hoping that in those few days it proves helpful.

What Does The World Think of High Council Delegates

It's not really a fair question. And the means of measure are far from accurate. And we are limiting our search to English language, which doesn't completely catch delegates on wikipedia or blogs who speak other languages before English... Sorry. It is suggestive, though. With these caveats, here we go. We start with the google results of searches of each delegate (controlling on occasion for recent promotions and language issues – again, it is not perfect):

The Chief of the Staff, Commissioner André Cox 22800
Commissioner William A. Roberts 12000
Commissioner Nancy L. Roberts 26200
Commissioner Mfon Akpan 1130
Commissioner Ime Akpan 28
Commissioner James M. Knaggs 38000
Commissioner Carolyn R. Knaggs 2440
Commissioner Vinece Chigariro 7360
Commissioner M C James 110
Commissioner Susamma James 132
Commissioner Barry C. Swanson 40600
Commissioner E.Sue Swanson 49800
Commissioner M. Y. Emmanuel 93
Commissioner T. Regina Chandra Bai 7
Commissioner Debora Bell 13400
Commissioner Donald C. Bell 11000
Commissioner K. V. Lahase 38
Commissioner Kusum Lahase 5910
Commissioner Silvia Cox 31800
Commissioner Dick Krommenhoek 3230
Commissioner Vibeke Krommenhoek 1200
Commissioner Jolene K. Hodder 1100
Commissioner Kenneth G. Hodder 20600
Commissioner William Cochrane 940
Commissioner Jorge A. Ferreira 5
Commissioner Adelina Ferreira 5
Commissioner Caroline R. Seiler 2250
Commissioner Paul R. Seiler 2280
Commissioner Madeleine Ngwanga 5
Commissioner Johan Cornelis van Vliet 5910
Commissioner Maria Elizabeth van Vliet-de Ruyter 1070
Commissioner Aylene Finger 170
Commissioner Judith Hedgren 193
Commissioner R. Steven Hedgren 2130
Commissioner Oscar P. Sanchez 6
Commissioner Ana Rosa Sanchez 3

Commissioner Irene Induruwage 7
Commissioner Malcolm Induruwage 834
Commissioner Park, Man-hee 9
Commissioner Kim, Keum-nyeo 5
Commissioner James Condon 26800
Commissioner Jan Condon 822
Commissioner Joash Malabi 8
Commissioner Florence Malabi 33
Commissioner Clive Titus Adams 13000
Commissioner D. Marianne Adams 435
Commissioner Marie Willermark 227
Commissioner Dorita Wainwright 39
Commissioner John Wainwright 386
Commissioner Alistair Herring 359
Commissioner Astrid Herring 113
Commissioner Rosalie Peddle 1210
Commissioner Brian Peddle 34900
Commissioner Barbara Jeffrey 25
Commissioner David Jeffrey 17400
Commissioner Franz Boschung 8
Commissioner Hanny Boschung 5
Commissioner Eva Marseille 554
Commissioner Gerrit Marseille 50
Commissioner Thalitha Langa 2
Commissioner William Langa 10
Commissioner Torben Eliassen 9
Commissioner Deise Eliassen 39
Commissioner Bimla Charan 2
Commissioner Samuel Charan 3
Commissioner Keiko Katsuchi 8
Commissioner Jiro Katsuchi 5
Commissioner Joan Parker 9
Commissioner Michael Parker 2690
Commissioner Catherine Nyagah 4
Commissioner Henry Nyagah 8
Commissioner Birgitte Brekke 915
Commissioner Lalzamlova 376
Commissioner Nu-i 2
Commissioner Onal Castor 690
Commissioner Edmane Castor 308
Commissioner Gillian Downer 446
Commissioner Floyd Tidd 2890
Commissioner Tracey Tidd 852
Colonel Kenneth O. Johnson, Jr. 130
Colonel Paula S. Johnson 9
Colonel Susan McMillan 1190

Colonel Martha Paredes 29
Colonel Tito Paredes 49
Colonel Angélique Lukau 9
Colonel Joseph Lukau 309
Colonel Lalngaihawmi 252
Colonel Massimo Paone 18300
Colonel E.Jane Paone 303
Colonel Grace Chepkurui 4
Colonel Stephen Chepkurui 5
Colonel Charles Swansbury 2630
Colonel Denise Swansbury 6
Colonel Moses Wandulu 10
Colonel Sarah Wandulu 6
Colonel Anne-Dore Naud 4
Colonel Patrick Naud 30
Colonel T. Keraham Vijayakumar 3
Colonel Thumati Vijayakumar 6
Colonel Lynette S. Rowe 9
Colonel Lindsay J. Rowe 1120
Colonel Ricardo Bouzigues 6
Colonel Sonia Bouzigues 6
Colonel Alphonsine Zola 6
Colonel Ambroise Zola 5
Colonel Benjamin Mnyampi 39
Colonel Grace Mnyampi 10
Colonel Eva Kleman 9
Colonel Johnny Kleman 235
Colonel Chris Webb 44
Colonel Neil Webb 74
Colonel Knud David Welander 5
Colonel Lisbeth Welander 7
Colonel Robyn Maxwell 243
Colonel Wayne Maxwell 696
Colonel Bronwyn Buckingham 76
Colonel Lyndon Buckingham 478
(English Google search)

Tallied up – the list of those with biggest internet expose as measured by google results goes like this:

Google Top Ten
Sue Swanson 49800
Barry Swanson
James Knaggs
Brian Peddle
James Condon

Nancy Roberts
Andre Cox
Kenneth Hodder
Massimo Paone
David Jeffrey 17400
And then a big drop.

For comparison purposes, Major “Danielle Strickland” elicited 27700 hits (a similar formation of an armybarmy type came up with 61400).

How about wikipedia? We found the following names (didn’t run through all 117 but we did spot check many):

Barry Swanson
Andre Cox
James Knaggs
(English Wikipedia search only)

It seems no one took us up on our challenge awhile ago to put every delegate up on wikipedia. You’d think that territorial PR departments could take care of that. But it didn’t happen. Swanson and Cox are there because of their Chief of the Staff appointments. Knaggs has been there for years...

How about twitter?

Jim Knaggs 77708
Clive Adams 804
Brian Peddle 630
Lindsay Rowe 32
(English only search)

This is an example of Knaggs grabbing twitter by the throat and wringing every ounce of influence out of it possible. And it is a great model for the rest of us. We couldn’t find anyone else on twitter. You can find us on twitter – please feel free to follow – at StephenCourt.

There are other possibilities such as LinkedIn, Facebook, Pinterest, Instagram... we’ll let keen readers do those searches...

Oh, and of course there are blogs. Well, there are only a couple on the High Council delegate list that we could find in English– Jim Knaggs and Clive Adams. There may be others, but the fact that they are not widely accessible to the salvosphere makes its own statement.

These numbers suggest exposure. The answer to our question? Well, the world doesn't seem to think much at all, with a few exceptions, about the delegates. At least according to the numbers...

Internet isn't everything. However, with the exception of video stuff, it is free (so is print media but that seems so much more difficult to exploit – with local exceptions, of course – we're not talking about the War Cry here). And the results suggest the mindset or creativity or worldview or strategy or all of the above of the delegates. It's worth praying into.

A High Council Revolution? The Pope and The General

The Spectator had an interesting article on two of the largest streams of Christianity:

The new God squad: what Archbishop Welby and Pope Francis have in common: Evangelicals have taken charge in the Vatican and Lambeth Palace.

<http://t.co/kNrmfmxB5r>

And Macleans Magazine had this piece:

Pope Francis: The Vatican's rebel:

For those invested in the status quo, he's the most dangerously unpredictable pope in centuries

<http://t.co/dnRJvwOEYm>

Anglicans and Catholics recently chose new leaders who are being described as rebellious and revolutionary in these articles. Why not give them a read with a third international Christian leader to be chosen this week? ... just as a hypothetical...

Here are some outtakes from The Spectator (with our comments as 'sc'):

"The new leader of the faithful is a sharp operator who finds himself surrounded by 'a medieval court system of hopeless characters, each jealously guarding their own silos of activity. There's lots of crap people in key positions.'"

sc – this refers to Welby (new Archbishop of Canterbury). The bureaucracy is harshly criticised, both the structure and personnel. A sharp operator would be able to cut through things and 'fix'... (try to apply it to the third scenario...)

"Both men were plucked from senior but not prominent positions in their churches with a mandate to simplify structures of government that had suffocated their intellectual predecessors, who also resembled each other in slightly unfortunate ways."

sc – the 'solution' to the perceived needs of these churches were 'senior but not prominent' people. That opens the potential list significantly. They have a 'mandate to simplify structures of government.' That's a start... (do you see how the game works?)

"Rowan Williams and Benedict XVI seemed overwhelmed by the weight of office; both took the puzzling decision to retreat into their studies at a time of crisis in order to write books — Dr Williams on metaphor and icon-ography in Dostoevsky, Benedict on the life of Jesus. When they retired, early and of their own volition, their in-trays were stacked higher than they had been when they took office. Their fans were disappointed and the men charged with replacing them thought: we're not going to let that happen again."

sc – those 'charged with replacing them thought: we're not going to let that happen again.' We wonder how that will push voters – radical or reactionary?

“For him, Vatican corruption is evidence of Satan’s assault on the people of God — and so is the worldwide campaign for gay marriage. When the Pope met the Archbishop of Canterbury, the first thing he did was to congratulate him on his stance against same-sex weddings.”

sc – how cool is that? It is certainly not politically correct to talk about satan. And we usually avoid making the applications. That would be refreshing...

Holy. now.

Here are some outtakes from Macleans:

“The Pope, in the eyes of most Vatican watchers, has so altered the tone of the papacy—the face it presents to the faithful and to the world at large—that style has become substance. “Even if he were to die tomorrow,” remarks Michael Higgins, a distinguished Canadian Catholic intellectual now teaching at Sacred Heart University in Fairfield, Conn., “I do not believe his successor could go back to the old ways.””

sc – ‘so altered the tone of the papacy... his successor could not go back to the old ways.’ And this is after a few months. That is revolutionary. Do we have faith for something like that? I do.

“For Higgins, “it’s been the best 100 days in papal history, probably the most consequential since Innocent III.” Higgins means consequential in a diametrically opposed way: when Innocent came to the papal throne 815 years ago, his reign completed the apotheosis of the heir of the fisherman into the ruler of Christendom, a figure suspended between heaven and earth. Francis, on the other hand, “has begun a process of demystifying the office that’s been as far-reaching as turning the House of Windsor into a Scandinavian monarchy—from Benedict to him, it’s been like going from the London landau to riding a bicycle through Copenhagen.””

sc – ‘best 100 days in papal history’... ‘most consequential ... in ... 815 years.’ In USA the ‘first 100 days’ in a term are now considered crucial and abnormally significant (hat tip Newt). And Francis seems to have shaken history with his first 100. August, September, October, and early November will mark the first 100 days of the next general’s term. Might they be ‘the best 100 days in general history’? Do we have faith for that? I do.

“He preaches about the devil as often as he does about St. Francis. He may well have performed an exorcism in St. Peter’s Square. ”

sc – love it. Preaching it. Doing it. Amen!

“There are holy people in the Curia, the Vatican bureaucracy, Francis told a group of visiting Latino nuns and monks, but also a “current of corruption,” and a network of gay men: “We will have to see what we can do.””

sc – can you imagine that being said under epaulets? I can't. Revolutionary.

“Priests, the Pope said, again departing from a prepared text and clearly including himself, must be close to the people, “shepherds with the smell of sheep.””

sc – ‘the smell of sheep’ – laying down the law. Nice.

“It has all made Francis the most wildly unpredictable pope in centuries. Dangerously unpredictable, in fact, for those heavily invested in the ecclesiastical status quo. They include lower-level bureaucrats for whom maintaining papal protocol, liturgical fidelity and court ceremonial is “their life,” as Higgins put it, and those far higher in the Vatican food chain, where misconduct has historically been swept under a rug. Those caught swimming in the “current of corruption” cannot expect a soft landing this time.”

sc – of the next general? ‘The most wildly unpredictable general in a century. Dangerously unpredictable.’ ‘Those caught swimming in the ‘current of corruption’ cannot expect a soft landing this time.’ Wow. What would the ramifications be?

If the Catholics and Anglicans can revolutionise, we reckon the salvos can, too.

Now, ideally, we wouldn't need it since, by definition, we ARE a revolutionary movement.

For those who missed that in soldiership class or your salvo readings, here it is:

definition: The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus.

Maybe, though ideally we wouldn't need it, revolutionising a revolutionary movement is in our DNA. We're crafted for strategic reinvention.

And now is a strategic time...

Last time we had an unexpected end of term for a general was in the mid-1990s. The High Council met quickly – only 5 days – and elected Paul Rader on a unanimous second ballot (after not being chosen months earlier). Delegates overcame what appears to be organisational anti-American bias to drink their hard medicine and pick the leader who would drive us to new victories.

General Rader plunged us into the fastest rate of advance in terms of soldiery in generations. He also plunged us into facing up to systemic gender bias (though we still have a long way to go on that).

For both of these things (and others) he is not universally loved. Lots of people don't like to change. And yet he left his term with over a million soldiers marching (the goal). And the high council was roughly doubled in size as a bunch of women, who mysteriously lost their rank when their husbands got promoted, got their rank back.

Rader is a legend. We should take courses on him.

So, is the 1994 High Council a template for this one?

Certainly there are different dynamics this time around (several of which we just don't know because of confidentiality around the results of the last one). But the similar conditions are suggestive.

Maybe there will be a short high council in which delegates line up behind what most might consider hard medicine. The anti-American bias continues (I've heard people say that there is no way another American would be chosen). The 1994 delegates took their medicine and we flourished as a result.

It might be similar this time.

Or it might be different. 6 of the 10 people nominated at the most recent High Council are now retired. Another is still active but 67 years old.

Maybe delegates will take their time and hash out the pressing issues during the 'committee of the whole'. It is during this exercise that some people talk themselves out of consideration.

Maybe a large proportion of the High Council will be nominated. That would give everyone opportunity to listen to more than just the 'favourites'.

Maybe there will be outside candidates. That would be a first (yes, we noted that a couple of sick commissioners and a retired general have been nominated in the past but all of them declined, thus, there have been no 'outside' candidates in history). And that would freshen things up.

Maybe the speeches and questions will identify someone that most haven't considered yet. Then ideas and character – ideally – would emerge at the expense of popularity.

Short or long, there are positives to highlight. Regardless, let's keep praying that God prepares each delegate. Here are some things you might like to pray:

- that God convicts each delegate of every sin or sinful inclination, prompts repentance, activates faith, and leads to sanctification;

- that God fills each delegate with a healthy 'fear of the Lord' that keep each from any step outside of the centre of His will;
- that God identifies for each delegate who s/he should nominate;
- that God prepares each eventual nominee with zeal and strategy to propose;
- that God helps the organisers arrange every thing in a godly manner;
- that God keeps every salvationist from falling for temptation through this whole process;
- that God uses the situation to jack up reliance on Him in each soldier (senior and junior)...

High Council Revival

As you may have read, it will meet at Renaissance Hotel outside of London. Of course, it has never met there before. In the 1930s two High Councils met in Clapton and the rest have been at Sunbury Court. And, as we blogged last month, the new location, occasioned because of a major refurbishings and restricted by an act of parliament, is not without controversy.

That said, we anticipate a High Council revival, based just on its location – the Renaissance Hotel. Here is a definition of renaissance

(from <http://dictionary.reference.com/browse/renaissance?s=t>):

Ren•ais•sance (noun)

1. the activity, spirit, or time of the great revival...

3. any similar revival ...

4. a renewal of life, vigor, interest, etc.; rebirth; revival: a moral renaissance.

Origin: 1830–40; < French, Middle French: rebirth, equivalent to renaiss- (stem of renaistre to be born again < Latin renāscī; re- re- + nāscī to be born) + -ance -ance

So, 'renaissance'... According to the definition...

May the High Council act in great revival, in the spirit of great revival, and may the whole time be a great revival.

May it lead to a renewal of life and vigor of The Salvation Army, and a renewal of interest in it.

May it be a rebirth of The Salvation Army.

May it spur a moral renaissance in The Salvation Army.

You can take that to the prayer room.

But it does sound a bit over the top to some ears. How strategic the High Council is! There are 117 delegates from every territory in the world (note we say 'from' and not 'representing' as the delegates are not meant to represent their appointments – a subtle but important point). Any revival that starts at the High Council automatically spreads to every territory in the world.

And it involves all of the leaders, so you don't have to worry about convincing or pleasing the leadership!

As to a renewal of life and vigor, many will assert that there are few as active as salvos. We're at umpteen disaster relief centres as we speak, we're operating facilities around

the clock in most mid-sized cities, we're out doing good deeds like you read about, we're pushing all the buttons and pulling all the levers. We're hard at it.

Ah, but the renewal of life is to be one of a spiritual nature, and the renewal of vigor will be Holy Spirit vigor. We expect that most of the High Council delegates will arrive tired, worn out, stressed, pressured from their regular appointment responsibilities not to mention the uncertainties, distractions, and burden of their role at the hotel. And what goes for the delegates goes for the rest of us. We're looking for a renewal of life and vigor – an animation of our good works, a vivification of our salvation warfighting.

And how about a renewal of interest in The Salvation Army? That's not about how great 'we' are. But since salvos have covenanted for life with the movement, interest in it is an indicator of well-being. A renewal of interest in our mission to win the world for Jesus, in our beliefs and strategies and histories and system, in our 'news' might well accelerate the advance of the salvation war.

And we'll look for a moral renaissance, too, manifest by a healthy fear of the Lord over every conversation, action, meeting, and intention...

But the toughest one to swallow is a 'rebirth' of The Salvation Army. Is that even reasonable to mention?

What needs to be reborn, after all?

Well, here is a quick stab at a few things that might be dead and need regenerating:

Mission

- our original mission to win the world for Jesus has been swamped by this:

"The Salvation Army, an international movement, is an evangelical part of the universal Christian Church."

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

In a war there are support structures and attack units. Support structures are meant to provide consistent, dependable assistance – their actions remain the same over time. Attack units are given missions to accomplish – take the hill, win the world. Do you see how our mission went from attack unit to support structure? It's almost as if we grew tired trying to win the world, or embarrassed at least, and morphed from an attack unit into a support structure.

The original mission (win the world for Jesus) is prescriptive where the current statement is descriptive. In the original we're meant to accomplish something and in the current one we do things.

By support structures we're advocating that we don't exist as merely a small 'c' Christian version of some government or secular social agency, 'meeting human needs' on and on without a redemptive purpose, or as a small 'c' church with a 'message' and 'ministry' that 'preaches the gospel' on and one without a a great commission goal.

We're not suggesting that every Salvation Army station be called an attack unit. We're merely advocating that it be postured as one. In the same way, we are not advocating that every corps be called a corps but that each self-identify as a corps and publicly identify themselves strategically.

Does that make sense? So, a comrade corps officer who I normally describe as having a golden touch because everywhere he goes the corps seem to prosper is a full-on church growth type guy. Regular armybarmy readers might infer that he and I have little in common. However, he agrees that The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus and that the corps to which he is appointed are corps. So far in his officership, he has discerned that it is strategic to identify publicly as something other than 'Salvation Army Corps'.

I'm not dying on a hill that says the garrison has to be called a citadel or a temple or a barracks or a salvation factory or a salvation stables or a glory shop or a worship centre or a community church. Knock yourselves out – be strategic and call it what you discern is best for advancing the salvation war on your front.

Just don't call it something that compromises our DNA as a merely knee-jerk imitative act, copying superficially what is popular or fancy (we have written on this heaps, including ONE ARMY book by Knaggs (in the ONE FOR ALL trilogy), Blood and Fire Under Fire - www.armybarmy.com/JAC/article10-74.html, and Semantics Antics - www.armybarmy.com/JAC/article11-75.html, among other places).

Generically and internally we are all full-on militant in our terminology. Specifically and externally we are free to use the best approach God devises.

Let's not let the devil water down freedom into licence (or, for our American readers, license).

We need a rebirth in our mission, to be reborn as an attack unit. Attack Units v. Support Structures.

Holiness

- we originally taught and experienced the most hardcore strain of holiness going. We actually believed that God could sanctify us through and through – on the spot – that we could crucify our sinful nature and be like God in our intentions and motivations. We weren't alone in this, of course. Jesus and Paul were on about this kind of thing in the New Testament.

But in the generations of the 20th century (And 21st) we seem to have slid away from that into a 'process' holiness that never actually gets there. Even the Handbook of Doctrine mentions our early beliefs like a historic footnote. As we've written before, Brengle and Coutts weren't different in theory of process / crisis / process (I'm being generous here) but in emphasis.

Brengle – pCp

Coutts – PcP

But today, influenced by commercialised Christianity that knows nothing of the holiness movement, we seem to have lost both the doctrine and experience:

Today – P

We compared the emphasis of Coutts, Brengle and today on process and crisis and process in sanctification as follows:

Brengle pCp

Coutts PcP

Today P

What seems evident is that the crisis is the missing 'C' in today's process. Let's put the crisis back in the sanctification process!

We need a rebirth in holiness.

Covenant

- you probably know that we used to covenant for life as soldiers – it wasn't until the 1990s that we dropped 'til I die' from the Articles of War (though we left the commitment in the Orders and Regulations – which is good, though probably accidental). We riffed on commitment and covenant here (don't worry, it is only 2 minutes long): <http://www.youtube.com/watch?v=jbcEhQtJj0c&feature=share&list=PLM8qHgnP4Vv2xGEWt0Wv5L4yewSHC82ZL>

Too many people these days have elevated convenience above covenant and the fragmentation of the Army on the macro level is mirrored by spiritual drift on the personal level.

We need a rebirth of covenant in The Salvation Army.

The official position on abortion could use a rebirth (pun intended).

Here is the position statement:

http://www1.salvationarmy.org/IHQ/www_ihq_isjc.nsf/vw-dynamic-index/FE3C992C78838853802577DF0071D796?opendocument

And here is (recent JAC article) take called 'Pro-Life or Just Anti-Abortion-On-Demand': www.armybarmy.com/JAC/article9-76.html

We're definitely interested in seeing a change here.

These and several other components of The Fist Of The Body Of Christ could use revival. Our city could, too. And maybe yours! God grant it!

Salvo Stats Snapshots

Here are the key statistics for selected territories in 1995 and 2010 and then again in 2013. We've tracked the trend in the first 15 years and then in the last 3 years.

High Council delegates will be interested in these numbers because they reflect on the leaders. It isn't as simple as suggesting that those leading territories with steady, across-the-board growth should be considered and those without that shouldn't. But the longer term trends help indicate if recent / current leaders have reversed decline or stemmed the flow of decline, have increased the rate of growth, etc.

(and don't worry, we will cover several more territories below)

Corps

1995 / 2010 / 2013

Canada and Bermuda C+B 372 / 311 (about 17% decline) 312 – adding 1 in last 3 years

Australia Eastern AE 208 / 174 (about 12% decline); 162 – dropping 12 in 3 years – about 7%

Denmark DEN 38 / 32 (around 17% decline); 29 – about 10% loss in last 3 years

France F 43 / 29 (about a third decline); France and Belgium FB 37 – added a country

New Zealand, Fiji, Tonga NZ 104 / 94 (nearly 1/10 decline); 93 – lost another 1

Sweden SW 197 / 147 (1/4 decline); 114 – 24% in last 3 years

Switzerland SWIT 97 / 65 (about 1/3 decline); 62 – lost 3 in last 3

Norway NOR 124 / 111 (about 1/10 decline); 110 – lost 1

UK 823/ 704 (maybe 14% decline); 697 – lost 1%

All nine territories shrank at least 1/10 in number of corps (and a few fudged 2010 stats by adding community service units) in the first 15 years. AE dropped by 12 and SW by 33 – shocking. There are solutions to these problems (stay tuned through July and into the high council for more).

Active Officers

1995 / 2010 / 2013

C+B 1395 / 877 (more 1/3 decline or so - in hard numbers, Canada lost more officers than NZ AND Sweden currently have) 817 – loss of 7% in last 3 years

AE 692 / 520 (about 1/4 decline); 531 – a gain of 2% in last 3 years

DEN 47 / 37 (nearly 1/4 decline); 31 – loss of 16% in last 3

F 126 / 72 (about 40% decline); FB 67 – added a country and still lost 7%

NZ 422 / 316 (1/4 decline); 308 – lost 2/3% in last 3 years

SW 236 / 174 (more than 1/4 decline); 139 – lost 20% in last 3 years!

SWIT 285 / 187 (more than 1/3 decline); 164 – lost 12% in last 3 years

NOR 269 / 182 (about 1/3 decline); 162 – lost 11% in last 3 years

UK 1776 / 1247 (about 1/3 decline); 1149 – lost 8/9% in last 3 years

The best of the nine territories only lost a QUARTER of the officer corps (in the first 15 years). The worst lost hundreds of officers (only 15 years). The losses continued in the last 3 years (AE exception), mostly more than 1/10 – the exceptions are UK and Canada, which have lost 627 and 578 in last 18 years (98 and 60 in the last 3). It is time for an intentional approach to restore covenant for former officers and to determine why people are leaving and aim to sort out solutions to some of those reasons...

Cadets

1995 / 2010 / 2013

(these are low totals that fluctuate with each session and so that percentages are less meaningful)

C+B 86 / 35 / 32 – trending down

AE 54 / 31 / 43 – bounce back after downward trend

DEN 0/0 / 8 – Denmark seems to be on the move – 8 cadets - hallelujah

F 26 / 0 / FB 0 - tragic

** July 7, 2013 - 8 cadets of the Proclaimers of the Resurrection Session were commissioned.
Hallelujah: www.salvationarmy.org/ihq/news/inr110713*

NZ 35 / 28 / 29 – stopping the downward trend?

SW 4 / 12 / 10 looking better than the '95 snapshot

SWIT 16 / 2 / 5 – small recovery

NOR 15 / 8 / 15 – fluctuation

UK 94 / 79 / 59 – increasing pace of decreasing numbers

Other than a heartening reversal in Sweden, there are all significant drops in cadets over the first 15 years. There is no reason we can't succeed on this front (we can hear the arguments coming but we'll show you below a counter-argument). AE, DEN, SWIT, NOR all have reason for hope and the start of a positive turn.

Senior Soldiers

1995 / 2010 / 2013

C+B 24643 / 18866 (about a 1/4 drop); 18090 – a 4% decrease in last 3 years

AE 14062 / 8698 (nearly 40%); 8519; 2% decline in last 3 years

DEN 1573 / 960 (1/3 decline); 905 – 6% decline in last 3 years

F 1061 / 919 (more than 1/10 decline); FB 1177 – increase with addition of Belgium

NZ 6691 / 5565 (18% or so decline); 5358 – 4% decline in last 3 years

SW 8556 / 5321 (about 37% decline); 4098 – 23% decline in last 3 years

SWIT 4726 / 3030 (more than 40% decline); 2670 – 12% decline in last 3 years

NOR 8177 / 5515 (about 1/3 decline); 4766 – 14% decline in last 3 years

UK 48121 / 31575 (more than 1/3 decline); 28771 – 9% drop in last 3 years

ENORMOUS decline through these territories, chopping tens of thousands of soldiers, covenanted for life, from the Army. This is a tragedy. SWE leads in percentage decline while UK lost thousands. It will be great to restore the covenant of soldiers around the world. You might know a few former soldiers that you can prayerfully approach...

Junior Soldiers

1995 / 2010 / 2013

C+B 6613 / 3067 (about 55%); 2533 – 17% drop in last 3 years

AE 2883 / 490 (about 80% decline); 780 – 57% INCREASE in last 3 years

DEN 115 / 12 (about 90% decline); 10 – down two Junior Soldiers in territory

F 84 / 80 (5% decline); FB 160 – doubled with addition of Belgium

NZ 1255 / 718 (about 40% decline); 828 – 14% increase in last 3 years

SW 479 / 125 (more than 3/4 decline); 159 – 27% increase in last 3 years

SWIT 482 / 379 (more than 20% decline); 336 – 11% decline in last 3 years

NOR 886 / 43 (95% decline); 13 – 70% decline in last 3 years

UK 9325 / 5022 (about 45% decline); 3946 – 21% decline in last 3 years

NZ, AE, SW show that we can increase despite the cultural malaise. Maybe we can learn from their experience. Wouldn't it be great to be able to share resources and strategies globally?

So, selected European and Commonwealth countries are sliding steadily. We will show, below, in coming days that some of the formerly mighty European Territories are now mere shadows of their former selves and might more appropriately be called 'eurotories'.

How does this information inform the High Council deliberations? One way – the solutions to our problems are not to be found in the strategies and methods that got us where we are in those regions. That doesn't exclude individuals serving in those territories from consideration for leadership but it does suggest that mere experience sitting in certain seats in places like these proves nothing in terms of readiness for larger leadership responsibilities.

High Council Preparations

The Stats Don't Lie

It's been bad news up to this point. Let's turn the page...

So, let's see what happens when we add 1960 numbers to the nine territories from yesterday AND six more sets of numbers: the old East Africa Territory (now Kenya East, Kenya West, Tanzania, and Uganda Territories), Korea, Rhodesia (now Zimbabwe), USA Western, USA Eastern, and combined USA (all four US Territories).

(Warning to Swedish and most European Territories – the past was glorious (1960) may your tears be intercessory) – new term for husks of former glorious European territories still carrying the trappings (e.g. rank inflation, territorial status...) of their former glory – 'eurotory'. This might offend some Europeans - none intended - but the inflated ranks and territorial statuses probably offend some Asians and Africans who are still in commands and regions... Here goes:

Corps

1960 /1995 /2010 /2013

Global 17126 / 14907 / 15478 / 15765 – 2% increase in last 3 years but 8% decline in last 53

This is counter received wisdom that we are bigger than ever. That is, as measured by number of corps, we are NOT larger than ever. The good news is that we can be bigger than ever during the coming term of the next general if we pick the right person.

Canada and Bermuda C+B 384 / 372 / 311 (about 17% decline) 312 – adding 1 in last 3 years – closed 72 corps in last 53 years

So for the first 35 years (1960-95) C+B lost 12 corps. In the next 15 C+B lost 61. C+B has produced 2 generals in the last 18 years.

Australia Eastern AE 202 / 208 / 174 (about 12% decline); 162 – dropping 12 in 3 years – about 7% - closed 40 corps in last 53 years

AE actually grew between '60 and '95 before dropping 34 corps in 15 years and then another 12 the last. AE hosted as TC 2 of the last 4 generals.

Denmark DEN 56 / 38 / 32 (around 17% decline); 29 – about 10% loss in last 3 years – closed 27 corps in last 53 years DEN is trending steadily down. The great news for this eurotory is that it has a bunch of cadets, which augurs well for the coming years.

France F 53 / 43 / 29 (about a third decline); France and Belgium FB 37 – added a country

F, now FB, is a medium-sized division in some territories, making it a eurotory. If it joined a few other countries (see Easter Europe Territory) it could save some costs of operation, exploit the commercial union liberties and optimise regional strengths in the salvation war. F hosted as TC 1 of the last 4 generals.

New Zealand, Fiji, Tonga NZ 97 / 104 / 94 (nearly 1/10 decline); 93 – lost another 1

We've joked in the past that NZ produced a lot of CSs in this new millennium. CSs grow into TCs... NZ hosted as TC 2 of the last 4 generals.

Sweden SW 275 / 197 / 147 (1/4 decline); 114 – staggering 24% decline in last 3 years – closed 161 corps in last 53 years – about 3 / year

This is an absolute tragedy. The once-mighty SW territory was a generous and sacrificial missionary-sending territory, once of the strongest in the Army. SW hosted as TC 1 of the last 3 generals. The crazy thing is, the only SW salvos I know and know of seem pretty keen and committed!

Switzerland SWIT 120 / 97 / 65 (about 1/3 decline); 62 – lost 3 in last 3 – closed 58 corps in last 53 years, more than 1/year SWIT has a glorious history punctuated by persecution and sacrifice. Even today, they shake the western salvo world with their 'Eurovision' spunk. God help us.

Norway NOR 141 / 124 / 111 (about 1/10 decline); 110 – lost 1 – closed 41 corps in last 53 years NOR, to be optimistic, has stemmed the tide. We'll see (not before the High Council). God grant it.

UK 1018 / 823 / 704 (maybe 14% decline); 697 – lost 1% in last 3 years – closed 321 corps in last 53 years – more than 6/year.

UK hosted as TC 3 of the last 4 generals (and the 4th served there in a reserve appointment). Oh, and it produced 3 of the last 4, as well. We admitted that experience in a declining territory doesn't exclude someone from consideration for international leadership. But neither does service in the oldest territory qualify one. High Council delegates must look PAST the Service Bio.

WAIT - here is some more good news! (with scattered bad news)

EA/K/U/Tan 171 / 413 / ke340/kw331/u75/t65(901) (more than doubled in 15 years!) / ke347/kw357/t78/u75(857) – drop of 5% in 3 years! While the doubling in 15 is huge, the decline in 3 is just as big – this is scary... So, the old East Africa Territory is now four territories and it more than doubled between 1995 and 2010. But it dropped 44 corps in only 3 years! Between then the 4 territories dropped 13+ corps each year! And this is the heart of the strength of the Army. Oh, and EA/etc. has produced no generals (though 1 led it).

K 68 / 203 / 247 (20% increase in 15 years!) / 254 – 3% increase in 3 years God bless the Koreans. Oh, and K has produced no generals, though it hosted 1 of the last 5 for a very long time. Hallelujah.

R/Z 194 / 324 / 404 (1/4 increase in 15 years!) / 431 – 7% increase in 3 years Zimbabwe continues to expand. Hallelujah. It produced 0 generals though it hosted 1 for a long time. Praise the Lord.

USE 341 / 331 / 382 (16% increase in 15 years) / 369 – 3% decrease in 3 years So, significant expansion between '95 and '10 has dampened a bit recently (USE has had 3 TCs in that period - coincidental?). USE has produced 1 general.

USW 170 / 258 / 249 / 257 3% increase in last 3 years, almost back to 1995 level
The big jump in '95 was during a massive campaign (note the similar high numbers below for USW that year) capped by the election of the TC as general. Though USW has produced 0 generals, it did host the one as TC. Current growth mode is close to the '95 high.

USN 1109 / 1189 / 1252 (<1 1221="" 15="" 2="" 3="" decrease="" in="" increase="" last="" o:p="" years="">

USN has a modest history in this section over the past 53 years. It has produced 1 general and hosted as TC 3 of the past 6 (and a 4th and 5th served in reserve appointments).

Active Officers

1960 / 1995 / 2010 / 2013

Global 19692 / 17271 / 16938 / 17117

Again, contrary to received wisdom, in terms of number of active officers, we are NOT larger than we have ever been. We're smaller than 1995 and significantly smaller than 1960. God have mercy.

C+B 1323 / 1395 / 877 (more 1/3 decline or so - in hard numbers, Canada lost more officers than NZ AND Sweden currently have) 817 – loss of 7% in last 3 years – more than 500 active officers down in last 53 years

Significant losses continue.

AE 752 / 692 / 520 (about 1/4 decline); 531 – a gain of 2% in last 3 years – but general trend is down over 18 and 53 years (total net loss of actives, 221) Praise God for the recent upturn.

D 195 / 47 / 37 (nearly 1/4 decline); 31 – loss of 16% in last 3 – lost 158 net in last 53 years, 5x current active strength

Tragic.

F 297 / 126 / 72 (about 40% decline); FB 67 – added a country and still lost 7% - lost 230 actives compared with F alone in last 53 years

Disastrous.

NZ 400 / 422 / 316 (1/4 decline); 308 – lost 2/3% in last 3 years – down 98 actives in 53 years

Steady downward trend.

SW 904 / 236 / 174 (more than 1/4 decline); 139 – lost 20% in last 3 years! – down 730 actives in last 53 years Catastrophic.

SWIT 439 / 285 / 187 (more than 1/3 decline); 164 – lost 12% in last 3 years – down 275 in last 53 years
Shocking.

NOR 650 / 269 / 182 (about 1/3 decline); 162 – lost 11% in last 3 years – down 488
actives in last 53 years
Disappointing.

UK 2130 / 1776 / 1247 (about 1/3 decline); 1149 – lost 8/9% in last 3 years – down 981
actives in last 53 years
Appalling.

EA/K/U/Tan 370 / 699 / ke422/kw446/u56/t126 (1050) (50% increase in 15 years!) /
ke480/kw498/t133/u78/ (1189) – 13% increase in 3 years – increase of 818 actives in
53 years, which doesn't make up for what UK lost but covers a lot of it.

K 168 / 465 / 582 (1/4 increase in 15 years!) / 622 – 7% increase in last 3 – increase of
414 in 53 years Hallelujah.

R/Z 358 / 336 / 457 (more than 1/3 increase in 15 years!) / 504 – 10% increase in last 3
– 146 increase in actives in 53 years Praise God.

USE 1327 / 1050 / 1071 (marginal increase in last 15 but decrease in 50) / 1031 – 4%
decline in last 3 years – decrease of 296 actives in 53 years.

USW 595 / 736 / 636 / 652 - 3% increase in last few years; 33% decline in last 18,
modest growth over 53. The current increases are key to blowing up the conventional
'knowledge' about officership in the 'west'.

USN 3881 / 3571 / 3443 (marginal decrease) / 3375 – 2% decrease in last 3 years –
decrease of 506 actives in 53 years
Before we let USN off the hook, let's note that those long term losses are more than half
of the UK's notorious decline.

Praise the Lord for Korean, Zimbabwe, and the Kenya territories. They have carried a
lot of the expansion of The Salvation Army (credit to India and Pakistan, not included in
these stats, as well).

We should reiterate, so that no one gets offended, that we're not suggesting that only
those with the best stats should be considered during the imminent High Council. But
we're asserting that actual results on the ground – victories and defeats, conversions
and casualties, enrollments and AWOLs, commissionings and defections, advances
and retreats – these things are all more important than where you lived and what your
office door sign said. Experience can be great but isn't necessarily.

So, we are adding 1960 numbers to the nine territories from AND six more sets of numbers: the old East Africa Territory (now Kenya East, Kenya West, Tanzania, and Uganda Territories), Korea, Rhodesia (now Zimbabwe), USA Western, USA Eastern, and combined USA (all four US Territories).

This isn't so much intended to identify who High Council delegates should consider – though it should certainly help in the process of determining that – as to help convince them of the reality of our current situation and the significant strategic advances that a High Council makes possible.

We're looking at cadets, senior soldiers, and junior soldiers:

Cadets

1960 /1995 /2010 /2013

(? Means that the Year Book didn't provide the number)

Global 997 / 1320 / 1126 / 1188

Interesting that we are way above 1960 levels but lower than 1995. There is no reason that we couldn't have 2000 in the 2014 session. Oh, if we pick the right leader...

(Now, % for cadets aren't that meaningful – so keep that in mind in this section)

C+B ? / 86 / 35 / 32 – lost 59% in the first 15 years and then 9% in last 3 years

Steady decline. This is a territory that had three training colleges in the mid 1990s (Toronto, Montreal, St. John's) and now has one.

AE ? / 54 / 31 / 43 – lost 43% in the first 15 years and then burst back up 71% in last 3

Praise God for the upturn. I guess maybe it isn't impossible to recruit officers in the 'west' today! Go, Commissioner Condon!

D ? / 0/0 / 8 – Denmark seems to be on the move – 8 cadets - hallelujah Oh, wait - maybe it isn't even impossible in a eurotory! Hallelujah.

F ? / 26 / 0 / FB 0 - tragic God help us.

** July 7, 2013 - 8 cadets of the Proclaimers of the Resurrection Session were commissioned.*

Hallelujah: www.salvationarmy.org/ihq/news/inr110713

NZ ? / 35 / 28 / 29 – 10% reduction in the first 15 years and then increase of 1 in last 3

Let's be optimistic and call it a stop to the decline. Hallelujah.

SW ? / 4 / 12 / 10 longterm gain

Keep building SW, keep building.

SWIT ? / 16 / 2 / 5 – 86% drop in first 15 years then 150% increase in last 3

Terrible. God have mercy.

NOR ? / 15 / 8 / 15 – drop then return to 1995 level

We can't sort this out from the available numbers but we give God glory that the current number equals 1995.

UK ? / 94 / 79 / 59 – 16% drop in first 15 years then 30% drop in last 3 years

The rate of decline is increasing. What does that say? Among other things, it seems that UKI Territory needs something much more than an intervention or even an international congress (and sooner than the 2015 Boundless congress!).

EA/K/U/Tan ? / 73 / k108/u24 (132) 81% increase in last 15 years / ke25/kw21/t9/u24 (79) - decrease of 67% in 3 years

Again (as yesterday) - scary recent numbers for the heart of the strength of the Army.

K ? / 63 / 59 (under 10% decrease in last 15 years) / 33 What is going on in Korea? Come on, Koreans! God help you!

R/Z ? / 56 / 40 (more than 1/4 decrease in last 15) / 44 Look, as we pointed out in yesterday's post, the %s aren't that helpful on cadets because the annual influx of new numbers make the trends fluctuate. However, why are there so few cadets in the last 3 years compared to 1995?

USE ? / 101 / 72 (1/3 decrease in last 15 years) / 76

Massive decline that has balanced out in the last 3 years.

USW 46 / 104 / 71 / 105 – this is the highest of any of the recorded stats of any territory in this analysis

This might be too easy to note, but we'll do it, in case you aren't reading too closely. Rader was TC (just becoming general) when the 1995 total of 104 was posted. And Knaggs is TC in 2013 when the total of 105 is posted. Praise the Lord.

USN 201 / 387 / 262 (nearly 1/3 decrease in last 15 years) / 335 – 28% increase in last 3 years

See above.

Senior Soldiers

1960 /1995 /2010 /2013

Global - ? / 797910 / 1122326 (40% increase in 15 years!) / 1148426 For some reason in 1960 we didn't record some stats that we do today (though we still don't report the first time seekers for salvation - the most important stat for a Salvation Army – HC delegates take note). We grow and grow and grow. Hallelujah.

C+B ? / 24643 / 18866 (about a 1/4 drop); 18090 – a 4% decrease in last 3 years
Steady decline.

AE ? / 14062 / 8698 (nearly 40%); 8519; 2% decline in last 3 years
Steady decline.

D ? / 1573 / 960 (1/3 decline); 905 – 6% decline in last 3 years
Steady decline.

F ? / 1061 / 919 (more than 1/10 decline); FB 1177 – increase with addition of
Belgium

NZ ? / 6691 / 5565 (18% or so decline); 5358 – 4% decline in last 3 years
Steady decline.

SW ? / 8556 / 5321 (about 37% decline); 4098 – 23% decline in last 3 years
Massive decline.

SWIT ? / 4726 / 3030 (more than 40% decline); 2670 – 12% decline in last 3 years
Huge decrease.

NOR ? / 8177 / 5515 (about 1/3 decline); 4766 – 14% decline in last 3 years
Steady decline.

UK ? / 48121 / 31575 (more than 1/3 decline); 28771 – 9% drop in last 3 years
Steady decline.

Good news... EA/K/U/Tan ? / 138956 / ke69554/kw113030/u5646/t5372 (193602)
(39% increase in last 15 years!) / ke72055/kw113409/t6408/u10634 (202506) – 5%
increase in 3 years

Hallelujah. Do you know, we hear a lot about programmes and initiatives and projects and slogans and resources and courses that we need to advance the salvation war. And here's the thing. I'm pretty connected. I follow 10s of thousands of people on twitter. I am maxed on facebook. I keep abreast of salvospheric happenings. And I haven't heard of ONE programme or ONE initiative or ONE project or ONE slogan or ONE resource or ONE course from Kenya East or Kenya West or Tanzania or Uganda or Korea or Zimbabwe or any of the SIX India territory or Pakistan. Not ONE. And yet these are the territories that consistently expand and advance. So, do we need more resources and fancy packages and slogans and titles and so on, all developed from territories LACKING consistent expansion and advance? Do we need more leaders from territories LACKING consistent expansion and advance? Or could we use a little African and Asian success?

K ? / 34799 / 41723 (about 20% increase in last 15 years) / 43877 – 5% increase in last 3 years
Hallelujah.

R/Z ? / 63267 / 122513 (nearly DOUBLED!) / 125908 – 3% increase in last 3 years
Hallelujah.

USE ? / 18377 / 20975 (about 15% increase) / 21803 – 4% decrease in last 3 years
After good expansion USE dropped off in the last 3 years.

USW 14616 / 16787 / 16906 1% increase in last 3 years (reversing a downward trend from 18000 in year 2000). Hallelujah.

USN ? / 81606/ 82010 (marginal increase) / 83979 – 2% increase in last 3 years
Praise the Lord.

Junior Soldiers

1960 /1995 /2010 /2013

Global - ? / 348885 / 378009 / 384694 – steady trend upwards

C+B ? / 6613 / 3067 (about 55%); 2533 – 17% drop in last 3 years – massive drop off from 18 years ago
Dreadful.

AE ? / 2883 / 490 (about 80% decline); 780 – 57% INCREASE in last 3 years – though still more than 2000 shy of 1995
Ridiculous decline reversed with a sweet increase. Hallelujah. Who's the territorial children's secretary there? Captain Steve Smith

D ? / 115 / 12 (about 90% decline); 10 – down two Junior Soldiers in territory – decimated in last 18 years
I know an outpost there that could double the territorial outpost next week if so inclined... (I've emailed to prompt)

F ? / 84 / 80 (5% decline); FB 160 – doubled with addition of Belgium

NZ ? / 1255 / 718 (about 40% decline); 828 – 14% increase in last 3 years – but still down 427 from 1995
Who's the territorial children's secretary? Major Bronwyn Malcolm

SW ? / 479 / 125 (more than 3/4 decline); 159 – 27% increase in last 3 years – and down 320 in last 18 years
Who's the territorial children's secretary? Year Book has 'Youth' 'tba'. You go TBA!

SWIT ? / 482 / 379 (more than 20% decline); 336 – 11% decline in last 3 years – down 146 in last 18 years
Steady decline.

NOR ? / 886 / 43 (95% decline); 13 – 70% decline in last 3 years – down 873 in last 18 years
Steady decline.

UK ? / 9325 / 5022 (about 45% decline); 3946 – 21% decline in last 3 years – down 5379 in last 18 years
Enormous decline.

USW ? 8549 / 5326 / 5420

Who's the territorial children's secretary? Year Book has Captain Roy Wild as TYS.

USN ? / 35825 / 24902 (about 30% decrease!) / 24196 (2013)

We'll reiterate that we're not suggesting that the TC with the biggest statistics is necessarily best qualified to be general. Strategies that lead to decline or that maintain decline must be shed by those whose only experience is decline if they are to be qualified for consideration at the High Council. But how can we tell that they can shed those strategies and habits and mindsets?

We have outlined the trends in the salvation war and the status of The Salvation Army on representative fronts in theatres of war around the world – in Africa, Asia, Oceania, Europe, and North America.

Globally, the numbers are reasonably reassuring, that despite the threats of false religionism, secularism, hedonism, commercialism (among other 'isms') the Army is holding its own and even taking some ground with modest advances numerically in the short and medium term.

Under the surface of these acceptable trends and totals, however, the crude overview is that, in the territories we considered, Africa and Asia are prospering (though not without their own concerns), Oceania and North America are struggling (though not without happy exceptions), and Europe is in a calamitous situation.

Why talk about this now?

We're hoping that we can stir up discussion on the trends and status of the Army so that High Council delegates will consider these issues. In the normal pre-High Council gathering AND during the High Council itself, there is time and provision to discuss important issues. And these are important issues. They should be discussed at the highest levels in the context of prayed-up covering (which the High Council will enjoy from around the world).

Why does it matter?

Yes, we're merely 1.533120 million soldiers in a world of 7.1 billion people. But we believe Catherine Booth's foundational prophecy for The Salvation Army:

"The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ and that He shall reign whose right it is from the River to the ends of the earth. We shall win. It is only a question of time. I believe that this Movement shall inaugurate the final conquest of our Lord Jesus Christ."

If she is right, the Army – the Fist of the Body of Christ – is meant to be on the vanguard of the attack. It is not self-aggrandizement. It is living up to our calling. It isn't to insinuate that we get every person saved while the rest of the people of God stand by and watch – not at all. We all have different roles. We're meant to fulfill ours.

To do that, we cannot gloss over at the High Council the desperate situation of the salvation war in the Europe theatre or the dicey situation in North America and Oceania, nor can we rely on the continued advances in Africa and Asia. We can't ignore the challenges in South America and India. We can't count on sustained favour on several unstable fronts. And so on.

A Dozen 'MUSTs'

We must be intentional and strategic with our operations.

We must be honest and biblical in dealing with sin, weakness, and 'governing'.

We must be forthright and ruthless in sharpening our mission.

We must be holy and zealous in our evangelising.

We must be patient and persistent in our disciplining.

We must be creative and innovative in our tactics.

We must be generous and merciful in our disciplining.

We must be extravagant and extraordinary in our stewardship.

We must be sacrificial and passionate in our praying.

We must be free and reverent in our worshipping.

We must be resolute and stubborn in our covenanting.

We must be loving and forgiving in our reconciling.

Half A Dozen 'SHOULDs'

We should pray seriously about valuing;

transparency over confidentiality (confidentiality sometimes descends into cover-up)

prophetic over relevance (relevance sometimes descends into compromise)

holiness over righteousness (righteousness sometimes descends into reputation burnishing)

discipline over legalism (legalism sometimes gets confused for godly discipline)

mission over Army (Army sometimes descends into clubbing)
war-fighting over programming (programme sometimes descends into busy-ness and confrontation avoidance)

High Council delegates must

- get past the excuse of 'not knowing' potential leaders and do some homework (we have email, google, facebook, phones, the whole salvosphere...);
- get deeper than the Year Book and entries in The Officer and not settle for who is best known (two of the last four generals chosen were the most famous salvos in the world for composing a bunch of musicals and the most recent travelled the world as a spiritual life special);
- get over age issues. If the best candidate is 73 years old, then pick her/him. We are allowed to change the specs to permit that. If s/he is 40, then don't exclude that pick because of current general term limits (that person can always be elected again at a later high council);
- get over personality. We read that Generals Carpenter and Coutts were far from the most charismatic guys in the room. But they carried the day by their character and anointing.

More comments on those numbers:

a. Thank God for the significant advances in Korea and Africa and Pakistan and parts of Asia, and for incremental advance in USA and other areas. Without it we'd be slipping off the map.

b. Around 1995, one of the dates in the comparison (along with 1960, 2010, and 2013), Phil Wall started preaching about the decline of the UKI territory and what might happen if it continued. Well, it seems like not enough people were listening, because UKI has been in free fall over the 18- year period.

c. During this latter 18-year period we elected no African generals, nor did we appoint any Africans to Western territorial commands. However, we did elect three British Generals (all outstanding Salvationists). At some point we need to ask what value experience in managing decline has for leadership (in that NZF territory has produced a batch of CSs; UKI continues to spurt out TCs/comms; C+B has made a fairly recent international play in CSs/TCs - all despite a record of decline over the period).

d. Who is going to be accountable for this? Are the TYs and children's secretaries having to wear the Junior Soldier stats around their necks every day at THQ? Are the TCs wearing sackcloth and ashes over the bleeding of soldiers? Are the DCs fasting and praying about how to reverse the decline in corps? Are the Candidates Secretaries resourced and supported in their recruiting? Someone has to step up and take responsibility AND turn us around. (Here's an idea! If we can't find any white-skinned people to do it, maybe we can look in Pakistan and Korea and Africa and India where the Army is aggressively advancing and appoint some of them as TCs and DCs and

TYSs and Candidates Secretaries and Chief Secretaries instead of the somewhat steady stream of decline managers).

e. The Army is better than this. It deserves better than this. God certainly deserves better than this. If you aren't uncomfortable reading this, you should be, so ask the Lord to make you uncomfortable (and to show you what you should do to help).

The statistics suggest some of the challenges of The Salvation Army in coming decades. Here are some suggested solutions:

Solution a. HQ is not essentially a support or a facilitator or a resource. It is for leadership. (yes, it can support/facilitate/resource, but that is not its essential function). It should lead.

Solution b. accountability. In the non-African centres of advance (e.g. Korea and USA) there is accountability. Leaders are required to 'do' certain things and to 'report' on certain things.

Solution c. identity. We should see The Salvation Army as a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus. We are not a collection of independent corps or divisions or territories. We are not a church or churches (see Major Harold Hill's FOUR ANCHORS FROM THE STERN in JAC64). We are 'militant episcopalian' (CO doesn't run an independent corps but is part of a division led by a DC - etc.).

Solution d. universal embrace of covenant. There are 1.533120 million senior soldiers and junior soldiers around the world. If we all embrace our SS and JS covenants then we not only reverse the fragmentation and decline, but we unite to fight in an unstoppable revolutionary force that will smash the enemy on its head.

Solution e. holiness. I know that this sounds facile. But JAC readers will know that we're convinced that holiness is the solution to every problem (including statistical decline – we've got three books on it – THE UPRISING, HOLINESS INCORPORATED, and BOSTON COMMON). Paul, Wesley, and Brengle were right. They are right. Let's preach and experience that holiness and see if it doesn't accelerate our advance.

Solution f. Leaders lead. We know that some territories advance because enemy is weak there and the church as a whole is advancing. We know that some territories are retreating because the enemy is strong there and the church as a whole is retreating. We know that leadership in the latter territories is probably more difficult than in the former. We are interested in effective leadership against the trends. That is, where is the Army advancing where the church is retreating? In those places, we reckon it is because solutions A-E are in play and that leadership is a key dynamic. We don't need many more managers or administrators (we need some, but not more!). But we do need

leaders. And it doesn't matter if they happen to be married women or African. Further, we believe that good leaders' effectiveness can transcend context.

Solution g. It is politically correct to include extraordinary prayer in a list of solutions. The thing is, though, that the Army has been the biggest participant in 24/7 prayer to date, with several territories going non-stop for significant periods, and we find ourselves where we are statistically. So, 'prayer' is the spiritually correct inclusion to the list. BUT, it also means more than a sentence before lunch or an extra meeting each week. We're already doing heaps more than we have done in the recent past. Something supernatural and unprecedented is what we're looking for. It is easy to identify and very hard to do. It's been about 2 ½ years since the Global Call to Non-Stop Prayer. Have you embraced it?

A lot more can be said of these stats. But for starters, praise the Lord on the increase in soldiers in the last 18 years. Some of this increase in soldiers can be sourced to General Paul Rader, who challenged the Army world for a million marching into the new millennium. It is interesting that he led USW (which had significant growth under his leadership), and served more than two decades in Korea (see their fantastic advance above). So, leaders have effect. But, to other comments:

1. Praise the Lord for every person saved in the time period under scrutiny.
2. Glory to God for every soldier fighting with covenanted zeal.
3. Thank the Lord for every leader faithfully fulfilling God's purposes.
4. Credit to God for the favour that the Army enjoys in relation to our warfare.
5. Obviously the non-western countries are carrying our global advance. India, Pakistan, Korea, Kenya, and Zimbabwe, among many others, are pushing the Gospel forward with effectiveness.
6. They can't rest on their laurels. Even though some of Africa has exploded in the last 18 years under consideration, some there are slipping in junior soldiers - a telling statistic if the children are the future come early. Korea is slipping even more in junior soldiers. God help them reverse that trend.
7. We have suggested, possibly somewhat simplistically, that placing a Korean or African leader in charge of a slipping western territory might be the solution to problems. The rare example we have of this is Commissioner Peter Heidong Chang in USW, where there was unusual, accelerated advance. That guarantees nothing with other leaders. But proven ineffectiveness in leadership in a certain theatre of war can strongly suggest more of the same elsewhere, and so it is not unreasonable to imagine that proven effectiveness in leadership in a certain theatre of war can strongly suggest more of the same elsewhere (what is it they say about the geographic cure?).

8. We reiterate, though, balancing #7, that it isn't necessarily the leader with the best stats who should lead the global Army. But the leader chosen to lead the global Army, regardless of country of origin or appointment, should apply strategies that work. I know that sounds simplistic. But if we pick a European general, we expect that the general will shed her/his European approaches and strategies to the extent that they haven't worked, and to apply African or Asian or USW strategies that are working...

9. Those big numbers are just a collection of a lot of small numbers. A lot of us reading this might figure – 'this has nothing to do with me. I'm a soldier at a small corps in _____ville.' Well, so am I. And so are most armybarmy readers and others in the salvosphere. And if each of us is faithful in our warfighting, we'll see a conversion here and there, and a disciple made here and there, and a victory won here, and an advance made there, and we add up yours and theirs and mine we'll find more first-time seekers of salvation (SA stat for conversions), more soldiers made, more candidates and cadets, more outposts and corps started, more countries invaded. Let's add up the small numbers!

10. Prayer is a big immeasurable in this whole discussion. Yes, we can tally up hours and shifts and war rooms and non-stop prayer initiatives. But we can't measure the amount of prayer OR the impact of that praying. If we all devote ourselves to prayer, who knows what God will do? But, let's find out!

High Council Myth Busters

We've collected a popular series from the armybarmy blog for the special High Council edition of Journal of Aggressive Christianity. Because of publishing deadlines we fully anticipate that there could be new myths busted that are included here and so we invite keen readers to check out armybarmy blog directly. But for posterity, here are six.

High Council MYTH-BUSTERS #1

Myth - Chief of Staff usually becomes the General.

These generals served as CoS:

Bramwell Booth
Edward Higgins
Erik Wickberg
Arnold Brown
Bramwell Tillsley
John Larsson

That's 6/19. But William Booth should be excluded from the 19 (since it is impossible for him to have served as CoS) and Bramwell Booth should, too, as he was not elected. That makes it 5/17. And Brown was elected from TC Canada and Bermuda, not from CoS, so it could be 4/16. 25%.

One might as easily say that TCs in Australia get elected General. That list includes the following:

Frederick Coutts
Eva Burrows
Bramwell Tillsley
John Gowans
Linda Bond

(no, Carpenter was CS in Australia) - 5/17 - 29%. And so on.

Or you might look at it this way. The CoS has been nominated in 15/17 High Councils and has been elected 5 times. That's 5/15 nominations, or a 33% election rate. When compared to 1 nomination of Sri Lanka TCs (Burrows – though she was been transferred from that appointment by the time of her high council) and the election rate (100%) you could as easily argue that nominating the Sri Lanka TC is the highest likelihood of picking the next general.

The Chief of the Staff is probably the best known officer at the high council and normally gets nominated. Some might describe the appointment as the general's vote at the high council (as the general doesn't attend to high council or vote at it!). But s/he doesn't get elected any more than TCs in Australia or Sri Lanka.

The Kingdom of God is at hand

Notable this time: we expect that there will be two Chiefs of Staff at the high council – the current one, Commissioner Cox, and the previous one, Commissioner Swanson. And there will be a few Australian TCs there, too – the current AUE TC Commissioner Condon and current AUS TC Commissioner Tidd, as well as a previous AUS TC, Commissioner Knaggs. And Sri Lanka TC Commissioner Malcolm Induruwage should be there.

And a note to potential candidates for general:

General Wickberg wrote, more than 40 years ago:

"As I consider the problems which we are facing today I confess that I stand in need of a greater grace than ever before. I need not speak of the permissive society- of the excesses of pornography and sexual license, of the oppression of nations and races, of the curse of drug-taking and the victims of alcoholism. The Salvation Army cannot and will not stand aside. We are involved in this society, we suffer with the sufferers, we protest with our uniform, our songs, our lives. Nevertheless, we stand in need of all the grace that God can give to keep a stout heart and goodly proportion of that apostolic optimism that is so badly needed today. But that grace is available."

- 'Greater grace'. Amen. And, so, today, a generation or so later, as well.
- the problems are about the same as back then. Not to criticise the efforts of our parents, but it seems that the protest of uniform and song and lives wasn't enough to stem the flood of sin, let alone reverse the flow. Again, that is not criticism, just observation. We need something more than uniform and song and lives in protest. No shame in that. William and Catherine needed those three plus 393,000 signatures (and an elaborate demonstration) to effectively protest against child prostitution.
- But our response must be as bold as it was then. We cannot and will not stand aside. The problem now is that we've been marginalized even more than we were then. So even to stand up is to stand on the sidelines. Our response must be to stand and plunge into the thick of it.
- We must still suffer with the sufferers.
- 'apostolic optimism' is another keeper. We shall win if we fight in the strength of the King. Or, as Phil Wall continuously reminds us, 'the best days of The Salvation Army are still to come'.
- for potential generals reading this – we respect Wickberg, Wiseman, Brown, Wahlstrom, Burrows, Tillsley, Rader, Gowans, Larsson, Clifton, and Bond. But we are further behind in this war today than we were when Wickberg said these words (proportionate to world population). So whoever is going to be elect next month, we don't need a smoother, more efficient, fancier, more tech-savvy, better advertised version of what we've been doing for the last 40 years. We need something different.

So God, please pour out greater grace and apostolic optimism.

High Council MYTH-BUSTERS #2

Successful nominees have written books that influence voters.

Here is a list of generals and books:

William Booth - yes; a few classics and a bunch of compilations;

Bramwell Booth - yes; a couple of keepers and a bunch of compilations;

Edward Higgins - yes; Stewards of God; Personal Holiness; etc.

Evangeline Booth - yes; Towards a Better World; Song of the Evangel; etc.

George Carpenter - yes; Keep the Trumpets Sounding; Banners and Adventures; etc.

Albert Orsborn - yes; Silences of Christ; The House of My Pilgrimage...

Wilfred Kitching - yes; Soldier of Salvation; A Goodly Heritage;

Frederick Coutts - yes; lots of international company orders; The Call to Holiness; The Splendour of Holiness; Essentials of Christians Experience; and several others;

Erik Wickberg - yes; God's Conscript; The Charge.

Clarence Wiseman - yes; A Burning in My Bones; Desert Road to Glory.

Arnold Brown - yes; What Hath God Wrought?; The Gate and the Light; and others;

Jarl Wahlstrom - yes; A Traveller's Song; A Pilgrim's Song;

Eva Burrows – yes; A Field For Exploits;

Bramwell Tillsley - yes; Life in the Spirit; Manpower for the Master; etc.

Paul Rader – Halls Aflame;

John Gowans - yes; O Lord!; There's a Boy Here;

John Larsson - yes; Doctrine Without Tears; Spiritual Breakthrough; 1929; Saying YES To Life; and others;

Shaw Clifton - yes; Strong Doctrine, Strong Mercy; Who are These Salvationists?; A New Love; Selected Writings; and others;

Linda Bond – no.

The Kingdom of God is at hand

On the face of it the answer is yes - 17/19 wrote books (all but Rader and Bond). But let's break it down a little bit...

WB and BB - let's exclude because they were not elected and were leaders before writing;

EH - very few readers will have heard of his books - I read one of them and I'll step out to assert that his books were not what influenced voters to choose him;

EB – we're pretty confident that she was not elected because of her book titles.

GC - I'm going to guess that not more than three armybarmy readers have read any of his books - I think they are compilations and not significant (no offence);

AO - his only significant book - his autobiography (the best in the salvosphere) was written after his retirement;

WK - he wrote upon his retirement;

FC - his books were both significant and included writing before his election (we wrote company lessons for a couple of decades, we believe, training up generations of juniors);

EW - he wrote after retirement was published in non-English;

AB - his two most significant books are those listed: one was a history and the other was autobiography (and written after retirement);

JW - wrote after retirement and in non-English;

EB – her first book was published nearly 20 years after her retirement;

BT - had influential books published before election;

PR – co-authored a history of revival while in seminary;

JG - his pre-election books were poetry collections;

JL - had significant books in each 'decade' of his officership;

SC – Who Are These Salvationists? Was most significant and influential.

LB – no titles.

So that gets us Coutts, Tillsley, Larsson, and Clifton, or, 4/17, whose books would have influenced voters. 24% doesn't a theory make. We've busted this myth.

Some of the biggest selling SA authors have not been elected (Harris [biggest selling living SA author], Noland, Satterlee, Yuill, Needham, Wall...)

That said, there will be some published authors at the upcoming high council, including (forgive omissions, as the year book doesn't include all of this information)

Debi Bell – Lyssa Lamb

S Hedgren – Mapping Our Salvationist DNA;

J Knaggs – One Day; One Thing; One Army (triologised as One For All); In Her Own Words: Candid Conversations on Holy Living.

High Council Myth Busters #3

You have to have served in developing international appointments to be general.

Alright, here goes:

William Booth - England.

Bramwell Booth - England.

Edward Higgins - England, USA.

Evangeline Booth - England, Canada, USA.

George Carpenter - Australia, England, South America East.

Albert Orsborn - England, New Zealand, Scotland and Ireland.

Wilfred Kitching - England, Australia, Sweden.

Frederick Coutts - England, Australia.

Erik Wickberg - Scotland, Germany, Sweden, England, Switzerland.

Clarence Wiseman - Canada, Red Shield Services (during WWII), Kenya.

Arnold Brown - Canada, England.

Jarl Wahlstrom - Finland, Sweden, Canada.

Eva Burrows - Australia, Zimbabwe, Sri Lanka, England, Scotland.

Bramwell Tillsley - Canada, Australia, USA, England.

Paul Rader - USA, Korea.

John Gowans - England, France, USA, Australia.

John Larsson - Scotland, England, South America West, New Zealand, Sweden.

Shaw Clifton - England, Zimbabwe, USA, Pakistan, New Zealand.

Linda Bond – Canada, England, USA, Australia.

If we understand that 'international developing' really means non-European and non-Commonwealth (and USA), or put another way – Grant-Aided Territories (GAT) - no offence to those who live and fight in such places (and we believe that this is how the phrase is intended) - then we have Carpenter, Wiseman, Burrows, Larsson, and Clifton.

That's 5/19. 26%.

On the flip side, 3/4 of the generals have NOT served outside of Europe, USA, and the Commonwealth (and Korea – Rader).

Not only that, but for Carpenter, Wiseman, and Larsson we're talking about one appointment each (not to belittle the experience at all – just to note that it was a small part of their officership). Burrows and Clifton had two appointments (Burrows had a lengthy one).

In Commissioner Joe Noland's blogging of the last High Council he had a running diary and this is from Day 8: <http://joenoland.blogspot.com/2011/01/high-council-retrospective-day-eight.html?spref=fb> Noteworthy here is this bit: "it was requested that an additional question now be directed to Gaither: "Having served only in the USA until your present appointment and having been in your present command as a TC for only a few months, are you convinced that you have the background and experience to undertake the worldwide responsibilities of the General?""

WHAT? Do you think the High Council had the guts in 1977 to ask Arnold Brown, "having served only in Canada for your whole officership except for a term in UK and only having had one command of any kind since you were a CO, are you convinced that you have the background and experience to undertake the worldwide responsibilities of the General?"

Or to Coutts, who only served in England until he did a term in Australia?

Or to Orsborn, who only served in UK except for a term in New Zealand?

Or to Rader, who only served in USA and Korea?

Or to Higgins, who only served in UK except for a term in USA?

Or to Bramwell Booth, who never served anywhere outside of London?

BRUTAL! Gaither was not elected that time (or the next time). But we are hoping that any nominees lacking 'vast' international experience are not thrown by such questioning.

So we have busted Myth #3.

Now, what about this 'myth'? It would be good to have this international developing experience, wouldn't it?

Sure.

But we don't want to exclude from consideration people of the calibre and experience of

Orsborn, Kitching, Coutts, Wickberg, Brown, Wahlstrom, Tillsley, Rader, Gowans, and Bond just because they didn't happen to be transferred to a certain place. The appointment system is not based on choice of the officer. You can offer all your life to go to _____ and not be sent. So we can't blame those delegates whose service has been limited to FITs (financially independent territories).

That said, we'd be blessed to have those whose worldviews are larger than their personal experience in a GAT. And that is possible (see the $\frac{3}{4}$ of generals).

We expect to see character. That is a given.

But remember, we're not as uptight about managerial experience as we're intent on valuing leadership success. Just as it isn't essential for you to have sat in all of the 'seats' (e.g. Brown and Burrows were never DC or cabinet secretaries, out of several potential examples), it isn't essential for you to have served on five continents (though Clifton did!).

But, please, delegates, pick someone with leadership success. And a global worldview would be nice, too.

High Council Myth Busters #4.

Anyone can become general.

Technically, this is almost correct. In 1980 an amendment to the Deed Poll stipulated that you must be an officer to be elected. So, theoretically, any officer can become general. It could be your corps officer!

But let's take a slightly closer look...

17 people have been elected general.

14/17 men.

2/17 Australian.

1/17 American.

4/17 Canadian.

1/17 Finnish.

1/17 Swiss/Swede.

8/17 British.

0/17 African.

0/17 Asian.

0/17 South American.

0/17 nonTCs.

0/17 married women.

0/17 grant-aided Territorial Commander.

0/17 non TCs (e.g. ISs have never been elected).

0/17 non-High Council delegates.

0/17 retired officers.

1/17 under 60.

3/17 over 65 (2 in the 30s and 1 in the 70s, so 0 in nearly 40 years) – all the rest 60-65 (65 eh / 68 eb / 67gc / 60 ao / 61 wk / 63 fc / 65 ew / 67 cw / 65 ab / 63 jw / 56 eb / 62 bt / 60 pr / 64 jg / 64 jl / 60 sc / 64 lb).

Look at the zeros. There have been no Africans / Asians / South Americans / people who have not been a TC / married women / GAT TCs (who has not been a FIT TC as well) / non-High Council delegates (only three outside of the HC have ever been nominated – all declined) / and retired officers. Close to half the delegates are married women Territorial Presidents of Women's Organisations. None of their number has ever been nominated, let alone elected. Only one African/Indian/Asian has ever been successfully nominated (accepted a nomination). And so on.

So, technically, any officer could become general at the High Council. And, of course, spiritually, God can do a new thing and identify anyone He wants to be the next general. But going from history, it goes like this: Married women, non-Euro/US/Commonwealth, GAT TCs, retirees, under 60s and over 65s, and all non-delegates cannot become general.

That leaves a relative handful of active Euro/US/Commonwealth men (k, s, b, k, s, v, h, c, j, b). If history holds, only ten people can become general (and to be even stricter, five of these are American and there has only be one American ever elected as general, so you COULD argue only 5 can become general (we're not), and to clarify, we expect probably 4 of THOSE people not to be nominated and a few others not in this list TO be nominated). Oh, and we believe that Tillsley is the only one elected at his first High Council (Higgins excepted since 1929 was the first for everyone). If that precedent applies – that you need to be a veteran High Council delegate, the pool shrinks even more. We do hope that the technical and spiritual potential for smashing historical precedent is realised at this High Council (we're not saying who should be elected, but that everyone who is technically qualified should be potentially qualified).

However, from a historical perspective, we have busted the myth that anyone can become general.

HIGH COUNCIL Myth Busters #5

'It doesn't matter who they pick'

The argument goes that the Army is so huge and spread out and in fragmentation mode that one person chosen from handful of potential nominees (from a historic - not a spiritual - standpoint as outlined in the previous myth) who have a lot in common in

thinking and philosophy won't;

- a. make much difference from another of the handful since they have such significantly shared experience;
- b. be able to cut through the bureaucracy to make a difference;
- c. will be able to change direction of such a huge enterprise.

It does matter. This is not a season for business as usual. The emerging challenges to the Kingdom of God are strengthening by the month. From within the Kingdom there are continuing civil war skirmishes that wound us and limit our fighting power. The enemy has thrown a wet blanket over the western part of the globe such that most of the Kingdom in this region struggles to spread fires that Holy Spirit starts. And various challenges to the Fist of the Body of Christ (aka The Salvation Army) are accelerating its fragmentation such that a reversal is crucial to continued Kingdom relevance and mission renewal.

God is not surprised by any of these. And the better news is that He has a plan. And it involves a general. It is important that the High Council picks the right one. And it is AS important that the 1.533120 million Jr and Sr Soldiers step up with loyal, courageous, humble and holy zeal to fight under the general's leadership.

How might it matter?

There are a lot of ways. Here are a few to consider:

- a. We have been on this season about management experience v. leadership success. The former might tighten things up, streamline processes, optimise efficiency, and so on – playing to his/her strengths. The latter might throw out some goals and hit ways to achieve them. Read on below (One Hypothetical) about the potential difference that can make in the lives and eternities of hundreds of thousands of people during the next general's term.
- b. We might have a status quo pick that oversees drift such that we look back in 2020 and praise God for continued 2/3 world advance that covers or nearly covers western decline. Or we might have someone who prioritises completing the 'all nations' component of the great commission and we might look back in 2020 and see that we're in 200 countries (more than 11 / year between now and then). What kind of difference might that make in the lives and eternities of multitudes of people?
- c. We might have someone who continues our non-committal stance toward married women ('non-committal' is a neutral term and the most positive we could think of) in leadership. Or we might have someone who take our biblically and historically egalitarian position seriously and who demolishes the women's ghetto (quick solution – it becomes part of 'programme'), empowers married women, and deploys them

strategically according abilities and charismata instead of marital status. Several thousand women will be freed up. Missional impact will be immediate. But that's just the start. Don't you think that tens of thousands more will see what is happening and sign up as soldiers and officers? At the very least. And the multiplier effect kicks in...

d. We might pick someone who maintains our position on abortion. Or we might pick someone who makes us officially pro-life. Will that save people's lives? Who can measure? Will it wash our hands on this issue when we stand at the judgement bar? Probably.

e. We might have someone that continues with the conventional training system, modifying and incrementally improving (we hope) based on best practice, the recent international TP conference, and so on. Or we might have someone who dismantles the academic-heavy rigid two-year residential classroom model that has produced almost every active commissioned officer around the world and replace it with an officer-profiled incarnational apprenticeship model that will more effectively AND more efficiently train leaders to win the world for Jesus.* Who can measure the impact of that (see * footnote for an attempt)? It will be like the growth pattern of every territory going on steroids as better training of officers results in faster advance on their local fronts (more converts, more disciples, more soldiers, more candidates, multiplication of outposts, etc.) and the better system results in many more cadets – there goes that multiplier effect again...

There's a quick FIVE Ways that it matters who the next general is. It matters to millions of people. Salvation depends on it.

It matters.

We've busted this myth.

Now, let's pray about who it will be and that God will prepare him/her for the gigantic opportunities ahead.

* officer profile – we determine the characteristics of an officer and then when the cadet meets the profile we commission him / her.

incarnational – cadets live on the frontline.

Apprenticeship – cadets learn from leading-edge corps officers at leading-edge corps in cities across each territory. (the model has been approved in recent years in one territory so it isn't a pipe dream)

Among other things it will save heaps of cash, help recruiting in non-THQ cities, advance the salvation war on local fronts during training, increase esprit de corps as real COs share real life experience and cadets engage in life-fire training, and provide a sustainable model for officership [we were going to say in GATs but this is increasingly

an issue in FITs, too].

One Hypothetical On How It Matters

When we last had a High Council the number of soldiers was 1.477 million. Today? 1.533 million. That's 56,000 more soldiers today than a few years ago (it was 2 1/2 years ago but the stat was annual) – nearly 20,000 new soldiers / year. Hallelujah.

Now, say we were to go for Booth's vision of millions and millions – minimum is 4 million (!) – say, by 2020. We're looking at 2.467 million more in 6 1/2 years. That's about 380,000 new soldiers / year (or about as many junior soldiers as we have now) or 19 times as many new soldiers / year as we're doing now. Realistic?

Maybe 2 million JR and SR soldiers is more modest. That would require about 73,000 new soldiers / year – more than 3 1/2 times as many new soldiers / year as we're doing now. That still sounds unrealistic to some ears. But if there are 15765 corps (<http://www.salvationarmy.org/ihq/statistics>) that is 4.6 new soldiers / corps / year (current rate is about 1.3). Five is a lot for most corps. Over 6 1/2 years we're talking 30 new soldiers / corps! But we're already averaging more than 1/year (8.5 in 6 1/2). If we're conscientious about discipling the one each year, we can look to multiply our discipling impact. How might it look?

Year

1 - Even taking the 1 in year 1 (you disciple the 1 so there are two of you).

2 – you and the 1 soldier disciple 1 each and they become soldiers at the end of year 2 so you have 4 now

3 – the 4 of you each disciple one and each of them soldier up so at year end there are 8

4 – the 8 of you do the same and so at year end there are 16

5 – the 16 of you do the same and at year end there are 32

6 – the 32 of you do the same and at year end there are 64

Now, let's say that it is not a perfect world and half of them don't actually make it to enrolment, so 64 becomes 32. We still hit our target. Hallelujah.

And this rudimentary math doesn't take into consideration the pioneering of new corps during this period that will soften the 'per corps' requirements (or increase the overall results!)...

So, we're just throwing it out there...

High Council Myth Busters #6

It is political.

First up, we need to define it:

political |pə'litikəl|

adjective

of or relating to the government or the public affairs of a country: a period of political and economic stability.

- of or relating to the ideas or strategies of a particular party or group in politics: a decision taken for purely political reasons.
- interested in or active in politics: I'm not very political.
- motivated or caused by a person's beliefs or actions concerning politics: a political crime.
- chiefly derogatory relating to, affecting, or acting according to the interests of status or authority within an organization rather than matters of principle.

Now, we'll grant the following:

- it does relate to the government and public affairs of The Salvation Army;
- it does relate to ideas and strategies of The Salvation Army;
- it can be motivated by a person's beliefs or actions.

But the key definition for us is the final one – chiefly relating to, affecting, or acting according to the interests of status, or authority within an organization rather than matters of principle.

This old canard belongs to the same family as the one that suggests that officer appointments are made with darts and a dart board.

One might imagine that in a gathering of 117 people that some press flesh, kiss babies, shake hands, work the room with an agenda. And you might imagine that there are voting blocks – 15 South Asians; 18 Europe delegates; a dozen+ Americans; 24 Africans, and so on - who all vote the same ways.

And, granted, there were, in the first high council, several details that appear to be political in nature. But let's leave that aside for our discussion, since it was of a different 'kind' than the rest.

Word is that those whose participation in the pre-High Council and 'committee-of-the-whole' discussions is even inferred to be political end up talking themselves out of contention.

Word is that one leader wasn't even allowed to share a new periodical with delegates as it might look like he was trying to win votes. It is sacred and sincere. They take days to pray it all through. There have been 'surprise' picks in the past (from a human standpoint) that support the idea that it is apolitical.

Word is that anything smacking of 'political' would be similar to sin in heaven - completely and absolutely out of place.

If anything, it seems that they lean so far the other way to avoid even the appearance of political that it might serve as a disadvantage (keep reading)...

It is spiritual and not political. And so we bust myth #6.

But it is not political in a derogatory sense to prepare and plan, or even to promote and propagate.

Prepare And Plan?

We suspect that these efforts are also frowned upon as related to the High Council. But think about it. If you sense that God is prompting you to accept a nomination surely one of the next things you'll do is think ahead to what it might look like. Not to prepare and plan seems almost reckless.

Now, you might respond, all officers when they head to a new appointment are counselled to wait before imposing change. Besides being conventional wisdom – doubly suspect in an era in which the conventional might need to bow to the revolutionary, and with a wisdom that is far from universal in intended application – it doesn't apply to general as much as most other officer responsibilities.

To date every general has been a TC. As TC s/he has led territories and been in connection with the international Salvation Army and interacted significantly with IHQ. As a veteran, committed, established officer, s/he has a worldview and convictions about what Salvotopia looks like. So it is less important to wait around for 'a year' or 'six months' or whatever they are teaching cadets these days. Not only that, but with the exception of General Burrows, all the generals have been within earshot of the retirement bugle and don't have time to sit around for six months or a year waiting.

This is even more crucial for this High Council because, we reason, there will be no 'elect' suffix – as in 'General-Elect _____' – this time around because there is no sitting General from whom to distinguish the newly elected General. We're assuming that upon election s/he will immediately assume office and official responsibilities.

So, that deals with the 'prepare and plan' portion of our argument. If you are reading this, colonel or commissioner, and you think you might be the next general, prepare and plan NOW.

Promote and Propagate?

This will be even more controversial. But watch this. You've been praying. Maybe God has confirmed with you who the next general will be. He has done that with salvationists in the past. And He does that sort of thing. So maybe He'll do that this time.

Or if He wants you to be the next general and has even given you a plan, it would be good to let the delegates know the plan.

Often God speaks for a reason. Maybe He told you because He wants you to use your influence to inform people who make the selections about the character or exploits or victories or experience of the person He has chosen. Maybe He even wants you to persuade them of the divine endorsement of such a choice.

If so, you need to promote and propagate. To refrain from so doing would be fear of man – a fear of being accused of politicking. You see how that works. Maybe there is a humanly obscure non-English officer warring away as an assistant corps officer in a humble appointment in a grant-aided territory that God wants to be the next general (stretching the illustration but reminding readers that God has biblically and extra-biblically picked lots of people with flaws for leadership). Well, if none of the 117 delegates know who this person is, it is pretty hard for them make the nomination or make the right vote. Someone has to promote and propagate.

And what we suggest of the anonymous assistance corps officer is probably true to a lesser extent of the significant majority of High Council members, not to mention a number of worthy candidates who won't be at the Renaissance Hotel in a fortnight.

So, we say, promote and propagate away.

There are some High Council myths, faithfully busted, so that we can more clearly understand what is happening at the High Council.

More important is for us to pray into what happens so that God's choice is selected and that His strategies adopted. Let's press in.