

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## Editorial Introduction

by Major Stephen Court

Greetings in Jesus' name. Welcome to JAC128 - the 128th issue, reaching back into the last century, of the Journal of Aggressive Christianity! For those reading from the future, we're in the late prime of the Corona pandemic, and following JAC127, some of these articles speak to and in light of the challenges of the season. Others are timeless (one from the century previous to the last one!). We're blessed in JAC128 to have new contributions as well as some familiar names. Thanks to all who write to JAC specs: orthodox, provocative, edifying.

Captain Mark Stanley, from Canada, kicks off JAC128 with a challenge that all corps councils and cabinets should study called 'After Covid19 - Recover, ReImagined, ReThink, ReNew.'

Major Mervyn Holland, from Australia, looks ahead, inspired by General Paul Rader's prophecy that, "God has surprises for The Army that will embarrass our unbelief," with a poem called 'I Dream Of An Army' (which seems to be calling out for a musical setting, for any worship composers out there).

Danielle Strickland, in Canada, in a piece around Palm Sunday with ramifications for this pandemic season, speculates, 'I Don't Think That Word Means What You Think That Word Means.'

The virus that has spread around the world has also exposed some other unsightly habits and trends. Captain Pete Brookshaw, in Australia, addresses one of them in 'You Can't Handle The Truth.'

After 'A Critical Analysis Of The Salvation Army's Objective To Save Souls In The Context Of Its Homelessness Services,' Lieutenant Daniel Holland, in England, lands on his conclusion about spiritual salvation and social salvation in that important context.

Commissioner George Scott Railton, our Perennial Revolutionist, contributes, from 1873, 'The Revolution', a sequel to his 'God's Fools' article from 1872 that ran in JAC84, here: [http://www.armybarmy.com/pdf/JAC\\_Issue\\_084.pdf](http://www.armybarmy.com/pdf/JAC_Issue_084.pdf) This article comes courtesy of Salvation Factory - <http://salvationfactory.org/> - which is serving The Army so well be innovating and resourcing for the salvation war.

Finally, your JAC editor, following JAC127's 'Re-imagined, Post-Pandemic Army: The solution to almost every problem,' (<http://armybarmy.com/JAC/article9-127.html>), wonders 'What Would Happen', inspired by Biblical and post-Biblical participants in God's grand adventure.

There you go - a handful of thinking and exhorting and dreaming about our day and the ones that follow. Please use it both devotionally and strategically so that we can optimise Great Commission impact in the present age. Godspeed.

## After Covid19 - ReCover, ReImagine, ReThink, ReNew

Captain Mark Stanley

The current season of Covid19 has caused a level of disruption that is unprecedented in our world, in our country, in our communities, and in each of our lives. The Salvation Army (TSA) has not escaped this disruption, and it has been forced to make changes that are antithetical to its mission; closing the doors of corps, prohibiting communal worship, enforcing isolation from those TSA cares for and minister to.

“For some organizations, near-term survival is the only agenda item. Others are peering through the fog of uncertainty, thinking about how to position themselves once the crisis has passed and things return to normal. The question is, ‘What will normal look like?’ While no one can say how long the crisis will last, what we find on the other side will not look like the normal of recent years” (Snearder, K., & Singhal, S. April 2020. *The future is not what it used to be: Thoughts on the shape of the next normal*. McKinsey & Company).

When I think about life after Covid19, I think very little about returning to normal. Rather, I think a lot about recovery, reimagining, rethinking, and renewing. This season of disruption is presenting us with a window of opportunity to prune what is not, and has not for some time, been producing fruit. It has presented an opportunity to not only explore but actualize new methods of ministry. It has shown us, to borrow from Marshall McLuhan, that the mission is not about the method - it's about the message. One need look no further than the number of corps that were not streaming their services in March 2020, and had no plan to stream services, and compare it to the significant number that have ramped up and are reaching out via digital media to their congregations and brand new subscribers.

Historically, when conversations turn to the need and desire many have to see positive change in The Salvation Army, I often hear, “It takes a long time to turn the big ship around.” If we had built a strategic plan that set a target to have X-number of TSA corps streaming their services within three months, we would have thought that too aggressive and unrealistic. Covid19 has shown us that TSA has the ability, capacity, and creativity to pivot rapidly and radically. The question is no longer “if” TSA can implement rapid, positive change, but “what” changes should TSA make and “what” opportunities has this Covid19-window opened up that we should not miss or ignore?

### 1. Making Connections

Covid19 has pushed TSA ministries to find and learn new ways to reach out and connect with its communities, e.g. live-streaming worship services, bible studies, and devotions.

What if TSA equipped every corps to live stream and virtual connection become the “new normal” alongside our in-person approach to ministry and worship?

### **Imagine the positive impact if TSA ...**

- ➔ Created a new role for every worship team: IT Worship Facilitator ITWF
  - This is a key ministry role, not a technical people stuck in the sound booth
  - ITWF team members go out to people's homes (often seniors/elderly) who can't get out to services and set up so they can:
    - Watch streaming worship services
    - Have virtual visits with their Corps Officer (and other friends and family)
    - Get set up on Facebook to access to other TSA streaming events and services
- ➔ Increased connections with people isolated due to health and mobility limitations
  - Streaming devotions each week for shut-ins
  - Virtual pastoral visits possible with corps officer and other corps members
- ➔ Increased connections to youth in our corps who are most tech-savvy and used to face-timing through their mobile devices
  - Digital group or streaming devotions each day/week for young people

## **2. Community Engagement**

TSA is seeing positive impact where its Emergency Disaster Services (EDS) teams and vehicles are providing services during this crisis.

### **Imagine the positive impact on communities if TSA ...**

- ➔ Had an EDS vehicle in every community in the territory where TSA operates?
- ➔ Starting EDS Ministry was a new model for church planting in communities where there is no TSA ministry expression?
  - TSA will be fully "ready to serve" and meet needs in ways it has not been able to before
  - TSA will be supporting communities - particularly smaller communities - that do not have robust municipal resources for local emergency response
  - It will give TSA new opportunities to:
    - open 'gateways' to Christ - i.e. volunteers get initial exposure to TSA and the message of salvation
    - engage with communities
    - engage with government - municipal, provincial, and federal
    - increase TSA brand presence leading to increased financial support

## **3. Stewardship of Resources**

Covid19 has shown us that TSA can 'do business' virtually.

"Virtual can be more valuable than traditional face-to-face meetings. Beyond the fact that they're inexpensive ways to get people together – they are also great opportunities to build engagement, trust and candour among teams." (Ferrazzi, K. "How to Run a Great Virtual Meeting," Harvard Business Review, March 27, 2015)

**Imagine the positive impact if TSA's standard operating practice was ...**

- ➔ A high level of leadership interaction and engagement with ministry units through increased use of digital connection?
  - DC's met with four different ministry unit leaders each week via Zoom/MSTeams
  - AC's met every two weeks with each ministry unit leader in their area via Zoom/MSTeams
  - Ministry units could Zoom into DFB or DEB or TMB when their issue/presentation/request is on the agenda
- ➔ Virtual meetings were the norm, dramatically reducing the investment of time, energy, and dollars put into "business travel," and travel budget dollars were redirected into existing ministries that are growing as well as new ministry opportunities?

**4. Abundance Thinking**

TSA doesn't have enough officers to fill corps officer roles.

- ➔ What if TSA left selected corps (think medium-sized corps, not small corps) without an officer and instead relied on that corps' soldiers and lay leaders to run the corps?
- ➔ What if TSA thought differently about Sunday worship, and relied on streaming of messages/sermons for corps without an officer?
- ➔ What if every corps was set up with screens, projectors, and sound equipment so they could stream services?

**Imagine the positive impact if TSA leadership were more visible and connected ...**

- The Territorial Commander and other senior leaders were able to regularly deliver a message to every officer, soldier, adherent/attender in the territory?
- Corps without officers had access to streamed or recorded sermons for 52 Weeks?
  - 4 weeks recorded/streamed messages/sermons from the Territorial Commander
  - 12 weeks recorded/streamed messages/sermons from Cabinet (2 messages from each other Cabinet member - TPWM, CS, 4 Cabinet Sec's)
  - 2 weeks recorded/streamed messages/sermons from the DC
  - 2 weeks recorded/streamed messages/sermons from the AC
  - 2 weeks recorded/streamed messages/sermons from the DYS
  - 18 weeks recorded/streamed messages/sermons from another corps
  - 12 weeks messages/sermons by the unofficered corps' lay-leaders
- ➔ What if TSA equipped soldiers in the 'un-officered' corps to step forward as lay-leaders to do the tasks a corps officer would do?

**Imagine how leadership in TSA corps would be encouraged to develop and grow if ...**

- The pastoral care team, made of people who like connecting, who value the ministry of visitation, do the ministry of visitation, pastoral care, and connection
- The worship leader/team plans and directs all elements of the service, including music worship
- The youth ministry leader/team - maybe the youth themselves (with support) plan youth activities

- The congregational life team looks after the planning and organizing showers, weddings, funerals, Christmas, Easter, and other events
- A senior and seasoned corps officer from another corps gives support (counsel, funerals, weddings, etc.) and participates (via teleconference) in the corps' ministry board meetings

## 5. The Brightest & Best

A challenge TSA experiences when looking to hire staff for THQ is the high cost of living in the large, urban centres where most THQ's are housed. Covid19 is teaching us to think differently about 'being in the office,' and we're learning that many roles can function effectively with remote workers.

### *Imagine how TSA could move forward if its hiring pool was world-wide in scope?*

- TSA could onboard top talent from anywhere. Not only does remote work open up more candidates, but it would also allow a territory to hire from anywhere in the Army world.
- Reduce costs. A typical business would save \$11,000 per person per year if they offered remote working. Think of all the expenses that can be removed off budget lists, such as no longer needing to purchase cubicles, ergonomic chairs, and stationery supplies.
- Employees would stay with TSA longer. Companies that allow remote work experience 25% less employee turnover than companies that do not allow remote work (Owl Labs).

### *Imagine the positive impact if married officers could each fully contribute their individual gifting and ability?*

- What opportunities would open up if one spouse of an officer couple could be on staff at a DHQ or at THQ by working remotely while the other spouse fills an appointment in their community (e.g. a corps), without having to uproot and relocate the officers and their children?

### *Imagine how recruitment of officers would increase if remote learning was an option for officer training?*

- How would recruitment increase if training delivery allowed individuals to stay in their homes, continue to work and support themselves, and did not experience the major disruption of residential training for themselves, their children, or their family?
- How could costs of training be reduced, both for the Cadet and TSA?
- Who would 'sign up' for Officership done by virtual/online, that have historically said "no" because two years of residential training was too much of a deterrent to Officership?

## 6. Shifting Gears: What do We Start, Stop, or Speed Up

Covid19 has been a catalyst for both transformation and innovation in our ministries, programs, services, and administrative centers (DHQ's and THQ).

When the crisis is over:

- ➔ What are TSA's new best practices?
- ➔ What new service/program/ministry began during Covid19 that TSA should keep doing and invest in further?

- ➔ What new methods did TSA use to continue 'normal' services/programs/ministries?
- ➔ What did TSA stop doing that should not re-start?
- ➔ What did the Covid19 season teach us about our focus, our mission, our impact?
- ➔ Covid19 has shown TSA can make decisions about 'big' issues quickly and effectively. What system change is required so TSA can maintain this agility as its new normal?

“Crisis will reveal not just vulnerabilities but opportunities to improve the performance of businesses. Leaders will need to reconsider which costs are truly fixed versus variable, as the shutting down of huge swaths of production sheds light on what is ultimately required versus nice to have. Decisions about how far to flex operations without loss of efficiency will likewise be informed by the experience. Opportunities to push the envelope of technology adoption will be accelerated by rapid learning about what it takes to drive productivity when labour is unavailable. The result: a stronger sense of what makes business more resilient to shocks, more productive, and better able to deliver to customers” (Snearder, K., & Singhal, S. March 2020. *Beyond Coronavirus: The path to the next normal*. McKinsey & Company).



## I Dream of An Army

Major Mervyn Holland

Retired General Paul Rader's observation that "God has surprises for the Army that will embarrass our unbelief," inspired me to pen these words: I dream of an Army...

I dream of an Army...

Breaking the shackles that bind,  
Holy Spirit anointed in heart and mind.  
Belly fire for Jesus burning,  
Movement never sinward turning.

My vision is that we won't quench  
Or program Holy Spirit breath,  
Let God be God –give full permission  
To do His thing, fulfill His mission

Growing saints with eagles wings,  
Releasing them to higher things.  
Faith fire lighting will be in fashion  
Soaring high with holy passion

Return to roots –we'll seek the lost,  
Passions stirring towards this host.  
Heart to God and hand to man  
All God-driven – not government plan

This Army of Salvation slumbers,  
We'll rouse from sleep despite our numbers.  
A David and Goliath story,  
Giving Jesus all the glory

I pray God's Word will come alive,  
That God, not man, will be our drive,  
Dance to the rhythm of His heartbeat  
Forward with Him and not retreat

My vision is that all embrace  
This side of heaven –face to face  
With purest love 'tween race and brother –  
O how those Christians love each other!

I dream of a day  
When leaders will say  
Train them any way you can,  
Prepare them to fulfill God's plan

That prayer will be our power source –  
Our first and never last resource.  
Together we will seek His face,  
Expectantly His will embrace.

Holy Spirit, revive our Army-  
Shake us up,  
Wake us up  
To return to What you raised us up to do.

Jesus Christ we honour you.

Seize the day! No time to shirk,  
Committed to whatever work  
The Spirit shows we are to do,  
No matter what, no matter who.

My prayer is I will finish well.  
The fire from heaven, not from hell  
Inspiring speech and pure relations,  
Taking Christ to every nation.

Then heaven's gates we enter in,  
All there because of love for Him  
We meet in spotless robes of white  
Share celestial pure delight.

## **I Don't Think That Word Means What You Think That Word Means**

Danielle Strickland

Hosanna means 'God save us'. It rang out as an anthem of praise this last Sunday because it was the Sunday before Easter and Christians everywhere re-tell the story of Jesus' triumphal entry into Jerusalem. Actual palm branches are waved and donkeys petted and unleashed as we try everything possible to get our own 'asses' to participate in the unfolding Jesus drama.

But if we are totally honest, Palm Sunday is a little awkward. We want to enter into the celebratory nature of it all but because we know how the story goes it's pretty tempting to hold back a little - at least that's how I've dealt with the complicated nature of raising a Hosanna this year. I've heard the story of Jesus so many times that I recognize the bait and switch of the 'hosanna' on Sunday replaced by 'crucify him' on Friday. I'm smart enough to reserve my full self from the silly crowds quick and temperamental excitement. But here's the thing. I think I might be completely wrong about the fickleness of the crowd those thousands of years ago in Jerusalem. What if the crowd wasn't fickle at all? What if they never changed their tune? Don't get me wrong, I'm convinced they yelled out Hosanna at the top of their lungs... I just don't think that word means what I think that word means.

Let me explain. For Jews in Jesus' time, waving palms was something like waving the national flag. Two centuries before, when the Maccabees and their followers were victorious over the Syrian tyrant Antiochus and cleansed the temple, they cut down palms to wave as they made their victory march around Jerusalem. Thereafter, palms were a sign of Israelite independence and a memorial of their revolutionary victory.

So when the crowds greeted Jesus with palms raised high, they meant, "Hail to the Son of David, who will lead us to regain our freedom from the Romans, the way the Maccabees led the revolution against the Syrian tyrant!" They weren't asking God to save them so much as they were asking God to join them in saving themselves. And as much as it may sound like the same thing it is indeed a completely different thing altogether. Help us help ourselves is the age old idea of religion and politics and the dangerous mix of them together is a toxic potion of 'saving' but not from ourselves just from 'them' the 'others' who 'aren't like us'. The same cry is uttered from every other crowd since - including me. I say 'save me' but what I mean is on my terms. I cry 'save me' but what I mean is please make me win, be the best, land at the top, be the special one, the 'right' one, the chosen one. Please elevate me, be on 'my side' is the hosanna I shout most of the time. It's a hosanna alright but it's not the kind of saving I need, it's just the kind I want.

When push comes to shove the crowd doesn't change its mind. It changes its leader. They trade Jesus for Barabbas because he has a sword and a plan to fight against the Romans. Jesus has a plan to die in order to save the Jews and the Romans and everyone else from their greatest enemy - themselves. The hosanna we should be raising is the one Jesus has the will to fulfill - a plan to save us on His terms not ours.

This will mean saving us from our expectations, fears, hopes, control, resentments, divisions, dignity... well, ourselves. And that is a kind of hosanna we don't often raise - but we could. Hosanna is the right word, I just pray I'll use it the right way. The way it was always intended. God save me. Even from me.

## You Can't Handle The Truth

Captain Peter Brookshaw

We live in a post-truth world. And the crazy part is, what I just said doesn't need to be true, you just need to believe it. Consider any squabble about racism, sexuality, social security payments, character assessments of a rich actor, taxing the billionaire, and educational strategies for local schools... If the rhetoric is persuasive enough, we don't care if it's true, we'll run with it.

I'm not going to try to convince you what I'm saying right now is objectively true. Consider the facts for yourself.

### Can you handle the truth?

In the 1992 film *A Few Good Men*, Daniel Kaffee (Tom Cruise), a US military lawyer, seeks to defend two US marines from being charged with murdering another marine. There's that powerful scene where the colonel (Jack Nicholson) is being drilled in the courtroom by the young lawyer on whether he ordered the code red. The lawyer says forthrightly, 'It's the truth!' The colonel bellows out with anger, 'You can't handle the truth!'

I think Jack Nicholson is right. We can't handle the truth. Picture yourself on social media making an angry assertion about something, and then someone provides some evidence for you that shows that you were wrong. Tell me right now - do you back down straight away and admit you were wrong? Most social media engagement I've seen says that your pride is more important than the truth.

We'd prefer to hold on to what we now know is false, than admit we were wrong.

We can't handle the truth.

The truth can cause a shake-up of what we think is right. Our pride can take a beating, and we're not often willing to humbly admit we got the facts wrong.

Take for example someone who says, 'Jesus Christ is just a fairy-tale, an absolute fairy-tale. What a load of rubbish!' Then someone replies with, 'But, Jesus Christ did in fact walk the earth. He's not a fairy-tale. You might not agree that he is who he says he is, but he did in fact live and breathe on earth.' Do you think that person is going to alter their thoughts? Maybe. We can remain hopeful. I suggest this person prefers to live in a post-truth bubble than confront the inadequacies of their own thought processes.

We see this play out when we begin to discuss Salvationist distinctives. We talk about methodologies used in years gone by, and confuse methodology with orthodox theology. The point is that methods change, but our core beliefs (our theology) remains steadfast. Jesus is still Lord, whether we play a timbrel, a tuba, an electric guitar, harmonica, sing a cappella or don't use music at all. Our theology doesn't shift with every new philosophical word given in today's culture; though we need to embrace truth

that surrounds our methodology. Take for instance, when someone says, “That method is clearly not working; no one has chosen follow Jesus because of this.” It’s not our job to then defend the methods used. We should step back and look at the truth, then change our methods accordingly.

### **How do I look?**

Let me give you a scenario. You and your partner are about to head off to an incredible evening of fine-dining for the annual regional business function. After some time of waiting, your partner walks into the lounge room and asks, ‘Do I look good in this dress?’ Now, if that’s the husband who’s meant to be wearing a tuxedo, you probably have a problem. If it’s the wife and she looks stunning, you simply reply with, ‘You look amazing, darling.’ Though, what if the wife just doesn’t look great in that dress...?

### **Be prepared**

I’m a firm believer in truth. If I didn’t steal the cookie from the cookie jar, I don’t like to be accused that I did. The struggle I have, is living in a world where there seems to be an inclination to simply find thoughts/ideas/statements that perpetuate someone’s own preconceived ideas without a willingness to be challenged by alternate views. This post-truth world is difficult to navigate through when ideas are held up as true if someone says it passionately enough.

Give someone a megaphone for long enough and you’re bound to find someone begin to follow.

For the Christian, we hold to the truth we understand about Christ and who he is and what he’s done for humanity. These words from *2 Timothy chapter 4, verses 2-5* highlight the point,

*‘Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.’*

This post-truth world means we will need to have great patience. We will need to humble ourselves, deal with our pride and learn to use careful instruction. We must keep our head in all situations. Because the reality is...

We can’t handle the truth!

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Twitter: [www.twitter.com/petebrookshaw](https://www.twitter.com/petebrookshaw)

## **A Critical Analysis Of The Salvation Army's Objective To Save Souls In The Context Of Its Homelessness Services**

Lieutenant Daniel Holland

There are 'narrow' and 'broad' views of salvation, which can lead to tension and division within the theological and doctrinal positions of Christian denominations. Salvation can be seen through the legalistic prism of the necessity of people being saved and declaring Jesus as Lord, which is perhaps the more traditional view of the Church, especially among people who would define themselves as conservative evangelicals. However, there is an alternative view of salvation; the concept of new creation with everything and everyone being reconciled with God through the process of transformation. The latter would be defined as being more universalistic in nature.

With these broad ideas as a foundation, this writing seeks to explore salvation in the context of homelessness services within The Salvation Army in the United Kingdom (UK). There will be an exploration of the Biblical and doctrinal understanding of salvation, interwoven with the development of homelessness service provision. There will then be an analysis of how societal changes have impacted the salvation message in homelessness services and a reflection on what this means for The Salvation Army today.

The purpose of this writing is not purely soteriological in nature and is not to advise The Salvation Army as to how homelessness services should be provided, but rather to explore some of the motivation, theology and societal factors that have developed the framework in which this mission occurs and identify if salvation is still a key, relevant and appropriate aim. This subject is important because, as Green (1986, p. 45) says, when reviewing the aims and objectives of social work within The Salvation Army; 'There is no area in the history of The Christian Mission and The Salvation Army which is more misunderstood than this broad area of social services.'

For the information of the reader, residents within Salvation Army homelessness services will be referred to as 'people who are experiencing homelessness' throughout this essay, to assert they are people first and foremost with an identity that is not simply that of a 'homeless person'. It is also important to note the majority of documented history relating to social work and homelessness services within The Salvation Army has been written either by Salvationist authors of The Salvation Army itself. There is little literature in existence highlighting the early day history of homelessness services within the movement that does not come from internal sources. It is important this is acknowledged as there is potential for bias and it is difficult to develop a balanced critique when the majority of sources have developed from within The Salvation Army.

The Salvation Army is well known for its homelessness services and is the largest provider of social care in the UK today after the Government (The Salvation Army, 2019a). The work of The Salvation Army is not limited to homelessness services, as it also includes work with anti-human trafficking and modern slavery services, services for older people, day centres, family contact centres, family tracing services, emergency

response services, church and much more. Specifically related to homelessness, The Salvation Army currently has 2,546 units of accommodation, however this number is constantly fluctuating as new contracts are awarded by Local Authorities. This figure does not include people who are being supported by The Salvation Army in temporary accommodation or through floating support services. There are also approximately 1,500 employees, officers and volunteers working within The Salvation Army's homelessness services (The Salvation Army, 2019b, p. 252).

To bring these statistics up to date, as of June 2019 The Salvation Army has 2,652 people living in residential homelessness services and 920 people being supported in their own or temporary accommodation by floating support services. In the past 12 months (June 2018 to June 2019) The Salvation Army has supported 7,061 people in residential homelessness services (Atlas, 2019). From these figures it is clear to see The Salvation Army has a large cohort of people it can impact with a salvation message.

Since the conception of The Salvation Army in 1865, there has been an apparent desire to serve people who are vulnerable and on the margins of society. However, the understanding of how to serve people has developed greatly since the conception of the movement. Sandall (1955, p. xi) reflects that:

*'Early in the history of the Army there came upon William Booth and his soldiers conviction that the Lord Jesus Christ required His followers to do all that was possible for the temporal as well as the spiritual welfare of others.'*

Salvation was seen as a notion that was not only about the relationship of the individual with God, but something that also focused on the salvation of the whole world and everything in it. In reference to setting up social services within The Salvation Army, William Booth said an opportunity opened up '[...]' as a result of our determination to make the godless crowds hear the message of salvation' (Sandall, 1955, p. xii). Trevelyan wrote '[...]' The Salvation Army regarded social work and care for the material conditions of the poor and outcast as being an essential part of the Christian mission to the souls of men and women' (Sandall, 1955, p. xiii).

It is often believed that social work was an integral part of the The Salvation Army from the very beginning; however it was not until May 1884 that social work began in an organised fashion within the movement. Some historians such as Green, argue the initial focus and drive of Catherine and William Booth was that of spiritual salvation, and the thing that motivated the Booths '[...]' was that men and women were living their lives in rebellion against God' (Green, 1986, p. 46). Green (1986, p. 46) identified that the '[...]' Booths were not unsympathetic to the physical plight of people, but that aspect of ministry was relatively unimportant to them initially.' However, as William Booth reflected, his understanding of salvation developed into one that focused on the social and the personal. Booth's theology of salvation was triune in nature and identified there was a possibility to achieve personal salvation from sin, social salvation from evil, and universal social redemption. Booth's thinking developed over the years and the context of Victorian England, in which he was ministering, is important to remember. Booth's



theology of salvation continued to develop to express '[...] salvation was not only individual, personal, and spiritual; salvation was also social and physical' (Green, 1986, pp. 59-60).

In stark contrast to the early day services of communal hostel accommodation being run by Salvationists, the provision of homelessness services by The Salvation Army has become increasingly regulated and professionalised to meet the changing climate within social care provision. As a result of this, the majority of homelessness services are now contracted and funded by Local Authorities, with some additional funding being provided from The Salvation Army's charitable reserves (The Salvation Army, 2019b, p.252). This is a distinct difference to the early provision for people experiencing homelessness, which was predominantly funded by donations and charitable income. One component of homelessness services that remains fully funded by The Salvation Army is the chaplaincy service. This brings additional financial funding implications to the movement, but provides freedom to provide pastoral and spiritual care. The chaplaincy service, including the chaplain, is now seen as an added extra to the contracted service provision of accommodation and support work.

There is anecdotal evidence that suggests The Salvation Army has compromised on its Christian values by accepting contracts and funding from Local Authorities to fund its homelessness services, however this dilemma and debate is not something new. Reliable and sustainable funding for The Salvation Army's social work has always been a contentious issue. Wiggins (1964, p. 221), reflecting on the early years of social work within The Salvation Army, writes:

*'Following the absorption of the first £100,000 which inaugurated the Darkest England Scheme, the General was forced to launch an appeal for another £65,000 two years later because the public failed to contribute the £30,000 per year which he had emphasised would be needed to carry out the scheme.'*

Contractual requirements from Local Authorities mean homelessness services now have clear measurements and Key Performance Indicators to ensure they are delivering safe, effective and quality services. As well as the contemporary anecdotal evidence regarding the potential dangers of linking with Local Authorities, William Booth had his own fears of a different kind regarding The Salvation Army's social work. '[Booth] feared that social salvation would break loose from its ties to spiritual salvation, thus rendering The Salvation Army merely an ineffectual social agency' (Green, 1986, p. 69). Button (2018, p. 162) critically reflects on this subject by arguing:

*'Whilst professionalism is essential in delivering high-quality support to aid people experiencing complex difficulties including addiction, mental illness, and homelessness, it must also be recognised that this is not everything [...]. Greater emphasis needs to be placed on genuine transformative and therapeutic relationships.'*

Transformative and therapeutic relationships are not salvation in themselves, but are an important component of the journey. This argument is supported by Belgum (2003, pp. 43-44) who asserts that in homelessness a 'history of broken relationships is repeated,

look for a common thread and help [the person experiencing homelessness] see what has been going on.' The spiritual has to link with the physical and material

The approach to homelessness service provision across the social care sector has also become more and more evidence-based, with a focus on psychologically informed environments, trauma informed practice, harm reduction, adverse childhood experiences, and person centred approaches. Evidence, for example the research by Glasser and Bridgman (1999), also shows that needs of people who are experiencing homelessness are holistic, not only including the requirement for housing, healthcare, addiction services, mental health services, and social services, but also a need for spiritual care and support. Crisp (2008, pp. 363-375) identifies the importance of spirituality in social work and the positive benefits this has for people. Crisp suggests that religion and spirituality are part of the 'lived experienced' and offer a 'sense of place'. Therefore, it would be sensible for The Salvation Army to incorporate this into homelessness service provision.

A seminal text in The Salvation Army's social work, and indeed homelessness services, is *In Darkest England and the Way Out* (Stead, 1890). In this text William Booth set out his plan for social reform and identified a holistic approach to salvation which included practical and material assistance as well as the spiritual and religious. It is important to note that this vision for social reform was aspiration and arguably never fully realised. However, Booth was clear that all of these components had to work together; 'No change in circumstances, no revolution in social conditions, can possibly transform the nature of [humanity]' (Stead, 1890, p. 85). Sandall (1955, p. xiii) highlights the importance of salvation within The Salvation Army's homelessness services by stating: 'Social services without spiritual impulse is [...] body without soul.' This closely links to Booth's developing view.

As salvation appears to be such an important and essential component of homelessness service, it is therefore vital to understand what salvation is. From the first writings of Genesis in the Old Testament, to the climax of the birth, life, death and resurrection of Jesus in the Gospels, through to the future vision of a new Heaven and new earth in the closing chapters of Revelation, the Bible's metanarrative is God's salvation story for humanity (Middleton, 2014, p. 17). Wright (2008, p. 90) picks this theme up by asserting '[...] the Bible is the story of God [...] engaged with real people in real history [...]' and this is the story of salvation. Middleton (2014, p. 17) supports this metanarrative as something '[...] which clarifies God's unswerving purpose to redeem earthly creation [...]'. There is an interwoven message throughout the Old and New Testaments of God's desire to restore and reconcile the whole of creation through the big story of salvation. This gives the foundation of salvation being about something bigger than what we can currently imagine. The concept of salvation is immense and Harris (2014, p. 110) describes this by saying:

*'Within [salvation's] depths lie the notions of justification, reconciliation, forgiveness, new creation, citizenship in the kingdom, participation in the divine nature, ransom, sanctification, and the defeat of principalities and powers.'*

This vast picture of salvation is consistently developed through Scripture. Throughout history God is seen as the originator of salvation, bringing restoration and reconciliation to the whole world. This begins at the fall of humanity in the Garden of Eden (Genesis 3) through to God's desire to bring about the restoration of the Israelites from their slavery in Egypt (Exodus 6:6-8) through to the climax of the life, death and resurrection of Jesus in the New Testament, pointing to the beginning of a New Creation when God's Kingdom will come. The complexity and enormity of salvation is evident in the development of the Church's ancient creeds which in turn say little about the multifaceted salvation story perhaps because it is so multifaceted. However, some denominations of the Christian Church would not agree with the broad view of salvation and would lean more towards the narrow concept. In our human need to be able to explain and rationalise concepts there is also a '[...] tendency to reduce salvation in such a way as to lose sight of its immensity' (Harris, 2014, p. 108). McGrath (2011, p. 341) writes:

*'God is seen to side with the exploited peoples of the world, as in the deliverance of Israel from captivity and oppression under Pharaoh. Similarly, Jesus appears to have expressed and exercised a preferential option for the poor in his teaching and ministry.'*

This is the beginning of what salvation is about; freedom, liberation and being saved from something.

When God rescued the Israelites from the Pharaoh in Egypt, freeing them from slavery, the response of Moses and the people was: 'The Lord is my strength and my might, and He has become my salvation' (Exodus 15:2). The freedom and liberation from slavery and bondage is salvation – the rescuing of people and communities. The Old Testament views salvation as deliverance and healing, both personally and as a community. This links closely to the concept of salvation within The Salvation Army's homelessness services as it seeks to save people and communities from homelessness, addiction and trauma. This is where the concept of personal and corporate salvation comes in. Salvation is brought about by God: 'It is God who saves, who liberates and heals' (Harris, 2014, p. 108). While the support offered in homelessness services is part of that process, it is ultimately God who brings about the complete liberation and restoration. This is clearly seen in the New Testament when Jesus is referred to as the Saviour (Matthew 1:21; Luke 2:11; John 4:42). Luke's Gospel pays particular attention to Jesus as Saviour; the one who heals, restores and liberates (Luke 7:50; 8:48; 17:19; 19:9-10). 'In his life, death and resurrection, Jesus announced and embodied salvation to all people' (Harris, 2014, p. 109).

Humanity is in need of salvation, of being saved, both individually and collectively; this is evident in the broken and fallen world we see around us, especially so in homelessness services. Wright (2008, p. 14) acknowledges this when he says;

*'The statement 'God saves' covers a huge range of realities, situations and experiences. And the reason for this is the immense variety of circumstances in which God's saving engagement with people takes place through the great sweep of Biblical history.'*

The huge range of realities is evident in the tenses of salvation. Salvation is a past, present and future reality. In Paul's writings in the New Testament the three tenses of salvation are clearly seen, asserting that we have been saved (Romans 8:24), we are being saved (1 Corinthians 1:18) and we will be saved (Romans 5:9). In Romans 1:16 Paul describes the Gospel as being 'the power of God for salvation to all who believe'. The Greek wording literally says 'the power of God into salvation' (Harris, 2014, p. 121). The different tenses of salvation are important in the context of homelessness services as they could support or reject the objective of saving souls. For example, it could be argued that if humanity has already been saved then what is the point of reconciliation and restoration, the salvation message, within homelessness services. McGrath (2011, p. 318) summaries this by asking:

*'Is salvation to be understood as something which has happened to the believer? Or is it something currently happening? Or is there an eschatological dimension to it – in other words, is there something which is yet to happen?'*

Salvation cannot be neatly compartmentalised into one of the past, present or future realities, but instead should be seen as something that has happened, is happening and will happen in the future. It is also important to remember that nobody is yet the finished article as salvation will only be made complete in eternity. This is particularly relevant when considering people who find themselves on the margins of society as it removes the stigma of those who are 'in' and those who are 'out', as nobody is yet there.

The Salvation Army has clear doctrines that state what the Army believes in relation to Salvation. The first doctrine of salvation states 'We believe that the Lord Jesus Christ has by his suffering and death made an atonement for the whole world so that whosoever will may be saved' (The Salvation Army, 2010, p. 127). This doctrine speaks of the 'narrow' and 'broad' views of salvation, pointing towards salvation being about an individual and the whole world. This doctrine is also a reminder that the cross is central to salvation and that God, through Jesus Christ, has made a way for anyone (the whosoever) to be reconciled with him. Salvationist tradition is clear that salvation is 'not limited to a chosen elect' but everyone has the ability to respond to the offer of salvation, through grace (The Salvation Army, 2010, p. 143). This means that even people on the margins of society, people accessing homelessness services, have the opportunity to be saved. This is what is seen throughout the Gospels.

The Salvation Army's second doctrine of salvation states 'We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation' (The Salvation Army, 2010, p. 145). This doctrine would assert there are three stages to salvation; repentance, faith and regeneration. This triune approach would suggest that while salvation is available for anyone to accept, it is not universalistic and people must make a choice to repent of their sin, have faith in Jesus and allow the Holy Spirit to transform them. This could challenge the concept of homelessness services offering salvation as this doctrine would suggest there has to be a personal decision, action and commitment made. While homelessness services can provide opportunity and space for this to happen, as is the case with everyone it is

dependent on the individual to make the decision for them self. This could be an element of homelessness services where the chaplaincy services supports the overall aim by having conversations about salvation with people. It could be argued that this doctrine points away from the 'broad' view of salvation and instead supports the 'narrow' view of salvation being about an individual's relationship with God. However, the idea that the Holy Spirit regenerates people suggests transformation of the whole life, and this is supported by The Salvation Army's doctrine.

There is a third Salvation Army doctrine linked to salvation that asserts 'We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself' (The Salvation Army, 2010, p. 163). The death of Jesus Christ on the cross, the atonement, provides opportunity for people to be saved. The atonement theories also provide a range of images which help understand the immensity of salvation. This could constitute a personal experience that leads to complete trust in God, leading to transformed lives and therefore transformed communities, or new creation.

As the doctrines suggest, salvation is a process and is about the transformation of people and the development of a new creation; an individual and corporate experience. The freeing of people from the things that enslave and hold them back, for example homelessness, allows people to experience fullness of life and in turn points towards the coming of a new Kingdom where all people and all things will be reconciled with God. This is the concept of redemption; the redeeming and resorting of the world to what God originally intended it to be.

Therefore, salvation is primarily about rescuing people and creation, and links closely to liberation theology. Liberation theology was developed in the Roman Catholic Church in Latin America in the 1950s and 1960s in an attempt to address poverty and social injustices in the context of Christianity and unjust religious, political and social structures (Berryman, 1987, pp. 1-8). Liberation theology speaks against violence, suffering and oppression and is able to do so because Jesus triumphed over all things that hold the world in bondage. There is also sense of freedom and release identified in Luke 9:31 and Acts 12:1-24, clearly linked with the Exodus and the journey of the Israelites (Garrett, 1990, pp. 656-680). The focus of addressing injustice and suffering clearly links liberation theology to salvation. Salvation does not simply heal people and make them right with God; it also heals relationships and society, breaking down unjust structures, addictions and authorities. Salvation focuses on the whole person supporting the healing of the individual, healing of relationships with others, and healing of one's relationship with God. This is where liberation theology and salvation are closely linked, with a focus on healing, restoration and reconciliation.

It could be argued that the salvation message of 'become saved and love God' is not as popular today as it was in the early days of The Salvation Army. Therefore, there could be an obvious assertion that the evangelical message of salvation is not as strong within homelessness services as it once was. An opposing view would assert that in some areas of the Church salvation continues to remain a dominant thought. As well as

societal changes impacting the current understanding of salvation there have also been changes within The Salvation Army that have changed thinking and in turn have impacted homelessness services. Perhaps this change in thinking has been in relation to the perceived shift from personal, individual salvation, to corporate salvation looking toward God's Kingdom coming and a new creation being formed. Grundy et al. (1996) develop these views by summarising through their work the development of salvation in a pluralistic work.

William Booth described salvation as being boundless; this is seen in 'O Boundless Salvation', a song he wrote. Strickland and Court (2013, p. 52) develop the metaphor of salvation as an ocean by stressing: 'The faith needed to enter into the boundless ocean of God's great love is simple: you need to trust that God will catch you.' This suggests salvation is something that is all encompassing that one can become fully immersed in. Salvation, in its boundless form, is something that involves every aspect of life and something in which one can be fully surrounded in. This concept asserts there is no ritual or ceremony needed to be saved, other than to trust God.

When analysing salvation Fiddes (1989, p. 5) writes the sheer variety of images and concepts of salvation is 'evidence that the Christian faith has found that the event of the cross touches life at many points.' This means that the salvation message is relevant today and should continue to be an aim of homelessness services at it intersects at different points of life's journey. A tension arises when people come to this subject with different views and definitions of what salvation is. If salvation is only seen as a personal, individual experience of God that leads to repentance, faith and regeneration then the current model of homelessness services is not achieving its aim of soul saving. Similarly, if salvation is only seen as corporate, a new creation, the reconciling of creation to God then the current model of homelessness services is still not achieving its aim of soul saving. The holistic and complex nature of salvation requires both of these concepts, the individual and the corporate, to be fully integrated for the true all-encompassing nature of salvation to be realised within The Salvation Army's homelessness services; one end of the spectrum cannot be compromised for the other. Salvation needs to be boundless!

Kelly (2019, p. 15) describes the link between The Salvation Army's church and charity (or social work) activities by pondering:

*'I wonder if those who observed Jesus most closely would say he was more engaged in doing church or charity. Did he spend more of his three years of ministry teaching people about the Kingdom of God or healing the sick? Did he give himself more fully to discipling people or feeding them? Did he consider one to be 'real ministry' and the other not?'*

Kelly poses important questions for reflection when considering the aim of soul saving within homelessness services. There has been previous discussion about the need to balance social salvation and spiritual salvation, however Kelly goes one step further, by asserting there should not be a balance but instead there should be complete integration of the two. Kelly calls this a 'Salvation smoothie' where both church and

charitable activities are so interwoven that they become one. An example of this could include the full merger of The Salvation Army's Central Trust (church component) with the Social Trust (social services component). Kelly (2019, p. 15) concludes his thinking by summarising:

*'The Salvation Army in the UK and the Republic of Ireland is recognised as a church and registered as a charity but, in our hearts and in our methods, the church and charity should be utterly indivisible. If we are who we are called to be, the world should never taste in us only the church or the charity; we are the best version of ourselves when the whole, delightful flavour of grace permeates everything we do.'*

This prophetic message from Kelly beautifully identifies the importance and genuine need for there to be no separation between The Salvation Army's dual function of church and social service. One should therefore consider not using terms such as 'holding in tension' or 'balance' and instead say both aspects make up the whole; homelessness services does save souls as it is a fully integrated aspect of the church. Booth (1889, pp. 53-54) had similar thinking to Kelly when he wrote: 'By Social Work, I mean those operations of the Salvation Army which have to do with the alleviation, or removal, or the moral and temporal evils which case the misery of the submerged classes'. Booth spoke about the clear links and crossover, but did not go as far as Kelly to state there should be no separation or distinction between them.

The view that the salvation of the soul is more important than or separate to the serving of suffering humanity through the physical, for example homelessness services, is a great heresy. The heresy, known as Gnosticism, developed as a dualism which separated the soul from the body, creation from the spiritual. For Gnostics '[...] the material creation was viewed as evil' (Ferguson et al., 1988, p. 273). There is a very real danger that Gnosticism could rise up in The Salvation Army's homelessness services today, with some Salvationists making a clear separation or divide between what is seen as church and what is seen as social work. It could also be argued that Gnosticism has already occurred within The Salvation Army when Corps and Social Services were separated in respect of their administration, funding and staffing. Wright (2007, p. 265) describes this dualism as a 'long-term schizophrenia' within the church and goes on to say '[...] the split between 'saving souls' and 'doing good in the world' is a product, not of the Bible or the gospel, but of the cultural captivity of both within the Western world.'

Wright supports Kelly's 'Salvation smoothie' concept by strongly asserting there are not two missions, but one mission; to join in God's mission. God's mission, as seen in the birth, life, death and resurrection of Jesus, is to reconcile the whole world, build a new creation and establish his Kingdom. This uniting of Heaven and earth is not possible if viewed through the lens of Gnosticism, therefore homelessness services are an essential part of salvation, a part of the whole.

Hill (2017, p. 322) suggests William Booth saw social and evangelical work as two separate entities by suggesting '[...] the General sometimes fretted that the commitment

to social work had been undertaken at the expense of evangelical work.' Hill (2017, pp. 322-323) went on to assert William Booth recognised shortcomings in the social work of The Salvation Army which included '[...] a great lack of direct aim at the true goal of our social work [...]', '[...] the lamentable fact that some of our officers have been deficient in personal religion [...]' and '[...] the scarcity of suitable people for carrying the work on'. In many respects the concerns of Booth are evident in some areas of homelessness services today. Anecdotal evidence suggests the majority of the workforce within homelessness services is not Salvationist and not officers; there is also no requirement for support workers to be Christian. This could add to Booth's fears that officers, and indeed staff, could be seen as 'deficient in personal religion' and may not be useful in spreading the salvation message. However, this would be dependent on what the salvation message was defined as.

As well as the duality of saving souls and social work, there sometimes develops a divide between people within church communities. In church communities relationships and a sense of community is important, perhaps a necessary part of salvation. Button (2018, p. 162) suggests that 'To restore a person out of homelessness they need to be supported to find a new sense of belonging through developing new identify attributes through positive relationships.' These identify transformative attributes are not found in the provision of accommodation, food, or clothing, but come through meaningful relationships with others, and potentially reconciliation with God. This concept is an aspect of how homelessness services can maintain the aim of holistic salvation. However, a critique of Button's argument could be that there is no specific mention of this positive relationship being with God. While positive therapeutic relationships are important for wellbeing and interaction with society, it could be argued that a relationship with God, through the atoning work of Jesus, is also needed for people to experience full, complete salvation. Salvation has to be spiritual and physical;

*'To get a man [or woman] soundly saved it is not enough to put on him [or her] a pair of new breeches, to give him [or her] regular work, or even to give him [or her] a University education. These things are all outside a man [or woman], and if the inside remains unchanged you have wasted all your labour' (Stead, 1890, p.45).*

In the broadest view of what salvation is The Salvation Army's homelessness services do still continue to save souls.

There have been dramatic changes and developments in society throughout The Salvation Army's 154 year history, for example World Wars, a diminishing of the importance of Christendom, a post-modern society and advances in technology to name a few. As well as advances in the delivery of social care, the understanding of what homelessness is and the root causes. The most substantial change within The Salvation Army has been the contracting and funding of homelessness services provision by Local Authorities, which has led to a further layer of accountability and governance being place upon movement.



Despite the complex changes, homelessness services still seek to reconcile people with God. This is key, as salvation does not simply heal people and make them right with God; it also heals relationships and society, breaking down unjust structures, addictions and authorities. Salvation focuses on the whole person supporting the healing of the individual, healing of relationships with others, and healing of one's relationship with God. This is where The Salvation Army's homelessness services flourish as it focuses on healing, restoration and reconciliation of the whole person and the whole community. This would assert that there is still a healthy future for homelessness services within The Salvation Army as it seeks to live out the mission of God through this avenue of ministry. However, there needs to be further alignment and integration of The Salvation Army's Corps and Social Service expressions to allow this to be fully achieved.

William Booth feared a gulf would develop between social salvation and spiritual salvation, however this essay has shown they are two sides of the same coin, therefore cannot be separated and must not only be held in tension but be seen as part of the whole. The role of The Salvation Army's homelessness services today is to ensure neither social nor personal salvation is held in higher regard than the other. Both need to be viewed in equilibrium, or perhaps more importantly be fully integrated so there is no distinction, only then will real transformation and reconciliation be seen; this is the object of homelessness services to save souls.

'All social service must be based on the spiritual [...]' (Sandall, 1955, p. xiv).

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## The Revolution

Commissioner George Scott Railton

*From The Christian Mission Magazine, January 1873*

It was midnight. Crowds of citizen were hurrying through the streets of every one of our large cities. Powder lay scattered on every side, and the walls were everywhere marked by the balls which had struck them. Suddenly the bells of a thousand steeples broke the silence of the night with their merriest peals. The revolution was accomplished. It was very quickly done, I confess. The citizens armed themselves, not with barricades, but with cloaks and mufflers; and the powder and the balls were very white and very harmless; but it was a very great revolution for all that, and one another long before now, "A Happy New Year to you."

And is there no revolution that we could accomplish for ourselves as quietly and as truly as this? I wonder how many people said to themselves on the last day of the old year, "I will turn over a new leaf."

It is necessary, however, in the first place, to remember that revolution is always a relative movement only. Turning over a new leaf only means beginning another blank page, and having one less blank page in reserve. I wonder how many such leaves have been spoiled in 1872! Alas! for the new leaves of 1873! How useless they will be, if there is no revolution than their turning over.

My friend, you are by nature a child of wrath, governed by the devil and your nature, which he has corrupted. Has there been a revolution in your soul? Is the kingdom of Satan overthrown there, and has God's kingdom come with its righteousness, and peace, and joy in the Holy Ghost? If not, O do not be any longer trifled with by the new constitutions – the good resolutions and amendments, which your oppressor delights in. Rise for freedom today, and go for it to Him who alone can give it to you!

And you, my Christian brother (and sister); have you not found that when you would do good, evil was present with you? Have you not found within you a body of lordly passions that were never 'content' with any good action you attempted: that often frustrated, and, more frequently still, spoiled your best endeavors? You have tried to overcome them with the new life principles. You have again and again coerced them by the agitation of 'good times,' special efforts, and precious influences; but you find it a very uncertain and unsatisfactory way of conducting affairs.

Oh, why not say, "There shall be a revolution today. I will call on the Lord of lords, who has said, I will dwell in them, and walk in them; and He shall subdue all things under my feet, for He is God my Savior."

Is the monarchy of the Holy One established in your soul? Have you no will but His will? Does His love possess you entirely? If so, be thankful that you have passed the

revolutionary stage of your existence, and devote all your energies to the glorious cause of the revolution in the world.

Let us begin with a bold avowal of our flag, for we are not the children of darkness, but of light. We have not sympathy with "the part of order," not with any section of it. Those who do not feel the urgent need of radical changes in themselves and in mankind, or those who cannot reconcile themselves to the desperate measures required by so desperate a case, have nothing in common with us. The world is lost, and Jesus has come to save it; and it must be saved, at any cost, and whatever that may require, because whoever is not saved will be damned forever.

We are not reformers. Gladly as we would chase from the world every outward manifestation of sin, and repair all the ravages of the destroyer around us, we have little time and less power for such labors. We leave them for the most part to others, while we note the remark of our great leader, "Make the tree good, and its fruit good."

Still less are we politicians. The repression of vice, and the amelioration of the condition of the masses, which we have so little time for personally, we cannot hope to see accomplished by the agency of men who, generally speaking, profess to "seek their own." Anxious to accomplish properly our duties as citizens of a country so highly favored as to its dynasty, constitution, and government, we find our time all too short to execute the great law of Christ, whose officers we are.

We are revolutionists. We know that we have passed from death unto life, and we insist on the necessity of the same sweeping change in every human being. With the cries of, "Death unto sin," and "Life unto righteousness," we go on, determined to turn the world upside down. We are not the philosophers or the theorists of revolution; but its agents. Merely to recommend revolution is contemptible. We must make it. Glad indeed would we be if any word of ours could go forth to slumbering Christians and slumbering churches, and awake them to the fight; but it is only what is done by direct personal effort that can be called sure work, in a revolution. We should be astonished if we knew how many we are in all lands and in all churches; but our work need be none the less complete because it is done by individuals to a great extent ignorant of one another, and outwardly separated.

How can we improve upon the past? Firstly, by not merely accepting, but eagerly watching for, any hint that can be gathered from any source; and, secondly, by adopting, or relinquishing, any method in accordance with the demands of the one great object. As to ourselves, let us remember that we fight under a Captain who knows us, and who has planned the whole movement. We have each a peculiar destiny. Let us never rest till we are sure that we are being used in the way our great leader desires to use us.

As to organization. Perfect love will cast out all fear of one another. In order to unity, we must gladly be in subjection to one another. The work will be best done in each locality where one, the best qualified, is left to lead, and where everyone else follows with

alacrity (=brisk and cheerful readiness). All the great questions are settled beforehand. It is for "the Men of Order" to discuss. We know what we have in hand. Let us do it, and we shall save much consultation time by having one leader, who can listen to every one's proposals. Wherever there is fighting to be done, God finds officers. Let us be eager to follow them without debate.

We can do a deal more for one another. Let us unite, two by two, to watch over one another in love. Let us not rest in common experience, but seek to build one another up on our most holy faith, striving to lead one another into all the knowledge of God and of our Savior Jesus Christ.

We of the "Christian Mission" can do much for each other temporally. Let us study the system of mutual help practiced by Christians, as laid down in the Acts of the Apostles/ They were not worse off than most of us. Let us try if we cannot find out how to unite, not merely to lessen our expenditure, but to increase our gains and earnings. Let us see if we cannot develop a perfect cooperation without an Act of Parliament, or a Government loan.

Our meetings must be daily. Where we lack a place of daily meeting indoors, let us daily gather under the sky, and God will soon find us a homestead. Search the Scriptures, and see if you can find an instance of God's people, thoroughly devoted to his service, not meeting daily.

We may have had to hold meetings at late hours to suit the class of people we wanted to gather; but, in these times of shortened hours of labor, it is our duty to show an example of early worship. God sends early as well as late to us. It is our duty to be waiting upon Him, together, at both ends of the day. We must not be satisfied with public efforts only, to get people within the sound of the gospel. There should be one or two of us outside every place of worship, denying themselves the privilege of being within it for once, giving a quiet invitation to the passersby, one by one, to come in. Most will answer, "No," and many will laugh; but nearly all will converse together about the invitation, and dozens will turn back after a short time and go in.

In all your dealings with souls, let us know nothing among men but Jesus Christ and him crucified. The art of gospel-decoration has attained a perfection worthy of our century; but it is ours to put away from the sight of poor lost sinners everything but Jesus, and life and death, and heaven and hell.

In 1872, Satan put forward some of his ablest spokesmen to scoff at the power of prayer. Let us be avenged in 1873. Those promises of Jesus to twos and threes, have some special object. Let us try to realize it. Let us band ourselves together in twos, and companies, in societies, to pray for selected individuals, or strongholds of Satan. Oh, yes, we will test the power of prayer for specific objects! We will let all who are really willing to see whether we pray to a living God or not!

Let us boast in nothing save the cross; but let us boast right boldly in that, and who shall make our boasting vain. The bolder the stand we make, the better, provided we never fall back.

But, remember, "risings," slight, un-sustained, spasmodic efforts against anyone, and especially against the Evil One, are ruinous. They rivet the chains of the oppressed, and cause a weakness which prepares the way for the most crucial reaction. "Choose ye this day whom ye will serve," and serve Him, and Him alone, and Him forever.

## What Would Happen

Major Stephen Court

Things were bleak. Lazarus had died. The Jews had tried to stone Jesus. And to pay His respects, Jesus would have to expose Himself to possible stoning again. Thomas rallied the rest of the disciples with this pep-talk: "Let us also go, that we may die with Him."

There are two famous exchanges between Jesus and Lazarus's sisters that have been preached for millennia. Both sisters begin with an *'if only'* faith (John 11:21,32); I first heard this preached by Major Doug Hammond: "*if only* You had been here, my brother would not have died". Mary ended there. Defeated. 'Ah, what *might have* happened?'

But Martha carried on (v22), "But I know that even now God will give You whatever You ask." Creative faith: "*What would happen...?*"

The phrase only turns up a few times in Scripture...

with Pawns:

(Matthew 24:38-40) "For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; 39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. 40 Two men will be in the field; one will be taken and the other left..."

with Protesters:

"Jonah had gone out and sat down at a place east of the city. He made himself a shelter, sat in its shade and waited to see WHAT WOULD HAPPEN to the city" (Jonah 4:5).

and with Participants:

Moses' "sister stood at a distance to see WHAT WOULD HAPPEN" (Exodus 2:4).

She stood and jumped into the fray (I'll find you a 'nurse'), whereas Jonah sat and waited and whinged. Of course, these aren't the only times in the Bible someone wondered what would happen in moments of historical significance...

As we look back in history, we shake our heads at the pawns and protesters. But we can learn from the participants. Look at some of the people who wondered, 'what would happen?'...

Noah wondered, what would happen if I built a really big boat – and he carried a microcosm of all creation into a new world.

Abraham wondered, what would happen if I picked up and moved on spec from my family's home with no particular destination – and God made him 'a people' through whom He has blessed the whole world.

Moses wondered, what would happen if I built an altar to the Lord – and God took the battle to the Amalekites!

Moses wondered, what would happen if I lift up this staff over the water – and the Red Sea parted and God delivered His people from bondage.

The high priests wondered, what would happen if I took a step out into this River – and it dried up and the people crossed over into the Promised Land.

Samson wondered, what would happen if I tied these foxes' tails together with burning torches – and he burned through the Philistines' fields and façade of invincibility.

Ruth wondered, what would happen if I left my family, my country, my religion, to cleave to my mother-in-law's ways – and she joined the family line of the King of kings.

David wondered, what would happen if I take off Saul's armour and gather a handful of smooth stones instead – and he took down a giant.

Elijah wondered, what would happen if I asked God to withhold all the rainfall for a few years – and the drought came over the land.

Elisha wondered, what would happen if I laid out on top of a dead body – hand to hand, mouth to mouth, eyes to eyes... TWICE – and the dead boy sneezed seven times and opened his eyes!

Daniel wondered, what would happen if I kept praying out here by my window where people can see that I'm breaking that crazy law the king just got hoodwinked into making – and he survived a night in the lions' den AND the King decreed that everyone had to fear and reverence Daniel's God...

Martha, who normally gets a bad rap from egalitarians and arminians and like some of us, wondered, what would happen if we rolled away that stone, aside from the 4-days' stench of a dead body wafting through the neighbourhood like a giant zombie barbecue gone bad – and Jesus raised Lazarus back to life!

Fast forward nearly couple of millennia...

Joseph Perry wondered, what would happen if I mocked up a bunch of glass lantern slides and projected them in quick sequence integrated with 'film' – and The Salvation Army's Limelight Department (and, arguably, the whole film industry) was born (he was an Adjutant).



Paul Rader wondered, what would happen if I preached the Gospel from the roof of Chicago City Hall and its brand new radio station, and Christian radio was born (in 1922; and his great-nephew Paul A Rader would become 15th General of The Salvation Army).

Arnold Brown wondered, what would happen if we exploited the emerging means of mass communication called television by producing colour Gospel programming – and The Salvation Army's 'The Living Word' spread over national airwaves for more than a dozen years (more than half a decade before national American broadcasting went colour [just three years after the first national colour broadcast, the 1954 Rose Bowl Parade]). (also became General)

Frank Maxwell wonder, what would happen if he modified the inefficient weaving looms that burdened millions in turn-of-last-century India – and he designed and disseminated a machine that was five-times faster, was adopted by Ghandi and featured on the early Indian national flags (until stylized [and, arguably, replaced] in 1947), and, “used as a platform to spread the Gospel” ([https://archive.org/stream/war-cry-Sal-2010-10/Sal-2010-10\\_djvu.txt](https://archive.org/stream/war-cry-Sal-2010-10/Sal-2010-10_djvu.txt) ; and [https://en.wikipedia.org/wiki/Flag\\_of\\_India](https://en.wikipedia.org/wiki/Flag_of_India) for images of the pre-independence Indian flag featuring the loom; and <http://kennettree.sumgen.com/ind13838.html> for the Salvo connection). [did you catch this? A Salvation Army invention was featured on the flag of the world's second most popular nation!] (he was a Captain)

William Booth wondered, what would happen if I exploited this new invention – the automobile – for the Great Commission – and executed several motorcar campaigns across Great Britain (the first, in 1904, featuring 164 meetings in 29 days) years before General Motors was even founded! (GM – 1908)

This story can be multiplied literally millions of times if we include people like you and me...

Brad Thompson wondered, what would happen if I stopped that young guy in the college hallway and prompted him with the Gospel – and Jim got saved and raised the children he later had to follow Jesus as well!

Andre Togo wondered, what would happen if I explore on the Internet the dreams I just had about a strange marching Army – and The Salvation Army was born in Mali, and later Burkina Faso, and (the story is continuing as you read)... (Togo is a Captain)

Judah wondered, what would happen if I used my school's Valentine's Day tradition of sharing little cards with each classmate to share little Gospel tracts (in this case, The 4 Points) – and a couple of them followed up with him and decided to follow Jesus.

You get the idea...

Two things:

Here's the first...

Martha moved on from wallowing in self-pity of 'IF ONLY' faith – moved on to an 'EVEN NOW' faith that proclaimed her conviction that Jesus could move miraculously through these circumstances to bring even greater glory to His name. Look, it IS a greater glory to raise a dead person than heal a sick person. And this situation brought the spotlight onto Jesus. There was no way that people could talk themselves into some alternative – oh, it was rest Lazarus needed, or some time in the shade, or that intriguing home remedy that the wandering Bedouins sold us, or ... No. He was dead. And he was dead four days – longer than the three that ancients believed that the spirit lingered near the dead body. He was ALL Dead.

And Martha was in on that blessing. But I said there were two things.

What's the second?

Mary didn't have to be left out. Verse 28 indicates that Martha ran to her sister Mary to tell her Jesus wanted to see her ("The Teacher is here and wants to see you." NLT). She had an opportunity to move beyond 'if only' to 'even now'.

There is no judgement if there are some in the midst of pandemic reacting to 'acts of God' the way Mary and Martha initially did. And some certainly have already moved on from 'if only' to 'even now'. There is blessing in that. But for those still there... "The Teacher is here and wants to see you." Jesus wants to see you. You can move on. There are greater miracles God is teeing up.

Don't you wonder, WHAT WOULD HAPPEN if we all moved, right now, together, into an 'even now' faith, stubbornly believing God, expectantly postured to be blessed beyond our wildest hopes? What Would Happen?

I mean, what would happen if, as pandemic-prompted restrictions lift, we gather in small groups in people's homes – and a global base network develops, almost, as it were, overnight?

What would happen if we poured our creativity and other resources into the online platforms to which many of us seem to feel that we've been 'exiled' and instead lean in to leverage Army credibility to reach 7.8 billion people?

What would happen if we, in 'returning' to indoor activities in SA halls and barracks and garrisons, we refine what was working and 'retire' what wasn't so that we can optimize Great Commission impact in every city in which and for which we fight?

The possibilities are boundless.

Now, that bit about Moses building an altar – I'd guess most reading this mightn't have a clue about this one. I snuck it in there but it isn't completely accurate. Moses build an altar and called it, "The LORD is my banner." But that in and of itself wasn't enough to accrue God's powerful response. In Exodus 17:15-16 there is a sentence in between Moses' act and God's response. Here it is: (Moses) said, "a hand upon the banner of the LORD." There!

What? In the ancient world, if you touched the banner of the king or the banner of the general you were signaling your loyalty, your commitment. It meant that you were willing to march under that flag, to give loyalty to that banner – even your life in faithfulness to that person. Will we touch the banner of the LORD? Or are we flying our own flag? Or, maybe, have we thrown in the towel – the banner? Or, maybe, even, have we waved the white flag and given up? Don't wave the white flag of defeat. Don't thrown in the towel. Place down your own flag and all it represents of fighting your own wars on your own terms for your own glory. And come and touch the flag of our great God – a hand on the banner of the LORD.

In Christian lens, 'symbolic' is often 'prophetic'. I wonder what would happen if 1,636,388 soldiers (that's all the junior and senior soldiers we have, per YB20 [2020 Year Book]) all engaged in this prophetic act – (figuratively or literally?) touching the banner of God in furiously faith-filled commitment to move on from 'if only' to 'even now', from pawn and protester to active participant, to reach every nation in this generation?