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Editorial Introduction

by Major Stephen Court, Editor

Welcome to JAC92. Praise the Lord.

What a line-up this edition! We've got contributions from near the northern-most Salvation Army presence in the world and down near the southernmost presence and a lot of places in between.

We've got soldier through general. We've got prayer and justice and intimacy with God and evangelising and holiness and more.

We start with General Paul Rader's presentation 20 years ago to the National Forum in Chicago. It is a visionary document called That Christ Alone May Have The First Place In All Things! and is based on Colossians 1.

Brent Gaines, a soldier in USA Southern, follows up with an Outreach Primer. This is battle-tested and live-fire proven advice for those interested in engaging in the salvation war.

UKI Territory's Lieutenant Vanessa Coleman is CO of UKI Territory's first Prayer Beacon – Banbury Corps. The corps is entering year seven in that capacity and the soldiers are entering a Sabbath Year! How intriguing! Read on...

Major Harold Hill, based in New Zealand, teaches Worship In The Salvation Army various places. And now, even if you aren't in one of his classes, you can read the basis of his teaching.

Lieutenant Beth White preached on the Ascension of Jesus in Acts 1:1-11 at the Glebe Corps in Australia Eastern Territory. Here is Don't Just Stand There.

Just today, I suggested that someone invite ten friends to our meeting. The reply came back on the screen – I don't have ten friends. Envoy Charles Roberts, USA Eastern, teaches about The Art Of Spiritual Friendship. Read up and take notes.

Captain Andy Miller, corps officer in USA Southern, explains his motivation for his characteristic exhortation Forward To The Fight. You'll appreciate it.

Soldier Casey O'Brien, Australia Eastern, asks and answers, Who Is My Neighbour? This ends her four-part series in JAC.

Soldier Aaron White, Canada and Bermuda, analyses the Practical, Accessible, Inward Holiness of John Wesley. Wesley is the spiritual grandfather of The Salvation Army and holiness is one of our crucial characteristics.

Captain Scott Strissel, from USA Central, offers a Warning: Dear Salvation Army, We Are Losing Our Young People. It also provides the solution. Read and apply.

Cadet Nicola Poore, Australia Eastern, reviews the book Jesus Feminist. The Salvation Army is philosophically egalitarian in its treatment of men and women and this review will interest those wondering about this perspective.

Captain Ruth Gillingham, Canada and Bermuda, gives us a glimpse into her daily rations, in Steep Time Defined. We're not even going to give away the treasure – read it yourself.

Commissioner Wesley Harris, Australia Southern, shares a few stories to show that we are all Persons Of Influence, whether we know it or not. Let's be intentional.

We're grateful to each contributor and to Major Don Grad, who operates the site. JAC is free. Read it, share it, apply it. You have two months to read this as the current issue. If you finish early, you can read up all of the back issues in the archives. Meanwhile, may God inspire your relationship with Him and your warfighting for Him.

That Christ Alone May Have First Place In All Things!

by General Paul Rader

5 May 1994 Keynote -- National Forum, Chicago, IL

Scripture Reading: Colossians 1:1-20

The Message [Selected Verses]

"I, Paul, have been sent on special assignment by Christ as part of God's master plan. Together with my friend Timothy, I greet the Christians and stalwart followers of Christ who live in Colossae. May everything good from God our Father be yours!

"Our prayers for you are always spilling over into thanksgivings. We can't quit thanking God our Father and Jesus our Messiah for you! We keep getting reports on your steady faith in Christ, our Jesus, and the love you continuously extend to all Christians. The lines of purpose in your lives never grow slack, tightly tied as they are to your future hope in heaven, kept taut by hope.

The Message is as true among you today as when you first heard it. It doesn't diminish or weaken over time. It's the same all over the world. The Message bears fruit and gets larger and stronger, just as it has in you. . . .

Be assured that from the first day we heard of you, we haven't stopped praying for you, asking God to give you wise minds and spirits attuned to his will, and so acquire a thorough understanding of the ways in which God works As you learn more and more how God works, you will learn how to do *your* work. We pray that you'll have the strength to stick it out over the long haul -- not the grim strength of gritting your teeth but the glory-strength God gives thanking the Father who makes us strong enough to take part in everything bright and beautiful he has for us.

"God rescued us from dead-end alleys and dark dungeons. He's set us up in the kingdom of the Son he loves so much We look at this Son and see the God who cannot be seen. We look at this Son and see God's original purpose in everything created *everything* got started in him and finds its purpose in him

"He was supreme in the beginning and -- leading the resurrection parade -- he is supreme in the end. From beginning to end he's there, towering far above everything, everyone. . . . Not only that, but all the broken and dislocated pieces of the universe--people and things, animals and atoms--get properly fixed and fit together in vibrant harmonies, all because of his death, his blood that poured down from the Cross We preach *Christ*. . . . Christ! No more, no less."

"That Christ alone may have the first place in all things!"

VISION 2000 -- Where are we going?

1. Is this the final March to Armageddon?

Much to suggest that it might be -- Armageddon in our streets -- our strife torn cities, in brokenness and anger of our homes, in the spawning of generations of abused abusers, violated violators, addicted addicts with the moral sensibilities of Beavis and Butthead. Wm. Bennett in his *Index of Leading Cultural Indicators* characterizes our culture as bereft of moral direction, a value vacuum culture.

A few months ago, Norman Lear, hardly a friend of traditional values, in a speech to the National Press Club, declared: "At no time in my life has our culture been so estranged from spiritual values . . . Our problems lie beyond the reach of politics." Cal Thomas, the columnist who noted this, goes on to quote Chuck Colson: "Crime is a mirror not just of a community's families but also of its moral state. A society cannot long survive if the demands of human dignity are not written on our hearts" [*LA Times* 14 Dec 93]. "Today," Thomas comments further, "tragically, our culture, steeped in the deviant and the base, seems to create sick souls, who kidnap and kill children in California and Missouri and mow down innocent commuters in New York."

Families are coming unglued. America now boasts the worst divorce rate in the world. Is anyone surprised? How timely our emphasis on the family this year!

There is a deepening sense of helplessness on the part of parents to control the power of the media over our children in shaping their moral consciousness.

We have forgotten how to blush as a nation. We have only begun to experience the capacity of our culture to debase itself to the point of self-destruction. Consider this from last week's *TIME*:

"On the *Downward Spiral*, the bracing [*sic*] new album by Nine Inch Nails, the mood starts off grim and deteriorates fast. The record opens with a volley of gunshot-like reports that mutate into the techno thrash of *Mr. Self Destruct*, on which composer-singer Trent Reznor screams, 'I am the voice inside your head -- and I control you.'

"On *Heresy*, . . . Reznor sings, 'God is dead and no one cares/If there is a hell I will see you there.' Subsequent cuts evoke paranoia, murder and finally suicide. The lyrics on the title cut include the lines 'He couldn't believe how easy it was/ He put the gun into his face/ Bang!/ So much blood for such a tiny hole.

"The act of trying to rid yourself of these demons, to prepare yourself for the worst, is a positive thing," Reznor opines. Comments *TIME* columnist, Guy Garcia: "If only Kurt Cobain, who purveyed a similarly despairing view of the world, had looked at things that way."

Is it any wonder that serious observers are mourning a 'loss of soul' in America?

Neil Postman, *Amusing Ourselves to Death*, warns: "in the age of advanced technology, spiritual devastation is more likely to come from an enemy with a smiling face than from one whose countenance exudes suspicion and hate When a population becomes distracted by trivia, when cultural life is redefined as a perpetual round of entertainment, when serious public conversation becomes a form of baby-talk, when, in short, a people become an audience and their public business a vaudeville act, then a nation finds itself at risk; culture-death is a clear possibility" [quoted in Chandler, *Racing Toward 2000*, p. 306].

Is it the final March to Armageddon or does our future as Christian believers called to be a *Salvation Army* yet nurture a *present* purpose for which God has uniquely positioned us in these difficult times? Paul's heavenly hope did not deter his commitment to the long haul and his prayer for glory strength to stay the course and to be ready for "*everything bright and beautiful he has for us!*" The fact is, there was never a more exhilarating time to be a Salvationist!

We were never more needed! We were never better positioned! We were never better equipped! We were never better housed! We were never better resourced!

2. Where are we going?

Where are we tending? I do not want to seem to be preempting the function of this forum. We are here to listen. By its very nature a forum must be fully open to explore new possibilities. But here are some [and *only* some] directions in which it seems to me we want to move, are moving, and, you may agree, must move!

Forward! Not all will agree! But can we really believe that this is a time for retrenchment or retreat into bunkers of self-preservation. Can anything less than a growing Army meet the challenge of our time?! – an Army robust and responsive to the challenge of these times. This calls for a renewed focus on our spiritual ministries, whether in corps, institution, or other programs, as the base for our social outreach in ministry. Nowhere is this better modeled than in our Adult Rehabilitation programs

Into new and burgeoning communities yet unreached -- including suburbia, where appropriate

Toward greater diversity -- in corps and communities -- more color, for America is losing its pale and pink complexion. African American, Native American, Asian American, Hispanic American -- not to mention Russian!

Toward a more serious commitment to the equalization of status, role and opportunity for women

Toward a renewal of our ministry to the inner city -- reclaiming the streets -- sometimes with an 'in your face' brashness!! Enlisting the African American community.

Toward an ever more timely, yet timeless, response to human need -- as our social services, both institutional and programmatic, as well as expressing the life of the Body and the soul of our soldiery, seek to respond with competence and compassion to changing human needs and resources.

Toward a significant change in our funding structures -- in which federated funding may play somewhat less of a role and program endowments and government funding -- and, please God, to save our own souls, a serious commitment to discipleship level stewardship on the part of Salvationists, will tend to play a much greater role.

Toward a recognition of the need for a much greater degree of ownership by lay Salvationists -- and all it implies.

Toward an openness to the discovery and utilization of new, innovative and less capital intensive models for Army presence and ministry in communities that may target those generational or other groups unreached by our more conventional corps community centers

Towards a truly balanced and soundly integrated approach to mission that recognizes that: "There is no spiritual issue without a social dimension and no social issue without a spiritual dimension. Hence, The Salvation Army steadfastly refuses to recognize any separation between the two, and neither dimension is excluded from any ministry" [*Vision Statement*].

Towards corps that are intentional centers of spiritual nurture, holiness and healing.

Towards a growing commitment to what God is doing, world-wide. We cannot afford to abdicate our role. Our missionary contribution is mediocre in terms of numbers. Most of our money is coming from the community -- with certain glowing exceptions. We have only begun to understand our role.

3. What will we need to get there?

As we go, we must maintain:

Our Identity -- durable and dynamic organism. It is not frail and hemophiliac. It is not allergic to new ideas; it will not perish at the least contact with other organisms or bleed to death if pricked!

Our Integrity -- *Chronicle of Philanthropy* -- December UWA phone survey -- 1,000 respondents: Army 1st with 12%, United Ways 10% and RC 3%! -- We were first in

gifts in '92 as well! Difference between reputation and character: "Reputation is what people think you are. Character is what God knows you are!" Integrity must be the public face of genuine heart holiness!

Intensity -- missional focus -- this is the greatest defense of our integrity in mission. Clearer understanding of our mission and the vision it has inspired and a firmer grasp of, and commitment to, the *essential ethos* of the Army:

Universality -- Inclusiveness -- Whosoever will!

Dignity of human persons

Possibility -- redemption, renewal, recovery, holy living

Certainty -- saving, sanctifying grace, and calling to witness and service.

Immediacy -- grace mediated not through material elements or priestly ministrants but by the Spirit to the believing heart. Joy, Freedom, Reality and Intention to worship -- Mercy Seat is the focus!

Availability [uniform!] and Access ['User-friendliness!'] in terms of I Cor. 9 and our commitment to reach the un-churched and un-saved and to afford them easy access and ready understanding!] We must not lose track of why we donned these uniforms, adopted our style of worship, organized ourselves in a quasi-military structure, and commissioned our bands, timbrels and songster brigades, in the first place! In fact, the Army Mother -- and the Founder, would insist that the standard is not availability or even access, but *aggression*. 'Compel them to come in that my house may be filled!'

Community/Camaraderie -- the community is cause-oriented -- a missional community! We are to be, as Elton Trueblood insisted, a "Company of the Committed." We must not lose that. It may not be 'user friendly' to the Boomer generation [although they love to volunteer and to care, if the commitment is manageable and not too intrusive or long-term]. We used to handle that by putting the nominals with the seekers in the crowd and the committed on the platform. The point being, we have always had to hold the two together. What was never intended is that we should be a closed community of the thoroughly initiated who are committed only to our own self-preservation, muttering to ourselves in a code language baffling to the average citizen and off-putting to the serious seeker. Some are concerned about the influence of the Masonic order on the Army. I am far more concerned that we not become a kind of 'secret society' ourselves in our corps life, -- more concerned about preserving our idiosyncrasies than being faithful to our essential calling -- privatistic, self-absorbed and effectively neutered! The area in which that can most easily happen is our corps fellowships. Meanwhile, our Monday through Saturday corps-based social services may be publicly acclaimed and well-funded, and force us into the broader community. But if they are divorced from the spiritual fellowship of the corps, they may be devoid of the spiritual motivation and direction -- and connection with the Body that can give them

their most unique quality and life-changing potential. And let us acknowledge that that is a two way street!

The Founders' passion was to make Jesus Lord of it *all*. "That Christ alone may have the first place in all things" -- in our purposes, our priorities, our planning and our programs. That erases all false dichotomies. [We are going to be pressured more than ever to compromise our Christian identity and ideals and the Lordship of Christ over our programs!] That brings us back to our text -- and to the purposes and perspectives and parameters that must guide us in this forum. If we are to achieve the purposes of this Forum -- and ultimately realize God's intention for us in mission as we move toward the Twenty First Century:

4. We need to commit ourselves at the outset to --

Exalt the Lordship of Christ over us -- as central, sovereign, supreme -- 'towering above us' in his supremacy, but coming among us -- 'he moved into the neighborhood!' - going to the Cross in His humility to fix the brokenness of our world, identifying fully with us in order to fit everything together in vibrant harmonies! That is why our interactions here must be in the context of worship, gratitude and submission.

Sensitize ourselves to think God's thoughts after Him -- our "spirits attuned to his will"

Be open to the surprises of grace -- serendipities and synergisms. Harry Read in *Words of Life* declares: "We must lift our expectations to match His!" There is an open way before us -- we have had done with "dead-end alleys and dark dungeons."

Recognize we do have our work cut out for us -- work -- creative work, thoughtful work, strategic work, sacrificial work. The more we learn of how God works and has worked in the Lord Jesus, the better we understand how to get on with our tasks, empowered by His presence within and held steady by His purpose for us -- the lines of purpose in our lives 'tightly tied to our . . . hope in heaven, kept taut by hope."

Claim the strength promised us to go the distance -- "the glory-strength God gives . . . thanking the Father who makes us strong enough to take part in everything bright and beautiful he has for us."

Renew our confidence in the power of the Gospel given us -- as strong as ever. Still the power of God unto salvation. It hasn't lost its relevance or its radiance, its pertinence or its power! And it is *working* -- all around the world -- bearing fruit, gaining strength, as the Church grows and the Army advances.

Conclusion:

One last word to this Forum. It comes from my father, Lt. Colonel Lyell Rader, O.F. Shortly before he was promoted to Glory he wrote to us: 'Keep your priorities straight.

Power your projects with passionate prayer. Forget who gets the credit as long as King Jesus gets the glory!" Do this and we will be ready for the twenty first century and beyond!

Outreach Primer

by Soldier Brent Gaines

Some of these ideas aren't my own but let's just give Glory to God for them all. Okay? Okay. I'm going to try and talk from some of my experiences and I hope y'all can learn from what God has done in me.

I don't really think outreach has some great secret. If there is one I don't know it and please tell me! I think it is all about love. Sometimes I had (sometimes still do) a hard time evangelizing and ministering to people experiencing homelessness because the world and the enemy put up barriers in my heart. These barriers withheld God's love from splashing out of me. I wanted Holy Spirit to do a cannon ball and splash everyone around me but He seemed unable to do so. What was holding me back from being used by God? After some self reflection I found I had a lot of barriers. So I got these barriers, I meet Jesus, He doesn't like barriers, and He knocks them down. That brings me to this...

Let Jesus tear the walls down!

If you want to reach people at high risk (whatever that means) you have to acknowledge the fact that there is some prejudices and stigmas probably somewhere inside of you. If not praise God for your sanctification. So spend a moment to think about what that looks like for you. What can keep you from helping and talking to anyone at anytime? Race? Gender? Body odor? Accent? Facial hair? Clothing? What is holding you back from allowing God to use you in a mighty and powerful way?

ADMIT. Admit to yourself and God what that thing is that's holding you back from sharing God's Love. For me it was fear. I was afraid. I was scared of people experiencing homelessness. It feels weird admitting it. I can't tell you why exactly. Most likely because the world had trained me to believe if I hung around people like "that" they would cause bodily harm to me. Like I go to hand some one a sandwich and ask if they need prayer and I get stabbed. I can tell you I have given out a few thousand sandwiches and it's never happened. Someone did pull a knife on me today under a bridge but in a playful, South Carolina, just making sure you know I have one kinda way. No biggie. How did I overcome this fear?

BELIEVE. I had faith my God, Creator of the Universe, God of Brent, would protect me. I knew that He would prepare me for whatever I would meet and also cover me. It wasn't an instant faith. It took time and I wasn't a very trusting person. I noticed this awesome thing start happening eventually. The more faith I had the more God moved! How amazing it was/is/will be. I ask God to move a mountain in my life and its freaking gone. I had more mountains then the Himalayas, I tell you. Praise God He destroyed them all! With each step of faith and each miracle I became less afraid. I don't hope God will protect me. I KNOW HE WILL. Plus even if I did get a black eye taking prayer request how awesome would that be.

CONFESS. I confessed. I told God that I had all these nasty yucky walls in my heart. They were keeping me from loving the unlovable and they had to go. I heard Jesus can break every chain, move mountains, surely He can handle my walls built on lies. I need to just repent. So... I repented, repented from all the lies that had built a stronghold inside to keep God's Love and Divine plan for my life from happening. Examples? God please forgive me for believing the lie that someone's situation determines their worth. God cast out the lie that these people can't be saved. God bind up the lie that I can't make a difference. See - not so hard :-). Through the work of Holy Spirit I shut the door to the enemy. He was no longer welcome to muck up my relationship with God or others. Now that I had a relationship with God, He smashed to bits my walls. I was free to allow God to use me to build His kingdom if... I was obedient.

I was/am obedient to God. Now I had this great relationship with Christ. I'm asking Him stuff and He is asking me stuff and it is AWESOME! There is this unexpected thing happening though. I ask Jesus to do things but He also asks me to do things. Not because He makes me do it but because it's the relationship we have. I'm like, "Jesus do you mind laying your hand on my daughter as she sleeps and healing any brokenness and fear she experienced today." In my divine imagination He is there and totally does that because He is Jesus and is able to love and heal like a hurricane. I notice also though He is like, "Hey Brent, that man sitting on the stoop of your administration office is in desperate need of someone to show they love him. You know that guy everyone walks past and won't make eye contact with because he smells of mildew from the rain two nights ago, his beard is a bit long, he walks with a limp. Go tell him that I love him dearly and I died for his sins that he may know me the way you do." Assuming all your/my walls is busted up because Jesus tore them down, this shouldn't be a problem. Remember the ones that tell you your words aren't good enough, he won't listen to you, he seeks to hurt you, and he has already had enough chances. Without those in your way you are free to listen to Christ.

God spoke some truth in my life I want to share. I had a very difficult situation in my life and I asked, almost pleading with, Jesus "Where are You in this situation?! I look everywhere for Your face Lord. Where are you moving?! Do you even care?" My Savior smiled and whispered to me, "I'm in you and you are in me, and we are in this situation. If you choose to drift away from Me or not set My example then nobody will. Wherever you are and I'm in you My Love and Light will shine into this darkness. If you fall away or run you will prevent that which we both desperately desire." I ask you where are you seeking Jesus? Is He also seeking you there as well to be His Light? It's in His nature. Is it in yours? I heard once "God wants to go super on your natural!!!" Glory to God and Good News to Others

Prayer Beacon – Banbury Corps

by Lieutenant Vanessa Coleman

A stranger walking into our slightly damp and mouldering hall would be unlikely to think that this extremely ordinary small-town corps played host to extraordinary prayer. Yet that's exactly what God was calling us to, nearly seven years ago, when Banbury Corps became The Salvation Army's inaugural Prayer Beacon. Prayer Beacons are simply ordinary corps pursuing extraordinary prayer, aspiring to six core values - *Prayer, Mission, Hospitality, Mercy, Creativity* and *Learning* – and to a rhythm of life which draws us forward in committed prayer.

This rhythm has for a long time, however, felt more aspirational than 3D reality, and prayer soon becomes uninspiring hard graft. Recently though, God has been showing us the weekly, yearly and 7-yearly spiritual rhythms he provided for his people in Exodus 23. The concept of the Sabbath Year in particular stood out to us: For six years the Israelites sowed, cultivated and harvested, but in the seventh year the land was to rest, holy to the Lord. Our excitement grew as we realised our seventh year as a Prayer Beacon was approaching, and we were convicted that God was calling us to celebrate the Sabbath Year.

But what does that look like for a Salvation Army Prayer Beacon in the UK in 2014, in contrast to an agrarian society in the ancient Near East? Probably not stopping praying for a year, but just maybe it means stopping everything but prayer.

Sabbaths interrupt our normal lives, forcing us to entrust to God all the work left undone. That's hard enough for a day, but for a whole year? Yet what if the call to a Sabbath Year means we pause our normal corps programmes – Luncheon Club, Coffee Mornings, Parents and Toddlers, Over-60s Club, Home League – to spend time together sitting at Jesus' feet?

Already this impending Sabbath Year is pushing us deeper into prayer. We look to God for the finer details of our new life together. Where do we draw the line between what constitutes 'prayerful' activity and what doesn't? What does Sabbath mean for our War Cry ministry and Christmas Carolling? What about the food bank? We've asked ourselves – and the Lord – will the corps survive if we do this? God's answer resounds with another question: 'Will the corps survive if you DON'T?' We are continually being challenged to define our vision as a praying people and to commit to living out together this culture of prayer.

It tests our faith as we trust God to lead us into something beautiful and full of new life. It tests our faithfulness as we keep committed to the cause even when its outworking looks different to anything we've known before. It tests our creativity as we dream about what the vision looks like with legs on.

How the Prayer Beacon vision is embodied will inevitably evolve as God leads us into deeper and fresher understanding of what he wants to do in and through us. This new

phase feels increasingly like the embodiment of what God has been calling us to as a Prayer Beacon all along; we're in it for the long haul. Who knows where he might lead us in the years to come.

Worship in The Salvation Army

by Major Harold Hill

Lex orandi, lex credendi

Attrib. Prosper of Aquitaine (5th century)

The law of prayer is the law of belief, or, as we pray, so we believe. It was long held that Salvationists, in good Wesleyan tradition, imbibed their doctrine from their Song Books. Even the reflection that most Salvationists today would more likely learn their catechism from the Data Projector continues to impress on us the significance of what takes place in public meetings. The theology inculcated may however have changed somewhat over the years. For the purposes of this exercise, by “worship” we mean what groups of Salvationists do when gathered for religious meetings.

We can distinguish three very general periods or phases in Salvation Army worship style, roughly parallel to the sociologists’ analysis of Salvation Army history – not sharply defined of course but overlapping and varying according to locality and cultural differences.

1. 1865 – c. 1900: The Phase of Enthusiasm

Early “private” gatherings of the Christian Mission – “cottage meetings” in private homes or conference-type gatherings in larger venues – were not extensively written about, though the pages of the *Christian Mission Magazine* might yield some indications. The participants perhaps felt no need to describe them and outsiders were not interested. We may surmise that they consisted of the usual non-conformist hymn sandwich of prayer, singing, reading and exhortation. The “Ordinances of the Methodist New Connexion”, to which William Booth would have been accustomed, provided for the following:

In the Sabbath Services the following order is usually observed: a hymn – prayer – a chant, when approved – reading the Scriptures – a second hymn – the sermon – another hymn – the concluding prayer and benediction.¹

The Christian Missioners’ exercises would, in addition, have included testimony, monthly celebrations of the Lord’s Supper, and Love Feasts – the latter sometimes on the same occasion. They not uncommonly climaxed in an altar-call; an appeal for greater consecration on the part of those present, evidenced by an outward response.

¹ William Baggaly, *A Digest of the Minutes, Institutes, Polity, Doctrines, Ordinances and Literature of the Methodist New Connexion* (London: Methodist New Connexion Bookroom, 1862) p. 230.

http://books.google.co.nz/books?id=H-ICAAAAQAAJ&printsec=frontcover&dq=William+Baggaly,+A+Digest+of+the+Minutes,+Institutes,+Polity,+Doctrines,+Ordinances+and+Literature+of+the+Methodist+New+Connexion&source=bl&ots=gckKaQ4OTjv&sig=O_bCQ6nVFH2m-pJBApfvrBAzs-o&hl=en&ei=QSTSS475BorUtgOq8ZX-CQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CAYQ6AEwAA#v=onepage&q&f=false

The concluding exercise of the 1878 “War Congress”, an all-night of prayer, was described as follows:

The great object of the meeting was to address God, and it was in prayer and in receiving answers that the meeting was above all distinguished. Round the table in the great central square [concluded the report] Satan was fought and conquered, as it were visibly, by scores.

Evangelists came there, burdened with the consciousness of past failings and unfaithfulnesses, and were so filled with the power of God that they literally danced for joy. Brethren and sisters, who had hesitated to yield themselves to go forth anywhere to preach Jesus, came and were set free from every doubt and fear, and numbers, whose peculiar besetments and difficulties God alone could read, came and washed and made them white in the blood of the Lamb.²

However, most of the Mission’s early gatherings were “public”, and not for worship but for witness. The main focus of their activity was directed outwards and deliberately avoided the conventional and churchly. This activity began in the open air, in the streets, and was adapted to the class of people they were attempting to reach – the lower working class and what Karl Marx called the “lumpenproletariat” or those the sociologists term the “residuum” (a class of society that is unemployed and without privileges or opportunities) in the first instance. What they did had to grab and hold the attention of the passers-by, which meant there had to be great variety, spontaneity, inventiveness, brevity and immediacy and relevance to the people. This meant extempore prayer, singing to popular tunes and numerous and brief testimonies, given as much as possible by people of the same type as they were wanting to attract; preferably those previously known as notorious public sinners, drunkards and ne’er-do-wells, but now miraculously changed. Such people were advertised by their nom-de-guerre – the “saved railway guard” or the “converted sweep” or even the “Hallelujah doctor”, Dr Reid Morrison, aka the “Christian Mission Giant”. Any reading or speaking had to be short and punchy.

Preaching would always be “for a decision”; to bring the hearer to a point of repentance or commitment or faith, and to express that by an outward response by coming forward and kneeling in front of the congregation. To that extent, the Mercy Seat (or the drum placed on its side in the Open Air meeting) would have a sacramental role, providing the locus for the outward expression of an inward grace. Although this chapter is not the place for an examination of the principles which inform “worship” in general, it is worthwhile bearing in mind that one element in all kinds of religious worship is an attempt to recreate the original theophany, the “God moment” lying at the heart of a particular faith. So, for example, the Eucharist is intentionally a re-enactment, an anamnesis of the “Last Supper” of Jesus with his disciples, or the Temple ritual with loud trumpets and cymbals and clouds of incense was thought to recreate the scene at the giving of the Torah on Mount Sinai, or the glossolalia of a Pentecostal meeting “singing in the Spirit” might recapitulate in some way the experience of Acts Chapter Two. Does the repeated

² Robert Sandall, *History of The Salvation Army* (London: Nelson, 1947) I, 237-8.

call to the Mercy Seat or Holiness Table in the “appeal” at the conclusion of a Salvation Army meeting likewise give an opportunity for Salvationists to re-live their moments of conversion, consecration and experience of the work of the Holy Spirit? Is the test of such a meeting the degree to which this might be said to have happened?

When, after 1879, brass bands made their appearance, they were firstly for attracting attention, and secondly for drowning out the noise made by the opposition, as well as for helping to carry the singing of hymns and songs. They had the immense advantage of being in the popular working-class musical idiom. Folk-doggerel words were set to popular tunes.

All these characteristics were carried inside, whether they were inside a theatre or music hall or a bricked up railway arch or the loft over a butcher’s shop. The style was modelled on the contemporary music hall, the primary place of entertainment for the lower classes. A master of ceremonies introduced a succession of short acts; speech and music alternated. Salvationists also accepted opportunities to appear as acts in genuine music hall shows – Bramwell Booth wrote of appearing on stage as “Item No. 12” at a theatre in Plymouth.³

We do not have many descriptions of how such meetings ran, but some from the Christian Mission period were recorded. Sandall says:

The Revival printed at this time [1868] a long description of a Sunday afternoon testimony meeting (“free-and-easy”) in the East London Theatre, contributed by Gawin Kirkham, Secretary of the Open-air Mission. The testimonies were reported in detail: The meeting commenced at three and lasted one hour and a half. During this period forty-three persons gave their experience, parts of eight hymns were sung, and prayer was offered by four persons.

Among those who testified was:

One of Mr. Booth’s helpers, a genuine Yorkshireman named Dinialine, with a strong voice and a hearty manner. Testimonies were given at this meeting by “all sorts and conditions” and many were stories in brief of remarkable conversions. The report concluded:

Mr. Booth led the singing by commencing the hymns without even giving them out. But the moment he began, the bulk of the people joined heartily in them. Only one or two verses of each hymn were sung as a rule. Most of them are found in his own admirably compiled hymn book... A little boy, one of Mr. Booth’s sons, gave a simple and good testimony.⁴

The Nonconformist described a Sunday evening at the Effingham Theatre in the same period:

³ W. Bramwell Booth, *These Fifty Years* (London: Cassell, 1929) 193.

⁴ Sandall, *History I*, 114-5.

The labouring people and the roughs have it – much to their satisfaction – all to themselves. It is astonishing how quiet they are.

There is no one except a stray official to keep order; yet there are nearly two thousand persons belonging to the lowest and least educated classes behaving in a manner which would reflect the highest credit upon the most respectable congregation that ever attended a regular place of worship.

“There is a better world, they say” was sung with intensity and vigour . . . everybody seemed to be joining in the singing. The lines

“We may be cleansed from every stain,
We may be crowned with bliss again,
And in that land of pleasure reign!”

were reached with a vigour almost pathetic in the emphasis bestowed upon them. As they reluctantly resumed their seats a happier expression seemed to light up the broad area of pale and careworn features, which were turned with urgent, longing gaze towards the preacher.

Mr. Booth employed very simple language in his comments ... frequently repeated the same sentence several times as if he was afraid his hearers would forget. It was curious to note the intense, almost painful degree of eagerness with which every sentence of the speaker was listened to. The crowd seemed fearful of losing even a word.

It was a wonderful influence, that possessed by the preacher over his hearers. Very unconventional in style, no doubt . . . but it did enable him to reach the hearts of hundreds of those for whom prison and the convicts’ settlement have no terrors, of whom even the police stand in fear. . . . The preacher has to do with rough and ready minds upon which subtleties and refined discourse would be lost. . . . He implored them, first, to leave their sins, second, to leave them at once, that night, and third, to come to Christ. Not a word was uttered by him that could be misconstrued; not a doctrine was propounded that was beyond the comprehension of those to whom it was addressed.

There was no sign of impatience during the sermon. There was too much dramatic action, too much anecdotal matter to admit of its being considered dull, and when it terminated scarcely a person left his seat, indeed some appeared, to consider it too short, although the discourse had occupied fully an hour in its delivery.⁵

Clearly, William Booth was not himself restricted by the rule that any speaking should be brief, but then again most Victorian sermons were likely to be of this length or even greater.

What grew up by trial and error as the most practical way to proceed became in due course the standard as prescribed by regulation. The first *Orders and Regulations* (1878), largely drafted by Railton, directed as follows:

⁵ Sandall, *History I*, 77-8.

Be sure to keep up from the first that perfect ease and freedom as to the form of service which always belongs to us.

Drive out of the place within the first five minutes the notion that there is to be anything like an ordinary religious service. A few free and hearty remarks to your helpers, or to persons just entering the building, whom you wish to come forward, such as a *loud* "God bless you, brother; I'm glad to see you," will answer this purpose, astound Christians, and make all the common people feel at home as much as when they enter the same place amidst the laughter and cheers of weekdays.⁶

The *Orders and Regulations* also provided a description of the meetings and activities of the Corps as they would appear to a stranger arriving in the town, thereby providing the officer with a template. Extracts convey the flavour:

14. About a quarter to eight he would observe a procession marching along, which as it passed would be joined by several companies.

15. On nearing the hall he would see another procession of equal size approaching from the opposite direction, and both would meet in the presence of a huge mob at the doors.

16. Two strong men would be seen keeping the entrance with smiling faces; but with the most resolute silent determination to keep back the turbulent, and welcome only the well-intentioned.

17. Upon the front he would observe very large placards, "The Salvation Barracks" being prominent above all.

18. The building would be entered through large gates into a yard, and would turn out to be a plain white-washed room on the ground floor, capable of seating—on low unbacked benches—some thousand people.

19. Upon entering he would find a large number of men present, many of them of a very low description, and a general buzz of conversation prevalent. He would be received at the door by a man who would smilingly show him to a seat. Another would offer him a songbook for Id.

20. At one side of the place he would notice a platform, some two feet high, capable of seating from 50 to 100 people.

21. He would notice the men as they came in from the open air disperse, some sitting at the end of forms, some in seats at the front, and some on the platform.

22. He would hear one standing at the front of the platform call out a number, and upon this, order would generally prevail. But some young men at one side would laugh and make remarks to one another.

The leader turning upon them, would caution them to be quiet. One of them would reply in a saucy manner—another would laugh aloud.

They would then be told they must leave the place, and the first verse of a hymn not given would be started. One of the men seated at the end of a form near would then

⁶ *Orders and Regulations for The Salvation Army* (London: The Salvation Army, 1878) 54-5.

request these two to go out, and upon their refusal would turn towards a man at the door, who would at once come up with three others and the two would be dragged out before the end of the chorus several times repeated. As they were pushed out two of the men would remain at the door to assist in keeping them out, if necessary.

23. The second verse would be given out with an extraordinary remark, and the singing would be of the loudest and wildest description, the chorus repeated many times, but always led off by the leader.

In the course of singing the next verse many shouts would be heard, and some would stand on forms and wave their arms.

24. After this, all would suddenly kneel down and at once there would be a burst of prayer from one after another, till in a few minutes six or eight had prayed.

25. Another hymn would then be at once struck up by the leader, and whilst it was being sung a very large number of persons kept outside during prayer would stream into the room, making it nearly full...

26. The leader would then announce an extraordinary list of speakers, and strike up a verse while they came forward. Each speaker would occupy a few minutes only, eight or nine being heard in the hour.

27. A lad would sing a solo between two of the speeches, and one speaker would announce, amidst many shouts, that he had never spoken before, but meant to do so again.

28. An old woman rising near the front would ask for a word, would be welcomed by the leader, and would then speak in such a way as to move all present to tears.

29. Encouraged by this, a big man, wearing rather flash clothes, would rise and ask a word, but would be informed there was not time tonight by the leader, who would instantly strike up a verse.

30. About the middle of the hour notices of the services of Sunday and Monday would be given out, and everyone urged to buy and read on Sunday some publications, to be had at the door.

31. The leader would then speak after the rest, urging everyone unconverted at once to come forward and seek Christ, and would then call for silent prayer, after a minute or two of which, prayer aloud would begin.

32. The stranger would now rise to leave; but would at once be spoken to by someone who would walk towards the door with him, urging him not to go. He would notice facing him near the door a motto of the most terrible description, others being placed on each wall and along the front of the platform...⁷

That was Saturday night – the hypothetical visitor returned and got saved on Sunday.

This prescription is not unlike the description of the Christian Mission meeting of ten or so years earlier, except that huge crowds are envisaged and provided for, and an immense amount of organisation assumed. In some places, that was what it was like. And when Booth insisted that people “do mission work on mission lines, or move off”, this is what he meant.⁸

⁷ *Orders and Regulations for The Salvation Army* (London: The Salvation Army, 1878) 112-114.

⁸ Catherine Bramwell Booth, *Bramwell Booth* (London: Rich & Cowan, 1932) 90.

A reporter from *The Secular Review* attended an Army meeting at the People's Hall, Whitechapel in 1879. A selection of quotes from his article gives an impression of the people and practices of the early Army:

The congregation is evidently drawn from the poorer classes, with here and there a young man or woman who may be slightly superior in point of what the world calls respectability...

These Salvationists are in earnest - plain, vulgar, downright, most unfashionably earnest...

The service begins with a hymn sung to the air of 'Ye banks and braes o' bonnie Doon'. As the hymn proceeds and the oft-repeated chorus gathers strength, arms and hands are raised to beat time with the singing...

And now comes a prayer... and we are compelled to acknowledge that it is an able one. It moves the hearers' sympathy. Its eucharistic cries arouse... cries of 'Amen!', 'Glory!', 'Hallelujah!' from all around.

As for the preacher, Peter Keen, the reporter noted, "He is natural, and undoubtedly is firmly convinced of the truth of the gospel which he declares. With a rude, untutored, but withal moving eloquence, he preaches a sermon upon the inability of man to do aught for himself, and the consequent necessity of 'throwing it all upon Jesus'..."⁹

The 1881 *Doctrines and Discipline of The Salvation Army* urged lively and attractive meetings:

SECTION 32.—THE DUTY OF AN OFFICER.

1. What do you say is the work of an Officer in The Salvation Army?

To make everybody within the circle of his command hear, and think, and submit to the claims of God, so far as possible.

2. What measures is he to employ for this?

He must not only use all the measures employed by his predecessor that are wise and suitable, but he must be constantly inventing new ones.

3. What should be one of the most important characteristics of his measures?

ATTRACTIVENESS. They must be interesting—and attractive and interesting to the class he wants to get hold of.

4. What will make them attractive?

They must be LIVELY. Nothing can be put in the place of life. "A living dog is better than a dead lion." Anything will be pardoned by the mob rather than dullness! The respectabilities and proprieties will some of them pay to be put to sleep, but the unwashed and unshaven will quickly make off and come there no more until assured of an entire change in the performance.

I. This means short, sharp speaking, full of facts and illustrations, plenty of attitude; your mouth well open, and the words well spoken up.

II. This means plenty of lively, sharp singing, to plaintive or merry tunes; none better than song tunes, because they are always made expressly to meet the

taste of the crowd, and only those who hit that taste survive. Catch those and use them.

III. This means plenty of music. Music always means life and interest, and never loses its charm.

IV. This means novelty!—something perpetually new and fresh.

Change about. Oh, how some go round and round—too lazy, or not enough sense to do something different, until everybody, the devil included, know exactly what is coming from first to last.

V. Use all your talent. That is, all your people—every soul of them, down to the charwoman saved only last night—men and women, and children.

VI. Borrow and lend with other Stations. Have them singly or have them in groups.

VII. You can use local preachers or ministers, if they will condescend to be used in this way, on the band system. That is, putting them in with the groups—short and sharp like the rest—to be stopped if the interest flags, or the people stare about and gape, and get up and go out; because you cannot allow going out, if it can be helped, till the time to go. Too much trouble to get them in, to be allowed to go out.

5. What is the second, and equally important characteristic of an Officer's measures?

RELIGIOUSNESS. There must be nothing that would not be in perfect harmony and agreement with the feelings of Jesus Christ, if he were personally with you in the flesh. For, verily, he will be with you from the beginning to the end of the meeting, if your service is not a "sounding brass and tinkling cymbal" piece of business. Never practice nor allow tomfoolery.

6. What is the third characteristic of successful measures?

EFFECTIVENESS. Something done! Results! Some-

⁹ <http://www.ourchurch.com/view/?pageID=12278> downloaded 21.01.14.

¹⁰ *The Doctrines and Discipline of The Salvation Army* (London: The Salvation Army, 1881) Section 32.

Various types of Meetings were prescribed. Apart from prayer meetings (Knee-drill) there were open-air meetings at various times of the day, the main purpose of which, apart from bearing witness and challenging people to be converted on the spot, was to persuade the public to follow the Salvationist back to their Barracks for the in-door meeting. There were generally public indoor gatherings in the afternoon and evening on Sundays, and on every night of the week.

At first it was not usual to have indoor meetings on Sunday mornings. These were the time the working class idled about in the streets, drinking and gossiping and wasting their free time. Therefore, non-stop open-air meetings were to be conducted at this time. Later, when morning indoor meetings came to be held, these were at first attended by small numbers, usually only Salvationists, and used for teaching, especially about Holiness. However, it was not expected that all Salvationist would attend, because the soldiers, in their brigades or companies, would take turns away from their own inside meeting to work in the open air.

The “Holiness Meeting” was at first usually a week night event, for soldiers only, with strictly controlled admission by token or pass. The style would be more restrained, there being no need to entertain the masses; those attending were there because they were serious about their religion. Singing, praying and testifying to “the Blessing” would precede the sermon. Later, the Sunday morning meeting became known as the Holiness Meeting and was attended mainly by Salvationists. There was always a challenge to seek the Blessing of Holiness, and an invitation to come forward to pray for this.

The outline of the meeting for the “saints” was therefore the same as that for “sinners”: all was focussed towards the climacteric appeal. This might be contrasted, for example, with the Anglican liturgy where a general confession and absolution fairly early in the order of events relieves the worshippers of any burden of guilt and sets them free to enjoy the rest of the service. In the Army’s meeting plan, any guilt is relentlessly pursued – sung, prayed and preached towards the appeal, heightening the participant’s anxiety in order to ensure their capitulation at the end. Those not making the cut may take their guilt home with them to ensure their return.

On the Sunday afternoon there was a “free-and-easy” meeting, like a music hall concert. Both soldiers and the public attended, and the opportunity to preach and testify was not neglected. There was always a challenge to conversion. There was a church fashion for PSA – “Pleasant Sunday Afternoons” – at this time, but they tended to be lecture-based. The Army’s were different, and more focussed. At night was the “Salvation Meeting”, when the largest numbers of the public would attend, and all the stops would be pulled out in the battle for converts.

The arrangement of the Barracks followed the lay-out of the music hall and such places, with a stage for the performers. As the number of soldiers grew, and the Army built or bought its own halls, the platform was often tiered; the soldiers sat on the tiers and the public gathered in the body of the Hall. Only later, as the crowds thinned towards the

end of the century, did the soldiers start to fill up the hall itself, and the musicians come to occupy the stage. Booth was insistent that the musicians were there for support purposes, not to be seen or heard for their own sake. He was very reluctant to have singing groups as such – his experience as a Methodist minister had left him believing “choirs to be possessed of three devils: the quarrelling devil, the dressing devil and the courting devil.”¹¹ It was some years before “Songster Brigades” were tolerated. Booth preferred the “Singing, Speaking and Praying” Brigades initiated by his son Herbert, the members being equally willing and able for any of those assignments.

While Booth’s prescription in the *Orders and Regulations* suggests and assumes a very tightly controlled and directed performance, all under the orders of one person, in practice the early Army’s spontaneity was at odds with this picture, owing more to the revivalist camp-meeting. Lillian Taiz quotes the memoirs of Salvationist James Price:

One Saturday night during the ‘Hallelujah wind-up’ he nearly passed out. “I seemed to be lifted out of myself,” he said, “and I think that for a time my spirit left my body.” While he did not faint, “mentally, for a time I was not at home.” When he regained awareness, he found himself “on the platform among many others singing and praising God.” “[S]uddenly finding myself in the midst of a brotherhood with whom I was in complete accord; without the shadow of a doubt regarding its divine mission, and then the great meetings climaxing in scores being converted, all this affected me like wine going to my head.”¹²

Taiz also quotes the *National Baptist’s* description of a Salvation Army meeting:

Many of the soldiers rock[ed] themselves backwards and forwards waving and clapping their hands, sometimes bowing far forward and again lifting their ... faces, heavenward. The singing was thickly interlarded with ejaculations, shouts [and] sobs.¹³

Taiz’s comment is that “Salvationists had created an urban working-class version of the frontier camp-meeting style of religious expression.”

All religious revivals produce their own hymnology. The Christian Mission used mainly the great Wesleyan hymns Booth and some of his supporters brought from Methodism – and they had often been set to the popular song tunes of the previous century. Many of what today we hear as “great hymns of the Church” were set to tunes sung in the pubs in the 18th century. Many of these have been carried forward into the Army’s modern repertoire. Before long, however, the Army was producing its own doggerel – and much of it was that. It tended to be set to the music hall tunes and popular songs of the day, such as “Champagne Charlie”. In the words of John Cleary, “the early Salvation Army captured, cannibalised and redeemed the popular forms of the day, and filled

¹¹ Sandall, *History I*, 209.

¹² Lillian Taiz, *Hallelujah Lads & Lasses: Remaking the Salvation Army in America 1880-1930* (Chapel Hill: University of North Carolina, 2001) 76, quoting James W. Price, “Random Reminiscences,” 1889-99, 78, RG 20.27, SA Archives (USA).

¹³ Taiz, *Hallelujah Lads*, 77, citing the London *War Cry*, 10 July 1880, 4.

them with messages that spoke of the love of God for ordinary people and the power of God to change the world.”¹⁴ “Penny Song Books” were sold at the meetings. The *War Cry* ran song-writing competitions and printed the results. The *War Cry* was also sold to the congregation so that they could sing the new songs produced that week. Because many people could not read, the leader outlined the words of each verse before they were sung. Many of the songs had choruses, so that the congregations could pick up the repetitive refrains and join in – as had long been the custom in the pubs with popular songs as well. The Officers were instructed:

Remember that the people do not know any tunes except popular song tunes and some tunes commonly sung in Sunday Schools, and that unless they sing, the singing will be poor and will not interest them much...

Choose, therefore, hymns and tunes which are known well, and sing them in such a way as to secure the largest number of singers and the best singing you can...¹⁵

John Rhemick in his *A New People of God* explores the significance of the Army’s “dramatic expression” as a means of reaching working class people. What a more cultured critic chose to call the Army’s “coarse, slangy, semi-ludicrous language” was what reached its target, and popular music provided the right vehicle for such language.¹⁶ Paul Alexander, writing on Pentecostal worship, quotes Tex Sample on how “Pentecostal worship is an expression of working-class taste because it is in direct contrast to how ‘elitist taste legitimises social inequality’.”¹⁷ The early Army’s music was the 19th century equivalent of such religious expression.

The style and subject matter of the Army’s songs majored on personal religion; the experience of the individual and appeals to the individual. “I” and “we” have experienced this; “You” need to. In the words of Cleary again, the “lyrics were critically linked to evangelism. Songs for worship were also songs that spoke to the lost and broken. There were not songs for the elect body of believers but for the whole lost world for whom Jesus came.”¹⁸ Many of the new songs did not last the distance; we no longer hear

¹⁴ John Cleary, “Salvationist Worship – A Historical Perspective”, in *Journal of Aggressive Christianity*, 42, April-May 2006, 2. Online: http://www.armybarmy.com/pdf/JAC_Issue_042.pdf, downloaded 03 April 2006.

¹⁵ *Orders and Regulations for The Salvation Army* (London: The Salvation Army, 1878) 53-4.

¹⁶ John Rhemick, *A New People of God: A Study in Salvationism* (The Salvation Army: Des Plaines Ill, 1993) 167.

¹⁷ Tex Sample, *White Soul: Country Music, the Church and Working Americans* (Nashville Tenn: Abingdon, 1996) 76, quoted in Paul Alexander, *Signs and Wonders* (San Francisco: Jossey-Bass, 2009) 32.

¹⁸ Cleary, “Salvationist Worship...” 2.

20

Tune 168, Vol. I.

WE shall see the Judge descending,
On that great day,
While the heavenly music
Sounds sweetly through the air.

2 We shall hear the thunder rolling.

3 We shall see the Saviour coming.

4 We shall see our parents coming.

5 We shall see our children coming.

6 Then repentance will be useless.

7 For there will be no pardon.

8 Oh, you'll wish you'd been converted.

9 Oh, you'll wish you'd been a soldier.

19

Or

Tune 97, Vol. I. B.J., 54, 106.

HELL is darkness—deep and awful;
Turn, poor sinner! turn and flee!
Heaven is light—all bright and joyful,
And its light may shine on thee.

Turn to the Lord and seek salvation!
Sound the praise of Jesus' name!
Glory, honour, and salvation—
Christ the Lord is come to reign!

2 Hell is fire—for ever burning;
Turn, poor sinner; turn and flee!
Mercy waits for thy returning,
With a pardon full and free.

3 Hear the voice of Jesus pleading,
"Turn, poor sinner; turn and flee!
See the Man of Sorrows bleeding,
Dying on the cursed tree.

4 "It is finished!" Christ is risen;
Turn, poor sinner; turn and flee!
Though the Spirit long has striven,
He'll not always strive with thee.

A number seemed to celebrate The Salvation Army itself. On the other hand, many Army classics by notables like Herbert Booth, George Scott Railton, Charles Coller, William Pearson, Richard Slater, Thomas Mundell, and Sidney Cox enriched the Army's continuing repertoire. In his memoirs, Bramwell Booth paid particular tribute to his brother.

Among the men who stand out prominently as makers of Army music I must put in first position my brother, Herbert. He, a natural musician... first originated that kind of music which I may call peculiarly ours. It is right that he should have special recognition for the

¹⁹ *The Salvation Soldiers' Song Book*, Colony Headquarters, New Zealand. (Undated, but with the name of Brigadier Hoskin, who was Colony Commander 1895-98, on the back cover.)

great work he did. He was the creator of melodies which are now known throughout the world, both within and outside the Army... His melodies stand unrivalled in their suitability to Army meetings, and they have earned undying popularity...²⁰

Such a recommendation is borne out by the retention of no fewer than 22 of Herbert Booth's songs in the 1986 Song Book, including the following:

The salvation soldier

Blessèd Lord, 410; Helmsley, 417
8.7.8.7.8.7. Troch.

713

BLESSÈD Lord, in thee is refuge,
Safety for my trembling soul,
Power to lift my head when drooping
'Midst the angry billows' roll.
I will trust thee,
All my life thou shalt control.

2 In the past too unbelieving
'Midst the tempest I have been,
And my heart has slowly trusted
What my eyes have never seen.
Blessèd Jesus,
Teach me on thy arm to lean.

3 O for trust that brings the triumph
When defeat seems strangely near!
O for faith that changes fighting
Into victory's ringing cheer;
Faith triumphant,
Knowing not defeat or fear!

Herbert Howard Booth (1862-1926)

The following, written by George Ewens in 1880 and first published in *The War Cry* in June 1881, also still appeared in the 1986 *Song Book*:

79 *Tune 9, Vol. II. B.J., 34.*

IF you want pardon, if you want peace,
If you want sighing and sorrow to cease,
Look up to Jesus who died on the tree
To purchase a full salvation.

Living beneath the shade of the Cross,
Counting the jewels of earth but dross;
Cleansed in the blood that flows from His side—
Enjoying a full salvation.

2 If you want Jesus to reign in your soul,
Plunge in the fountain, and you shall be whole;
Washed in the blood of the Crucified One,
Enjoying a full salvation.

3 If you want boldness, take part in the fight;
If you want purity, walk in the light;
If you want liberty, shout and be free,
Enjoying a full salvation.

4 If you want holiness, cling to the Cross,
Counting the riches of earth as dross;
Down at His feet you'll be wealthy and wise—
Enjoying a full salvation.

²⁰ Bramwell Booth, *These Fifty Years*, 229-30.

At the same time the older Evangelical and Wesleyan tradition continued alongside the newer Salvationist style, the book containing old favourites by people like Fanny Crosby, Richard Jukes, William Collyer, Henry Alford, and especially by Charles Wesley. Such writers perhaps provided material more suitable for the Holiness meetings, perhaps more worshipful, although the subject matter was less often the attributes of God than it was the personal spiritual life and struggles of the worshippers. The emphasis was on joy, triumph and challenge. Booth admitted in 1904:

I think sometimes that The Salvation Army comes short in the matter of worship. I do not think that there is amongst us so much praising God for the wonders He has wrought, so much blessing Him for His every kindness, or so much adoration of His wisdom, power and love as there might, nay, as there ought to be. You will not find too much worship in our public meetings, in our more private gatherings, or in our secret heart experiences. We do not know too much of

“The sacred awe that dares not move,
And all the inward Heaven of love.”

... worship means more than either realisation, appreciation, gratitude or praise; it means adoration. The highest, noblest emotion of which the soul is capable. Love worships.²¹

Perhaps the old man was becoming nostalgic for the Wesleyan worship of his youth.

2. c. 1900 – c. 1980: The Phase of Routinisation and Institutionalisation

The tendency of revival movements is to see themselves as recreating the original purity of the church. The Army did not set out to do this – Booth was simply pragmatic – but it came to believe this is what had happened. A 1921 article claimed:

The Salvation Army is, in a word, the modern manifestation of Apostolic religion. For the first 200 years after the death of Jesus, the Christian Assemblies were very like Salvation Army meetings. The reading of the Prophets or the Psalms, and copies of the manuscripts of the Gospels or Pauline letters, extempore prayers, testimonies – in which the women shared – and, speaking generally, unconventional as against a set form of service.²²

Ironically, by then the unconventional was setting in the mould of its own conventions. By the early 20th century the Army's first great age of expansion and excitement was over; it was settling down. The period of routinisation began. If the history of the Church alternates between the “priestly” tradition, which seeks to secure continuity of an

²¹ William Booth, “The Spirit of Burning Love” in *International Congress Addresses, 1904* (London: The Salvation Army, 1904) 139-40.

²² “Torchbearer”, “The Salvation Army and Sacerdotalism”, *The Salvation Army Year Book*, 1921, 22.

established pattern, and the “prophetic” tradition, which seeks to regain the original impetus and spirit which had created that pattern, at this stage the priestly tradition was re-asserting its dominance.

Lillian Taiz has examined the change in the Salvation Army culture in the United States, but her findings are equally applicable to the Army in Britain and the old “white” Commonwealth countries. Firstly (seeing that, in the words of the old song, “In the open air, we our Army prepare”²³), Taiz remarks on the way “at the beginning of the century the Army started to ritualize its expressive and spontaneous street meetings by institutionalizing them and creating carefully scripted performances.” This change is illustrated from the Men’s Training Garrison curriculum described in the American *War Cry* of 14 March 1896. By this time Joe the Turk’s confrontational antics had become an embarrassment to the high command, which tried to discourage officers from courting imprisonment and “martyrdom”, and urged compromise and accommodation with local authorities. (And Taiz notes that by mid-century “Salvationists had largely abandoned their ‘open-air heritage’ and no longer performed their spirituality in the streets.”)²⁴

Taiz’s main point however concerns the Army’s adaptation to changing culture – both that within which it operated and that found within its own ranks. The spread of middle-class gentility affected what the donating public would tolerate from the Army, and what the gentrifying second-generation Salvationists would tolerate amongst themselves. While earlier Salvationists justified their extreme “uncouth, noisy and disagreeable” informality on the grounds that such methods were necessary to reach the masses, by the turn of the century the leadership “took steps to improve the organisations public image by discouraging noisy, confrontational public performances while at the same time providing the public with alternative images of Salvation Army religious culture.”²⁵ The same was true of the Army’s homeland; it was no accident that perceptions of its new-found decorum and professionalism in Saki’s short story were associated with Laura Kettleway’s references to the Army’s good works of social reformation – respectability was important for fund-raising! Taiz draws attention to the influence of the increasingly important social operations on the change in the Army’s internal religious culture. “The social work champions soon realized... that in a world that enshrined gentility as a standard for public and private behaviour, the organization could no longer afford to foster its own marginalization if it meant to achieve its goals.”

The Army’s regular congregation was by now composed largely of Salvationists and regular attendees. The style of meeting began to change, transmuting from a variety show back into the typical nonconformist hymn-sandwich, but with more fillings, or “items” incorporated because the musical sections had to have their turn. Regulations give a clue: there was one restricting the band to playing only for the first song in the Holiness Meeting, because they were beginning to assert their concert role and play to be noticed. That regulation was not long in being ignored. Extempore prayer suffered

²³ From Fanny Crosby’s 1867 hymn, readily adapted by the Army in its 1878 Song Book.

²⁴ Lillian Taiz, *Hallelujah Lads & Lasses: Remaking the Salvation Army in America, 1880-1930* (Chapel Hill NC: University of North Carolina Press, 2001) 142.

²⁵ Taiz, *Hallelujah Lads*, 145.

the stereotyping of word and phrase that accompanies a lack of preparation. Taiz quotes a Californian thesis to the effect that “services took on a “traditional ritual and form... consist[ing] of a call to worship, some offertory, band and songster special numbers, and a message followed by an alter [*sic*] call.”²⁶

Taiz perceptively notes that

in addition to the transformation of its religious culture, changes to the Salvation Army by the twentieth century also reconfigured its religious mission [which] in the nineteenth century... was “conversion of the lost”. In the twentieth century ... conversion of the heathen masses became the purview of the social work and was no longer rigorously evangelical... Salvation Army spiritual work increasingly focussed on “those already converted and ... those who were being nurtured in the faith.” Like the late-nineteenth-century holiness camp meetings, Salvationists in the twentieth century began “preaching to the choir”.²⁷

Sermons began to get longer, and testimonies to diminish, and the officer to do more and more of the speaking. From time to time efforts were made to turn the clock back. Even in the 1890s there was concern that some officers were monopolising the platform:

It is rumoured that at some corps the soldiers and sergeants never have a chance, except in the open-air, the captain reserving all the indoor meetings to himself. Surely this is an exaggeration. The General is going to deal with this danger in a future number. Let us be awake to it, and do our utmost to avoid the snare.²⁸

In 1928 Bramwell Booth wrote to an officer in charge of a corps he had visited, advising him to, “Rope in your own people in so far as it is at all possible to take part in platform [i.e. speaking, preaching] work. If the soldiers and locals felt the responsibility of speaking to the people the words of life and truth they would fit themselves for this work. This would relieve you of some of your platform responsibilities, and thus enable you to tackle other work.”²⁹ And General Edward Higgins wrote, “I am afraid the idea has sometimes got abroad that Officers are intended to be like parsons and preach sermons, to monopolize all the time of a meeting while the people they are supposed to lead in fighting do nothing.”³⁰ Despite regulation and precept, there seemed an inevitable drift towards a semi-formal churchliness, with parsonical performances from the officer.

Sadly, the custom of “lining out” the words of songs continued a century after all the people could read and had the words before their eyes – custom once fixed, dies hard. Too many meeting leaders then felt they had to justify the practice by preaching a mini-sermon midrash on the words they superfluously read aloud to their bored

²⁶ Taiz, *Hallelujah Lads*, 157, quoting Jobie Gilliam, “Salvation Army Theatricalities” (MA thesis, California State University, Long Beach, 1989) 150.

²⁷ Taiz, *Hallelujah Lads*, 160.

²⁸ *The Officer*, April 1893, 107.

²⁹ Catherine Bramwell Booth, *Bramwell Booth*, 492.

³⁰ Edward J. Higgins, *Stewards of God* (London: SA, undated but early 1930s) 16.

congregations. In time the afternoon “free and easy” evolved into the “Praise Meeting” in which, where it survived in larger Corps, the Band played to the Songsters and the Songsters sang to the Band, and both attempted to entertain the mainly Salvationists and their bored, long-suffering children who attended, with ever more esoteric offerings – including transcriptions from the Great Masters.

The former Commissioner A. M. Nicol, lamenting the Army’s loss of its first love in about 1910, gave a depressing picture of an Army meeting in a London Corps.

I visited a Corps in North London a few weeks ago which stands in the first grade. I think it is next to Congress Hall in respect of membership and Self-Denial income. It has an excellent brass band, a band of songsters, a well-organised Junior Corps, and the hall in which the meetings are held is situated in the heart of an industrial population on a site that is among the best in the neighbourhood. It has an excellent history and is respected by the people as a whole. Few people can be found in the neighbourhood to say an unkind word about it, although if the question was put to them if they visit the Corps, the answer would be that they “see the Corps pass by with its band, and some years ago, when Captain So-and-so was in charge, I occasionally looked in.”

What did I see and hear? A small audience, including officials, of about a hundred people and this Corps has a membership of some four or five hundred, a humdrum service without life in the singing, or originality of method or thought in the leadership, such as would not do credit to an average mission-hall meeting of twenty or thirty years ago. But for the music of the band and the singing of a brigade of twenty songsters the Corps would be defunct. The outside world was conspicuous by its absence. The audience was made up of regular attendants.

When the preliminaries were over, the Captain in a strident voice, as if the heart had been beaten out of him and he had to make up for the lack of natural feeling by the extent of his vocal power, announced that the meeting would be thrown open for testimony. As no one seemed inclined to get up and testify the surest sign that the Corps was no longer true to itself he informed the audience that he would sing a hymn. He gave out the number and the singing went flat. A sergeant, observing two young men without hymnbooks, went to the platform and picked up two and was about to hand the same to the strangers, when he was ordered by the Captain to put them back. “Let the young men buy books,” he said. I shall not forget the look upon that sergeant’s face; but being accustomed to the discipline of the Army, and being in a registered place of worship, he did not express what he evidently felt.

A song was next sung from the Social Gazette newspaper, one of the Army’s agency, and the Captain stated as an incentive to buy that “last week I had to pay five shillings loss on my newspaper account. For pity’s sake buy them up.” The appeal did not seem to me to strike a sympathetic chord in the audience.

Testimonies followed. Two or three were so weakly whispered that I could not catch the words another sign of the loss of that enthusiasm without which an Army meeting is

worse to the spiritual taste than a sour apple to the palate. Among the testimonies was the following given by a Salvationist of some standing:

“I thank God for His grace that enables me to conquer trials and temptations; I feel the lack of encouragement in this Corps. My work is to lead the youngsters. In that work I get no encouragement whatever. The songsters take little interest in their duties and it is impossible at times not to feel that they have lost their hold of God. The Corps does not encourage me, and though our Adjutant will not care to hear me say so, he does not encourage me.”

A woman got up and screamed a testimony about the lack of the Holy Ghost and the spirit of backbiting in the Corps, during which the two young men referred to walked out, and several soldiers in uniforms smiled, whispered to each other, and the meeting degenerated into a cross between a school for ventilating scandal and cadging for “a good collection.” And I declare that this spirit of the meeting is the spirit of the Corps in the Salvation Army throughout England and Scotland. It has ceased to be true to itself, and as a consequence, no matter how the Army organises and disciplines its forces, the future of the movement is black indeed, and will become blacker unless – But that is not my business.³¹

It could be understood that even though the words and music of the earlier era survived in the Song Book and usage of this later time, once the spirit had gone out of the concern in the way Nicol described, spontaneity would relapse into formalism in their performance. How far, with ‘redemption and lift’, might a gradual distancing from genuine working-class roots also contribute to this change?

Fortunately the worship of the Army in general evidently did not continue to sink into the morass Nicol described, partly because of some improvement in its musical skills and perhaps with the wider adoption of traditional church hymnody and the production of Army songs of greater merit. The Army’s “hymn sandwich plus items” format evolved into an instrument capable of fostering and maintaining its distinctive spirituality – even though this might appear unusual to outside observers. The story is told of a BBC producer who had recorded a meeting at Regent Hall Corps, London, for broadcast in the late 1960s. He remarked, “That was a very good concert. But tell me, when do you hold your service for worship?” Writing of Salvation Army worship towards the end of this period, Gordon Moyles says:

The present basis of the Army’s evangelical work is its two public worship services, conducted in all corps every Sunday. These too, on the whole, have become predictable, traditionalized and staid.

The predictability of Salvation Army worship, only infrequently thwarted by an imaginative corps officer, lies in the fact that a meeting format—opening song, prayer, choir and band selection, testimony period, sermon, appeal—originally adopted as innovative and lively, is now accepted as sacred and has become ritual. Salvationists

³¹ Alex M. Nicol, *General Booth and The Salvation Army* (London: Herbert and Daniel, [1910]) 336-8.

have forgotten that the novelty attached to early meetings depended not so much on their format as on their content: lively war songs, sparkling testimonies, sensational conversions, spontaneous demonstrations and unexpected diversions were the attractions that kept the Army barracks filled. This is not to say that revivalistic techniques have disappeared from Salvation Army worship; far from it. Revivalist specials still survive; at Congresses, where charismatic leadership is nearly always evident, one may still witness emotionally-charged scenes of repentance and conversion; and there are corps, particularly in the outposts of Newfoundland, where one may still experience the exuberant evangelism characteristic of all corps a few decades ago. On the whole, however, and especially in those corps dominated by middle-class attitudes, routine and the desire for respectability have tempered the Army's exuberant mode of worship. Apart from the peculiar contribution of the band, there is little in a Salvation Army worship service which differs remarkably from what one might encounter in the Sunday services of any other conventional, conservative conversionist sect.

So much in Salvation Army practice has in fact become "tradition," and therefore sacrosanct, that the Army itself has become a bulwark of traditionalism. The improvisation and spontaneity of early Salvationism have been replaced by established ritual, and some of the results of that early improvisation have become sacred institutions, enshrined as effectively as sacerdotalism itself.³²

John Cleary suggests that,

Salvation Army methods were so successful that the Salvationist culture was soon able to close itself off from the world. By 1912 Army music could be sold only to Salvationists and Salvationists were not permitted to perform non-Army music. Brass bands continued to have a powerful cultural role long after their evangelical influence had waned.

This is due in some part to the fact that group music-making is one of the most creative and cost-effective ways of mobilising a significant body of people for a purpose that is both personally fulfilling and spiritually uplifting. Additionally the brass band is one of the few group musical activities which is relatively simple to teach, yet allows amateurs access to the best and most sophisticated music of the genre.

While this gave Salvationist culture its international cohesiveness and strength, it turned the culture in on itself. The composer Eric Ball remembers Bramwell Booth speaking to cadets at the International Training College of The Salvation Army [describing the Army] as "A nation within the nations, with its own art and culture and music". The Salvation Army remained largely secure within this culture, insulated from the currents of the world for almost a century.³³

³² R. Gordon Moyles, *Blood and Fire in Canada: the History of The Salvation Army in the Dominion 1882-1976* (Toronto: Peter Martin Associates, 1977) 231.

³³ Cleary, "Salvationist Worship..." 7.

In this respect, the maturing and institutionalised Army became for a time more, rather than less, sectarian, in the sense that it increasingly offered an all-embracing social milieu for its members, which probably went some way towards justifying Roland Robertson's description of it as an "established sect". Any tendency towards a denominationalising accommodation to the wider world was delayed by the very strength of its own sub-culture.

This was not all loss, however. The Song Books of the twentieth century provided a widening range of style and theological teaching. The 1953 and even more so the 1986 edition also sought to familiarise Salvationists with more hymns from the rest of the church, some going back to the middle ages and earlier. The Army also developed a genre of worship songs of its own, still deeply personal and in fact inward-looking rather than evangelistic as the early Army songs had been, but equal in style and content to anything in any tradition. To mention only two from the 1986 *Song Book*, firstly Olive Holbrook's 1934 gem:

176

Warrington, 56; Abends, 2
L.M.

DEEP were the scarlet stains of sin,
Strong were the bonds of fault within;
But now I stand both pure and free,
The blood of Jesus cleanses me.

2 Strong are the foes that round me creep,
Constant the vigil I must keep;
But from a secret armoury
The grace of Jesus strengthens me.

3 What though the treacherous road may wind,
Faith in my heart assures my mind;
E'en when his face I do not see,
The hand of Jesus reaches me.

4 This is the lamp to pilgrim given,
This is my passport into Heaven,
Portent of immortality,
That God, through Jesus, dwells in me.

Olive Holbrook

And Albert Orsborn's well-known 1947 poem:

512

Spohr, 135
8.6.8.6.8.6.

MY life must be Christ's broken bread,
 My love his outpoured wine,
 A cup o'erfilled, a table spread
 Beneath his name and sign,
 That other souls, refreshed and fed,
 May share his life through mine.

2 My all is in the Master's hands
 For him to bless and break;
 Beyond the brook his winepress stands
 And thence my way I take,
 Resolved the whole of love's demands
 To give, for his dear sake.

3 Lord, let me share that grace of thine
 Wherewith thou didst sustain
 The burden of the fruitful vine,
 The gift of buried grain.
 Who dies with thee, O Word divine,
 Shall rise and live again.

Albert Orsborn (1886-1967)

Many other writers – Doris Rendell, Ruth Tracy, Catherine Baird, Will Brand, Bramwell Coles, Miriam Richards and Iva Lou Samples for example – made their mark.

Besides such song-writers as those mentioned, there were voices attempting to recover some freshness and instil some wisdom even in this period of increasing decadence and routine in worship. In other words, the prophetic tradition which had created the Army style in the first place was re-emerging to critique the pattern into which that style had become set. Of these, Fred Brown's *The Salvationist at Worship* was a classic exposition.³⁴ Frederick Coutts also wrote a series of articles in *The Officer*, and collected in his *In Good Company*, addressing the important elements of meeting leadership: public prayer, the structure of the meeting and the preaching of the word.³⁵ Would that both Brown's and Coutts's work were prescribed reading for all leaders of Salvation Army worship today.

What did not change with respect to the Army's own hymnody was its tendency to focus on the individual's interior spiritual life. There was a good deal of "I" and not a great deal of "we"; not many of its songs explicitly attempted to express the corporate worshipping life of the community. Nevertheless, at its best the kind of music and verse available this era went a long way towards meeting William Booth's desire for more true "worship" in Salvation Army gatherings and laid down a tradition capable of supporting the spirituality of ordinary Salvationists in a changing world.

³⁴ Fred Brown, *The Salvationist at Worship* (London: The Salvation Army, 1964).

³⁵ Frederick Coutts, *In Good Company* (London: The Salvation Army, 1980).

While the matter of Salvation Army architecture has not been explicitly addressed in this history, the design of the meeting place – from the earliest co-opted spaces in shops and theatres, to the purpose-built “Barracks”, to the increasingly ornate “Citadels” and “Temples”, to the diverse creations of modern architecture, some under the influence of the wider “liturgical movement” in the Church – would always have some influence on the kind of gathering which took place in it. A rare and valuable recent study of Salvationist architecture in the United Kingdom at least is that by Ray Oakley in his *To the Glory of God*.³⁶

3. c. 1960 to the present day: a phase of diversity, or another stereotype?

In the second half of the 20th century a restlessness crept in upon the established patterns. Some younger Salvationists began to look to more contemporary models for Army music-making. The iconoclastic editor of the Danish *War Cry* and author of that country’s territorial history, Brigadier Ketty Røper, in her “Reflections on Denmark’s 75th Anniversary, Is it all Jubilation?” regretted that “Jazz is one of the modern powers which we – at any rate in Denmark – stifled at birth and with it many young people whose loss we now pay for dearly.” Recounting the story of one such group of musicians, she asked, “Why could we not admit that most of our meetings are boring... and that progress has ceased?”³⁷

With the advent of Rock’n’Roll and the rise of youth culture, the guitar began to make its appearance in the Citadel. The Joy Strings burst upon the astonished Army world in the early 1960s, encouraged by General Coutts. Similar groups began to appear in other “western” territories, such as USA Western, Australia and New Zealand. John Cleary suggests this was a false dawn because the powerful and reactionary forces of Bands and Songsters were marshalled for the spate of Centenary Celebrations from 1965. The rock band remained peripheral to the Army’s vision.

Cleary’s comment is apt:

In 1965 the huge edifice that was Salvation Army music publishing had just entered its most mature and sophisticated phase. Both composers and musicians reached levels that put them on a par with the best in the secular world. Ray Steadman-Allen’s *The Holy War* marked the emergence onto the world stage of serious Salvation Army brass music. Eric Ball, Dean Coffin, and Wilfred Heaton, had prepared the way, but in 1965, with the International Staff Band’s album *The Holy War*, featuring Ray Steadman-Allen’s *Holy War* on one side and *Christ is the Answer – Fantasia For Band and Piano* on the other, Salvationist music had “arrived”.

In this holy war the Joystings were simply blown away. Salvation Army brass musicians around the world welcomed the success of the Joystings, but regarded them at best as a novelty, perhaps a distraction, and at worst as a satanic influence on true Salvationist culture. Numerous youthful musical aspirations were crushed by the contempt of local

³⁶ Ray Oakley, *To The Glory of God* (Leamington Spa: Privately published, 2011).

³⁷ *The Officer*, May-June 1962, 150-2.

bandmasters, and the threat of Headquarters to act against those who had not submitted their work to the Music Board for prior approval.

The Army of the 1960s failed to recognise that brass bands had come to occupy the very same niche that church choirs had in the previous century. Choirs achieved the highest form of musical art with the best composers writing great works of lasting value – men like Elgar, Stanford, and Parry. But though of great merit, they were totally out of touch with the sounds of the music halls and gin palaces, where the early Salvationists found their inspiration. Army bands might have been playing Toccata but it was the Joystings who touched the public.³⁸

It is also true that the Army of the 20th century suffered under a disability less problematical in the 19th – the matter of copyright. Revivalists of the 17th, 18th and 19th centuries could set new and religious words to whatever popular tunes were being sung by the people they wanted to evangelise; by the 1960s that simply was not possible. From Scott Joplin to John Lennon to Mick Jagger, those melodies were now off limits, even if the copyright fees could have been afforded. A tremendous link with popular culture had been cut off; Christian musicians would have to provide their own and attract attention in a market never more competitive.

In succeeding years the great series of musicals with words by John Gowans and music by John Larsson contributed a score of lasting classics to the Army's hymnology. Indeed, some 20 of Gowans' songs were included in the 1986 book, including.

Love

50

How much more, 25

IF human hearts are often tender,
And human minds can pity know,
If human love is touched with splendour,
And human hands compassion show,

*Then how much more shall God our Father
In love forgive, in love forgive!
Then how much more shall God our Father
Our wants supply, and none deny!*

2 If sometimes men can live for others,
And sometimes give where gifts are spurned,
If sometimes treat their foes as brothers,
And love where love is not returned,

3 If men will often share their gladness,
If men respond when children cry,
If men can feel each other's sadness,
Each other's tears attempt to dry,

John Gowans

³⁸ Cleary, "Salvationist Worship...", 8.

Along with others by such writers as Harry Read, Maureen Jarvis and Howard Davies, for example, the songs from those musicals have made a lasting contribution. Unfortunately, these by themselves were apparently insufficient to inspire an indigenous Salvationist renewal of corporate worship. An opportunity seemed to have been missed.

The Salvation Army, having largely rejected the new life which was emerging from its own tradition, eventually bought into what was emerging in a different tradition. It was not until the 1980s that the “Western World” Army began to descend into the “Worship Wars” which were triggered by the rise of the charismatic movement and the burgeoning of new songs for yet another strand of revival. To some extent the Army succumbed to this influence because of the frustration of many Salvationists with an ossified tradition, so that they began looking elsewhere for inspiration – to Pentecostal and Charismatic styles.

Spasmodic attempts were made to address the need for some rejuvenation of Salvation Army worship over the years. Colonel (later General) John Larsson of the United Kingdom presented a paper on “New Joy in Worship” at a Church Growth conference in London – touching on what was a crucially divisive issue in some corps. New Zealand delegate Richard Smith’s Report stated:

In introducing this topic Colonel Ian Cutmore spoke of the need for ‘the kind of worship in our meetings that satisfies the people who come and will not stay otherwise’. John Larsson’s emphasis was on the need for real effort to make Sunday meetings the apex of all we do and so a major priority on the time of officers, musicians and other leaders in the corps situation. Colonel Larsson quite strongly stated that many of our meetings were stereotyped, were uncreative, were unsatisfying spiritually and were often the result of the regular turning of a handle to produce a patterned object. The value of the meeting in actually assisting every person present to lift their heart to God in praise and in obedience was much affected by the proper use of suitable words and music and the creative building of the meeting itself.

He quoted an American CSM who asked ‘would we want to spend eternity in a typical Army meeting? The meeting of Christians together for worship, for praise and for challenge should be the nearest thing to heaven we experience on this earth.’ GOSH! The possibility of larger corps particularly having a small group of qualified leaders as a ‘worship team’ responsible for the planning of the first 40 minutes of a meeting was floated. A major emphasis was the need to adopt styles of worship and communication which clearly spoke to the local cultural needs and expectations. The tragedy of the imposition of a conservative Anglo—Saxon worship and meeting style upon cultures all around the world was something that needed attention. Change would demand considerable openness to allowing liberating changes in terminology, music, and style. There was a strong feeling that in all territories and commands there should be an endorsement of the use of contemporary music in meetings, and the insistence that

officers facilitate inspiring meetings through the use of music and other means of communication.³⁹

Despite such efforts, it was the Pentecostal-Charismatic mode, the “Worship Song”, rather than any home-grown Salvationist idiom which tended to be adopted by Corps in parts of the Western World. As a result, changes of an altogether more sweeping kind have overtaken Salvation Army worship in the last part of the 20th century (and this is from a New Zealand perspective, and may not be apparent to the same degree elsewhere). And of course those changes were resisted most strongly by those who believed that the tradition they defended was that of the ‘apostolic age’ of the Salvation Army rather than the creation of the 1950s.

- In earlier days Sunday meetings at Salvation Army Corps had marked “similarities”, even internationally. Anyone going to “the Army” knew in general terms what to expect. Increasingly however, from the later 1970s, this became less the case. Meetings were marked now by variety, diversity and non-conformity rather than the uniformity, conformity and predictability into which the original Salvation Army free style had set. Each Corps might be very different in its worship expression. In some the traditional song-sandwich, with input from the usual musical sections, would be encountered. In others, an almost Pentecostal style of meeting might be found.
- Over the course of the last twenty or so years of the 20th century, the balance of probability swung in favour of the newer format, so that many Corps meetings now frequently look and feel more like a typical “charismatic” church service. The “Song Sandwich” has been largely replaced in some Corps by a long period of standing and singing choruses, with many people singing with hands raised above their heads, followed by a rather long Sermon. It has to be said, however, that in many cases it would appear to be the form rather than the spirit of the charismatic style which has been adopted. Uniformity, conformity and predictability still prevail, though of a different flavour.
- In some other Corps, worship has changed though not as much. Following a lurch towards the charismatic there is now a better traditional and contemporary balance in these. A period of chorus singing accompanied by a musical group (guitars, drums and electronic keyboard) is inserted into the already rather crowded meeting programme, not uncommonly introduced by, “Now we’re going to have a time of worship”, as though nothing else which has taken place to that point qualifies for that description.
- There has been a move away from the use of the *Army Song Book* and traditional “hymns of the Church” to use of music and song material from other, though limited, sources. “Songs of Praise” and “Songs of the Kingdom” were in turn superseded by songs of Vineyard and Hillsong provenance, amongst other material. There is a much reduced theological range in the sung material, with more of “me” stuff – as there was in the early Army, though with a different message and often less theological depth. There can be a concentration on “feel good”, triumphalist and “prosperity gospel” themes, to the exclusion of the original Army preoccupation with the needs of the lost

³⁹ Richard Smith, “Report on Attendance at the International Strategy for Growth Conference, London”, 2-16 August 1989, 5-6.

and disadvantaged. It tends to be music for the self-conceived saints rather than for the sinners. What is sung in Sunday worship powerfully communicates doctrine, under the radar as it were, and reinforced through frequent repetition. Some material is quite sound; some surely questionable. Much of it is monotonous, both musically and conceptually; too often unsuited to congregational singing and boring to listen to. It also tends to perpetuate the individualistic focus, to the neglect of the corporate.

- In earlier days when almost exclusively the sung material for Sunday worship came from the *Song Book* more doctrinal checks and balances existed. Material to be included in each edition was closely vetted, filtered through the Doctrine Council. Now there is apparently less careful scrutiny or requirement, other than the need to avoid copyright infringements.
- In some Corps, the choice of songs is sometimes less in the hands of the Officer and more as selected by "Worship Leader". William Booth, with his insistence on meetings being under the unifying direction of one person, would not have been pleased.
- There is less use of the Brass Band, which used to make a significant contribution in every meeting. In the New Zealand territory, Bands are struggling to survive, even in some larger corps. Their number has probably halved in the past thirty years. In many corps there has been an almost complete demise of uniformed music sections – no band, no songsters, no singing company, no junior band, no timbrels, etc.
- In many Corps the "worship team" has replaced the Band, Songsters, organ and piano, while in others there is a relatively comfortable cooperation between the new and the traditional music groups.
- The whole issue of worship styles and choice of material has been cause of much pain and concern, along "traditional"/"contemporary" lines. Some older, more traditional Salvationists feel betrayed and abandoned.
- There appears to be a dearth of public testimony from people who are not officers or aged senior soldiers, and opportunity is seldom given for such expression of experience.
- In the early 1960s, when Television was introduced to New Zealand, there was within a year or two a change in attendance patterns; instead of the morning meeting being the smaller and the evening meeting the larger, with greater likelihood of non-Salvationists attending, their attendances were reversed. By the 1990s, the evening meeting had begun to disappear entirely, despite attempts in places to make it a specialised "youth" meeting. The collapse of intentionally focussed "holiness" and "salvation" meetings into one event had implications for what was taught and preached. Traditional Wesleyan Holiness teaching largely disappeared – although other reasons have contributed to this change.
- Technology plays a larger part: e.g data projectors, projected song material, 'powerpoint' sermons, video clips, are common. (And sermons straight off the internet, not invariably taken from doctrinally impeccable sites, have become all too familiar.)
- In a few larger corps, multiple congregations have been attempted, with a number of relatively discrete congregations meeting at separate times.

In an attempt to provide some resources for development of worship, in 2003 General Larsson appointed Colonels Robert and Gwentyth Redhead, domiciled in Canada, to an international role as “General’s Representatives for the Development of Evangelism and Worship through Music and other Creative Arts”. This innovative appointment capitalised on the Redheads’ personal giftings but its effectiveness was really dependent upon their individual influence and example in the course of their extensive travels conducting meetings and workshops. Only so much could be done this way, and in any case the role did not survive their retirement in 2005.

This outline has really only referred to the “Western World” – and only to those parts with which I am familiar. Furthermore, some parts of that World might not recognise what I have described. Attending a small corps in Washington DC, USA, in 2004, I felt I had time-travelled back to the corps of my adolescence in 1950s New Zealand. But 80% of Salvationists are to be found today in the “Developing World”. While the “colonial” influence of western officers as missionaries and leaders long imposed a song sandwich model and acclimatised versions of European hymns on these territories, are they now breaking the mould and exploring indigenous ways of being Salvationists. Indeed, 35 and more years ago in Rhodesia-Zimbabwe there was a world of difference between the type of meeting and singing customary in the largely missionary-led Howard Institute Hall and the altogether more boisterous and *triple forte* celebration at a village corps, where people did not sing without simultaneously dancing, and there were as many vocal parts as in Tallis’s “Spem in Alium”.

Now that a new *Song Book* is appearing, it will be interesting to see how all these special interests are to be accommodated.

John Cleary asks of the way forward:

How do we bridge the gulf between contemporary style and theological substance? There is in fact a direct link between the lyrical and musical styles of today and the revolutionary message of William Booth and John Wesley. It can be found where evangelicals give hope to the most oppressed... The black spirituals spring out of a combination of the heart-felt cry of the oppressed and the world-redeeming hope of Wesley and Finney. It is music that is grounded in the love of God, speaks with the voice of the prophet, shows all the tenderness of Jesus and moves through the power of the spirit. It is no accident that out of this musical form sprang the most popular musical forms of the 20th century; Blues, Jazz, Rock and Soul. This is music that speaks from heart to heart. It lives with sorrow and pain yet sings of hope.

Black Gospel music is the bedrock of contemporary Christian music. The Salvation Army has missed this connection twice before. Once in the 1910s, when having so successfully embraced the sounds of the secular English Music Hall and the American Minstrel shows of the 1880s, we turned our back on the religiously based Blues and Jazz of the early 1900s. And again in the 1960s, the Joystings reconnected Salvationists with popular culture at a critical turning point in the modern world. Unfortunately the movement was deaf to the message.

The consistent path for the Salvationist is radical engagement. The Salvation Army needs to embrace contemporary Christian music. It needs to learn the lessons of its own history and infuse that music with a comprehensive sense of compassion and care, which belongs to the roots of Gospel music and the origins of The Salvation Army.

It is something of an irony that at the very time some Salvationists are questioning its mission, the evangelical church is rediscovering its need for a theology that engages with the world. Evangelists such as Philip Yancy and Tony Campolo in the United States, magazines like *Christianity Today* and *Christian History* are turning to the great evangelical revival for inspiration. The evangelical churches are recovering the message of William and Catherine Booth and the early Salvation Army.⁴⁰

In conclusion, we look back to our introductory suggestion that we might distinguish three very general periods or phases in Salvation Army worship style, roughly parallel to the sociologists' analysis of Salvation Army history.

- We might take the first phase, enthusiasm, as an example of the “prophetic” attempt to recover first principles, in this case of the evangelisation of the poor and disadvantaged.
- The second phase, of routinisation, can be seen as an example of the reassertion of the “priestly” function of stability, the maintenance and preservation of what has been achieved.
- In the third phase there is a tension between the “prophetic” and the “priestly” and it is not clear whether they will learn to co-exist or one will achieve dominance for a period. The newer, charismatically-influenced worship style was itself the product of a revival movement, even as the “old Army” was in its time. However, by the time the charismatic movement came to influence the contemporary Army it was already losing its original momentum and turning into another example of a “priestly” phase of church life. Its music is in the course of becoming as esoteric and out of touch with the world as that of Herbert Howells or Ray Steadman-Allan. (How many non-Christians tune in to “Christian” radio? Or how many Christians, for that matter?) The Salvation Army has therefore “copped a double whammy”; it has been the locus of a struggle between two equally controlling and outdated modes. Perhaps Alice Cooper would be a better model than Hillsong of a genuinely spiritual voice in the contemporary world. A real diversity of source and expression, encompassing traditional Salvation Army classics, music from the charismatic tradition and other contemporary hymns (of which the Army is largely unaware) would be a helpful thing.

John Cleary's analysis of the present challenge suggests that the Salvation Army needs to look to its own roots for the inspiration and resources whereby it might renew its mission and worship. Perhaps a weakness in his argument is the assumption that all Army music must be evangelical and therefore to engage the “world” it must be focussed on and stylistically drawn from popular culture. The difficulty with this, as it has been since the second and third generations of Salvationists, is that the Army also needs to keep its own, home-grown constituency engaged. It needs therefore somehow

⁴⁰ Cleary, “Salvationist Worship...” 9.

to maintain a smorgasbord of styles, fostering mutual acceptance and toleration, in order to keep the whole together.

Don't Just Stand There

by Lieutenant Beth White

Acts 1:1-11

A day that is often, but shouldn't be, overlooked in the Easter calendar is the Day of the Ascension of Jesus. This refers to the time when Jesus returned to heaven to be with God the Father. Now after Jesus was resurrected from the dead on Easter Sunday, Acts 1:3 tells us *"He appeared to the disciples over a period of forty days and spoke about the kingdom of God"* (New International Version). During these 40 days Jesus came and went as he revealed to the disciples the reality of his resurrection and kingdom, taught them of the power of his Holy Spirit, and gave them assurance of his return.⁴¹

At the end of these 40 days, Jesus' work was done. His mission to establish the Kingdom of God on earth was accomplished. This Kingdom, built on God's love for us, saw Jesus die to reconcile us to God, and rise again from the grave, defeating sin and death, and granting us eternal life. The disciples had spent three years learning at the feet of Jesus and the foundation had been laid for them to further his ministry. All the i's were dotted, and t's were crossed, and so it was now time for Jesus to return to the Father and pass the baton on to his disciples.

Believe it or not, this brings to mind one of my favourite movies - Mary Poppins.⁴² She has an ascension story of her own. If you're unfamiliar with the story, Mary Poppins is a magical nanny who comes to the Banks family who are missing the mark as far as a loving family goes. Mary's mission is to repair their relationship through love. This involves opening their eyes to those less fortunate around them such as Bert the Chimney Sweep and the Bird Woman who sells breadcrumbs for tuppence a bag. By the end of the film, the family come to love as Mary Poppins loves. Having successfully completed her mission, Mary Poppins ascends the skies of London with her big black umbrella in hand.

In a similar way, Jesus came to teach us to love God and our neighbour as He loves us. When the disciples had learnt this, Jesus' mission was accomplished. He was taken up before the disciples eyes, minus the big black umbrella, and we're told that a cloud hid him from their sight. Now I can imagine this would have been quite a scene to see. More so than Mary Poppins' and her umbrella - this only captured the attention of Andrew the dog and Bert the Chimney sweep. Jesus, on the other hand, had 11 grown men looking intently up into the sky, so mesmerised or more likely shocked, that they needed two angels to come and draw them back into the present.

⁴¹ Warren W. Wiersbe, *The Wiersbe Bible Commentary: New Testament* (Colorado Springs: David C. Cook, 2007), 322-323.

⁴² Mary Poppins illustration adapted from: Matthew Moretz, 2009. *The Ascension and Mary Poppins: Father Matthew Presents*. [YouTube video], 4:56. <http://youtu.be/jHRWycx6q3A>

Now I can empathise with the disciples just standing there in shock. I'm not very good in situations that take me by surprise. I often respond by doing an impression of a stunned mullet, while other people around me spring into action. I remember a terrible car accident outside our unit, the year before my husband Christian and I went to college. It was National Rugby League grand final night, and our local team the Dragons had just won the premiership. We lived on a busy main road and cars were driving past beeping their horns and yahooing. Suddenly we heard an almighty crash. One car had ploughed into the side of another and ended up wrapped around a telegraph pole. Christian sprang into action, running outside with no shoes on through broken glass, turning off the ignition in the car wrapped around the pole. He ran to each car, checking that everyone was alright and then called the ambulance. During all of this I stood still on our balcony peering through a slit in the timber screen with my mouth open like a cod fish. Not very helpful at all really!

Why do you stand here looking into the sky?

And so too, the disciples stood there, staring up into the sky after Jesus had disappeared from sight. I assume they were partially in awe and amazement, and partially in shock and bewilderment. Unlike Bert the Chimney Sweep, who wished Mary Poppins farewell as she drifted into the sky and then got on with his day, we can assume from the disciples need for two angels to snap them back into reality, that they were staring up into space for quite some time.

In verse 11, the angels speak *"Men of Galilee," they said, "why do you stand here looking into the sky?"*

Why ask such a question? Obviously they didn't know what to do next? Right?

There's work to do

Wrong! Jesus hadn't left the disciples without a clue of what to do next. In fact, he'd left them clear instructions about exactly what they were to do once he'd ascended into heaven. In Acts 1:4 we read, *"On one occasion, while he was eating with them, he gave them this command: 'Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.'"*

So the first instruction was to wait in Jerusalem for the gift.

Then in verse 8 we read, *"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."* Here we see that the gift is the Holy Spirit. Once the disciples have received this powerful gift, the second instruction is to be Jesus' witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. In other words, the disciples are to take Jesus' message of the Kingdom of God to everyone they meet, wherever they go.

We've heard this before in perhaps a more familiar passage – The Great Commission of Matthew 28:19 *"Therefore go and make disciples of all nations, baptizing them in the*

name of the Father and of the Son and of the Holy Spirit". Jesus had clearly explained to the disciples that they were to be empowered with the Holy Spirit and then go and make disciples. But here they were in Acts 1:9, looking up into the sky. Hence the angels question *"why do you stand here looking into the sky?"* Or in my paraphrase "Don't just stand there, there's a job to be done. Get waiting on the Holy Spirit, and then get witnessing!"

Distracted by what has been and what may be

Sometimes we need people like the two angels in white to come and re-focus our attention on the job at hand. At times we can't carry out our work in the present because we are so fixated on the past. We're caught up daydreaming about what things would be like if they'd stayed the same and so we miss what's going on right here and now. You can understand the disciples would have wanted Jesus to stay with them. He had been their teacher and guide for the last 3 years and now there were supposed to go it alone. That would be hard. And while change is usually hard, but always inevitable, these verses show us that change can also be good! One of the very reasons Jesus had to return to the Father was so he could send the promised gift of the Holy Spirit. If Jesus had stayed, the Spirit would not have come and the disciples couldn't have carried the gospel to the ends of the earth. As a result, we probably wouldn't be sitting here today. So too if Mary Poppins had stayed with the Banks family, she would have got in the way and they would have never become the loving family that they were called to be. Nor could they have become a good example to those around them, such as the bank workers who we see getting out of the office to go fly a kite with the family at the closing credits.

At times we can also be so distracted by our curiosity about the future that we forget about our role in the present. I am guilty of this. I spend too much time daydreaming and pestering God about the future instead of focusing on all he has in store for me in the present. We see this too with the disciples in verses 6-7 where they ask Jesus, *"Lord, are you at this time going to restore the kingdom to Israel?"* Jesus responds *"It is not for you to know the times or dates the Father has set by his own authority."*

What Jesus is saying is that God has not revealed his timetable to us, and it is futile for us to speculate about it. Or to be straight down the line, mind your own business and go about it. We are not to worry about the future but to focus on the job at hand, which Jesus says is *"be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

Sometimes we need our attention called back from gazing away from the here and now. We need to be reminded that we have a job to do - the very same job that was given to the first disciples. We are called to be faithful witnesses to Jesus. With the Ascension the baton was passed from Jesus to His followers. Today the baton lies with us and it will until we leave this earth and pass on the baton to the next generation. But right here and now, we are left as witnesses to Christ. We can't do this while we are caught up staring into the past or gazing into the future.

Being a witness wherever you are

I wouldn't be surprised if at this stage some of you are groaning inwardly. Perhaps you're thinking "Here we go again. She's telling me I have to do more work. I can't even keep up with the work I have. It's alright for you Officers who are paid to work in the church, but in between my own job and family commitments how am I supposed to find time to be a witness to others?"

First let me say, I understand! The last thing I need is another task to do. I know I've used the word 'job' to describe being a witness, but a better word would be 'role' or 'purpose'. I don't think Jesus is calling us to take on more tasks, nor is he calling us all to professions in the Church. And let me say, it's just as easy to neglect the call to witness when we're employed by the Church as it is when we're employed in the secular world. I don't believe it's about adding 'sacred tasks' to our 'secular work' but I do believe it's about making everything we do 'sacred'. Jesus is calling us to a way of living – not to a 'to do' list. Witnessing is about our interactions with God and others, and the words, thoughts and deeds that take place in those encounters, no matter what our professions or timetables may be. Whether we're preaching a sermon, cutting people's hair, or lodging their tax returns, we can be witnesses of Jesus - living like him, loving like him, and giving all the glory back to him.

If you do a 'Google' search of the most influential Christians, you'll find that many of them were not or are not employed by the Church. People like Bono – musician from U2, Bethany Hamilton – a professional surfer; Sir John William Laing – a construction company owner; Corrie Ten Boom – a clock maker; C.S. Lewis – an English professor; Sir John Houghton – a scientist. These are people who have used the gifts that God has given them to work in a variety of different fields, but they haven't stopped witnessing while they're working. They haven't divided the 'sacred' and 'secular'. They've witnessed wherever they are, whatever they're doing, pointing others to Jesus and giving God the glory for their triumphs.

I'd like to point out here that many people, including myself, break into a cold sweat when they hear words like 'witnessing' because we wrongly assume it refers to 'cold turkey' evangelism. By that I mean walking up to someone on the street and asking them point blank if they believe in Jesus and would like you to lead them in the sinner's prayer. That might be a fun day out for Christian, but personally I'd rather poke my eye out with a fork! The truth is that "...only *some* of God's people have a calling to evangelism."⁴³ And we desperately need these people to live out their calling. Not all of us can bring another to the place of faith and decision. But all of us can and are expected to bear faithful witness to Jesus.⁴⁴

"Witness is a key word in the book of Acts and is used 29 times".⁴⁵ What does it mean to be a witness? It means to tell of what you know – what you have seen and heard. Fortunately, I've never been called to be a witness in court but my one of my closest

⁴³ Wiersbe, 323.

⁴⁴ Wiersbe, 323.

⁴⁵ Wiersbe, 323.

friends is studying law and she tells me that a judge is not interested in the ideas or opinions of a witness; he or she wants to hear the facts – what we know, what we’ve experienced, what the real story is. And that’s something we are all capable of doing in our own way – telling and living out our story of Jesus.⁴⁶ The very best person to do this is you. If Christian was called to bear witness in court, I can’t go in his place and explain what Christian has seen or knows. The best person to show and tell of your experience of Jesus is you.

The Holy Spirit enables us

And Jesus has not asked us to do this on our own. He has given us a helper in the Holy Spirit, an advocate, who is permanently within us. Just as the disciples needed the Holy Spirit to be faithful witnesses to Jesus, so we too are powerless to share Jesus without the Holy Spirit. Jesus doesn’t call us to do anything that he hasn’t already equipped us for. We see this in verse 4 as Jesus instructs the disciples *“Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about”*. The disciples are not sent out until they are empowered. They received the gift of the Holy Spirit 10 days later on the day of Pentecost. We live this side of Pentecost and we are equipped to be a witness for Jesus the moment he becomes Lord of our life and the Holy Spirit makes his home in our hearts.

So what are you waiting for?

We won’t get it right every time, but God knows this and he still sends us out to be witnesses for him. The church has had times of both success and failure at this over the last 2000 years, and by the grace of God we are still going because God wants to use us right here and now. There will be times when we find ourselves gazing off into the distant past or future, and that’s okay as long as we don’t stay there - because, Jesus is coming back.

The angels assure us of this in Acts 1:11. *“This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”*

Jesus is coming back and we don’t know when. Matthew 24:42-44 says.

“Therefore keep watch, because you do not know on what day your Lord will come. 43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. 44 So you also must be ready, because the Son of Man will come at an hour when you do not expect him.”

Jesus will come back at anytime. It could be today, tomorrow, ten years from now, or many centuries from now.

Jesus will return. Will he find us gazing up into the sky? Or will he find us living out his mission as he’s commanded us.

Jesus is coming back. Is there any greater motivation for playing our part in being his witnesses?

⁴⁶ Wiersbe, 323.

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The Art of Spiritual Friendship

by Envoy Charles Roberts

"Being Missional means actually doing mission right where you are. Missional means adopting the posture of a missionary, learning and adapting to the culture around you while remaining biblically sound." Breaking the Missional Code, Ed Stetzer

"And now these three remain: faith, hope and love. But the greatest of these is love."
--1 Corinthians 13:13

"In order to win a soul, you have to make a friend."
-Lt. Col Lyell Rader, O.F.

"In order to meet Jesus, they first have to know you, because the Jesus they meet is the Jesus in you."
-cr

"The entrance to the kingdom of God is by personal conversion, but the nature of that kingdom is social.
The kingdom of God is the most astonishingly radical proposal ever presented to the human race."
E. Stanley Jones 1928

The church exists by mission just as fire exists by burning.
– Emil Brunner

The essence of the kingdom of God is LOVE.

Jesus told us to love one another, as He loves us. Without the grace of God, this is a tall order. We have to begin with the Scriptures, because they constitute our rule of Christian faith and practice. In other words, the Bible shapes what we believe and what we do. If we are to live a Bible-shaped life, our inner experience of holiness reflects our outer behavior of holy living. So let's get our whole self in the Word and get the whole Word into us, shall we? Listen and meditate on one verse of Scripture, in a variety of translations.

Key verse: Romans 12:9

New International Version (NIV)

Love in Action

9 Love must be sincere. Hate what is evil; cling to what is good.

1599 Geneva Bible (GNV)

9 [a]Let love be without dissimulation (concealment of one's thoughts, feelings, or character; pretense.) Abhor that which is evil, and cleave unto that which is good.

Footnotes:

Romans 12:9 Now he cometh to the duties of the second Table, which he deriveth from charity, which is as it were the fountain of them all. And he defineth Christian charity by sincerity, hatred of evil, earnest study of good things, good affection to help our neighbor, and whose final end is, the glory of God.

Amplified Bible

9 [Let your] love be sincere (a real thing); hate what is evil [loathe all ungodliness, turn in horror from wickedness], but hold fast to that which is good.

Living Bible

9 Don't just pretend that you love others: really love them. Hate what is wrong. Stand on the side of the good.

JB Phillips

9 Let us have no imitation Christian love. Let us have a genuine break with evil and a real devotion to good.

The Message

9-10 Love from the center of who you are; don't fake it. Run for dear life from evil; hold on for dear life to good. Be good friends who love deeply; practice playing second fiddle.

What is this verse trying to say? What do hear and hold on to differently through hearing the translations? What does this verse tell you about the nature of friendship? About the nature of spiritual friendship?

You Cannot Be Fake. There will be no scalping's for souls. Touch one life, touch an entire life.

True, authentic, genuine, transparent spiritual friendship is the launching pad for HOPE

- Hope liberates.
- Hope unleashes compassion.
- Hope encourages people.
- Hope motivates.
- Hope helps people attempt new things.
- Hope motivates people to find new strength.
- Hope propels people forward—even when it seems impossible.”

Excerpt From: Johnston, Ray. “The Hope Quotient: Measure It. Raise It. You’ll Never Be the Same.” Thomas Nelson, 2014-03-01. iBooks.

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People are dying for LOVE.
People are dying for HOPE.
People are dying for FAITH.

Faith / salvation means many things. It includes repentance, union with Jesus, forgiveness of sins, receiving the Holy Spirit, healing, deliverance, release from harm, peace, and more. To get this, it involves a change of heart from self-rule to God's rule. We trust (emotional aspect), confess sin (moral aspect) and choose (volitional aspect) to follow Jesus in his way of life and mission. All things are set right as one is brought into the community of faith. Same dimensions within marriage.

So, the art of spiritual friendship, in essence, is the impartation of faith, hope and love in the context of everyday authentic and mutually transparent relationships. Where are the people we can connect with for spiritual friendship? Third places. In 1989, Ray Oldenburg coined the term "third place" to describe informal meeting places that serve as "anchors" of community life and facilitate and foster broader, more creative interaction. Oldenburg gives us the guidelines for the best "third places:"

- Free or inexpensive
- Food and drink, while not essential, are important
- Highly accessible: proximate for many (walking distance)
- Involve regulars – those who habitually congregate there
- Welcoming and comfortable
- Both new friends and old should be found there.

Does it sound like the Boston tavern "Cheers" from the sitcom, "the place where everybody knows your name." We need those places (first place being home, and the second place, work) Can you think of some third places in your community?

How do you make friends?

Begins with sharing common interests: Do you have a hobby or a collection, or do a sport that other people would enjoy? Too often, Christians don't spend enough time doing things they love to do, and these are ways to build friendships with people who are far away from God.

Ask yourself:

- What do I love to do?
- How could I do what I love with people who don't know Jesus yet?
- How do I do what I love and bring others along?

With the good weather now, you can walk, run, bike, do Zumba, the gym, BBQ....are there any groups you can join with people who do the same thing?

Do not be afraid to share your struggles: You don't have to have it all together to share your faith. It's about sharing your life with someone, even where God is still working on you. Especially that. People will let us in if they feel we have shared their struggles. Share your humanity.

Get off script. I can teach you various ways to share the proof texts for the Gospel, and they are great to learn. But the best script is your personal life. Be honest, transparent

about yourself, and how God is helping you. Just living off of the script keeps you from making a real friendship, and are eyes and ears are closed to the actual spiritual journey of our friend.

Tell the story of you. What's your transformation story? Tell it!

Wherever you go, bring someone with you. Whenever possible and appropriate, try to invite people and bring them along to events. This is because the longer one is a Christian, the fewer non-Christian friends they have. So, we have to go where people are, and bring them to where we are.

Get out of the Christian "ghetto." John Stott calls some Christians "rabbit hole Christians," those who run from holy huddle to holy huddle. Take a good look at where you hang, and with whom you hang. How can we intentionally include our neighbors, and people we meet into real friendships?

Be ready to start spiritual conversations. Most people who are not Christians are skeptical, they do not trust Christians or the church. They know all the bad news about the latest scandal, but often don't have the basic facts of Christian belief, learning most of what they know from television. Most people need trust to be rebuilt; often they have a story where they were hurt by a Christian or even a Christian leader.

How do we start conversations? Let's see how Jesus did it (John 4)...

What were the emotions the woman at the well was dealing with? She was dealing with being shunned, being ignored, devalued, abandoned, desperate, closed down from making friendships, rejected, marginalized, distrust, anger, depression, etc.

How did Jesus enter into her world? He needed help. He was thirsty. Jesus placed himself in the position of need. How can people care for us, and in doing so, we enter into their world? (Servers, hairstylists, baristas, etc.)

Minister to wounded hearts. Just as Jesus did, he spoke the truth in love. Recently a new convert asked me for advice. Essentially she was asking did God cause her to lose her license so that her kids would come to church. Kindly, I reminded her that God is good, and God is just. You lost your license because you were driving without insurance. God is just. Your kids now have to drive you to church, and you get your heart's desire. God is good.

Speak salvation. Just what is salvation!? Wait for, and record responses. It is the dynamic and in-breaking rule of God to make all things right. More than an individual decision, it is the creation of the new community, to serve as the hands and feet of Jesus: giving Jesus maximum attention, and imitating His acts, bringing heaven to earth. Salvation is restoration of God's gracious rule for individuals, families, communities, nations, and all of creation.

We are travel guides on the spiritual journeys of others, armed with conversation, being able to help people heal along the way.

- From programs to processes to people
- From demographics to discernment
- From models to missions
- From attractional to incarnational
- From uniformity to diversity
- From professional to passionate
- From seating to sending
- From decisions to disciples
- From additional to exponential
- From monuments to movements

Breaking the Missional Code, Ed Stetzer

What neighborhood or network of people are you already One Of? As a follower of Jesus, are you For them? Are you really With them? Do you actually like them?

A more revealing set of questions might be: Would the people in my network or neighborhood say that I am For them?

Would they say that I am With them? Do they consider me to be One Of them?

Colossians 4:2-6 Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

Forward To The Fight!

by Captain Andy Miller

*Here is a brief explanation for why I close all my correspondence with the line
"Forward to the Fight."*

One of the early leaders in the Salvation Army, George Scott Railton, wrote a hymn called *Soldiers, Rouse Thee!* I love its focus, particularly the chorus:

*Through the world resounding,
Let the gospel sounding,
Summon all, at Jesus' call,
His glorious cross surrounding.
Sons of God, earth's trifles leaving,
Be not faithless but believing;
To your conquering captain cleaving,
Forward to the fight. (SASB #693)*

As a Salvationist I want every email I send, sermon I preach, letter I send, tweet and facebook message I post, meeting I lead, advisory organization I facilitate, and moment I spend to be focused on "the fight."

Don't get me wrong, this "fight" is not violent brawl. Though the "fight," here is more than a metaphor. We really are fighting against something, but fighting against what? Sin. Sin and its impact in our world is what I'm fighting. I want people to be freed from the *guilt* of sin by experiencing salvation through Jesus Christ. I want people to be *freed from sin's power by the regenerating and sanctifying power of the Holy Spirit*. I want to fight daily against the various ways that sin corrupts our world. I fight with a holistic focus that connects Jesus' work to The Salvation Army's task of serving those who are hungry, homeless, and hopeless. Most of the time dire social situations arise because of sin in our world, so let's fight sin in Jesus' name.

The fight I believe is a part of my task as a husband and father. Rejecting passivity and moving forward to the task of being the man God has called me to be for my wife and my children is a key part of my fight. I am moving "forward to the fight" when I throw baseballs to my boys, have tea parties with my daughter, or I take my wife on a date.

I also recognize that there is a "[good time coming](#)" when the fighting will be over. "When the old order of things have passed away" and our conquering captain says, "Behold I am making all things new!" (Revelation 21:5). Then, in the new creation, I will sign my emails, "Through the Fight." By God's grace I will continue marching forward until the fight is over. And I am assured that victory is coming. As another great hymn says:

*We shall not lose the fight of faith,
For Jesus is our Lord,
We lay all carnal weapons down
To take his shining sword. (SASB #701)*

If you are not a follower of Jesus and you want to know more about what that means send me an email. It's time to join the fight.

Forward to the Fight,
Andy Miller III, Captain

I wrote a horn solo for my brother, Nathan, using Railton's song. While arranging this piece I discovered this powerful line, "Forward to the Fight" and have since claimed it as a focus for my life (click [here for a recording of this piece](#)). Also I wrote an article that explores the ecclesiological dimensions of the fight for the Wesleyan Theological Journal you can find a link to it [here](#).)

Who Is My Neighbour?

by Soldier Casey O'Brien

I live in a battle-axe block. There are four houses in close proximity to mine with many people living in each. I have a lot of neighbours – none of whom I know particularly well. I know that the lady out the front loves gardening. I know that there's a grumpy man in House Number 2 who doesn't like having the bins in his driveway. I know that the man in the house out the back has dogs that bark all night. Sadly, I assume that they would know even less about me, as our relationships consist of a smile and a wave as I drive out the driveway each morning. It's safe to say that I am not a particularly involved, or should I say "good" neighbour.

In Luke 10, an expert in the law attempts to trick Jesus by referring to scripture which says, 'Love your neighbour as yourself'. He asks Jesus, 'And who is my neighbour?', and Jesus responds by telling the Parable of the Good Samaritan. Through the telling of this story, Jesus confuses everyone around him. Not only does he challenge racial and class norms by placing the Samaritan in the position of "good guy", he has the audacity to frame the religious elite – the Priests and the Levites – as the bad guys in the story. Jesus is turning society's understanding of what it is to care for someone else on its head. He is establishing a completely new system of society – a system where another person is worthy of compassion and love purely because they are a human being.

According to Jesus' parable, those with "neighbour" status do not consist only of those living in houses either side of yours. The "neighbour" circle does not even stop at the limits of your suburb or your state, or of your Corps' zone. **Our "neighbours" are anyone within tangible reach of our compassion⁴⁷.**

Unfortunately, a quick look at many Christians and indeed at the Church today would suggest that we are aligned with the expert in the law. Many of us have reduced "loving our neighbour as ourselves" to "loving our family and friends as ourselves" or "loving our Corps members as ourselves". It is easy for us to "love as ourselves" those whom we love anyway.

While The Salvation Army has a reputation for offering compassion and love to those outside our own families who present themselves as needing help, we often forget about those who don't present themselves. We often forget that we have neighbours who may not be a part of our direct sphere of influence.

So who is your neighbour in 2014? Is the lady living across the street, grieving her husband, your neighbour? Yes. Is the homeless teenage boy that you see on your way to work, who is consistently smoking pot, your neighbour? Yes. Is the Mormon who approaches you on the street, or the gay student in your son's school class your neighbour? Yes. Are those experiencing turmoil and hurt in war in Syria my neighbours?

⁴⁷ The Salvation Army International Social Justice Commission, *Jesus and Justice*, p. 25.

Yes, yes and yes!

As Christians who are called to love our neighbours, we are called to love anyone within tangible reach of our compassion. In a world that is constantly shrinking due to technological advances, our capacity to reach others is greatly increased. Praise God that His limitless and boundless love can flow through us to so many others!

We have local neighbours and global neighbours. We have geographically near neighbours and we have emotionally near neighbours. The list of those who are my “neighbours” is limitless. In identifying your neighbours, start small. Look at your local area and identify those who may need to feel the love of God in their lives today. Then think a bit bigger – who are those on the outer of your Corps family? Who are those on the outer of the society in which you live? Who are those on the other side of the world whose experiences resonate with yours or to whom you have something to offer? The capacity to love in this “global neighbourhood” is limitless.

So, as I step outside my front door to ask the lady in the Front House about her garden, I will reflect on what makes me a good neighbour. Good neighbours are informed about those issues which affect others. Good neighbours pray intelligently, advocate for those who can’t stand for themselves, give money strategically and live justly.

Good neighbours love greatly, without exception.

Practical, Accessible, Inward Holiness

by Soldier Aaron White

John Wesley's disciplined Christian spirituality, as seen in extracts of his writings from 1733-1743, aimed to make personal and corporate holiness a present, attainable reality for all believers. Wesley believed that holiness was accessible to each and every person. His method of helping Christians pursue this holiness was thoroughly practical and comprehensive, offering clear strategies and aids such as self-examination, instructions on spiritual reading and forms of prayer, and emphasis on the means of grace offered by the Church. Undergirding this pursuit was belief in the gift of complete inward holiness, an experiential knowledge of freedom from sin that resulted in the revival of the image of God in each believer.

Wesley's writings display the conviction that no one was inherently disqualified from choosing the life of faith and holiness. Wesley taught that the entirety of humanity was in need of God's loving-kindness and deliverance from rebellion, and having been created in God's image, humans were all "capable of knowing and loving [God] eternally." (83) In his journal Wesley described himself as having been "ignorant of the righteousness of Christ, which, by a living faith in him, bringeth salvation to everyone that believeth." (105) This faith, in Wesley's estimation, was a gift from God, but it was also comprised of the voluntary renunciation of one's will and the desires of humanity, alongside a firm resolution to follow Christ. (78, 81-82) Though not easy, Wesley believed this was obtainable, because Christ died for all so that all may live for him. (78) As a result, Wesley prayed expansively for people to receive God's grace, love and mercy, because he hoped that all might gain the opportunity to become God's faithful servants. (83) The belief in the universal potential for holiness likewise inspired perseverance in mercy and evangelism to all, evidenced in this question to be used for self-examination: "Have I given anyone up till he [sic] expressly renounced me?" (86) Finally, those who wished to be disciples in Wesley's United Societies had to show that they desired "to flee from the wrath to come, to be saved from their sins" through freely chosen repentance and submission to Christ. (109)

For those who did desire to be saved from their sins, Wesley designed pragmatic tools to help in the journey towards full holiness. Rigorous self and group examination was a key part of Wesley's program, and by such work he believed Christians would "daily meet with some means of drawing nearer to God." (78) He prescribed schemes of self-applied questions that scrutinised all aspects of one's life, to be used mornings and evenings and when preparing for prayer and devotion. (79, 82) These questions helped one to recollect sins and faults so as to better repent of them, and to remember to be zealous about growing in virtue and doing good. (86) They focused primarily on examining devotion to God and practical love towards others. (86-87) Similar interrogations were to be undertaken within groups of friends, to enable people to work out their salvation together and to use agreed upon signs to hold one another accountable. (85, 108) Members of the United Societies asked one another weekly about avoiding specific evils and participating in good works enjoined by Scripture. (108-109) Wesley personally knew the need for this type of self-examination and

accountability, confessing in his journal the sin of “gross irrecollection, inasmuch as in a storm I cry to God every moment; in a calm, not.”(99)

A second practical help to holiness was Wesley’s advice for spiritual reading and his creation of comprehensive forms of prayer. Wesley’s journal reveals how powerfully he was affected by various books.(101, 103, 107) It is therefore unsurprising that he gave thorough instructions to followers on the benefits and proper methods for devotional reading, including when to read, how to read, how to recollect what was read, what results one should expect from reading, and how to prepare one’s soul through prayer and pure intentions.(86, 88-89)

The specificity, practicality and comprehensiveness of Wesley’s advice on reading was matched or exceeded by his directions concerning prayer. Wesley was ever-growing in the personal knowledge that progress in holiness was impossible without crying out for God’s “help from his holy place.”(107) He thus created forms of prayer for every day of the week and for other important occasions.(77) These prayers embraced the whole of one’s individual life and society, including prayers for the King, the Royals, Clergy, Nobility, Universities, Gentry, Commons, Magistrates, family, friends, relations, the oppressed, the ignorant, the sinful, and all people for whom one was responsible.(81-84) There were prayers for faithfulness in the routine duties of the day, and prayers for deliverance from sins highlighted during self-examination.(80-81, 83) Temporal blessings were remembered in prayer as well as spiritual ones, with thanksgiving for physical necessities alongside requests for opportunities to be built up in faith, love and obedience.(82-83) A significant part of Wesley’s schemes for self-examination involved remembrances on how, when and where to pray each day and hour.(85)

A third major tool that Wesley insisted upon for the development of practical holiness was the use of the means of grace available through the ministry of the Church. Wesley saw his efforts as an extension of the Church’s work, and believed the unity of the Church was a certain Scriptural command.(101) As such, Wesley created special forms of prayer to coincide with days the Church had traditionally set aside for rejoicing, mourning, and intercession.(77) He taught believers that they would know their Christian duty by following the direction of “our excellent Church, in the interpretation of the Holy Scriptures”.(77, 101) He thanked God for being born in the Church to Christian parents, as well as for the blessings of baptism, public worship, good teaching, fellow believers, and the Lord’s Supper.(80) Members of his United Societies were to show their desire to be saved in part by attending upon these same ecclesiastical “ordinances of God.”(110) He instructed people to pray for good life and sound doctrine amongst the clergy, and for the protection of the Church “against schism, heresy, and sacrilege.”(81, 84) Wesley advised regular self-reflection regarding one’s involvement in and promotion of the Church, including questions about morning and evening Church attendance; praying with fervour upon going in and out of Church; and persuading all “to attend public prayers, sermons and sacraments, and in general to obey the laws of the Church Catholic [and] the Church of England.”(85-86) All of this shows Wesley’s belief that holiness was not to be sought outside the boundaries of the Church. The teaching,

sacraments, fellowship and worship offered by the Church were indispensable aids to the sanctified Christian life.

With the help of down-to-earth tools like self-examination, instructions on spiritual reading and prayer, and devoted Church participation, Wesley wanted Christians to know and experience full freedom from the ongoing power of sin. He described this freedom as inward holiness, and it was the goal towards which those who were not yet perfect should aim.(88) Wesley taught that this perfection was derived from the five successive stages of Christian duty.(77-78) The first four duties – renunciation, thorough devotion to God, self-denial, and mortification – led ultimately to Christ living completely in the believer, which is “the fulfilling of the law, the last stage of Christian holiness. This maketh the man [sic] of God perfect....Grace hath had its full work upon his [sic] soul.”(78) This perfection was earthly, and it meant that the believer’s will, desire, heart, thoughts, words and actions were wholly given over to God.(78) Wesley advised followers to pray for an “entire indifference” to all things but God, as their selfish desires would be utterly consumed once they had personally tasted of God’s grace.(81) This experiential knowledge of God’s goodness was the final key to holiness. Once Christians had this experience, their loving obedience would become “like that the holy angels render to [God] in heaven.”(81) From this belief Wesley could teach people to confidently ask and expect God to end their sin and misery, perfect their repentance, and let his love fill and rule their souls.(82-83) True religion, according to Wesley, was not simply a list of external behaviours to avoid through one’s own strength, but was rather a loving, grateful, obedient response to an encounter with grace which restored God’s sanctified image in the life of the believer.(86)

Wesley taught about inward holiness as he learned it through his own life experiences. His journal reveals that the methods he prescribed in his schemes for self-examination, prayers, spiritual reading and submission to the Church were not enough, in and of themselves, to produce true holiness in him. He understood himself to be very religious, and outwardly obedient to Scriptural commandments, but an “inward feeling” proved to him that something was missing.(99) He did not possess the inward witness of holiness, nor did he have the certainty of salvation when facing a near-death experience, and he credited this to still trusting in his own righteousness.(102, 104) He confessed that he “was only striving with, not freed from, sin. Neither had [he] the witness of the Spirit with [his] spirit.”(105) This was why Peter’s Bohler’s teaching that true faith in Christ meant having “dominion over sin, and constant peace from a sense of forgiveness,” was like a “new Gospel” to him.(105) The testimony of those whose sanctified lives matched the commands of Scripture gave him hope that it was actually possible, as it proclaims in 2 Peter 1:4, to be “partakers of divine nature.”(106) His experience of full forgiveness and freedom at the society meeting in Aldersgate Street seemed to turn his ideas about holiness into a lived reality.(107) Prior to this, even though he practiced and taught about holiness, he still experienced being conquered by sin. Subsequent to this inward experience of God’s grace, he now claimed, like a conqueror, to have the “peace and victory over sin” that “are essential to faith.”(107)

Wesley understood holiness as the recovery of the image of God in each person. This picture of a deepening union with God may strike a chord with people who long for spiritual connection and meaning but dismiss religion as nothing more than cold theory and empty systems. Wesley's holiness teaching was hopeful, asserting that God makes his grace available without discrimination, and that the power of sin may be overcome through the transformative gift of God. For those who, like Wesley, find themselves overwhelmed by the discrepancy between the commands of Scripture and the reality of their sinful lives, this idea of accessible, inward holiness may be spiritually liberating. Wesley's vision of holiness was also pragmatic and active, giving people straightforward ways to participate in their journey towards sanctification. This hands-on spirituality may help embody the teachings of Christ in a world that is disconnected from Scripture and Church tradition in general, and from the idea of holiness in particular.

Warning: Dear Salvation Army, We Are Losing Our Young People

by Captain Scott Strissel

[July 10, 2014](#) • [Scott Strissel](#)



“Pasadena Tab Youth Chorus at IHQ”

It is a common scenario: An Officer family moves into an inner-city or even rural appointment and finds little to no adult role models that they can trust to instruct their children. In a similar situation a married couple joins the Army corps to serve and to help but also finds little by way of adult, spiritually mature, role models to guide their children while at the corps.

Yes, it is a parent's job to train their children up (Prov. 22:6) but are we lacking strong, spiritually mature leaders within our corps today to assist in this? Is it detrimental to children of Officers as well as families coming into corps who encounter this problem? Where have all of the godly Local Officers and Saintly Sunday School/Corps Cadet teachers gone? Admittedly many of them have been promoted to glory after decades of faithful service...but the question remains why aren't others stepping up to lead? Where have all the saints gone in our corps?

I have heard from a number of faithful local officers as well as Corps & Divisional Officers who share this sentiment. What are doing wrong? Why are we losing so many pillars only to have no one to take their place?



Edification of our Youth:

We mustn't neglect this portion of our ministry! As an Army, we are losing young people in droves as they become young adults because there is little keeping them at our corps. This is one of the biggest threats facing our modern Army world. Who will step up to lead them? Who will hold them to godly standards? How can we stave off such a tremendous loss?

We need strong local officers! We need disciplined leaders! We cannot settle for warm bodies in Sunday School classes solely because they “show up”. This is an epic crisis. It might not be felt currently in some of the larger metro corps where leadership is in abundance, but drive a few miles away to one of the younger supporting corps or further out into some of the rural communities and this crisis will become more and more evident.



An extension of this crisis begins to reveal itself in local officers, who **are** spiritually mature, who **are** there to help serve, who have children at the corps and are beginning to question if, perhaps, it is time to find another ministry to belong to because the edification of the youth (and specifically their children) is sadly vacant due to the lack of leaders.

Are we doing something wrong?

Have we lost a step?

Can we recover from this?

Solutions:

It is certainly not my intention to criticize or direct any blame without attempting to offer some kind of solution or corrective steps. I will be the first to admit that I do not have all of the answers here, but I do want to begin asking these very important questions. What I do know is that if something isn't done to help local officer families and Officer families, a large portion of the next generation will be lost to the Army...and it has already begun.



We have territorial and even divisional events to send our children to, but coming home to a corps that lacks the kind of leaders our children are seeing at the divisional or territorial level can be debilitating and discouraging. It is rather telling of the quality of leaders we may have when we have to employ our teenagers to teach a class because none of the adults are equipped or mature enough to handle this responsibility.



Solution #1 Discipleship, Discipleship, Discipleship!

For years we have done our corps a disservice by not adequately discipling our adults and youth properly. Jesus instructed and lived out model discipleship to His followers. Officers and currently leaders need to continually think of who will replace them when they are gone...who will follow in their footsteps? Who will carry on the

legacy? Who can WE train up? We must invest our time in those who need to grow and have the potential to become leaders so that future generations will have someone to look up to and emulate within the corps setting.

Solution #2 Divisional and Territorial Support

A few years ago the Eastern Michigan Division created a program called "The Ambassadors Program". What this program did was take young adults and send them out into corps that needed young leaders and role models within their youth programs. They helped conduct lessons, tutored young people during after school, played sports with them in gymnasiums, in essence they became mobile young adult disciples and role models. We need more mobile young adult discipleship programs that are sent out into these frontline ministries and rural corps to help with the mission! We need to consider such opportunities as a two-fold solution. (1) The young people being sent (Ambassador or Disciple what ever you call it) are learning how to become strong(er) leaders of our Army by actively participating in ministry as a divisional missionary! They learn through hands-on training and it is a trial by fire. (2) The youth that these Ambassadors/Disciples are instructing and taking under their wing begin to see active and loving leaders who are committed to the Lord and have a passion for what they do! This is the kinds of role models our young people in problematic corps (where leadership is vacant) need.

There are probably many more solutions out there to help with this crisis. My hope is that in writing this and sharing my frustration and fear others will begin to offer ideas and share further solutions. We are losing our youth in the Army. We can probably all share in the blame. Beyond the "blame game", however, we need to get up, we need to mobilize and begin developing leadership networks to help properly instruct our youth once again so that we do not lose another generation and their parents who are currently testing the waters of other ministries.

Something else for the Army world to ponder today...



Jesus Feminist – book review

Book review by Cadet Nicola Poore
Jesus Feminist was written Sarah Bessey

(book review previously published in the AUE Women's magazine in March 2014)

Jesus Feminist. Yes, you read it correctly. No, it is not a contradiction in terms. 'Feminist' is certainly a word that triggers extreme reactions. Indeed, 'feminism' seems to be particularly distasteful to the Christian palate, as though it was the antithesis of the Proverbs 31 ideal of biblical womanhood.

Having named the elephant in the room, (male or female elephant, you decide) let us set aside stereotypes as I describe to you a different kind of feminism; *Jesus Feminism*. Sarah Bessey, award-winning blogger and author of *Jesus Feminist*, illustrates a brand of feminism that is radically counter-cultural because it is rooted in Jesus Christ.

As Bessey skilfully articulates, "*My first allegiance is not to feminism. My first allegiance is to Jesus and His Kingdom...Jesus made a feminist out of me.*" Jesus' Kingdom was never about grasping for power, but about the giving up of power. Jesus Feminism, as described in this text, does not set out to dismantle patriarchal power structures in favour of a matriarchal paradigm. Rather for Bessey, "*Feminism only means we champion the dignity, rights, responsibilities, and glories of women as equal in importance – not greater than, but certainly no less than – to those of men.*"

The focal point of this work is Jesus Christ and his mission to redeem, reform and restore the world. The scale of this redemption is limitless. Not only does Bessey outline Christ's redemptive purposes for equitable human relationships, but she explores the all-encompassing redemption of the created order. The reader is given a foretaste of the Kingdom of God.

The tapestry of *Jesus Feminist* is beautifully constructed with threads of personal testimony and academic literature in a poetic style that is consistently interwoven with the Word of God. Subverting the typically argumentative style of gender debates, Bessey champions grace, justice, mutual submission and respect in her treatment of such themes as spiritual headship, identity, motherhood, and ministry.

Echoing the voices of Catherine and William Booth, *Jesus Feminist* is a captivating read for men and women alike. Allow this book to capture your imagination of how things could be, and provoke you to wait, with building and unbearable anticipation, for Christ's glorious return and the consummation of his Kingdom.

Steep Time Defined by Captain Ruth Gillingham

I returned home from vacation to find a wrapped box on my bed. I love presents!

Upon opening it I discovered one of my favorite things - Chai. Now this wasn't just your ordinary box of Chai. It's the "Oprah Chai Tea" from Starbucks (Please take note that the current city we reside in does NOT have a Starbucks.) As I examined the box I discovered a very engaging invitation written:

"Teavana and Oprah invite you to take a few moments to pause and reflect each day. Your own personal "steep time". (PAUSE)

Take a moment to read the invitation once again and really drink it in.

This is the invitation of God to us on a daily basis. He just happened to communicate it on Starbucks packaging. The Lord invites us to take moments to pause - Selah - and experience His rich aroma - just like the scent of chai - different nuances of spices infiltrate and stimulate the senses.

The warmth of the drink is comforting, relaxing, refreshing, renewing.

I love "steep time". It's actually my favorite time of the day. "Steep time" for me starts off every morning with a cup of hot Chai, my Bible, a journal, my favorite chair, stillness. And as I sit in the quietness, along comes a wind that stirs up the spices of the Lord. His wisdom, love, nurture, guidance, sustenance, vision, healing, presence... He meets me daily in the "steep time" and I enjoy His fragrance.

What I'm about to share come from my "steep time" mixed with my daily sojourning and encountering the fragrance of the Lord permeating my walk.

It all started with Ellen - "Be Kind to one another." Pierced at the end of a random TV talk show by a quick benediction. Those words inspired, challenged, niggled away at, invaded, planted and echoed in me - "Be Kind". The journey into kindness begins.

"Steep Time" - Early morning reading Ruth

Not many days later I began reading the book of Ruth and encountered the fragrance of the Lord as I read, "May the LORD deal **kindly** with you as you have dealt with the dead and me." (1:8) It's the first of 12 blessings recorded.

The word "kindly" jumps off the page and assaults me. I go to studylight.org to find out the Hebrew root. Chesed (accents not included). It's the kindness, compassion, goodness of YHWH. I'm routed back to Exodus 34:6 where Moses is beseeching the Lord to show Himself. And what does the Lord reveal? His goodness/kindness - CHESED. Be Holy as I am Holy - Be Kind as I am Kind.

Then I notice the catch in Naomi's blessings. May He be kind as you have been kind. Sowing and Reaping play into this. May I experience the Lord's kindness as I have been kind.

Have I been kind? Where do I lack kindness? Why does this kindness thing keep echoing in me? He's speaking.

Kindness in my words. Kindness in my silence. Kindness in my thoughts. Kindness in my actions. Kindness in my absence of action. Oh Lord, help me to be kind like You.

So the examination and self-reflection begins. The examination reveals some areas of disease that require treatment. I've become unkind in certain relationships. Allowing familiarity, business, rationalization, hardness of heart to become normalized.

I'm in the midst of a long term treatment program and being healed of my disease. I am growing in the fruit of the Spirit - kindness.

In this journey of healing - growing into kindness - the Lord showed up again to stress the centrality of kindness - chesed.

I was in Chapters with a couple of friends one day - obviously I was not in Yellowknife. Randomly a friend picks up a book and passes it to me. "Have you heard about this?" I take the book and read the cover, "The Love Dare." My immediate thought is "Stupid". But practicing kindness I respond, "No". My friend goes on to tell how it was a movie about a man whose marriage is falling apart and he sets off on a journey to bring healing to his marriage through unconditional love. (Note: I may have this totally wrong and this brings into question my attentive listening skills.) What gets me is as I am feigning interest and dismissing the whole thing in my thoughts I crack open the book and this is what it says, "Day 2 - Love is kind". Stink!!! It's Him. I buy the book. It's interactive and has you engaged in acts of kindness towards your spouse. I can't even get past chapter 2. I really have a lot of work to do in the area of kindness!!!

Often when I've read "love is kind", the fruit of the Spirit is "kindness", I tend to gloss over it and believe that "I've got that one." In theory it's all good. In practice - practicing righteousness - I have a ways to go.

My Steep Time is really steep. It takes me deeper, challenges me to be stronger. Live a more spicy life. Kindness is not vanilla. It requires attentiveness, honesty with ourselves, humility - cause we don't get it right all the time. It engages in a battle front of dying to self and preferring others. I find it hard in practice - easy in theory. But I long for the maturity of that fruit - Kindness. The journey continues. Thank God we are being transformed from glory to glory as we behold Him. Steep time affords me/us the time for beholding so that we will actually be transformed.

So here's His invitation:

“YHWH invites you to take a few moments to pause and reflect each day. Your own personal “steep time”.

“Arise, my darling, my beautiful one, And come along...” Come “steep” with Him and you will never be the same.

Be Kind to One Another.

Persons of Influence

by Commissioner Wesley Harris

LIKE other Christians Salvationists are people of influence although they are not always aware of it. I had an example of this when I talked to a middle-aged woman in England. She was a church member but confessed that sometimes on a Sunday morning she felt inclined to give her church attendance a miss. Then as regular as clockwork a Salvation Army bandsman in uniform, with his instrument under his arm, would walk past her house on his way to an open-air meeting and she would be jolted into doing what she felt was right, and attend the service at her church.

A local officer I knew had an executive position in a large firm and felt led to place a small Army flag on his desk. Often it would not cause any comment from business colleagues but from time to time there would be an inquiry and an opportunity for the Salvationist to share something of his faith.

Some years ago a woman Salvationist with a key position in the city of London attended a business meeting fraught with much difficulty. Knowing her religious affiliation a colleague said, "We ought to be like the Salvation Army people and pray about the matter." The woman enquired, "How do you know what Salvationists do?" The man replied, "Our offices are next to your international headquarters and we have seen through a window what happens before the board meetings."

True Salvationism is more than uniform deep and on weekdays as well as Sundays the influence of faithful soldiers of Jesus goes out all over the world, but a discordant note of warning should be sounded. If we fail to live holy lives our influence may be unhelpful. People may be disillusioned about the Army or, even more importantly, they may be put off faith in Christ. That thought makes my blood run cold. Indeed, I would be true for there are those who trust me!

Amen.!