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Editorial Introduction

by Major Stephen Court, Editor

Welcome to the April- May edition of the Journal of Aggressive Christianity.

We've got a wide variety of articles this edition, from pastoral care through missionary service, from fund-raising through risk management (yes, and holiness, Bible, Prophecy, repentance, history, surrender, justice, love, and more). There is even a bit of controversy here – all intended to stimulate love and zeal for our Lord and Saviour, Jesus Christ.

Captain Andrew Bale, a corps officer in UKI, asks, "Have I Grieved Thee With An Ill Kept Vow?" Bale picks up on General Clifton's introductory remarks upon his election, a powerful prophetic word, and applies it biblically to The Salvation Army.

Soldier Casey O'Brien is the social justice coordinator in AUE Territory. She asks, "What Is Social Justice?" and answers. This will be a handy primer for those interested in plunging in to this aspect of the salvation war.

Lieutenant Olivia Munn is a corps officer in USE. She describes 'Leilani's Response' in a short holiness picture to stir your heart.

Major Harold Hill's (NZF) Comrades In Arms is a taste of some historical research on The Salvation Army during the Great War. It is one of a series being produced by a group of writers in New Zealand in connection with the centenary of the First World War. Fascinating stuff.

Commissioner Wesley Harris's first of two contributions to JAC90 is Intentional. And you've got to be.

His second is called Involvement. Remember, 'no soldiers? No Army.'

Cadet Nicola Poore (AUE) writes about God Images and how they can inform our pastoral care. Ask yourself what your 'God Images' are and how they affect your relationship with Him. And then you can ask the same question about those you meet and serve.

Major Danielle Strickland (Canada and Bermuda) thinks about Catching Monkeys: On how to let go. And she suggests that we all let go.

Major Robert Evans (AUS) stirs it up a little with The Risk Management And Mission Conflict and a proposed solution. Everyone who has experienced the tension on this front will want to consider Evans's take.

Captain Scott Strissel (USC) does it For The Love Of God. And He's relentless about it all. Thank God.

Commissioner Frederick Booth-Tucker (heaven) gave a lecture in India more than a century ago called An Ideal Missionary Policy. It stood the test of time. For those with a vision that encompasses other nations, here's a plan.

General William Booth left us with a couple of recordings, one of which is called A Rope Wanted. Gordon Moyles transcribed it and we're presenting what appears (see google) to be the world salvosphere premiere of the written version. Oh, it's the 'fund-raising' component of JAC90.

So, read up. Share liberally. Apply religiously. Repeat (with the previous 89 issues). And Godspeed.

Have I Grieved Thee With An Ill Kept Vow?

by Captain Andrew Bale

Every Salvationist publicly states at the time of their enrolment that they **'believe and will live by the truths of the word of God expressed in The Salvation Army's eleven articles of faith.'** In addition every soldier solemnly declares that they **"will be true to the principles and practices of The Salvation Army, loyal to its leaders, and I will show the spirit of Salvationism whether in times of popularity or persecution."**

In his well known song "I renew my covenant with thee" Will Brand asks the question – 'have I grieved thee with an ill kept vow?'

The Salvation Army in the United Kingdom has a hard-core minority clique of Officers and soldiers who are openly dismissing (in both practice and public preaching) the following Army beliefs:

- Doctrine 5 – Original sin
- Doctrine 9 – The possibility of back sliding
- Doctrine 10 – Holiness
- Doctrine 11 – The general judgment and eternal punishment of the wicked

In addition we have:

- Officers who *baptise* new converts with water
- Corps that regularly hold what can only be described as *communion services*,
- Officers and soldiers who question our commitment to total abstinence from tobacco and alcohol,
- Officers who only ever wear their uniform when compelled to
- Officers and soldiers who openly rebel against the instructions of their leaders in these particular areas,

Under the guise of post modernism, cultural relevance, free expression and intellectual freedom these Officers and soldiers are all attempting to serve God 'with an ill kept vow' for they are living lives completely at odds with the two covenants mentioned above.

Personally I think that anyone who disagrees with the Salvation Army to such a degree should resign their Officership and ask for their soldiership to be cancelled. Once they are not in disagreement with the covenants they voluntarily made they can then be free to fight their revolution. To be so at odds with one (and for Officers two) sacred covenants is a deliberate sin and dishonours themselves, the Army and most of all God.

Broken covenants are a serious business – either keep your covenants or cancel them but please don't compromise them – such sin in the camp merely withholds God's blessing from the Army.

In his first interview after being elected as General of the Salvation Army in 2007, Shaw Clifton was asked a question concerning what strategy he had in mind for the future of the Army. In response he said:

'Rather than discussing strategy, method, ceremony or even identity, I have a deep sense in my heart that God wants us to follow the example of the Old Testament prophets when they sensed God's blessing was withheld. The prophets went to God's people asking: Is there sin in the camp? Now that is a very difficult and pointed question. One has to be very tender and sensitive before even raising it but perhaps God is saying, ever so gently and ever so lovingly: I love you, Salvation Army, but would you please look within and see if there is 'sin in the camp', and if there is anything that causes the blessing to be withheld we must deal with it. Some issues will be personal to individual Salvationists, others will be corporate. I would like to find a way as General of being a catalyst and put that biblical question to Salvationists. We may find that as we draw nearer to him, closer to him in purity and righteousness, the blessings begin to flow where at present they sometimes appear to be withheld.'

The General was referring to Achan's sin which we read about in Joshua 7. The Israelites were in the process of conquering the Promised Land when they found their path blocked by the ancient city of Ai. The Israelites were on a high having recently overcome impossible odds to conquer the heavily fortified city of Jericho. Joshua had sent out spies to determine what kind of military force would be needed to take the city of Ai. Upon their return they reported 'Not all the army will have to go up against Ai. Send two or three thousand men to take it and do not weary the whole army, for only a few people live there.' (7:3) the Israelites were 'routed' and failed to take the city. As a consequence of this defeat we are told that 'the hearts of the people melted in fear and became like water' (7:5). Joshua spent all day in prayer trying to work out why the Lord had apparently left them:

'What can I say, now that Israel has been routed by its enemies? The Canaanites and the other people of the country will hear about this and they will surround us and wipe out our name from the earth. What then will you do for your own great name?' (7:8-9)

God's response is both strong and explicit:

'The Lord said to Joshua, "Stand up! What are you doing down on your face? Israel has sinned; they have violated my covenant, which I commanded them to keep. They have taken some of the devoted things; they have stolen, they have lied, they have put them with their own possessions. That is why the Israelites cannot stand against their enemies; they turn their backs and run because they have been made liable to destruction. I will not be with you anymore unless you destroy whatever among you is devoted to destruction.'" (7:10-12)

In the days of Joshua, when an invading army conquered a city, they plundered it and 'the spoils of war' were divided among the soldiers and their leaders. This was

acceptable practice at the time among the primitive warlike tribes who roamed the Middle East. On this occasion, however, God asks the Israelites to behave in a different way, a counter-cultural way, he tells them that there will be no plundering on this occasion. The spoils of war are to be consecrated to God, in verses 18-19 of the previous chapter God told Joshua:

‘...keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise you will make the camp of Israel liable to destruction and bring trouble on it. All the silver and gold and the articles of bronze and iron are sacred to the Lord and must go into his treasury.’

Someone in the Israelite camp was not playing according to the rules and consequently had exposed the nation to the embarrassing defeat at Ai. The solution to the problem was straightforward and harsh, in 3:13 God says to Joshua:

‘Go, consecrate the people. Tell them, ‘Consecrate yourselves in preparation for tomorrow; for this is what the Lord, the God of Israel, says: There are devoted things among you, Israel. You cannot stand against your enemies until you remove them.’

This act of consecration was to be used to identify the culprit and on the following morning the Israelites presented themselves ‘tribe by tribe... clan by clan... family by family... man by man...’ Eventually Achan was identified as the guilty party and confessed his crime before the people and Joshua:

‘It is true! I have sinned against the Lord, the God of Israel. This is what I have done: When I saw in the plunder a beautiful robe from Babylonia, two hundred shekels of silver and a bar of gold weighing fifty shekels, I coveted them and took them. They are hidden in the ground inside my tent, with the silver underneath.’ (7:20-21)

The covenant a Salvationist (officer or soldier) has with God is different from the covenant that other churches ask their members to make. It is not better or more pleasing to God it is simply different. Our commitment in ecclesiastical circles is counter-cultural and requires us to behave in a way that is different from congregations around us. Again let me stress, not better but different. This ‘different’ consecration is the denominational witness that we make to the body of Christ. Without this ‘different’ consecration we lose our identity, debilitate ourselves and can never be the mighty force God raised us up to be.

This consecration like any consecration must be total and constant. If we hold anything back then we are destined to fail. Holiness happens when, by God’s grace, in response to his love, we surrender everything in our lives which is sinful and doubtful and consecrate what is left to him. In a nutshell if we try and hide any ‘devoted things’ among our ‘own possessions’ we will find ourselves ‘made liable to destruction’.

*“Have I ceased from walking close beside thee?
Have I grieved thee with an ill kept vow?*

*In my heart of hearts have I denied thee?
Speak oh speak dear Lord and tell me know."*

The Salvation Army is changing, it needs to change, next year we will be 150 years old! However change and compromise are not the same thing and whereas constructive God-ordained 'pruning' leads to a bigger harvest, compromise leads to defeat. Maybe we need to corporately sing the chorus that follows Will Brand's verse quoted above and 'renew our (different) covenant' with God.

Yours set apart by God, for the Lost, **IN THE ARMY!**

What Is Social Justice?

by Soldier Casey O'Brien

What is Social Justice?

In my role as Territorial Social Justice Co-ordinator, I am regularly asked the question – “what exactly *is* social justice?”. This is a difficult question to answer, as the term “social justice” evokes a variety of responses which differ from person to person.

I believe that it is impossible and somewhat unwise to pin down a single definition, as to do so would inevitably exclude many of its elements. However, it is my belief that working for Social Justice is working to see the Kingdom of God on earth. When we pray The Lord's Prayer, we ask “Thy Kingdom come, thy will be done, on earth as it is in Heaven”. We are calling for God's Kingdom on earth to look like God's Kingdom in Heaven. Therefore, those elements on earth which would not be present in Heaven – those social ills and problems which make us uncomfortable when viewed in the light of holiness – are not part of a world based on God's justice. While this is not a clear-cut definition, it is a concept through which I now view the world, and one which encourages me to continue seeking God's face.

Social Justice is an extension of our holiness – not an added-on, optional extra. An exploration of Jesus' life shows that our desire to live lives modeled on His (a desire to be holy) includes a desire to live a life of God's justice. Further, **rather than being simply a list of issues, it is a lifestyle** made up of a series of choices, every day, to live a life which treats others as Jesus would.

Jesus and Justice

When we look at the life of Jesus, we find a person whose sole purpose was to bring those around Him closer to His heavenly Father. In looking to His example, we see a life which was wholly committed to bringing the Kingdom of God to earth. In reflecting on His example as portrayed through the Gospels, we can find practical guidelines on how we should treat others. The International Social Justice Commission's Resource, *Jesus and Justice*, (available for download on the ISJC's website) presents four principles by which Jesus lived. It observes that in His dealings with others, Jesus consistently included the excluded, challenged cultural practices, confronted the powerful and advocated for the oppressed¹.

Including the Excluded

The experience of being excluded is one which is not easily forgotten. In a society where the goal of many is to be well-liked (as is often seen in the quest for “friends” on social media), being forgotten or left behind are some of the most powerful and hurtful feelings that can be experienced.

¹ Jesus and Justice p. 4

In Jesus' day, there was no question as to who the social outsiders were. Lepers were not only excluded from society, but were forced to yell "unclean, unclean" on the rare occasion that someone approached them (Leviticus 13:45-6). The level to which a person suffering from leprosy was excluded was great, and the humiliation associated with contracting the disease must have been traumatic. Yet when Jesus came across lepers, as recorded in Matthew 8, he did not turn his back and choose to associate with the "clean" members of the crowd. Instead, Jesus touched the leper, skin-to-skin, in front of the entire crowd. Not only did Jesus recognize the man as a person, he did so in front of a large group of people. Similarly in Mark 1, Jesus' conversation with another leper saw him "moved with pity" (Luke 1:40), not with the disgust and discomfort which the man would have experienced from other members of society.

Today's lepers are not always as visible. There are groups of people within society who are systemically excluded and at times, this exclusion hides itself so well that we don't even notice it. Yet day after day, individuals and sometimes groups are excluded for a variety of reasons – such as financial status, race, religion, sexual orientation, even citizenship status. At times, the Church itself falls into the trap of failing to recognize, and worse still, perpetuating such exclusion. Yet Jesus' example shows us a different model. The blatantly excluded were not only shown pity, but were recognized by Jesus as people equal to all others.

Challenging Cultural Practices

As much as we may hate to admit it, we all adhere to an often unarticulated set of social norms and rules. In order to take part in society, each person allows themselves to be guided by those around them in the way they do life day to day. Those who choose to ignore these social norms and cultural practices often become the socially excluded discussed previously.

In Jesus' day, the concept of racism and corresponding social status was widely accepted. The Samaritans, an ethno-religious group, did not associate with Jews, and vice versa.

While at times it can be believed that racism is a thing of the past, particularly in a country like Australia, the truth is that this is a problem still experienced by many on a day-to-day basis. Be it through explosive, public protests or subtle, insinuated jokes between friends, racism is a negative, shameful part of the lives of many. Racism is but one example of cultural practices which have become widely accepted over time.

Jesus was not oblivious to the socially ordered racial and religious caste system. He came into contact with it every day and, rather than ignoring it, used it to model and explain how his followers should treat others. Jesus' use of ethno-religious groups in The Parable of the Good Samaritan (Luke 10:25-37) showed his challenging of cultural practices. Jesus clearly indicated that the most important factor in this Parable was the man's unfortunate situation, not the religion or the race of those passing. Similarly

through his interaction with the Woman at the Well (John 4:1-42), he laughed in the face of social norms and accepted cultural practices.

Jesus recognized a socially-accepted norm and challenged it, using it instead as a tool for teaching and demonstrating a new way of behaving and thinking

Confronting the Powerful

Consistently throughout history, the concept of holding power over another is one which has caused humans to behave contrary to their better judgment and good nature. Power can manifest itself in various ways, and “the powerful” is often difficult to identify. In some cases, the government is the powerful; in other cases, the media. On a smaller scale, an oppressive boss or a difficult friend can be “the powerful”. Jesus’ life presents to us a model through which “the powerful” is boldly confronted. Jesus’ behavior disturbed and infuriated the religious elite – the Pharisees and the Scribes. They were a well-educated, respected, confident and authoritative group – they were the “powerful” of the day who not only held religious authority, but operated the Jewish court system also². Jesus’ behaviour and words consistently saw him openly criticize this group and their social structure. He questioned society’s blind acceptance of their teaching and encouraged a new way of thinking and behaving – much to the religious elite’s anger and dismay. Despite the risks to his own reputation and personal safety, Jesus challenged their authority through the way he chose to live.

Advocating for the Oppressed

Oppression, like power, comes in many forms. Those with whom we come into contact can find themselves oppressed by financial burdens, sickness, social expectation, love of money, mental illness, relationship problems - just to name a few. As believers, we are not immune to being oppressed ourselves. While in Jesus’ day oppression was most blatantly seen in the demon-possessed, today’s burdens can have an equally oppressive nature. Jesus identified the problems which were oppressing those in his time and freed them from such oppression (Mark 1:22-34). This included both spiritual oppression and the physical causes of oppression such as blindness, leprosy, paralysis etc. While we may not always be able to free those around us from the things oppressing them, we can do what we can and simultaneously point them toward the One who can – Jesus himself.

Conclusion

Jesus’ lifestyle – his choices every day – modeled a life of social justice. As His disciples today, we must follow this example in our own context. By understanding the principles by which Jesus lived, we can begin to understand a little of how God’s Kingdom on earth may look.

² Jesus and Justice p. 39

Leilani's Response

by Lieutenant Olivia Munn

Leilani is a grandmother, but you would never guess it because she looks 30. Actually, I'm pretty sure she isn't much older than 30. She has the most beautiful grandchildren, and they are fixtures at our corps – they are the kind of kids who are here Sunday through Friday, and they would be here Saturday if we let them.

Leilani first came to the corps because her 5-year-old grandson invited her. “How come you make us go to church but you never go?!” She recently shared that she's not sure if she's a real Christian. Not many people are willing to admit something so openly in the middle of a Bible study and I appreciated her honesty.

In Sunday school I asked, “How can we stay obedient to the Lord amidst temptation?” and Leilani's response floored me.

“Excuse me, Lt? Can I answer? I just find that, for me, the more I read the Bible, the more I love God. And then the more I love God, the more I want to do what He says, just because I love Him.”

Leilani is a real Christian. She's discovering the beauty of holiness: that obedience flows from intimacy, not from obligation.

Imagine if your spouse wrote you a list of chores that you had to accomplish on a daily basis: bring him breakfast in bed, iron his shirts, wash his car, and rub his feet at the end of the day. You would end up bitter and he would end up with a spouse who is emotionally distant.

Imagine instead if your spouse was the most wonderful person to spend time with. He loved you more than he loved himself, and he listened to your every concern and feeling. He cared for others, and poured out his life in ministry and service. You would naturally want to be kind to him, and you might find yourself doing the same things that were on the daily chore list, but not because you were forced to. You would be cared for and passionate, and he would be cared for and passionate.

Leilani's relationship with God is like this. She is starting to live a life of holiness and obedience because she is starting to fall in love with God. Her holiness is a response to His beauty and His tenderness to her. Holiness is not outward actions only, but it is the heart on fire that motivates the actions. I want to respond like Leilani.

Comrades In Arms

Germany as represented in the *War Cry* during the Great War
by Major Harold Hill

A 1915 copy of the New Zealand *War Cry* carried a news report reprinted from *Der Driegsruf* (sic) – the German *War Cry*. An illustration showed a German in military uniform preaching to a group of soldiers, and the report was headed, “German Salvationist speaks of God’s grace to his comrades at the Front.” The Salvationist was Lieutenant Robert Treite, serving with the German army in France. On the same page a report from Switzerland mentioned that eight German officers serving in Switzerland “had been called up for service in the Fatherland”.³



GERMAN SALVATIONIST SPEAKS OF GOD'S GRACE TO HIS COMRADES AT THE FRONT.

A Picture from 'Der Driegsruf'—the German 'War Cry.'

Lieutenant Robert Treite, while with the German army in France, conducted a meeting with the men, who were deeply moved. Several were sobbing and there was scarcely one down whose cheeks plainly evident tears did not run. The Colonel of the regiment

was glad the Lieutenant held the service and recommended him to do it oftener. He remarked, too, how beautiful it would be if by reason of the storm and stress of war the German people should find their way back to God.

At this time New Zealand, like other British countries, was in the grip of anti-German hysteria. Newspapers fanned the flames. The *New Zealand Herald* on 1st September 1914, for example, carried four articles under the headings: “Brutal Treatment of Refugees in Germany”, “Unspeakable German Outrages at Louvain”, “Cowardly Germans” and “Atrocities in Belgium”. Anti-German vigilante committees were formed in

³ *The War Cry*, 16 January 1915, 3.

many New Zealand towns, devoted to hounding people of German descent or with German-sounding names out of their jobs and if possible, out of the country. Mrs Ida Boeufve declared to the Women's Anti-German League at a 1916 rally in Napier that "To be truly British we must be anti-German".⁴ Even Dalmation immigrants, Serbians actually on the side of the Allies against the Central Powers in Europe, were persecuted in various ways.⁵

Over 300 people were interned and some were deported to Germany after the war.⁶ Being a naturalised New Zealander and British subject was no defence, with a "Revocation of Naturalisation Act" passed in 1917. George William Edward Ernest Von Zedlitz, whose mother was English, left Germany as a child, was educated in Britain and had been a New Zealand resident and Professor of Modern Languages at Victoria University since 1902. In 1915 Parliament passed an Act especially to deprive him of this post because the University Council refused to dismiss him.⁷

Given this background, we might wonder at the apparently counter-cultural *War Cry* report, but there were many others like it. We might wonder whether "pub-boomers", selling the *War Cry* in hotel bars, were abused, and whether there were other repercussions. Letters to the Editors of newspapers, normally a vent for bigotry, surprisingly demonstrated no adverse reactions. The only response was that occasionally a daily newspaper reprinted one of these reports from the *War Cry*. Perhaps the Army's welfare and chaplaincy services with the troops offered some protection.

Some reports were matter-of-fact updates on what was happening in Germany. For example, in November 1914 an article on "Salvation in the German Army" recounted the experiences of German Salvationists, including Captain Soinicksen, a crew-member of the submarine U15 who survived when it was sunk by HMS Birmingham. A letter from Captain P. Schmidt, wounded while fighting as a sergeant in Alsace, described the horrors of warfare and his efforts to pray with dying soldiers. Staff-Captain Grüner, editor of *Der Kriegsruf*, had been made a regimental scribe, Ensign Claudi a medical orderly and Ensign Witzled a chaplain. Adjutant Tebbe, director of Salvationist social work in Cologne, had been appointed back to that city and given permission to carry on with that work in addition to his military duties.⁸

The following month, social relief work in Germany was reported on. Salvation Army Halls had been converted into relief centres and children's homes. Nearly 1,000 hungry people were being fed daily in Hamburg and there were similar programmes in other large cities. Letters from German soldiers, Heinrich Keienburg and Sergeant Ludwig, were quoted, and stories told of Sergeant Gratz and Band-Secretary H. Boldt, both

⁴ Andrew Francis, *To Be Truly British, We Must Be Anti-German: Enemy Aliens and the Great War Experience 1914-1919* (Toronto: Peter Lang, 2012).

⁵ See Judith Bassett, "Colonial Justice: the treatment of Dalmations in New Zealand during the First World War", *The New Zealand Journal of History*, 33, 2 1999, 155-179.

⁶ <http://webspaces.webring.com/people/es/somesprisonersnz/germanating/ger2.html>

⁷ The 1915 Alien Enemy Teachers Act.

⁸ *The War Cry*, 28 November 1914, 7.

wounded. Women Salvationists in Essen were busy knitting warm socks for the troops.⁹ The following January the *War Cry* referred to Germany amongst other nations in a brief synopsis of Salvation Army work in the war zone, mentioning that many of its buildings were now in use as hospitals and that 100 German officers were “on the firing line”.¹⁰

An article in February 1915 claimed that despite the difficulties of the war, the “purely spiritual work in the 150 odd Corps throughout the Territory is not greatly interfered with... At Magdeburg, a hundred souls have been saved in eight weeks... A new Corps has sprung into being at Altona, near Hamburg.” A liberal response was reported to an appeal for assistance for the thousands of refugees from East Prussia arriving in the west. A War Auxiliary League had been set up to care for the wives of soldiers and women officers of the Salvation Army were assisting with this. Extracts from letters from Brother Franz Rensch of Charlottenburg (since killed in action) and Penitent-Form Sergeant Ebert of Altona were also included.¹¹ In an obituary for Staff-Captain Fuchs, formerly Divisional Commander in Hanover and a holder of the Iron Cross, killed in action near Ypres, the *War Cry* said that “The Salvation Army loses one of its most valiant German Officers”.¹²

Other reports were stories of “good” Germans, obviously intended to counter the picture of brutality common in the Press. General Bramwell Booth cited one such example in an article reprinted from the British *War Cry*, describing two Uhlans (German cavalry) stopping for food outside a Belgian inn. Some children were passing and one of the “grim soldiers” removed his “terrible helmet”, sat a child on his knee and kissed her. “Ah, my God, I have five of my own at home,” he said, tears running down his cheek.¹³ The usual reports of Germans in Belgium at this time were of butchery and rape. In another article Booth quoted correspondence from Adjutant Somers (or Summers), an English officer still working in Strasburg, Alsace, in a German military hospital, describing the support she had from the German chief surgeon.¹⁴ Her story was expanded upon in a later number, and reprinted in the *Otago Daily Times*.¹⁵

A 1915 issue reprinted from the British *War Cry* two stories told by “Brother Moore, of the 1st East Lancs Regiment”, recovering at home from wounds received at Ypres. In the first he described fetching water for a wounded German; in the second it was another wounded German who struggled out of his own greatcoat and flung it over a shivering, almost naked and evidently-dying British soldier at a dressing station.¹⁶

One story concerned the kindness shown by a senior German officer who also happened to be a Salvationist. This involved an Alsatian Salvation Army officer, Adjutant Muller, stationed in Paris on the outbreak of war but called up to the German forces; his wife returned to Alsace. Serving on the Eastern front, Muller asked for

⁹ *The War Cry*, 12 December 1914, 5

¹⁰ *The War Cry*, 2 January 1915, 8.

¹¹ *The War Cry*, 6 February 1915, 7.

¹² *The War Cry*, 28 August 1915, 2.

¹³ *The War Cry*, 7 November 1914, 2.

¹⁴ *The War Cry*, 26 December 1914, 5.

¹⁵ *Otago Daily Times*, 22 May 1915, 7.

¹⁶ *The War Cry*, 20 February 1915, 7.

compassionate leave on hearing that one of his children had died. This was initially denied, but the General commanding his Brigade recognized Muller's name and acceded to the request. Mrs Muller then took up an appointment in Switzerland where their second child also died. Although leave to a neutral country was unheard-of, the General stood surety for his comrade and he was able to attend the funeral.¹⁷

The *War Cry* did not give the General's name but described the circumstances of his conversion in 1912 when he had mistaken the time for a lecture he planned to attend at the Circus Busche and found himself in a Salvation Army meeting being addressed by Bramwell Booth. However, his obituary, curiously appearing in the *Evening Post* many years later, identified him as a Colonel Ferdinand Peterssen, of the Prussian Guards. This gave the circumstances of his conversion. Apparently fellow-officers complained to the War Office about his membership of the Salvation Army and Kaiser William II himself responded that "he did not consider it a slight to the dignity of his Prussian officers' corps that one of its members should belong to the Salvation Army or wear the uniform of that organisation." After the war, Peterssen served as a prison chaplain at the Plotzensee penitentiary.¹⁸



Whispered in broken English, 'I also am a Salvation Soldier.'

¹⁷ *The War Cry*, 3 June 1916, 3.

¹⁸ *Evening Post*, 16 May 1930, 3.

Some were “human interest” stories, intended to emphasise the common humanity, and especially the common Salvationism of British and Germans. One of these was headed “Salvationists Meet in Bayonet Charge”. Salvationist John Coombs of the 1st Gloucester Regiment wrote home to his wife of the aftermath of a bayonet charge in which he found a wounded German trying to reach his water bottle. This proving empty, Coombs gave the German water from his own bottle. Seeing a Salvation Army badge on Coombs’ uniform, the German whispered, “Salvation Army; I am also a Salvation Army soldier.” And indeed he was also wearing a Salvation Army badge. Coombs carried the dying German to an ambulance and heard his last words, “Jesus, safe with Jesus”.¹⁹ Incidentally, an even more poignant story was printed in several papers, although not in the *War Cry*:

A gruesome coincidence is recorded in the meeting of a German soldier who is a member of the Salvation Army and a British soldier who also belongs to the Salvation Army. The Germans were charging the British trenches with the bayonet and the German Salvationist, as he drove his bayonet into the British Salvationist, found that he had killed the man at whose house he had been a guest for some weeks during the International Congress of the Salvation Army which was held in London in May last.²⁰

From the circumstances that sad tale must have originated from Germany. International editorial policy lay behind these *War Cry* reports, many of them reprinted from the British *War Cry* and also published in the Australian *War Cry*. Ironically, given that they founded an “Army”, the Booths were pacifists at heart. Frederick Coutts noted that “When the Salvation Army first started to use the printing press as a means of grace, one of its earliest resolves – as the first issue of the private magazine for officers [1893] bears witness – was that “No bloody war spirit, no pandering to the brutal craving for wholesale slaughter, shall pollute our pages.”²¹ On the outbreak of the second Boer War in 1899 William Booth had written, “No matter who wins ... I lose, for there are Salvationists fighting on both sides.”²² His instructions to Salvationists at that time were reprinted in the *War Cry* of August 5th, 1916:

Pray. Pray. Pray. Live in the spirit of intercession. Plead for a speedy termination of the horrid strife. Pray for your comrades ... on the British side, and pray also for your comrades, the Salvationists, who are on the other. ...²³

Bramwell Booth made a similar appeal in 1914.²⁴ He rejected any suggestion that he should forbid Soldiers of the Salvation Army to take up arms or proclaim that all war was murder, but he equally refused to allow Salvation Army officers to enlist as combatants

¹⁹ *The War Cry*, 2 January 1915, 3.

²⁰ *Wanganui Chronicle*, 11 January 1915, 6; *Dominion*, 15 January 1915, 6; *New Zealand Truth*, 3 July 1915, 3.

²¹ Quoted in *The Officer*, June 1989, 242.

²² Reprinted in *The War Cry*, 19 September 1914, 4.

²³ *The War Cry*, 5 August 1916, 4.

²⁴ *The War Cry*, 26 September 1914, 5.

unless they were compelled by law to do so.²⁵ He forbade the use of the word “enemy” in Salvation Army publications and announced that “Every land is my Fatherland for all lands are my Father’s!”²⁶ Two years into the war he was able to meet with the acting-Territorial Commander for Germany, Lt. Colonel Treite, in Sweden.

Magnanimity sometimes ran both ways. A 1917 *War Cry* quoted “Professor Foerster, the famed Munich savant, in one of his recent writings on British Imperialism” reminding his readers that “England has also given to the world The Salvation Army... Remember the glorious William Booth, and all the British goodness and greatness which found expression in him!”²⁷

The New Zealand *War Cry* was criticised by the *Maoriland Worker*, a Labour paper opposed to conscription, for an article headed, “To the Shirker”. (“Shirkers” was an abusive term for people reluctant to join the forces.) The editor of the *War Cry* responded that if the critic had read the article he would have found that it was about the war against sin and was intended to encourage Salvationists to be whole-hearted in their Salvationism, rather than “shirkers”; the reference to the actual war was only as an illustration. He pointed out that the Salvation Army was “AGAINST WAR, believing it to be of the devil. But seeing that the horror is upon us, our duty is to ... utilise our organisation to serve every combatant possible on whichever side he may be fighting, irrespective of creed; to visit the wounded of each Army, and to minister to the bereaved and suffering of every nation. The *War Cry* has carefully avoided matter and illustrations calculated to encourage the military spirit, and has only reproduced those which would call forth the best qualities in our readers, and make the abhorrence of war greater, thus making for a lasting peace.” The *Maoriland Worker* graciously printed a retraction.²⁸

At a local level, Salvationists were not always as conciliatory in their views. A public meeting, chaired by the Divisional Commander, was called in Lyttleton to pass a resolution “That on this anniversary of the declaration of a righteous war, this meeting of the citizens of Lyttleton records its inflexible determination to continue to a victorious end the struggle in maintenance of those ideals of liberty and justice which are the solemn and sacred cause of the Allies.” “Prayers will be offered... for the success of Great Britain and her Allies.”²⁹ Of a similar meeting reported in Wellington, the *Maoriland Worker* noted that German Salvationists were no doubt praying that God would help defeat the Allies, and asked would “the *War Cry* please explain which of the two sections is right?”³⁰ Bandmaster Henry Goffin published a song to celebrate the battle between HMS New Zealand and the Blucher in the North Sea, the chorus of

²⁵ *The War Cry*, 7 November 1914, 2.

²⁶ Richard Collier, *The General Next to God* (London: Collins, 1965, 250; Catherine Bramwell Booth, *Bramwell Booth* (London: Rich & Cowan, 1933) 353.

²⁷ *The War Cry*, 7 July 1917, 2.

²⁸ *Maoriland Worker*, 9 January 1918, 5.

²⁹ *Press*, 4 August 1915, 10.

³⁰ *Maoriland Worker*, 19 May 1915, 4.

which ended, "They'll sink the Kaiser's dreadnoughts, manned by cowardly German Huns".³¹

There were fewer references to German Salvationists in the *War Cry* as the war progressed. In the last four months of 1914, there were eleven such articles; in 1915, a total of fourteen, and in 1916, only five. For 1917 there were no references at all, and in 1918 just three. This could have been due to the increasing difficulty of obtaining information; a 1918 article commented that "only occasionally does there come through to us tidings of the work which is being carried on by our ... comrades in Germany."³² It could also have been a concession to adverse opinion, though there is no evidence for this. It is also true that the Salvation Army apparently made no explicit effort to counter-act the victimization of German nationals or people of German descent in New Zealand, though one British report described the successful efforts made by a Salvationist to have German workers, dismissed because of their nationality, reinstated in their positions.³³ At least by representing Germans with humanity, as fellow Christians and Salvationists, the *War Cry* did its bit to counter the inhumanity of the times.

³¹ Henry C. Goffin, Sheet music, "The Sailors", published by H. Warren Kelly, price 2/- nett., and mentioned in several newspapers including the *Feilding Star*, 29 March 1916, 2; *Free Lance* 24 March 1916, 18.

³² *The War Cry*, 6 April 1918, 7.

³³ *The War Cry*, 1 August 1915, 5.

Intentional?

by Commissioner Wesley Harris

A FRIEND of mine tells me she feels like screaming every time she hears the current 'in word' intentional, but at the risk of causing a woman to scream I would focus on the importance of what the Oxford Dictionary describes as doing something on purpose or as in a song I sang as a child which had the line "Standing by a purpose true".

In the Army we often do things out of habit. The form of our meetings, administration and much else maybe unchanged and there may be value in asking ourselves why this is so and what purpose is served. A groove may become grave and what began purposefully cease to have relevance.

People new to the Army are sometimes amazed at the variety of our operations. We may be one Army but we have a vast variety of widely different activities. Officers may have begun with the thought that they would be pastors or preachers but may soon learn that they are expected to fill many other roles as well. But it is important to see beyond what may appear incidental to the tremendous which is served

After many years leading large corps I found myself in an appointment largely concerned with property matters – mainly dry rot and drains, or so it seemed! One day I sat at my desk and asked the Lord what he was doing to me. Then, very clearly he replied, "Your desk can become an altar and behind the paper you can see people. What should have been obvious became vividly clear and routine became intentional. I realised that if I was a minister at heart I would find a ministry anywhere. What mattered most was not what was printed on my marching orders but what was really in my heart – what was intentional!

Involvement

by Commissioner Wesley Harris

THERE were numerous evangelistic efforts to evangelise the east end of London during the mid nineteenth-century. Many of them were short-lived but what became known as the Christian Mission flourished and developed into the world-wide Salvation Army. Among many reasons for this would have been that William Booth mobilised his followers rather than depending only on the initiative of a few clerical leaders.

He believed that "every soldier has a part to play in their great salvation war" and he got his people to believe it too. He didn't want to be a one man band. All should share responsibility and even small tasks be seen as important.

Commissioner Catherine Bramwell-Booth told me that in the early days when someone came to the mercy seat they could be given a piece of Army ribbon to wear and copies of the War Cry to sell to their friends. Service began where and when salvation was found. Converts were made to feel needed and put to work. Commissions often confirmed responsibilities

A woman might make tea for the Home League and fairly soon be a tea sergeant. A man might do odd jobs in the hall and become known as a quartermaster but the aim and object was the winning of people for Jesus. Converts soon felt that they *had* to be at the meetings because they had responsibilities. They were not merely pew sitters but participants and *involved*, part of the regiment of the redeemed and sharing in a close-knit fellowship.

The ministry of all believers was fundamental to the development of the Army and found expression in the active and positive concept of the soldier of Jesus. It is sad that particularly in some western countries the number of soldiers on Army rolls is declining. Yet from long experience I am convinced that around the edges of many corps there are potential soldiers – sincere Christians who are not soldiers because no-one has thought to invite them to enlist! Could not those working among young people or women or seniors be asked to provide names of those who could be approached by the corps officers or recruiting sergeants?

In one situation we organised a "Year of the Soldier" and, for example, on certain days suggested people wear their uniform to work or while shopping and this was no doubt an effective witness and put our people on their mettle. Of course, some preferred to remain uncommitted in this way and their wishes were respected but there were those who wanted to be seen as full blooded salvationists and deeply involved. May there be many more like that for no soldiers no Army!

God Images

by Cadet Nicola Poore

‘Even though in contemporary urban life the familiarity of the shepherd is obscured, the concept is nevertheless of primary importance in the work of pastoral care...’ Using Scripture and scholarly resources, explain why you agree or disagree with this quote.

There is a sense in which the quotation put forward for consideration has, embedded within it, two fundamental components. It begins with a qualifying statement that concedes the unfamiliarity, and subsequent ambiguity, of the shepherd in contemporary urban life. Based on this premise, the concept of the shepherd is then said to take pre-eminence in the work of pastoral care. Essentially, this discussion will endeavour to support both of these claims. That is to say, that this paper will illustrate the ongoing significance of the shepherd in pastoral care practice, despite some interpretive challenges that exist. With reference to Scripture and a wealth of scholarly evidence, the significance of the shepherding metaphor in contemporary pastoral care practice will be demonstrated.

Without question, this is intended to be a discussion that is primarily concerned with the work of pastoral care. However, as both the Scriptural and scholarly sources will suggest, an exploration of shepherding imagery within pastoral theology cannot be separated from an investigation of this same image as part of the theology of leadership.³⁴ Indeed, the domains of pastoral care and spiritual leadership are inextricably linked.³⁵ So too, the outworking of the shepherd model is best demonstrated in relationship to both of these disciplines. Therefore, the terms ‘shepherd,’ ‘leader,’ and ‘shepherd leader’ will be used somewhat interchangeably for the purposes of this discussion. It is held that the work of pastoral care or the administering of ‘shepherd-like activities’ is for everyone within a congregational setting.³⁶ Yet this discussion relates specifically to the metaphor of the shepherd, which has particular meaning for those who hold a position of spiritual leadership. Therefore, specific attention will be paid to the pastoral care work of shepherd leaders.

Unarguably, the image of the shepherd carries supreme significance because it is a title by which the Lord identifies himself.³⁷ Witmer argues that, “The Lord’s self-revelation as ‘shepherd’ of his people is not merely a metaphor with which his people could relate, but...describes the comprehensive care that he provides for his people.”³⁸ Evidently,

³⁴ Timothy S. Laniak, *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible*, ed. D.A. Carson (Downers Grove, Illinois: IVP, 2006), 75.

³⁵ Lynn Anderson, *They Smell Like Sheep: Volume 1: Spiritual Leadership for the 21st Century* (New York: Howard Books, 1997), 12.

³⁶ Jill McGilvray, *God’s Love in Action: Pastoral Care for Everyone* (Brunswick East, Victoria: Acorn Press, 2009), 9.

³⁷ John 10: 11, 14 (NIV) “I am the good shepherd.”

³⁸ Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, New Jersey: P & R Publishing, 2010), 13.

this manner of comprehensive care was, and is, grounded in relationships.³⁹ Implicit to the metaphor of the shepherd, is the understanding that this involves care of individual sheep as well as care for the collective flock.⁴⁰ This provided a rich image of the kind of care that the people of God could expect both personally and corporately.⁴¹ It not surprising, then, that the two most prominent 'shepherd leaders of Israel' had actual experience as shepherds. God literally called Moses and David from shepherding real flocks to shepherd the people of God.⁴²

It is apparent, therefore, that the notion of the shepherd was of divine significance in both literal and metaphorical terms. Witmer observes that, "David and Moses were prepared for service in the Lord's flock by working with real sheep," and that, "lessons learned in the sheepfold about feeding, leading and protecting flocks would be essential in ministering to God's people."⁴³ Clearly, shepherding was a familiar and comprehensible concept to those at that time. This surely raises significant doubts regarding the validity of the image, given the comparative lack of actual shepherding experience in contemporary urban life. After all, scholars have argued that a metaphor or image must be understood first at a literal level before it can be effectively applied to a secondary, figurative level.⁴⁴

This presents a significant hermeneutical challenge given the frequency with which the shepherd is employed as a foundational metaphor in pastoral theology.⁴⁵ It is argued in this paper that despite this, and other notable challenges that will be explored later, the shepherd retains unequalled importance in the work of pastoral care. The emphasis on this basis is upon knowing and understanding the concept, rather than the experience of shepherding itself.⁴⁶ It is important to bear in mind that even those biblical examples of shepherd-leaders with actual shepherding experience did not always live up to the ideal.⁴⁷ Put simply, shepherding experience does not guarantee exceptional shepherd leadership.

It is possible, therefore, that shepherding can be understood literally, so that it can be applied metaphorically, to the work of pastoral care in a contemporary urban setting. This was perfectly illustrated more recently in media coverage given to the election of Pope Francis, in which he was described as, "a man who is known...as a humble and

³⁹ Thomas C. Oden, "Pastoral Visitation," in *Pastoral Theology: Essentials of Ministry*, (San Francisco: Harper & Row, 1983), 171.

⁴⁰ Ps 80:1 (NIV) "Hear us, Shepherd of Israel, you who lead Joseph like a flock."; Ps 95:7 (NIV) "For he is our God and we are the people of his pasture, the flock under his care."

⁴¹ Witmer, *The Shepherd Leader*, 12.

⁴² Isa 63:11 (NIV) reference to Moses as shepherd; 2 Sam 5:2 (NIV) reference to David as shepherd; Witmer, *The Shepherd Leader*, 14-15.

⁴³ Witmer, *The Shepherd Leader*, 16, 17.

⁴⁴ Thomas A. Golding, "The Imagery of Shepherding in the Bible, Part 1," *Bibliotheca Sacra* 163 (2006): 19, accessed February 18, 2013.

⁴⁵ Golding, "Imagery of Shepherding," 28.

⁴⁶ Golding, "Imagery of Shepherding," 22.

⁴⁷ Witmer, *The Shepherd Leader*, 19.

mild-mannered shepherd of his flock.”⁴⁸ This prime example of the shepherd metaphor in the vernacular of contemporary urban life indicates that this is an image with ongoing significance and familiarity.

The Scriptures of both the Old and New Testaments contain over five hundred references to the shepherd metaphor.⁴⁹ It is clearly the predominant biblical paradigm for spiritual leaders in the fulfilment of their pastoral responsibility to their flock.⁵⁰ Even so, it is worth giving attention to the reasons that underpin the enduring significance and longevity of the shepherd image. It has been proposed that one possible argument is on account of, “Israel’s foundational story, which took place in a real wilderness.”⁵¹ It is likely that the shepherd metaphor took root in a lasting way, that is to say throughout the Scriptures spanning many periods, because this image was directly linked to a formational time in Israel’s nationhood.

Another explanation that has been offered is simply the absence of another, more suitable image to usurp the shepherd. Anderson skilfully observes that, “[He] can’t find any figure equivalent to the shepherd idea in our modern, urban world.”⁵²

Yet another justification of the enduring validity of the shepherd is what could be referred to as a form of ‘apostolic succession.’ While this term is commonly applied to the rule of faith, it is proposed that this could be transferred to Jesus’ model of shepherd leadership as handed down to the apostles. This paradigm is embedded within the account of the reinstatement of Peter in the gospel of John. Jesus gives Peter three successive pronouncements about the kind of pastoral leadership he is to embody, “Feed my lambs...Take care of my sheep...Feed my sheep.”⁵³ There is explicit reference to the specific tasks of feeding and caring for the sheep.

A theological reflection as to the significance of this mandate in the work of pastoral care would draw out the parallels between the care given to real sheep and the care given to the people of God, both personally and corporately.⁵⁴ Jesus himself embodied the shepherding ideal in his own leadership and appears to be passing this on as an example to be followed by the apostles.⁵⁵ Just as the shepherd is an example to his or her sheep, so too the ‘Chief Shepherd’ is an example to the under-shepherds.⁵⁶ The shepherd metaphor continues to be of primary importance by implication of its use and endorsement by Jesus personally.

⁴⁸ Stacey Meichtry and Alessandra Galloni, “New Shepherd Pope Francis’s Bid to Resurrect Faith,” *The Australian*, March 15, 2013, accessed March 16, 2013, <http://www.theaustralian.com.au/business/wall-street-journal>.

⁴⁹ Anderson, *They Smell Like Sheep*, 12.

⁵⁰ Anderson, *They Smell Like Sheep*, 12.

⁵¹ Laniak, *Shepherds After My Own Heart*, 75.

⁵² Anderson, *They Smell Like Sheep*, 11-12.

⁵³ John 21: 15-17 (NIV)

⁵⁴ Thomas A. Golding, “The Imagery of Shepherding in the Bible, Part 2,” *Bibliotheca Sacra* 163 (2006): 173, accessed February 18, 2013.

⁵⁵ Anderson, *They Smell Like Sheep*, 17.

⁵⁶ David W. Voyles, *A Shepherd’s Trial: Feeding or Fleecing the Flock of God?* (Durham: Eloquent Books, 2009), 10.

As outlined earlier there are some hermeneutical or interpretative challenges to the image of the shepherd. In addition to these, there is a school of scholarly thought that vehemently contests the validity of the shepherd in a contemporary urban society. The work of Jones is representative of this point of view, and raises such issues as the role of laity, the disregard of women and the lack of New Testament references in support of this image.⁵⁷ A discussion paper such as this does not allow for an adequate response to cover the scope of these arguments in great detail. However, in order to present a balanced argument, some of these objections to the shepherding metaphor will be briefly addressed.

In the first instance, it is argued that the shepherd model overlooks the role of the laity in contributing to the care of souls in a sort of imbalance of power. Jones claims that, "one main reason why the shepherd-sheep imagery was so satisfying...[is that] it comfortably reinforced the priest/pastor in his authority and superiority."⁵⁸ This claim can be refuted with reference to contemporary literature in the pastoral theology domain, as well as Scriptural sources, that highlight the shared pastoral responsibility of the Christian community.⁵⁹

McGilvray explicitly advocates for the so-called 'shepherd-like activities' to be exercised by all manner of 'elders' within such a community.⁶⁰ Put simply, in order to be a shepherd, one must have a flock.⁶¹ While each member of the Christian community is responsible to love and care for one another, the image of the shepherd is pertinent to those of the eldership, and not just the ordained clergy.⁶² Furthermore, the human shepherd does not cease to be part of the 'flock' despite taking on the responsibilities of a shepherd.⁶³ Any claim to authority and superiority, as expressed by Jones, is completely overshadowed by the supreme authority of the 'Chief Shepherd.'⁶⁴ In this way, the shepherd can still be considered of vital importance in the work of pastoral care.

Secondly, disapproval is raised about what appears to be a complete disregard for women in the pastoral role of 'shepherd.' Jones goes so far as to say that a great deal of pastoral theology literature could be reasonably labelled as 'sexist,' and that, "Even those writers from traditions in which women are ordained alongside men show no signs that feminine qualities can be extraordinarily significant in pastoral work."⁶⁵ This is a

⁵⁷ Richard G. Jones, "On Dispensing With Shepherds," *Modern Churchman* 25 (1982): 25, accessed February 18, 2013, <http://search.ebscohost.com/ATLA0000921607>.

⁵⁸ Jones, "On Dispensing With Shepherds," 16.

⁵⁹ 2 Cor 1:3-4 (NIV) "Praise be to...the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God.";

Jn 13:34 (NIV) "A new command I give you: love one another. As I have loved you, so you must love one another."

⁶⁰ McGilvray, *God's Love in Action*, 9.

⁶¹ Anderson, *They Smell Like Sheep*, 17.

⁶² McGilvray, *God's Love in Action*, 15.

⁶³ Laniak, *Shepherds After My Own Heart*, 114.

⁶⁴ 1 Pet 5:4 (NIV)

⁶⁵ Jones, "On Dispensing With Shepherds," 24.

legitimate factor that is worthy of close scrutiny beyond what is possible in this setting. While Jones only cited extra-biblical sources in establishing this case, there is a wealth of literature that draws upon biblical references to illustrate the so-called 'male-centredness' of the Bible.⁶⁶ In this sense, the shepherd could be described as a distinctively male biblical God image, and this could impede the suitability of such a model of pastoral care in a contemporary setting.⁶⁷

This does present a facet of the shepherd metaphor that would require clarification. However, gender is not imperative to the fulfilment of the basic functions of the shepherd which is to feed, lead and protect the sheep.⁶⁸ Masculinity may be inferred by the literary depiction of the image, but it is not a functional requirement of the shepherd for pastoral care purposes. It could be necessary to explain the historical context of the shepherd metaphor, but that neither undermines nor eliminates its use and importance in the work of pastoral care.

A final objection that is raised concerns the commonly held assumption that the shepherd-sheep metaphor is central to the biblical narrative. Jones concedes that this imagery is pertinent in the Old Testament, but denies its significance in the New Testament on account of the implicit and infrequent usage of the image.⁶⁹ This is a dubious proposition as it is the New Testament canon that contains both the self-revelation of Jesus as the 'good shepherd' and his instruction to the apostles to model his style of shepherd leadership.⁷⁰ This biblical evidence suggests that the shepherd was indeed a significant metaphor for Jesus, as recorded in the New Testament, for the training of shepherd-leaders.

It is clear from this examination that the metaphor of the shepherd continues to have lasting significance for those involved with the care of souls. The benefits as well as the challenges of applying the metaphor in pastoral care practice have been addressed with respect to contemporary urban life. Some of these objections, such as gender stereotype, are particularly valid and are worthy of consideration in the process of understanding, shaping and modelling the work of pastoral care. However, it is maintained that the concept of the shepherd is nevertheless of utmost significance in the field of pastoral care. Ultimately, any challenges in the use of the shepherd metaphor are far outweighed by the innumerable advantages that continue to be offered by this image.

⁶⁶ Denise Dombkowski Hopkins and Michael Koppel, "God Images and Pastoral Care," in *Grounded in the Living Word: The Old Testament and Pastoral Care Practices*, (Grand Rapids, Michigan: Eerdmans, 2010), 59-60.

⁶⁷ Hopkins and Koppel, "God Images and Pastoral Care," 64.

⁶⁸ Witmer, *The Shepherd Leader*, 21.

⁶⁹ Jones, "On Dispensing With Shepherds," 25.

⁷⁰ John 10: 11, 14 (NIV); John 21: 15-17 (NIV); Anderson, *They Smell Like Sheep*, 17.

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Catching Monkeys: On How To Let Go

by Major Danielle Strickland

Everyone should know how to catch monkeys. It's important. It's simple too. You take some coconuts (easy right?) and drill a hole in them that's just big enough for a monkey to put his flat hand into. You put some candy or sweet rice (apparently monkeys LOVE sweet rice) inside the coconut then you tie a rope from the coconut around the tree. Then you wait. When a monkey comes along (this could be a long wait in the UK!) he will smell the sugar and come running to the coconut, reach inside and close his fist around his desired sweetness. The trouble, of course is that the hole you drilled is not large enough for a monkey to get his fist out. Only an open hand will leave the coconut. But the monkey will not let go. Oh no. He will keep his little fingers tightly coiled around that sweet prize until the trap owners come and take him away. This is the cost of being a greedy little, close-handed monkey.

Enough said. The application is obvious. You gotta let go. You gotta say 'no' to temptation. You gotta resist the shiny, sweet stuff and keep walking so you don't get trapped. Yep. Obvious. But what if the sweet rice isn't bad??

What if the sweet rice isn't as easy of an application as we think? Like, what if the sweet rice is religion? What happens if what God wants us to let go of isn't sin and temptation and desire but the things that limit Him in our lives? What if God is calling us to a greater understanding of just how big the Kingdom of God is and we are content to sit around our churches with our hands in our coconut worship meetings enjoying the sweet rice of the latest contemporary worship songs? What if open-handed meant something bigger than we could imagine?

Peter had an experience just like this. He was upstairs (over lunch and was hungry) and he had an open vision. In the vision a sheet was lowered from heaven with every kind of animal on it. Even the dirty ones that Jewish people wouldn't even imagine touching - let alone eating. Even the Egyptian food that was detestable to a Jew. All of it. Lobsters, crabs and PIGS. Yes, even pigs. And then He heard God say, 'kill and eat'. And then he did something incredible. In the vision, Peter's immediate response to God was 'no'.

Wait.

Pause.

Reflect.

Peter's immediate response to God was no. Wow. This is the man God was going to use as a foundation stone in the new community He was making on the earth. His first response was to tell God no. Because obviously to a good Jew and a follower of Jesus 'no' was the right answer. Peter not only said 'no' but he also said 'never'. I would never do that. It's against my 'religious code'. God tried again. And then again. Three times.

This is an important number in Peter's life of course. It comes up a few times. Three times is the amount of time it takes to get things through to Peter's brain. He might be more like a monkey than we think. Of course, I don't want to make too much application to who is most like a monkey cause no doubt I'd be involved.

Anyway, three times the Lord gives him the same instruction and then tells him to kill and eat because nothing God has made is unclean. This is supposed to remind us of Jesus and the Pharisees I'm sure. You remember when they were having a discussion about what makes a person unclean and Jesus just finally said it out-loud. "It's not what goes in you that makes you unclean" said Jesus – "it's what comes out of you!" This is not rocket science. My four year old delights in saying the unclean things that come out of the body. Jesus was telling the Pharisees that they were full of poo (insert 4 year old boy laughing his head off here). Seriously.

There was no external thing that made people unclean – it was the internal thing where the roots of all uncleanness happen. It's in the heart. You can tell what a heart is like by what comes out of it. Anyway, Peter might possibly be remembering this time he had with Jesus when Jesus was attacking the Pharisees and now he realizes that Jesus is saying the same thing to him! It's a bit disorienting. He still doesn't quite understand what God is saying exactly. Should he go right now to an ocean and look for a clam or something? Thankfully God helps him along. Right then there is a knock at his door and two servants from a roman officer's house ask for Peter by name. What?

Peter is a Jew. Jews do not associate with Gentiles. And I can tell you this – they do not like Romans. Romans are the enemies of the Jews. In order for Peter to share the gospel story with any authenticity at all he's going to have to let go of some sweet rice.

Exclusion. This is for me and my family (we are the chosen ones).

Prejudice. Romans are bad. Roman leaders are worse.

Infection. I'll get dirty (the Jewish cleanliness laws were extreme).

Reputation. What will the others think if I'm 'friends' with a Gentile (and a Roman!).

Future reality. Will this keep happening? Do I have the resources?

Now let me tell you about a kid with a tricycle. My friend was a missionary at a compound in Papua New Guinea. A very poor country. The compound was a mixture of missionaries from abroad and from the local PNG. That Christmas a little American boy was sent a tricycle as a gift. He loved it. He was out on the compound with his new tricycle and riding it around. A little PNG boy was his friend and was running around with him while he rode. The little American boy got bored and decided to go for the swings. He got off his bike but noticed his little friend waiting to take his turn. He promptly picked up his tricycle in his little arms and dragged it over to the swing set so his friend couldn't ride HIS bike.

This is the thing about not letting go. You get stuck. With baggage. You get loaded down with stuff and religion and more stuff and more things that are 'yours'. Soon you are simply ministering to each other **INSIDE** your church instead of looking for ways of sharing the gospel with authenticity. But because of risk management (infection) and programmed busy-ness (exclusion) and because 'those' people are hard to reach (prejudice) and could I lose my credibility as a result (reputation) and do I have the energy (future reality) you never leave your church. Ouch. This is simply the truth. Why don't churches have outreach programmes to the poor? Why don't we enter and live in the neighbourhoods where people could use healthy examples of family? Why don't we foster and adopt unwanted kids? Why aren't there more church funded positions to minister in communities instead of churches?

Speaking of monkeys and tricycles, I'm not a fan of the sex industry. In truth I think they are a devious group of exploiters who take advantage of the worst of human nature and the results are devastating to women around the globe. If I could I'd lock them all up immediately. But one weekend in Melbourne, Australia changed me. The largest sex-show (sexpo) in Australasia was in town at the same conference centre as The Salvation Army ordination celebrations (we call it 'commissioning'). What were we to do? We didn't know and actually most of us didn't even want to know. The manager of the facility told us that all would be fine because he assigned separate entrances to each of us so we never would have to meet! Wow. That's probably the best way to handle it. Unless you follow Jesus. When the church refuses to engage with the world it is useless. It is simply a small group of like-minded people who will eventually die. To make a long story short I simply called up the general manager of the sexpo and asked if The Salvation Army could have a booth at his show. He was shocked and then honoured and invited us to all of his shows with a free booth anywhere we'd like. He even extended free entry to the sexpo for any Salvation Army person!

It was terrible and wonderful at the same time. I hated this man. He was a part of a machine that chewed up and spit out women that I loved. He was driving the sex industry that fuels the largest slave making reality in the history of the earth. He was a monster. But he was there to meet us and greet us and helped us set up our booth. Then he genuinely was interested in all our literature – including a Bible and a book denouncing the sex industry. He was a seeker for truth and looking for God in his everyday life!! What?! It was an outrage. It really was. Internally I had a huge debate and externally my friends in the larger church were publicly questioning the strategy and my friends in the justice community were denouncing me as a sell out. It was an external nightmare and an internal challenge. How was I to live? What was I to do?

Jesus invites us to let go of prejudice, exclusion, fear of infection, rejection and future realities and to go with him to the places we are least ready for and most surprised about... the places that might kill our reputations but leave us alive to the reality of God in the world. Presenting the gospel with authenticity. What are the barriers to living this way? Well, fear for one thing. And a natural aversion to change – which in reality is just another form of fear. Which might lead to the key ingredient in letting go. The sweet

rice, the tasty treat might just turn out to be fear. All of us grab hold of it and then it grabs hold of us and we become stuck. Afraid to let go lest we lose out, afraid to try something new, to meet new people, to establish new strategies, to change our mind, to challenge our systems... we have a hold of fear and we become captives like little monkeys in trees with fistfuls of sweet rice. So the answer is to let go. To open our hands and free ourselves from the things that enslave us. Corrie Ten Boom says that her Christian experience is simply God prying her fingers one by one until she is open handed again. What are you hanging on to? What are you grasping that you can't trust God with? What are you enslaved to that keeps you stuck waiting for the inevitable reality of normal life? Isn't there a wild world full of adventure waiting for you? Didn't Jesus suggest that to follow Him was going to mean the letting go of other things (like what your family thinks? And your church leader wants? And your denomination expects? And your future economic security?). Isn't that what it means to live out the gospel? To go where we have never gone before. To leave our exclusive, prejudicial concern for our well-being and reputations and create a new future reality? Two little words that contain an invitation to a radical life. Let's live it. Go on. Let go.

The Risk Management and Mission Conflict

by Major Robert Evans

"Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and illness...These twelve Jesus sent out with the following instructions: 'Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, proclaim this message: "The kingdom of heaven has come near." Heal those who are ill, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give. 'Do not get any gold or silver or copper to take with you in your belts – no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep. Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. As you enter the home, give it your greeting. If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

'I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. Be on your guard; you will be handed over to the local councils and be flogged in the synagogues. On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you.

'Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. You will be hated by everyone because of me, but the one who stands firm to the end will be saved. When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes." (Matthew 10:1-23)

Now, let's project this calling of 12 ministry recruits into a 2014 western world context and imagine completing a risk assessment of their first mission assignment. Chances are this scenario would be assessed as a high risk activity with a high probability of failure, exposing inexperienced and unqualified people to an unsafe work environment. Any responsible manager **today** would either cancel the mission or recommend a list of control measures to mitigate the known risks. Either way, the process of risk management would have the potential to seriously compromise the effectiveness of the mission!

This is the climate that the church finds itself ministering in **today** where governance, compliance and risk management have an enormous influence and impact on the way mission is done. No one will argue with the principle of creating and maintaining a safe ministry environment, however, the very nature of our mission and ministry to a lost and broken world is that it will take us way outside our comfort zone into unknown and, at

times, unsafe situations. My fear for the church, which is being swamped by legislative requirements and the constant threat of litigation, is that it is becoming distracted from its primary purpose and is risking managing itself out of mission!

In a culture of risk management there is a fine line between being responsible and restrictive, proactive and protective, faith fueled and fear driven. This line is easily crossed the moment our primary motivation for risk management becomes more about protecting the service than those we serve, money than mission, reputation than reformation. In this increasingly complex world of risk management, sometimes the strategies we employ to manage risk exposes a huge gulf between our aspirational values and actual values by the way we implement control measures into our mission activities.

Here are some examples of how I have seen this manifested through my observations from within my context and through conversations with people from a similar context to mine:

1. The threat of aggressive clients prompts the installation of dividing screens between staff and the people seeking assistance in welfare centres. While providing protection, it diminishes the value of *human dignity*.
2. The insecurity of home visits to asylum seekers and refugees leads to a policy that prohibits staff from taking off their shoes when entering people's homes. While addressing health and safety concerns, it violates the value of *cultural sensitivity*.
3. The fear of losing public donations or government funding restricts the ability to take a public stand on issues of social justice or morality. While maintaining a public image, it compromises biblical values of *truth and justice*.
4. The concern about establishing a mission initiative in a 'dangerous' neighbourhood inhibits outreach to the most disadvantaged people in the community. While trying to minimise perceived risks, it discourages the value of *incarnational ministry*.
5. The belief that mission is driven by money requires mission and ministry proposals to be fully funded before being granted approval. While good financial management, it weakens the value of *faith*.

These examples are representative of an emerging reality that could be seen in any church or organisation that is struggling with the same tension between risk management and mission.

Another dimension to navigating risk in the context of mission is the "cost of discipleship", which includes the act of *self-denial* and the reality of *persecution*, and "faith", which is *"being sure of what we hope for and certain of what we do not see"*.

This is foreign to the language and principles of risk management. Translated into my context of The Salvation Army, whose mission is centred on *"others"* that includes *"the last, the lost and the least"* you can see the unavoidable conflict that risk management encounters with disciples of Jesus Christ who are engaged in faith inspired mission.

So, do we throw all caution to the wind and use mission and faith as a justification to disregard risk management obligations? Absolutely not!

The church has a biblical and legal mandate to practice good stewardship, which includes the way we manage people, property and finances. What I do propose, however, is that any risk management process includes an assessment of the risk to mission, through a lens of faith, to ensure the strategies that are considered to reduce risk do not violate core values, compromise effective mission or cause us to step out of obedience where the Spirit is leading.

We are at more risk of losing the very thing we are trying to protect if we allow a culture of risk management to diminish the cutting edge, faith fueled, Spirit led mission that characterised the early church and inspires generations of church leaders to fearlessly *"go and make disciples of all nations."*

<http://ephesiansfour12.blogspot.com.au/2014/02/the-risk-management-and-mission-conflict.html>

The Love of God

by Captain Scott Strissel

Definition: re•lent•less, ri'lentləs/ *adjective*

1. oppressively constant; incessant.
“the relentless heat of the desert”

synonyms: persistent, continuing, constant, continual, continuous, nonstop, never-ending, unabating, interminable, incessant, unceasing, endless,

God's love for us is relentless.



Perhaps, even “relentless” isn’t a good enough description of how God loves us. Yet, perhaps it adequately speaks to the nature of God who never quits on His creation. Do you remember the story of the prodigal son? In that parable of Jesus what does the Father do? Despite the son asking for his inheritance and wishing his father to be dead, the father lets him go. One of the hardest things to do as a parent is to let a child go and have them make their own choices even if those choices are harmful. Tough love has the capacity to hurt your heart while you relentlessly pursuit reconciliation and renewal of that lost loved one.



The father waited for his son to come to his senses. The story is more than just about this lost or prodigal son. This story is about the relentless kind of love that is embodied in the father. He waits, and even while his son is still a long way off, the father goes and runs to him. (Luke 15:20) It was unbecoming of an adult in the culture of Jesus to run anywhere, and this father runs to his undeserving and wayward son.

Isn't that what God the Father has done for us through His Son Jesus Christ? He relentless love took Jesus to the cross for us. His relentless love brought about a way for us, the undeserving and wayward sinner, to experience right relationship with Him once again.

For the love of God – Our Response

What is our response to this relentless love? Can we recognize how undeserving we are and how amazing it is to have a God who pursues us like this? Secondly, if we accept this relentless love through Jesus Christ alone, the next step in the reciprocation of that love is our desire to become like Christ. By this I mean we ought to recognize that Jesus embodied for us in His living and dying what Holiness in human form looks like. Thus we are to place our feeble feet in the very footprints of Christ for the salvation of humanity! Our response to His love will take us to places we would never have wanted to go. **(John 21:18) Perhaps it won't take us to suffering and death like the Apostle Peter, but His love will propel us to do outrageous things for the cause of Christ!**

Christ's relentless love will prompt us to take up our crosses too and follow him! (Matthew 16:24) If we truly accept His salvation and grace in our lives, we will not be able to just keep it hidden inside of us, we will want to share that ceaseless love to those who are still lost in the darkness of lovelessness.

For the love of God...be bold in your relentless pursuit of others!

For the love of God...be genuine in your passion to serve Him humbly!

For the love of God...wrap your arms around the unlovable and show them love like they have never seen before!

For the love of God...be Holy as He (Jesus Christ) is Holy!

*"The steadfast love of the Lord never ceases
His mercies never come to an end,
They are new every morning
New every morning
Great is Your faithfulness, O Lord
Great is Your faithfulness"*

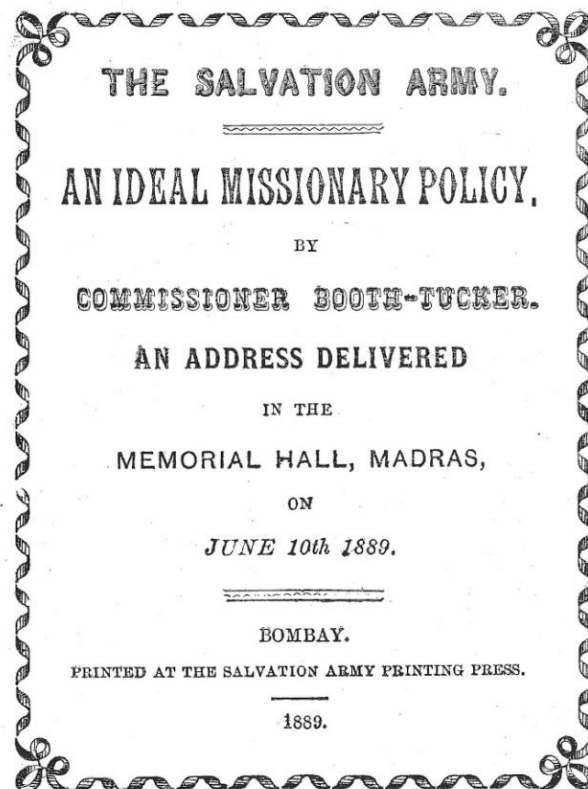
-May all the Glory be to God and that of His Relentless love of You and Me!

An Ideal Missionary Policy

by Commissioner Frederick Booth-Tucker

An Address delivered in the Memorial Hall, Madras, on June 10th, 1889

For years past I have made the question of Missionary Policy the subject of my intense study. Nor have I been content simply to theorise, but I may claim to-night at least to have the credit of acting up to my convictions, and I may therefore venture to speak with some authority on this burning question of the day. True I must confess to being a little nervous with such a formidable array of M.A.s, and B.A.s, and B.L.s, not merely in the congregation, but seated behind me on this platform. Even in England I think we seldom have such an array of learning either actively helping us in our work, or openly expressing their sympathy in our favor. Here too we have our good friend Colonel Taylor, of Her Majesty's Service. I had to tell him just now that for the time being he would have to consider me as his Commanding Officer and obey my orders, as he would not at first do what I told him!



And now this question of the night. I have been advertised to speak on the "Future of Missions," but I think I would rather call it "The Ideal Policy of Missions," the main lines on which I believe that a Mission to be successful should be run. And here I wish for a moment that we could forget the existing agencies around us, and imagine ourselves starting from the very outset. What sort of a Mission should we propose to ourselves, as the best calculated to accomplish its object. Imagine for a moment that we are admitted to Heaven and that the Lord condescends to take

counsel with us, what should we suggest that we feel would be likely to meet with His approval? Let us consider the question under three distinct aspects.

I. The Agency.

II. The Means and Methods.

III. The Motive Power.

I. The Agency.

The first question that has to be solved and difficulty that requires to be faced, is that of the Agency necessary for the work we have in hand.

(a.) And first we have to consider the number of the Agents likely to be required for so great an undertaking. Well, experience has shown to us that one man cannot as a rule properly look after the souls of more than 20 others, - without at least the assistance of other Agents: Let us however allow a margin and suppose that he can look after 100 or even 200. Then let us see what is the result. The population of British India amounts to 250 millions. Of these let us omit 50 millions as being infants unable to understand the claims of religion. We have remaining 200 millions of men, women, and children who are capable of being saved, of having their sins, forgiven, of enjoying God in their hearts. At the rate of one to every 200 of these we require an Agency then of at least one million. Coming nearer home to ourselves, and taking the population of Madras at 400,000 we shall want an Agency of at least 2,000 for the proper evangelisation of this city. Do you say it is impossible to find such a vast number of Agents? I reply that with God all things are possible and that with a properly organised Mission the difficulty will disappear.

(b.) This first question settled, it becomes comparatively easy now for us to settle the next burning one that faces us as to the *class* from which our Agents . are to be drawn. And you are able at once to lay down certain well defined rules.

(I.) It is evident that you cannot confine yourself to the upper and educated classes, but must freely admit the masses, the lowest castes, and the most ignorant and uneducated. Else your million Agents will be an evident impossibility. You would have to wait a long time before you could get a million graduates! Not that I would exclude them. By no means! There is plenty of room for the educated classes, for the wealthy and for the highborn. I would admit the Queen herself if she were to volunteer, and I don't at all see why she shouldn't. But to confine your Agency to such, and exclude the Masses would be a fatal mistake. Yet alas, it is the one into which too many have fallen in, the past. "Why, I was amazed to read somewhere

that the great and good Dr. Livingstone expressed it as his opinion that none but highly educated persons should be accepted as Missionaries! Never could a more fatal mistake have been imagined. Why it is an utter delusion to suppose that the educated classes have a monopoly of the brains, or of the talents, or of the goodness requisite to make a successful Missionary. In the Salvation Army we recognise this very clearly, and often place an uneducated Officer as Major in charge of others who for birth, wealth, and education are far his superiors. We recognise in him certain qualifications fitting him for command which are lacking in the others, and we act accordingly. Therefore let the rule be clearly understood and laid down that the Masses must be freely admitted as a recruiting ground for the Agency.

(II.) Nor must the Agency be confined to *men*.

Women must have an equal chance. What nonsense it is to talk of the inferiority of women! Why I would back my precious wife, Commissioner Raheeman, against all the men in Madras put together!

(III.) Aye, and even the *children* must be pressed into the ranks and used as Missionaries to the other children, why not! Experience has proved that they can do it with success.

In short you must admit into this vast Agency that you require, all classes, men women and children, and the difficulty as to the numbers will soon disappear. But remember that they must all be trained to be active fighters and not mere spectators. Let them be organised, by all means, with the utmost care. Let them have the best leaders you can select from among them. But let it be impressed on each member of the rank and file that they have to fight just as much as their leaders. Is not this the secret of the failure of many churches and organizations, that the *fighting is all left to the leaders*, while the rank and file merely look on! Of course there *must* be failure! Why imagine the Queen's Army going to battle, and all the soldiers sitting down to look on while the officers did the fighting! How ridiculous would this appear, especially if the enemy took a wiser view of the matter, and compelled every soldier of their's to fight. Yet this is just a picture of what is going on in many organisations around us. No wonder that the results are fearfully meagre!

(c.) But you say, how is this vast Agency to be *supported*? And this is indeed an important question. I reply to it as follows.

(I.) The rank and file must earn their own livelihood by their labor and must support themselves. They must be a sort of home Missionaries, private chaplains,

in their homes, their offices, their shops, their fields, and all their spare time must be devoted to the most active possible labors in the saving of souls. This must be the one great business of their lives.

(II.) Not only so, but they must from their surplus earnings support their leaders. If they are in a position to make a fortune, they must make it, not for themselves, but for the great cause they have at heart. Do you say it would be impossible to find such? We can show you numbers in our own ranks. One of them lately built us a Barracks and then placed in our hands a large sum that was still left over after it had been completed.

(III.) And as for the leaders of this grand agency, who have no time to spare for earning their own living, having food and clothing they must therewith be content. They must set an example of self-denial to those whom they lead, and must cut down their expenses as much as possible and thus render it the easier to increase their numbers to an unlimited extent. Do you say it is impossible to find such people! You are wrong. You have these before you to-night. I can show you 150 such Europeans and 100 of this sort of natives, who are cheerfully carrying out this principle every day of their lives.

II. The Means and Methods.

Thus fully I have explained to you about the Agency, which is indeed a subject of vital importance in the consideration of this question. And now I turn to the much vexed question of the means and methods most suitable for adoption and most likely to succeed. Roughly speaking there are three great Roads which have been marked out for the accomplishment of this great purpose.

(a). The *Via Anglicana*, as I may call it, which allows to Europeans certain special privileges in consideration of the climate and other disadvantages.

(b.) The *Via Media*, which considerably curtails these methods, but still lays down for Europeans a line of action which may be said to be purely European.

(c). The *Via Indiana*, or *Salvation Armyana*, with which we are ourselves most intimately associated.

Now while I must say that of the three I *infinitely* prefer the last, and that too after considerable personal experience of the other two. Yet can't see why the others should not co-exist, and I cannot understand the necessity for their attacking and tearing each other to pieces. For instance if the Queen were to volunteer as a

Missionary in India, I should have no objection to her enjoying an income of £300 a year, or even more, especially if she gave the balance to the Salvation Army! Similarly I don't see why people in a good position of life, who are not prepared to embrace the hardships of the *Via Indiana*, or even of the *Via Media*, should not be free to follow the *Via Anglicana*! Of course we prefer our own. That is to be expected. We think we have good reason for doing so, and we can't see why anybody should object. Still we would say there is room for the others, and if we could not see Her Majesty on our platform in a Saree, very well we should be content to know that she was toiling away in some more comfortable portion of the *Via Anglicana*.

There are however one or two mistaken ideas with regard to the means and methods to which I should like to refer, pointing out afterwards what are the root principles that should prevail.

(I.) There is a great cry raised by some people nowadays about the danger of change and the importance of having *nothing new*. Now this is sheer nonsense. As well might you try and grow the old leaves on to the trees when they fall off in due season, or prevent the new ones from appearing! Talk to Lord Wolseley about the importance of having nothing new, and urge upon him the excellence of the blunderbusses used by our ancestors and see what he would say! Why do not these same people, to be consistent, hire one of your Madras wide bottomed surfboats, or a Chinese junk to take them to Europe instead of securing a comfortable berth in a P. & O. Steamer? The former would be so much more like the Apostles and if they got wrecked on the way the parallel could be still more complete! No, no! change is a necessity of our human nature.

(II.) Others are terribly against any sort of *excitement*. This too is a serious mistake. Probably all of you here will remember that terrible Park Fair fire which took place a few years ago in Madras, when some hundreds were burnt to death. Ah you were excited then! Fancy any sane man talking to those poor creatures who were enveloped in the flames and urging them not to get excited! Fancy his turning to the crowd who were eagerly seeking to extricate them and saying such a thing to them! Why they would have felt like pitching him into the flames himself and seeing whether that would not make him forget his own advice and become as excited as the rest! And is Hell Fire less of a reality to us! Is it true that myriads are daily rushing towards these flames, and are we to be told not to get excited? Is the Bible true, or is it a parcel of lies? If true, how can we help being excited. Anyhow I can't help it, and don't want to. I have no desire to have a nature that can calmly gaze on unmoved at the destruction of others, because it feels so sure of its own

safety. I don't want such people about me. I could not understand them. To me it seems impossible that such a work as we have in hand *could* be carried out at all, if we were to stipulate that there should *be no excitement*.

What then are the root principles, in complying with which success may reasonably be expected!

(I.) There is *adaptation*. We must adapt ourselves to our ever changing circumstances. Look at that business man. See how he watches the *money market*. Every fluctuation is noted by him. His livelihood and success depend upon it. Bring him a paper a few days old and ask him to base his calculations upon it. He laughs at the very idea. No, he must have the latest telegram to hand, or he will be a ruined man. Similarly with this great Missionary enterprise. There must be the same keen watchfulness exercised. The devil is always shifting his ground and altering his tactics, and we may be fighting with an imaginary foe, who has already abandoned his former position and taken up a new one, I can't understand what on earth God has given us brains for, if we are not to use them! If we are only to do just as everyone else has done before us, then we might as well have been born without brains at all.

(II.) The next principle is that of *self-sustentation*. The Methods must be such that the Agency shall support itself. You must cut your coat according to your cloth, or your methods must fail. I would defy anyone, on this supposition, to support 150 Europeans in India as we are now doing on any except the lines we have laid down. Anyhow for us with our slender income it would be an absolute impossibility to raise the money we should require to support so large a number of Europeans even according to the *Via Media*. As it is we are capable of indefinite expansion, and could with equal ease support 1,500, or even 15,000, when once they were landed in the country.

(III.) The third rule is that of *self propagation*, You must *turn every prisoner* you capture *into a soldier*, and enlist him to fight your enemies. This is our regular plan. Each convert we strive to make a soldier, and from the cream of our soldiery, we select our officers. Thus we bleed our corps, and that ceaselessly of their best blood. They necessarily suffer for a time from the shock of the loss, but soon recover from the effects and advance faster than ever, while the work in general benefits immensely from this constant circulation.

III. Motive Power.

And now I come to the last and most important consideration of all. We have got the machine. It is perfect. And there are the engineers. They are skilful. And yet it does not move. Why ? Because there is *no steam!*

Ah, is not this the secret of the failure in nine cases out of ten everywhere? Is it not the lack of the Divine Steam, which is stored in Heaven and can only be got from thence? It is not the machinery that is to blame. It is admirable. It is not the Agency. Humanly speaking it is all that could be desired. Yet somehow things remain at a standstill. The steam power is lacking or at least is insufficient and therefore it does not move. When I was travelling once on the narrow gauge from Delhi to Mhow, we suddenly came to a standstill. The engine had not sufficient steam power to pull us along, and it was obliged finally to leave us, to go on alone to fetch more power before we could be moved. And is not that just a picture of many a Missionary organisation. All that is wanted is more of the Divine Steam, and then they would move fast enough. Ah it will be vain to alter your methods and increase your Agents unless you can get your steam up, and put it into those you have already got! And how is it to be got? Well, there is conversion. A man gets a good supply of the steam power when he is saved. No agent can be of any use unless he has at least got up steam so far that he is sure of having received the forgiveness of his sins, and of having his name written in the book of life. But this is not enough. He should be *sanctified* too. Ah then he gets, I was going to say, a new set of boilers capable of bearing any amount of steam pressure. Without it he may do something, but it will be little. Some people tell us that we have *too much* steam in the Salvation Army! What a mistake! We are always pleading with God and with one another to get more, we feel that we have not half enough, but we are improving.

Now why is it that we find so little of this Divine Steam in the agencies that surround us? Just because *God only gives it to a certain sort of people*. Oh, how many want Elijah's mantle and a double portion of his spirit to fall upon them. Yet they might plead with God till doomsday and they would never get it. Why? Because they want it on their own terms and in their own way. They say, "Lord, I'll have it *here!*" And God says "you'll have to cross that Jordan and go into that wilderness!" How many a woman pleads with God to be made a mother in Israel like Deborah. But the prayer is never answered, because they refuse to have Deborah's palm tree. They would have resurrection glory, but they cannot endure calvary's shame and sacrifice. Ah, be sure that calvary-shirkers can never hope to be successful workers. Look at myself. Supposing I had stopped in the Civil Service, do you think it would have been possible for me to receive the Salvation Army power, and baptism and blessings which I have enjoyed since I took the

step? Not a bit of it! I might have got something. God is so merciful. Even-when we shirk our cross He sometimes lets us take another, but be sure that at the same time our crown too is a changed one. Oh how many strive after and plead for and claim the power and joy which they see fills the heart of a true Salvationist. And yet they fail! Ah, they want the blessing of the Salvationist, but they are unwilling to share the shame, the suffering and the dangers. And therefore they never get it. Do you want the Salvation Army Steam? Be sure that you will only get it by paying the Salvation Army price.

And now here in this meeting there is an abundant supply of this steam for each and all present here tonight. There has been so much mere talk about methods and agencies that it seems to me as if God must be tired of it all. But in this meeting let each one make up their minds that to the utmost possible extent they will just now claim for themselves the Divine steam that shall make them a real power for good. Ah, such an agency as that which we have pictured, using methods such as; those laid down, and filled with this Divine power, what could it not accomplish. Here on the platform we have a nucleus of such for Madras,-a band of some sixty or seventy, toiling daily on the lines just laid down, steadily increasing in number and proving that the Ideal Missionary Policy here laid down is no mere theory, or phantom of my imagination, but is a glorious possibility, which shall soon become an accomplished fact.

A Rope Wanted

by General William Booth
(*Transcribed by Gordon Moyles*)

On the shores of the Mexican Gulf a large city had been built, dangerously near the high-water mark.

One day a mighty tidal wave rolled over it, drowning 10,000 people at a stroke.

A community of devoted young women, living on the outskirts of the city, heard the shrieks of the drowning people and rushed to the rescue, saving many of the unfortunate creatures from their doom. But when the lowering clouds and the growling thunders and the moaning seas threatened another storm, they fled, agreeing that their work for the day was done.

But one girl, specially concerned for their children, said, "I'm going to have another go."

"No, Mary!" her comrades, replied. "If you go again, you'll come back no more."

"But," said, Mary, "the little ones are perishing, and if I refuse to save them, their wailing will haunt my dying pillow."

So, with a coil of rope round her arm, Mary went out again into the storm, but she came back no more. And when they searched for the dead among the wreckage, they found Mary with an infant in each arm and seven children tied together with a rope, one end of which was fastened around her waist.

Can't you see Mary, dragging her little procession along, when a sudden gust of wind blows her over and the waters drown her where she falls? I shall meet Mary and her little flock in heaven.

The Salvation Army is out in the wild waste waters of the world. Her arms are full of children, and thousands of helpless creatures are being borne along by her safety on earth and to blessedness in heaven. Still, she wants to do far more, but she's short of rope, and knowing there must be a good deal of that material unused in various parts of the world, may I ask my friends to send a little along, and thereby earn the blessing of God, together with the thanks of those ready to perish, and the unfailing gratitude of the General?

(If you have heard the voice of General Booth, which has been recorded speaking this story, you will readily understand the pathos with which he delivered such an appeal, as did most of his hearers. He always had a ready story to illustrate his message.)

Listen to William Booth, at:

<http://armybarmy.com/library.html#Audio>

