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Editorial Introduction

By Major Stephen Court, editor

JAC159 - Sage Wisdom

Greetings in Jesus' name. Welcome to the 159th issue of Journal of Aggressive Christianity - JAC159. It is the Sage Wisdom issue.

Our feature this issue is Sage Wisdom. It turns out that 'Sage Wisdom' is a Benjamin Moore paint colour - green! But that's not our focus, here. Our aim is to get insight from people past retirement age on how to optimise that season of life as well as advice on how to get there.

That's the assignment. Several faithful veteran salvos have graciously weight in with responses to interview questions, including Major Adele Vale, Commissioner Jim Knaggs, Colonel Bill Ratcliffe, Colonel Ian Barr, Colonel Peter Roed, and Commissioner Joe Noland.

Noland's entry is an excerpt from his book with co-author Dick Hagerty, WHAT IF? Dream BIG!

Sage Wisdom - Vale (Australia)

Sage Wisdom - Knaggs (USA Eastern)

Sage Wisdom - Ratcliffe (Canada)

Sage Wisdom - Barr (UKI)

Sage Wisdom - Roed (Canada)

Sage Wisdom - WHAT IF? excerpt - Noland (USA Western)

And, we're using JAC159 to include 'classics' that are not easily available online:

Mile End Waste Blessing (circa 1990s)

The Army And The Anointing (circa 1990s)

Armybarmy Evangelism Interview (compilation)

JAC Special: 1 Salvonations. This is a short anonymous epistle to folk who call ourselves salvationists *(you might want to pray your way through this article)*.

And that's JAC159. May God use it to encourage you to optimise our salvation warfighting, sharing Jesus' love with everyone on the planet. Stay close to Jesus. Much grace.

Sage Wisdom - Vale (Australia)

By Major Adele Vale

This document has been put together by Major Adele Vale (Retired). I am a 6th generation Salvationist and was in a family of four generations of Officers.

My vision/mission statement.
(Try to find common ground with everyone, I'm not a moral policeman.)

"It's my job to LOVE people, its God's job the CHANGE them.
I need to INVEST in people's lives, SOW the seed and RESPECT their views.
HARVEST will come in Gods time"

JAC: *How has your life changed post-retirement age from a few decades ago? (spiritual, priorities, schedule, etc.) What habits and rhythm have you adapted to optimize this season of your life?*

Prior to retirement I tried to live out these words.
"I don't go out to the people before I have been in the Sanctury with God".

<u>The Change</u>

Me and Jesus
One of my walks *(not literally)* I picture walking, running down a hill. There is a wide stream at the bottom and large poplar trees on both sides with their long branches hanging down. A bridge expands over the water. Jesus is just sitting near the water on a log and we chat. One day when sitting with Him He said 'One day in My time I will take your hand and together we will walk across that bridge and you will see your mum and dad again. *(They died in an aircraft accident the week of both my mums and my 49th birthday.)*

I also talk to Him about Johns health which is not good. He has a CSF Leak in the brain. Has not had a day in 7 years without a bad headache. With many procedures, operations, tablets, blood patches it has made life very hard for him. Leaders of our church many years ago came with powerful prayers but healing didn't happen. I've pleaded with God to even lessen the headaches! 'God's answer to me 'only when he is with me in Heaven'
I think this was a very unfair answer. It seems if I continue to pray my prayer I will lose him. Yes, our lives have changed, but we still try to represent Jesus well.

Going to bed I personally use LECTIO or Truth for Life, or ALISTAIR BEGG which I find helpful.

I used to journal but don't anymore. I ask myself why? I don't know.
In our first number of years in retirement we loved looking after Corps and Divisions when we were needed. We felt we were still useful and had something left to give.

Life has changed so we read and pray together every morning.
We meet weekly with a couple at a coffee shop and discuss questions from a passage of Scripture which John prepares each month. It's called a+1 group (set up

a number of years ago by our CO. (Us + Jesus) which we have continued. In retirement you need to do things differently and work out what suits you and your situation. Important to still have Jesus centered.

I have a personal ministry of Encouragement *(I've made it up!!)* It includes young people, my Christian and non-Christian friends, *(send out a verse every month to over a 100 people)* I pray over these words hoping that they will see Jesus and be challenged.

For example, one of my school friends told me not to send them. She has ministers within her immediate family. I told her she doesn't have a choice but I'm sending it anyway. We still have fun talking about life and I'm sure she reads them. It's my job to plant the seeds but God's job to make them grow.

Priorities

Freedom! It's great not being responsible for the 'running of a Corps' or other appointments.

Don't get me wrong we loved our Corps appointments with its challenges and loved being DC's in Tasmania. John enjoyed being Programme Secretary and SBA. I did not like Woman's Ministries but enjoyed the freedom of being THQ Chaplain as it gave me opportunities to chat! By the way, I was asked to be Territorial Secretary for Women's Ministries. The Chief's Wife wanted to go into Personnel so I received a higher position in Woman's Ministries. Who got the last laugh! NOT ME.

I did start 'Christianity Explained' at THQ having to get permission for those attending so they could have an extended lunch break. I fought and won!

John and I have always enjoyed being in partnership and have 'done life together'. This made the transition from active to retired a lot easier. I did find it easier than he did.

I have mentored and coached a beautiful young officer since her first appointment. It's convenient as its near where I live. She must think I'm OK as I suggest to her at the beginning of each year that she needs to find a younger person but she won't change. We meet up most months of the year. I love doing this.

I'm also available at any time to meet up with other young people on their faith journey who need encouragement which I do regularly. *(Do support older people as well)* Now I'm retired God uses me in different circumstances because I have time. Each of us must make ourselves available so we can encourage the next generation of young people.

We also catch up with our friends during the week so we stay connected which is very important. This is not only because we have retired, but health reasons bring with it challenges. Freedom to choose is a gift.

We are involved as much or as little as we want to in our new community. In our Retirement Village John conducts the Anzac service and I play the piano plus we

have a bandsman who plays the Last Post. We try to be involved with an outing they have each month which keeps us connected.

In our court where we lived before we moved 18mths ago, every year for Anzac Day, John organised a service and we did a letter box drop around our area using children in our court. We also involved the youth in our court each year to read the scripture plus a bandsman to play The Last Post. We had a returned service man from Vietnam living in our court who wore his uniform plus each year someone shared a story about family connected to the war. My uncle Bill was massacred at Tol by the Japanese. He was a member of the TSA 2/22nd band.

Anzac Day for us in our court was a great community event. About 40-50 came. We started this at the beginning of COVID and then kept it up. Our Village management heard about this *(it's only up the road from the court where we used to live)* so asked John if he would be willing to come to The Retirement Village to conduct their service. So, this ministry began before we even moved.

For the first 9 years of retirement, we looked after Corps and Divisions which we enjoyed. for a period of 6-9 weeks at a time. This was an important time of transition for us both.

We are short of Officers, so if any Officer is retiring or about to retire my advice to you is, offer to fill in where there is a need, not necessarily where you think you want to go. This will help your transition otherwise you will suddenly stop and then think you are not needed anymore. Remember Mission goes on until we are PTG.

We as a couple feel it's so important to plan holidays together. It gives us another focus. Great we now don't have to fit in with SA schedule. We now have a different focus, grandchildren getting married, great grandchildren due, and other celebrations we need to work around!! This is what family is all about. Don't ever have to say to our beautiful children again 'sorry we can't make it'. They are priority.

JAC: *What did 'mission' look like for you a generation ago? How does it look now?*

I'm looking at 25-30years of our ministry through my eyes.

One important thing to note is: When you stop praying everything goes stagnant and it's just 'things as usual' 'easy', 'no challenges', 'no direction', etc. Keep your eyes on Jesus.

On a particular day after we received farewell orders a soldier from that Corps asked to see us. She told us our ministry would change and there would be a cost. She was right. At our first Sunday Meeting 3 people came out to pray at different times during that meeting. I didn't know any of them. So, I went and prayed with them. They all had the same message 'your ministry will change and there will be a cost.' !!

Exciting and Challenging times in our Officership.

(The Commissioner of the day called us in after our appointment was announced. He said that they were sending us there to salvage the Corps otherwise it would be shut down. A challenge in itself.)

Our first priority was to find out what Jesus wanted us and our team to do and join Him. With Jesus on board how could we fail? If we wanted our ministry to succeed, we found Prayer the key and I believe still is. We also realised that when our prayer stopped things dried up.

Ministry Changed

We listened, we were obedient to God's Holy Spirit even though there were things we didn't understand. For example, healing ministry, deliverance ministry *(I didn't like)* But with God's anointing how could we fail. The DC sent us an officer who needed prayer. She had 'porn mags' and black magic books sitting on the back seat of her car!

Cost

So this was the Cost- both my parents were killed in an aircraft accident. My dad was the pilot. My mum, dad and 2 very close friends were killed when the plane was caught in a downdraft. No goodbyes (My parents were very much involved in TSA and the other couple were involved in the Presbyterian church). All with Jesus now.

I gave up this particular ministry as I wanted to protect John and our three kids and was not prepared to take the risk as I was scared something else bad would happen. I let Satan win this one.

Healing

Exciting time. I think God was saying to us 'I am the Lord that heals' Trust me. One Sunday night a bandsman leapt off the platform and yelled 'I am healed'.

When does this happen?

John, at the conclusion of one of his messages *(not his comfort zone to say this)* - 'The Holy Spirit has just told me that there is someone here who has a very bad infection in the right ear. If you would like to come forward for prayer we will pray for you. He asked again. No one. He thought he got the message wrong. Sunday afternoon the phone rings. 'Sorry Captain, but that was me you were talking about in the meeting this morning'.

Another story *(could tell you so many)* I woke up on the last morning at our Divisional Officers Fellowship and God said to me very clearly, 'When you get home I want you to pray for healing for Zed *(not real name)* as he is booked into hospital to have a back operation.' He was a bandsman and we had only been at Corps a few weeks so who are we to pray for healing *(not our gift)*. Be obedient was the message. We asked Zed and his wife to come and meet us. Plus, we asked another couple to

come and pray as we didn't want people to think we had the Gift of Healing. Zed could hardly walk as his back was very bad. The 6 of us shared, prayed etc. Very early the next morning we received this very exciting phone call. "I'm healed! I'm healed!" If this wasn't a miracle, I don't know what was. No operation to this day. We are still very good friends.

Interesting that this special ministry was only for a season.

Prayer Ministry

Everything, all ministries were bathed in prayer. That is why we saw God's Kingdom grow.
We failed many times but kept going which wasn't easy.

Please, if anyone reading this wants to take any wisdom from an old retired Officer, listen to God, find out His mission for that place, pray about it, get a team around you, be on the move, don't be stagnant. Better to try something and fail than not try anything at all. Some ministries are for a season.

Ministries for our younger and school aged youth were essential. They are our Army of today so they need to be nurtured in their faith and encouraged in their walk with Jesus. Sunday School, Junior Soldiers, Corps Cadets, Singing Company, Kids Club, Youth, Mainly Music etc. To achieve this you need dedicated leaders, prayer warriors, team players and willing workers who love Jesus to achieve the goals for this important ministry.

One of the crazy things we did, was, we took flyers regarding the opening of a Kids Club to the local Primary School. We had over 120 kids *(which included our own Army kids)* so we needed plenty of staff to record their names and give out name tags, feed them tea, a leader for worship and the story, someone for the games and it was my job to get a team to pray with those who responded wanting Jesus in their lives plus home visits to share this with their parents.

Interesting that this special ministry was only for a season.

Always remember God is full of surprises so you must be ready to change direction and trust His timing even though it might look different than what you expected.

Looking back I think we were mad!! But God gave us the responsibility to plant the seeds and I'm glad to say it was God's responsibility to make them grow.

If possible, to relieve the CO try to have someone to conduct Senior Soldiership Classes for those interested, including Adherency Classes. We need to make soldiers if we want to stay as The Salvation Army.
Important: where possible to have ministries for all ages not just for our young people- e.g. Senior Band, Songster Practices, Youth Group, Home League, Women's and Men's Fellowship, Outreach Van, Open Air Meetings. Bible Studies, Prayer groups, etc.

Preaching Salvation as well as Holiness.

I truly believe opportunities should be given in all our Sunday worship services for people to come forward for prayer. God's Holy Spirit will be present if you expect Him to come. We had decisions in most of our meetings, we expected that. He hasn't changed. You need to have the right people to counsel, pray, and follow up those who make decisions.

Each appointment was very different

Advice to anyone changing appointments, wait for a number of months to see who is with you and who is not. There are people who are not really who they are as some people just want to be on 'your side'. Be careful.

Yet others were very, very supportive and want to see our Army flourish.

Our music changed which created tension.

But I think we won as we mixed both old and new. It took time and patience. Our night meeting was on fire with the hall full of young people praising God. They were with us 100%.

We needed to keep our worship balanced as our songs are full of doctrine and biblical truth as well. Somehow, we successfully found a way.

God's Holy Spirit was truly at work in these meetings as well. Quite different from our last appointment. We still focused on prayer which was the key.

We had a battle with our own age group. "When are we going to have a Salvation Army Meeting!" These were our friends. To cut a long story short the day we received farewell orders that group said to us, "We wish you were here when our children were growing up as they would still be worshipping here today". Sort of an apology, I guess.

Alpha was started here. We were the first in our Territory to do so. We had a fantastic person who volunteered to take on this ministry and we supported him 100%. Interesting it is still going today after all these years. Why has it lasted? Prayer and dedicated people, of course.

JAC: *What lessons have you learned that have stood the test of time? How are they still relevant in your life?*

Trusting God and Prayer are the key. This doesn't change when you retire. We have proved this.

Example…
We needed to sell our Army Quarters cost neutral so we could move into a very new Retirement Village. We prayed about it. Our home went on the market on a Saturday, and offer was put in Wednesday, building inspection Friday, sold the following Saturday! Unheard of! But not when God is involved.

Looking back, we can see God's hands on our lives.

When we went into college we lived in a beautiful home on 5 acres of land. We left our jobs; John was the Manager of a building Company and I was in charge of the Aboriginal Medical Centre. The day we left a large rainbow started and ended in our property. Through our tears the message from God was 'I will never leave you or forsake you.'. And so, 'From beginning to end my life's in your hands; great, great is your faithfulness.'

For me one of my regrets was we didn't prepare our 3 beautiful children for the big change. Had to give up our gorgeous red setter dog, friends, lifestyle. From 5 acres of land to a structured building in Melbourne with all its rules! I am still mortified when I think of how we could do this to our children. I know they suffered through the two years of college plus new schools, and the appointments we had moving them away from their friends.

There was a reason we had to keep our children in the dark. I resigned around the Christmas, but John needed to keep his job for financial reasons, so we needed to keep this to ourselves until the time was right for everyone.

Please, everyone, when you think of your ministry don't forget who else it might affect and include them and pray about it as a family. Looking back, I'm mortified how we handled our transition to the Training College.

Fortunately, our 3 children met their spouses in our appointments on the way.

Please be considerate when planning your Sunday Worship Meetings that it's 'safe' and new people will feel comfortable. Put yourselves in their shoes. It seems today in our meetings there is a tendency in some Corps to get into groups and pray for each other, or different topics are given and asked to please get into groups and share your thoughts. If I was a non-Christian and walked into that Church I would never come back no matter how welcoming people were. Please don't do this. I know I'm old and probably out of touch but it's just my opinion for what it's worth. There is a time and place for people to get together, pray and share together.

JAC: *How does mission look like now?*

Things, attitudes, the world, expectations, attitudes, personnel, and ministry have changed which I think makes it hard for mission these days. We just have to find another way for 'doing' ministry. It's hard to be critical of something that is so different and I don't know all the pressures that are put on Officers these days.

Live streaming of our services was great during covid. It was an important tool for those of us who couldn't worship for various reasons. It helped us stay connected to our Church community. From what I see now, many of our worshippers have not returned to Sunday worship as it's easier to watch online. On a positive note, it helps us when we have a bad Sunday health wise that we are to be able to stay connect to our church and not feel isolated.

Mission should be the same but will be processed differently in each Corps depending on the area we are responsible for. I still say prayer needs to be the focus, Salvation needs to be preached and opportunities for people to respond. In some places it appears our social ministry has overtaken our Jesus focus. In saying this, our Corps has had in our retirement years very dedicated Officers and leaders who wanted to grow our Army by extending God's Kingdom.

I feel we as a movement are concerned that if we speak up and take our Christian stand on controversial topics, we could lose some of our government funding which will affect our social outreach and divide Salvationists.

JAC: *What did you wish you knew back in the day that you know now? (about Jesus, holiness, great commission, etc.)*

JAC: *What would you have done differently back in the day if you knew then what you know now?*

Thank goodness we don't stay stagnant in our walk with Jesus. We are on a journey and need to grow and develop on our faith journey. It is important to have people who have walked the paths before us to give us wisdom on our journey.

I wish I had thought about this more seriously. I had people to talk to but not the people I needed. 'The Divine Mentor' written by Wayne Cordeiro was a book I found invaluable. Would recommend it to anyone. An oldie but a goodie.

The great commission has not changed but the methods have. My prayer is that the results for the Kingdom will be more successful now than in our time. How good would that be! We did our best and will still try and represent Jesus well.

Please find a really good mentor who understands where you are now spiritually and where you want to be in 12 months' time. Life is too short not to reach your full potential and you will be retired before you realise it! So do something now.

Looking back, one of the things I should have done differently was to 'speak up' *(e.g. fight for our kids in college and in our appointments... Plus, other areas).* But, if we did, it would be taken as 'opposing leadership' who thought they knew better! Plus, they were not interested in listening.

We grew up in the generation where you 'saluted and didn't question'. This was at home, school, the Army, then as Officers. Don't get me wrong, we spoke up if something was really against what we believed.

We made many mistakes, but we always wanted the best for God's Kingdom.

I have always been independent and went to boarding school at a very young age so to survive I needed to stand up for my rights.

In our marriage and ministry we have complimented each other as I am an extrovert and John is an introvert who keeps me grounded.

When we retired and filled in for any appointment our method of supporting people in ministry never changed. Visitation, prayer, teaching/preaching, altar call, etc. was all the same. What was important is that we didn't make the same mistakes twice. The difference was, we needed to adapt to the structure which looked different depending on where we were. This was Social as well as Corps. Variety kept things interesting.

The technology has changed so much over our ministry. Fortunately, for most of the part it was not a stumbling block for us because when we filled in at Corps or Division levels in retirement we had competent people in these positions. We were responsible more for the support, encouragement, help and leading the Meetings. We coped with the Administration then, but we know it would be much more difficult now and wouldn't cope.

Staffing our weaknesses at the beginning of our journey or in retirement is a key. This is one key for success. Please don't be intimidated or be a stumbling block which will restrict the mission.

Don't be afraid to use people in areas that are not your strengths. Pulling our resources together makes us stronger and God's Kingdom will be better for it.

"If all were easy, all were bright, where would the Cross be, where the fight?"

We have a great Mission Statement in Australia:
"Where there is hardship or injustice, Salvos will live, love and fight alongside others, to transform Australia one life at a time with the love of Jesus."

I would have loved our Mission Statement to have started with "In the love of Jesus…."
Just my opinion.

Adele Vale
(Major – Retired)

Sage Wisdom - Knaggs (USA Eastern)

By Commissioner Jim Knaggs

JAC: *How has your life changed post-retirement age from a few decades ago? (spiritual, priorities, schedule, etc.)*

One of the greatest advantages of retirement is in the area of choices and time management. I've really enjoyed and taken advantage of the time I now have to read extensively and study deeply. In active ministry we have obligations that require specific research and functional study to meet the pressing demands.
I've really enjoyed the time to pray more and to listen to the Lord. He is my help.
Clearly, I can give as much attention to my family as needed.

JAC: *What did 'missional' look like for you a generation ago?*

It was always mixed with administrative demands which often took significant energy and attention.

JAC: *How does it look now?*

More so… Like most institutions, the movement is very concerned with perpetuity and public perception. We need to win the world for Jesus.

JAC: *What lessons that you learned have stood the test of time?*

Take time to be holy.
You don't always have to understand the complexities, issues, or even personalities. We need to trust God.

JAC: *How are they still relevant in your life? (which didn't and aren't?)*

These matters are of more consequence as I continue to grow in Christ.

JAC: *What habits and rhythms have you adapted to optimise this season of your life?*

I can manage my schedule to personal advantage spiritually, relationally and developmentally.

JAC: *What did you wish you knew back in the day that you know now? (about Jesus,* holiness, great commission, etc.)

I could have been even more active in missional decision making.
I would have better studied the opportunities of leadership that were mine and pressed on even more.
I would have better understood the spiritual growth God had for me as I confronted each day.

JAC: *What would you have done differently back in the day if you knew then what you know now? (leaning into maybe less spiritual / theological things than the previous question and more into strategies and tactics)*

Trusted God more.
Been a better evangelist.
Greater impact on global SA…I left them to their mission and intervened only when requested.

Sage Wisdom - Ratcliffe (Canada)

By Colonel Bill Ratcliffe

JAC: *How has your life changed post-retirement age from a few decades ago?*

The first 15 years of my retirement I was in charge of Pastoral Care for Glenmore Temple. In the 15 years I had three corps officers so the appointment varied depending on the officer. Basically I assisted the corps officer as requested. Hospital visits, nursing home visits, conducting chapel services and hymn sings. Assisted with the Sunday morning services, one office said you are like my corps sergeant major. While doing this, at the DC request I visited four facilities to help with conflict resolution. When the corps officer went on holidays I was basically in charge. Since this was a part time position I was also free to accept invitations to conduct camp meetings, officers retreats, family camps and seniors camps, both in Canada and the USA.

The last nine years I have been in Linden, AB, one hour and 20 minutes from Calgary. Complete change, this is a Mennonite community of about 800 people. I have an apartment at a seniors residents. My daughter and her family live in this village. I am known as Carolyn's dad, and a retired Pastor. Little is know of the Salvation Army, basically Christmas kettles and Thrift Stores. Very few think of the Salvation Army as a Church. Some have asked where do you go to worship on Sunday. No idea of our work internationally, and most have never seen a uniform. So it is a different ministry. I'm available for counselling at the Lodge. I assist with the weekly hymn sing, I have been asked to speak at the Mennonite church on occasion, and also at the service at the Lodge. The staff and nursing staff have approached me for prayer and family concerns. I still go into Glenmore Temple every Sunday, and help with the services there. I also take time to visit with family in BC, Ontario, Newfoundland.

Until my wife passed away 8 years ago I was not fully aware how much I depended on her for guidance, emotional support, a second opinion, an honest answer, a loving response, a spiritual partner, to love and to be loved, to hold and to be held. After 15 months in a nursing home the Lord took my wife, Marion, to her heavenly home.

JAC: *What did 'missional' look like for you a generation ago? How does it look now?*

A generation ago I was fully immersed in every aspect of ministry at Glenmore Temple. Traveling a great deal to conduct services. Now, less structure and more flexibility. More time for devotional life, more time in prayer, more time for phone visitation. There are many unsaved in the Lodge, I try to be available to as many as possible. Some seek me out for advice and prayer, others avoid the retired Pastor. My ministry has changed in many ways since moving here.

JAC: *What lessons you learned have stood the test of time? How are they still relevant in your life?(which didn't?)*

My priorities have changed drastically, there is time for my devotional life and prayer life. There is time for family life. I must make time for unsaved family. I must be

sensitive to family members who are unwell and need more care. Time management allows me to keep in touch with close friends, many of them officers retired like myself. There is time now to keep in touch with many people that I have know through the years. But also keep in touch with people from Glenmore Temple who look to me for support and guidance. My daily prayer is to be available. To be less critical of Army leadership, and more prayerful on behalf of them.

JAC: *What would you have done differently back in the day if you knew then what you know now?*

From my 15 years in Pakistan, my years as divisional commander in Bermuda and my 6 years in charge of Pastoral Care in the Territory, there are many things I would have done differently. I would endeavor to be less critical, more prayerful, more forgiving, more affirming, more patient, more of a listening ear, more seeking advise, more pastoral care of my family, I wish I been able to study more, take more courses. If I had my time over, I would be cautious of hasty decisions, popular decisions, be more aware of cultural expectations, especially in Bermuda and Pakistan. From my six years in Pastoral care I should have listened more, given people a second chance, be more forgiving, be more compassionate. I should have been more aware of the need for self care. I always felt I had to be on duty. In my ministry, if I had the time over I would preach salvation always, preach holiness, preach the power of the Holy Spirit, preach from the life of Christ. Preach more from the book of Acts, preach more on the writing of Paul. Beware of looking busy, quick to admit mistakes, and learn from them.

I was blessed to have good role models. My father. Commissioner Waldron - I travelled overseas with him for a 12 day tour, and learned so much from him. Commissioner Ed Reed, on DHQ staff with him in NFLD, and he came to Pakistan and lived and traveled with us for 12 days. Colonel John Hamm, we were on Divisional staff together on two occasions, and traveled hundreds of miles together.

Sage Wisdom - Barr (UKI)

By Colonel Ian Barr

The best preparation I had for retirement came when my younger brother was offered early retirement from the UK civil service and was immediately offered a position with the World Bank. He was 56 years old at the time. The one caveat set by his new employer was that the job would only last five years because any knowledge he had acquired previously would be out of date within that period

I realised then that when it came time to retire my own knowledge and experience would quickly reach it sell-by date. For that reason, I resolved not to get involved in either the inner workings of THQ or any other department of the Army, or to offer myself as a mentor, coach, confessor, counsellor or advisor to active officers once I had begun drawing my pension. Having served God and the Army as a Corps Officer, in training work, as a divisional commander and finally as secretary for program at THQ, I knew from experience that things had moved on over the 43 years of my Officership, and would continue to move on.

Nevertheless, William Booth College contacted me a few weeks after my retirement and asked if I would be interested in teaching a module on John's Gospel, and Revelation. I love John's gospel, and because I had to study it in depth at an earliest stage in my development, I said yes. It was only after I had accepted the assignment that I remembered the deficit in my understanding of the book of Revelation. It was hard work, but to some extent rewarding personally, to study Revelation for myself and try to write and present a coherent 24 hours of teaching material. It couldn't have been too bad since I was invited to teach the same module on four successive years. I did not get involved in the inner workings of the college, or the program that I had designed 20 years previously. If the college had managed without me for 16 years, there was no need for any comment or intervention from me.

When retirement did come, it was a slightly less straightforward process than I had anticipated. I had been diagnosed with the most common form of leukaemia in 2008. The disease progressed and in the Autumn of 2010 I began chemotherapy treatment which caused frequent bouts of pneumonia and hospitalisation. The Territorial Commander of the day held my appointment open for me for the best part of eight months while this was going on. The team I led was perfectly able to carry it on with the job with minimal input from me. When I did come back to work, I felt strongly supported by my colleagues and the territory's leadership, and I knew I was loved. It became clear to me by the middle of 2013 that although I still had two years still to serve, I would need to retire on grounds of ill health at the end of that year. This was granted and I retired on 6 December 2013.

Three days later my wife and I went on a Mediterranean cruise with a couple of officer friends. The ship docked in Haifa and we stayed there overnight. It was not an intended port of call, but it was a great opportunity for us to spend a day visiting Galilee. It was for me one of the most important days in the development of my understanding of who I am before God. One of our stops was in Capernaum. I was very tired and so I sat on a plinth while the others toured the town. It was there that it came to me that the 'sudden' calling of the first disciples by the sea of Galilee may have been more complex than I had imagined. I realised that there was a very strong

probability that the fisherman whom Jesus called to be his disciples most likely knew him before this time and had come to trust him as a man and even as a friend. This resonated profoundly with a question I had been asking myself over the years. Had I simply grown into the Christian community and the Christian faith because I had been taken to the Salvation Army as a baby and had grown up in it? I was not one of those people who could put a date on my conversion, although I could identify various points in my use childhood and youth, and subsequently in my development as an officer, when I had made commitments to love Jesus more dearly and follow him more nearly. It had previously occurred to me, but that day Capernaum I had a strong assurance that I known and loved and trusted Jesus from my childhood and my conversion had not been a sudden event. It was a gradual realisation of who he was and what he required of me, a relationship that had matured from my first conscious commitment to Jesus at the age of seven right up to the man I had become at the age of 63.

The second thing I remembered on that day was that that are many ways in which we confess and live out our Christian faith and the unity is not the same as unanimity – a gospel I had preached for many years. So, later thar afternoon, as we visited the scene of the baptism of Jesus in the River Jordan, I witnessed the baptism of Russian orthodox Christians, of Catholic Christians, of Pentecostal Christians and Charismatic Christians. I am sure that if our stay by the Jordan had been extended by an hour or two, we would have seen many more branches of the True Vine represented in the waters of baptism.

I felt strongly that all the branches of the True Vine comprised “one great fellowship of love throughout the whole wide Earth” and I resolved to be less myopic when it came to recognising the presence and work of God through his “other” people in the world. The visit to the Jordan sealed that sense.

When we moved into our retirement house we started to attend a very small Corps that met in a community centre about 200 metres from our house. On a good Sunday we would be about 12 in number, and our arrival doubled the number of actual soldiers from 2 to 4. The other two soldiers were the Chief of the Staff and his wife, and when they retired, we were obviously diminished in further. It was decided to close and for us to move a corps a mile away. This was a growing concern, largely made up of new Christians. It is not very traditional either in our forms of worship or in matters such as uniform wearing. Nevertheless it has become a wonderful spiritual home to us, a diverse church built on the sure foundation of Christ. Chris and I felt that we had come home.

I wish we had experienced, and even nurtured, the freedom of worship, the open mic, the absence of rank, status and proprietorial interests of our earlier days. The maintenance mentality that had characterised much of Army life and ministry in our early Officership is remarkably absent in this setting. The ‘replanted’ church had long since outgrown its original building and we moved as necessary from hall, to class room, to library to community centre as necessary. I reflect now on the number property schemes we had inherited or initiated over the years, as corps officers, divisional leaders and even in cabinet appointments. Bricks and mortar had somehow become a mission in themselves.

I wish we had been more forbearing with people who did not ‘fit’ the Army scheme of things, not least the folk who found the rules-based approach to membership difficult or alienating. I think of the couple whom we ‘suspended’ for living together - they were much more than a “cohabiting problem!” I wish I had not gloried in the ‘High Army’ music sections, and traditional patterns of worship and service. These things were important in their own way, but people were more important still.

Having developed a dislike of preachers who basically told their own story in every sermon I did occasionally use my own life experience to ease our way into or out of a particular set of circumstances. For example, a local officer came to me once to raise a concern that I was due to conduct the dedication of “the second illegitimate child” of a young woman who had been brought up and still attended the fellowship. “Thank you for expressing your concern, which I know you share with others. Please let people know that there will be two “second illegitimate children” on the platform on Sunday morning: the baby who is being dedicated, and the man who is conducting the ceremony.” He was very gracious in his withdrawal.

As for my own spiritual journey, I follow the Lectio 365 pattern of reflection of prayer and reflection and I don’t beat myself up if I miss a morning. Retirement has given Chris and I more time to pray together at the end of the day focussing particularly on our children and grandchildren, our siblings and their families, our Church family and the wider world. It is a precious and unhurried source of grace.

As I get older I am much more at ease with my own shortcomings and the shortcomings of others. If Heaven is a social set up, I will recall the words of John Stott. “No doubt when we get to Heaven we (evangelicals) may be surprised to see people we don’t think deserve to be there. And we might not be pleased to see them.” Who knows what Heaven is actually like, but the fact is that we will all be there by grace.

Sage Wisdom - Roed (Canada)

By Colonel Peter Roed

JAC: *How has your life changed post-retirement age from a few decades ago?*

Life changed? From a spiritual priority position, the hour's personal devotional time... EVERY DAY... is a priority. Scheduling for that time with Jesus, and studying for messages, is ongoing!

JAC: *What did 'missional' look like for you a generation ago? How does it look now?*

Missional? In my case, things have not changed, in fact, I am involved more today than 27 years ago.

JAC: *What lessons you learned have stood the test of time? How are they still relevant in your life?*

Not sure what you are asking here. If you mean trusting the Holy Spirit to guide me, that is ongoing!

JAC: *What habits and rhythms have you adapted to optimize this season of your life?*

Again, habits and rhythms, could change with time, and one must be sensitive to these changes. In my case, there have been MANY mid-course corrections.

JAC: *What did you wish you knew back in the day that you know now?*

The resources at our disposal today, are without question, unending! I am indebted to many great exponents of Scripture, and speakers, who have given me deeper insights into God's word. To mention a few of my favorites: John Stott, J.I. Packer, Darrel Johnson, Alistair Begg, Mark L. Strauss, C.S.Lewis, John Wesley, and so on.

JAC: *What would you have done differently back in the day if you knew then what you know now?*

It has always been my desire to have enrolled in a Theological College - i.e. Cambridge, London School of Theology. Today, the cost of attending these colleges is prohibitive, and for someone my age, out of the question.

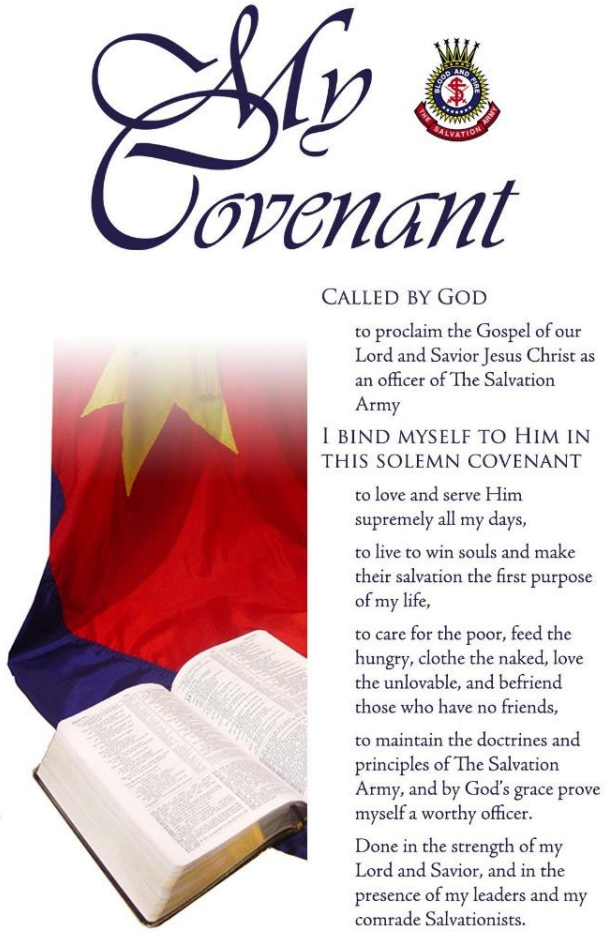
Sage Wisdom - Noland (USA Eastern)

By Commissioner Joe Noland

Noland's entry is an excerpt from his book with co-author Dick Hagerty, WHAT IF? Dream BIG!

Chapter 10 – Mass Appeal

I'm intrigued by my co-writer's opening sentence in the previous chapter: "A dark cloud is quietly, steadily, relentlessly moving…" It sounds a bit spooky, doesn't it? Especially when that dark cloud includes me, an old, decrepit, graying octogenarian.



Except maybe it doesn't include me, since I was forcibly retired from active officership at age sixty-five, some twenty-three years ago. I say "forcibly" because I had no choice in the matter, which contradicts the covenant I signed upon ordination.

While I acknowledge that one can serve Him supremely in retirement, that's not specified in my covenant. It doesn't state, "…to love and serve Him supremely, officially until retirement age, and then unofficially thereafter." No, it reads, "ALL MY DAYS."

Interestingly, the phrase used to describe the unofficial role is "retirement from active officership." That's a bit contradictory, isn't it? What's the alternative? Inactive officership? Inactive soul winner? Inactive carer for the poor? Inactive feeder of the hungry? Inactive clothier of the naked? Inactive lover of the unlovable? Inactive befriender of those who have no friends?

What's your point, Noland? My point is this: What if retirement wasn't an option? What if ageism wasn't so prevalent in the 21st century? What if we could close the gap between the "graying of the clergy" and the "idealism of Gen Z"? I asked ChatGPT to define "graying of the clergy," and this was the response:

> "The 'graying of the clergy' refers to the growing trend of clergy being older on average, with fewer young people entering the ministry to replace those retiring. This is a concern across many Christian denominations (and even in

> some non-Christian traditions) since it impacts leadership continuity, vitality, and the ability to connect with younger generations."

What if we could connect? What if we could combine that idealism with our experience, and as role models, actively emulate a life of service that is contemporary, compelling, and appealing, rather than antiquated, constraining, and uninviting?

What if we could reimagine the role of clergy to focus on mission, innovation, and community engagement instead of institutional maintenance? What if we could make it more appealing to this emerging generation? What if we could dream BIG?

Writing this has brought back a memory from the 1980s… I was the General Secretary (second-in-command) of the Southern California (SoCal) Division of The Salvation Army. It was my responsibility, under the direction of the Divisional Commander, to plan and execute our biannual Officer's Councils (Clergy Conference).

We always chose a venue that allowed us to mix business with pleasure. That year, we convened at the Disneyland Hotel, where a nearby performing arts theater was featuring the iconic play, "Mass Appeal." With the Divisional Commander's blessing, we booked an evening performance as part of our itinerary. The show's message perfectly captures the essence of closing that gap and addresses all the "What if?" questions posed above.

What a serendipitous evening it turned out to be! The lively discussions it generated fit perfectly with our council's theme and corresponding Scripture passage:

> "I have become all things to all people so that by all possible means I might save some" - 1 Corinthians 9:22.

The plot centers on a conflict between truth and compromise within the Catholic Church, told through the relationship between an aging, complacent priest and his idealistic, rebellious seminary student. The play was later made into a movie, starring Jack Lemmon as a slick, gifted Catholic priest responsible for a large parish. Into his comfortable world comes a young, gifted, turbulent seminarian on assignment. The two immediately clash, yet they need each other. At one point, Jack Lemmon exclaims, "You must be crazy! And the church needs crazies. You're one of those precious mavericks that comes along every so often and keeps the church alive."

What if we added a phrase to the Officer (Clergy) Covenant to read:
"…befriend those who have no friends and champion those young, precious cadet (seminary) mavericks."
Our seminaries and Schools for Officer Training (SFOTs) would be filled to overflowing, attracting the masses—Mass Appeal!
And even this old, decrepit, graying octogenarian would be willing to sign up all over again.

> "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and **there is no discharge in that war**; neither shall wickedness deliver those that are given to it." - Ecclesiastes 8:8

The overall solution? What if there was a cultural shift in how ministry is valued, supported, and envisioned—not merely focused on filling pulpits, but on nurturing sustainable and diverse leadership that is future-oriented, regardless of age?

BREAKING NEWS!

"Three octogenarian nuns have defied their diocese, run away from their nursing home and returned to their former convent in Salzburg, Austria, which they are now occupying."

> "On September 4, Sister Regina, 86, Sister Rita, 81, and Sister Bernadette, 88, returned to Schloss Goldenstein, the Alpine convent and girls' school where they had spent most of their lives — much to the displeasure of the local church."
>
> "The long-running dispute between the nuns and their superior, Provost Markus Grasl, dates back to the end of 2023 when the nuns say they were removed from the monastery against their will."
>
> "The sisters' former students have been helping and organizing a daily routine for them, while a family doctor is available to offer medical care."
>
> "Since returning to the convent, the nuns have become active on Instagram, amassing more than 10,000 followers in little over a week. On their account, they document their daily routine of praying, eating and attending mass together as well as their now-frequent interviews with journalists from all around the world."

Talk about messy, risk taking, and dreaming big. My new-found heroes. And yes, I've connected with them on Instagram. Now, that's what I call…

<u>Chapter 20 – Protect The Mission</u>

Let me take "searching for solutions" in a slightly different "What if?" direction. In doing so, I find myself talking to myself more during these retiring years—perhaps a symptom of aging. One playful question I often ponder is:

"Noland, what if you had been born forty years later?"

That would make me a youthful forty-eight today. I not only ask the questions, but also answer them:

“Dreaming big, I would lust after one appointment in particular.” (Yes, lust is the appropriate word).

“To command… No, wait! To be the CO (coordinating/facilitating officer) of the Honolulu, Hawaii Kroc Center.”

That’s the positive side of the conversation; now comes the negative.

“Are you sure about that, Commissioner?” (Yes, I address myself with this title. I earned it, and it makes me feel important).

“Consider this: as a young, maverick officer, you didn’t face the myriad legal constraints that exist today. Back then, the legal department consisted of just one officer and their administrative assistant. Now, it’s a whole gaggle of attorneys, including HR, whose primary goal is to keep the ‘risk’ out of mission or as they so cleverly phrase it, to 'Protect the Mission.'”

My thoughts then begin to wander back to that risk-filled era, and I wonder...

What if I could operate a Kroc Center without today's all-consuming legal constraints? What if I could run a bus ministry to reach children and families lacking access to our programs? What if I could pack those kids into buses and vans (60 kids in a 40-passenger bus, 15 in a 10-passenger van), just like I once did, to get them all to church in a timely manner?

Sunday School attendance in the thousands would be a given, right? Junior Soldier enrollments would break historical records, wouldn’t they? Ancillary youth outreach programs would be pushing the boundaries, huh?

But alas! That’s not possible today. The lawyers have taken over, stifling creativity and innovation. “Play it safe” has become our standard operating procedure, negatively impacting the growth of Sunday School and other outreach programs, as churches and faith-based organizations must navigate a complex web of laws while trying to engage children and families.

Think about it. Had Wiilliam and Catherine Booth attempted to birth The Salvation Army under these constraints, they would have failed miserably.

In one territory, the “Protecting the Mission” Policies and Procedures document is 23 pages long and requires multiple signatures. That’s enough to scare the bejesus out of anyone, isn’t it? Yes, I said “bejesus,” a colloquial expression of Anglo-Irish origin, used to convey extreme fright while avoiding invoking Jesus' name as an oath.

In my musings, two frightening memories often surface. The first is of the old, rickety bus that DHQ loaned us for Sunday school pickups in Flagstaff, Arizona. Due to the number of children on any given Sunday, we had to limit it to two rounds of pickups, each involving about sixty kids.

The bus had a seating capacity of only forty. What to do? Dreaming big, we physically removed the seats to make room for all sixty, seating them on the floor. It worked without nary a mishap over that sixteen-month period.

Today, lawyers would have a conniption fit, and after a warning or two, I'd receive that obligatory pink slip, banishing me to the netherworld. Perhaps that's a bit dramatic, but ultimately, the corps and the Kingdom thrived!

Taking risks for the right reasons is essential to the success cycle, even if it sometimes seems excessive in hindsight. Risk-taking is inherently risky; you won't always get it right. However, in today's legalistic culture, we would eliminate risk altogether. When we do, the results speak for themselves.

Look around. Do you see any Sunday Schools with an average of 300 weekly attendees? At that Kroc Center, we could easily attract 1,000 or more. That is, if we were operating like we did forty years ago, rather than "Protecting the Mission" from growth and expansion. Please don't tell anyone I said this but a more accurate title might be "Preventing the Mission."

The second scary memory leads us to our next appointment in Phoenix, now a Kroc Center. Here's how I describe it in my book, *The Leadership Dilemma*:

> True story: For our groundbreaking ceremony, we wanted to take a page out of that early day playbook where enormous risks were taken to attract attention to the Gospel. That's exactly what the Broadway Youth and Family Center was all about, a 20th century model of that early day strategy.
>
> The Territorial Commander would be there, along with local dignitaries, the governor and mayor included. How to attract the largest crowd possible to this open-air event? I'm not sure where the idea came from, but I envisioned an airplane flying over and dropping ping pong balls, those colored yellow, red, and blue receiving a special prize, with those lucky enough to nab the fire of the Holy Spirit (yellow), a more substantial one. We saturated the community with flyers advertising it.
>
> It was very risky for several reasons: (1) The timing of the drop had to be perfect taking into consideration the wind direction. (2) There was no way of knowing how the crowd would react (trample one another to get to the balls?). Thinking about these things in the middle of the night, I almost canceled the drop several times.
>
> The attract attention ploy worked big time with a very large crowd gathering at the designated hour. I instructed the pilot to drop a test ball out in advance to see where the wind would carry it. I waited and prayed.
>
> The crowd was instructed. The airplane approached, everyone waiting in anticipation. My heart was racing, body tensed, nerves on edge. The ping pong balls were released. It was like in slow motion, as they drifted across the road into the neighbor's yards. I watched in horror, as the mob ran across the

road, jumping over fences, trampling flower beds, bushes, and everything else in their path to retrieve those balls. I looked for the closest hole to crawl into.

Can you imagine that happening today? Approval requested, please…

And what if I refuse to seek approval and decide to go ahead anyway?

Believe it or not, there is a happy ending to this story. Most of that crowd became members of the center, many choosing The Salvation Army as their church home, which statistically made the divisional and territorial *coordinator* look good.

Hmm. What if we were to dream big and put the risk back into mission?

Mile End Waste Blessing

(circa 1990s)

Crowds of curious, cynical, and hopeful people have been flocking to The Salvation Army to see what has been dubbed, 'The Mile End Waste Blessing.' This reporter wanted to get to the bottom of it all, and so here present eyewitness accounts, as well as comment from some of the Army leaders, for your information.

Said one long-time Christian, "I have seen men in our meetings, who were raving and blaspheming when the service began, suddenly broken down as though some physical power had laid them prostrate on the floor and after a time of silence, weeping, and penitence, they were confessing their sins" (1).

At another meeting, "From the very first Jehovah was passing by, searching, softening, and subduing every heart. The power of the Holy Ghost fell on Robinson and prostrated him... he entered into full liberty, and then he shouted, wept, clapped his hands, danced, amid a scene of the most heavenly and glorious enthusiasm. Others meanwhile were lying prostrate on the floor, some of them groaning aloud for perfect deliverance".(2).

We approached the Chief of the Staff, Bramwell Booth, for an explanation: "May it not be," he suggested, "that as far as the merely physical is concerned, certainly divine influences come upon a crowd of people... and that such persons, being overweighted as it were on the physical, lose their balance and fall down?"(3)

Indeed! And of one officer, I can say she fell, and stayed! "She lay for nearly five hours unconscious... her countenance was most evidently brightened... it helped her to win hundreds of souls for God" (4). In other meetings, "people went into trances from which they might not recover for hours".(5).

One account in particular was noteworthy. "The Holy Spirit descended on them. Many fell to the floor as dead, and remained thus for hours. When they recovered consciousness they related wonderful experiences. Their faces shone as with light from another world, and their lives afterward bore evidence of being in close touch with their Lord".(6).

All this can be supplemented with reports of healing and even levitation! (7). The Army Mother has gone on record thus: "Give me someone able to cast out demons and I don't care if they can read or write, or put a grammatical sentence together! "As if wanting to prove her point, she continued:

> "The Holy Spirit does come, and sometimes He prostrates our bodies." "People have fallen on their faces under the conviction of the Holy Spirit in our meetings." "I never did shout in my life, but... I couldn't help it," admitted one attendee. "People drop down with joy. People shriek with grief... The manifestation will be according to your nature. One will fall down and weep in quietness, and the other will get up and shout and jump. You cannot help it" (C. Booth, p99).

"Many more of God's people might have (this experience)... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are

not willing to know Him in a Scriptural sense; they are not willing to be given up and consumed by God".(8).

In explanation, her husband added, "The passion was on us and in us. We had to go, to do, to dare. It was for our Christ, who has inspired us with this passion, to see to the consequences".(9).

The Mile End Waste Blessing is characterized by what Salvationists call 'Glory Fits'. To help us understand this supernatural phenomenon we asked Commissioner Cadman:

"The soul itself has nothing to do with the body. It is wholly superior to the body. When the soul is not the first concern, it can be hindered by the body. The soul of the saved man or woman cannot be controlled by the body. A 'Glory Fit' is nothing more than the complete conquering of the body by the soul in its reach upward to its Creator and Redeemer. It is the condescension of Infinite Love in Christ to so uplift itself to Himself for a foretaste of joy with Him in heaven. Doctors often examined people in this state but could not explain it. The fact is, I believe, the soldiers were 'absent from the body and present with the Lord'. These 'Fits' and bodily cures were nothing to do with any of us. They were manifestations of the power of God... we only saw them as signs of His presence". (10)

As the WAR CRY reports Cadman, "When I gave the invitation, 700 men and women came down, and the Holy Ghost broke upon them, and fell upon us all in such a manner, it seemed to nearly carry me out of my clothes. I had hard work to stop on earth. Some jumped and jumped, 'til they jumped into third heaven. When they got the blessing they swam about the floor in glory". (11)

After going into hiding for many years, the Mile End Waste Blessing is back in an Army Hall near you! Doubts about being prayed over are being allayed when it is remembered that Commissioner Ed Read, this generation's Brengle, has been known in his meetings to ask for people to lay hands on him to pray for anointing. If a holy man, filled with the Spirit, can ask for prayer for anointing, surely we all can.

Thus, theologically, in many instances the effect will be something apart from sanctification. One formulation is as follows. The Spirit is in you at salvation, filling you at sanctification, and upon you at anointing. Holy Spirit regenerates you at conversion, purifies you at sanctification, and empowers you at anointing.

The fruit of holiness is righteousness, as seen in character. The fruit of the anointing seems to be fruit also- changed lives of others. It seems like an anointing for service,(12) ("But you shall receive power when the Holy Spirit comes on you, and you shall be My witnesses..." Acts 1:8). I know some who have been radically changed as in sanctification, some taken and shaken by God for extended periods, rolling, laughing, crying...

"No one could do the works that are being done except God was with them. All glory to Jesus. He is enabling you to give proof of your calling. But how much more might be done had you all received this pentecostal baptism in all its fullness? If every soul

was inflamed and every lip touched, and every mind illuminated, and every heart purified with a hallowed flame?".[13] What is happening is for us all. Take the plunge!

Endnotes:

1) Bramwell Booth, ECHOES AND MEMORIES. p66.
2) Bramwell Booth, ibid. p68.
3) Bramwell Booth, ibid. p69.
4) Bramwell Booth, ibid. p70.
5) Minnie Carpenter, JOHN DEAN. p33.
6) Minnie Carpenter, ibid. '31.
7) Bramwell Booth, ECHOES AND MEMORIES. P71.
8) Catherine Booth, AGGRESSIVE CHRISTIANITY. p55, 98, 99, 157, 158.
9) William Booth, in Catherine Bramwell-Booth, LETTERS. p102.
10) Elijah Cadman, in H. Wallis, HAPPY WARRIOR. p110,111.
11) Elijah Cadman, in J. Rhemick, A NEW PEOPLE OF GOD.
12) Milton Agnew, TRANSFORMED CHRISTIANS p63.
13) William Booth, in J. Rhemick, A NEW PEOPLE OF GOD. p102.

The Army and The Anointing

(circa 1990s)

Status Report. Historically The Salvation Army has been strong on holiness. We preached it unceasingly, taught it effectively, and experienced it gloriously. We praise God for our holiness birthright. In more recent times, things have changed. We have shied away from the preaching and teaching it, largely, I suggest, because many of us weren't experiencing it. As a body we grew almost embarrassed of such testimonies as that of 10 years of unbroken holiness, from our holiness prophet, Commissioner Brengle (p122 in HELPS TO HOLINESS, 1996).

This state of affairs has increased our suspicion of anything outside of our relatively conservative experience. Crudely put, in our earliest days, the Army enjoyed both purity and power. We lost power but enjoyed purity later. More recently, we have enjoyed neither purity nor power.

Thank God the situation has grown so obvious that we are opening up to what God is doing. We are recognizing our precarious position and desperation is overcoming suspicion. Hallelujah! We were initially God's new wineskin, created to hold the new wine God desired to pour out on the body. In a "period of spiritual bankruptcy, God moved in through William Booth and The Salvation Army. They began churches around the world because God blew on them" (Terry Virgo, FROM RENEWAL TO REVIVAL, Kingsway Pub. p12). By the early 1900s God had another new vintage ready for pouring, but the Army wineskin was toughening, so God had to raise up a new wineskin. The Welsh and Korean revivals, and the Pentecostal movement were the results. Later, God had still newer wineskin but the new wineskin had again grown old, so the charismatic movement was fitted as the new wineskin. During these phases, it seems that the Army fooled itself that it was still the new wineskin! In the 1990s God has decided to pour out a powerful vintage, that we have called the 'Toronto Blessing', on the family of God. Most of the wineskins couldn't handle it, so God poured it out in Argentina, and it has spread through Toronto to Pensacola and to all parts of the world. Thank God that today the Army is realizing that we are no longer new wineskin, that somehow we need ointment rubbed in to the skin to soften it to allow us to handle the new wine. This is happening.

THEOLOGICALLY

Holiness brings purity. The anointing brings power. As a Movement we have lacked both recently. We still have great living examples of holiness, but few models of anointing.

Holiness cleanses the soul as the Holy Spirit fills a person. The result is the character of God shining through the individual. As the story goes, one young lieutenant said to Commissioner Brengle, "Often when I think of Christ, I think of you. Always when I think of you, I think of Christ." That's the fruit of holiness, Godly character. The anointing doesn't fill as much as it 'comes upon'. It is not as much internal as it is external. That is the biblical term, 'come upon', and the Old Testament is littered with references to people being anointed as the Holy Spirit came upon them. Prophets and kings and judges were anointed and invariably there was an effect - armies were defeated, tongues were spoken, prophecies were made, people

were led. In the New Testament the effects broadened to mass evangelism, physical healing, and demon exorcism. The other kind of New Testament fruit, souls saved, as in Jesus' parable of the sower, is also fruit of the anointing - people are affected in powerful ways.

That the anointing was very important is clear by the penalty of excommunication for abuse, by the authority and the power that it invested, and by the effect, which we discussed. "Fundamentally, the anointing was an act of God (e.g. I Samuel 10:1) and the word 'anointed' was used metaphorically to mean the bestowal of divine favour (Psalm 23:5;92:10) or appointment to a special place or function in the purpose of God (Psalm 105:15; Isaiah 45:1). Further, the anointing symbolized equipping for service and is associated with the outpouring of the Holy Spirit of God (1 Samuel 10:1,9;16:13; Isaiah 61:1; Zechariah 4:1-14; Acts 1:8; 10:38; 1 John 2:20,27)" (NEW BIBLE DICTIONARY, Tyndale. 1991). The classic text is Acts 1:8, noting, "When the Holy Spirit comes upon you, you shall receive power, and you will be My witnesses..." And of course, "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). In worst-case scenario, we lack both purity, a manifestation of holiness, and power, evidence of anointing. However, some of us can testify to the purity, the character fruit of the Spirit, but still lack the power, the fruit in souls, healings, exorcisms, effect.

ANOINTING IN THE ARMY

This is not foreign to the Army. "The Salvation Army is no stranger to the touch of God" (Dave Roberts, THE TORONTO BLESSING, Kingsway Pub. p36). Many of our early Salvationists were heavily anointed, and taught it. The second Chief of the Staff, Commissioner T. Henry Howard, instructed, "Sincerely ask the Lord to cleanse and sanctify and anoint you with the Holy Spirit. Let God take full possession of you; let the Divine Power be exerted upon your particular difficulty; and seek to be wholly anointed with that Holy Spirit" (in STANDARDS OF LIFE AND SERVICE, p94). Not indeed by human might or power but by the use of all men's power under the mighty influence of the Holy Spirit are signs and wonders continually possible" (Commissioner Railton, in COLONEL JUNKER, p107). Colonel Pearson leads us to sing, "Anoint me with the Holy Ghost" (SASB 432, v3). General Orsborn has us seek "His anointing and seal" (SASB 527, v2).

They didn't always use the same terms, but the truth remained. "The Holy Spirit will come down on all the Lord's people if they seek Him" (General W. Booth, in Major Rhemick, A NEW PEOPLE OF GOD, p121, underline Booth's). Commissioner Brengle describes an experience with which a growing number of Salvationists can relate: "There are others who wait on God in secret places, who seek His face with their whole hearts; who groan in prayer with unutterable longing to know God in all His fullness and see His Kingdom come with power; who plead the promises, who search the Word of God and meditate on it day and night... Then the Holy Spirit comes pressing down on them with an eternal weight of glory that compels praise" (in HELPS TO HOLINESS, p131, p72). That we were anointed in the early days seems evident. "Christians have not, in times past, been altogether sure of us, and regard us as a very dangerous people; which we are" (H. Booth, cited in C. Scott, THE HEAVENLY WITCH, p45,46). Or from one of Commissioner Dowdle's converts, "People were literally afraid to go near them. I remember seeing a shop lad once,

who was to deliver at the hall some cake which had been ordered for a tea meeting. He stood pale as death, and trembling outside, because his shop mates told him, 'Alf, you'll get converted, as sure as you ever go there!" (in Commissioner Railton, COMMISSIONER DOWDLE, p25).

"The Holy Spirit does come, and sometimes He prostrates our bodies" (C. Booth, AGGRESSIVE CHRISTIANITY, p157). "People have fallen on their faces under the conviction of the Holy Spirit in our meetings" (C. Booth, p55). "I never did shout in my life, but... I couldn't help it," admitted one attendee (C. Booth, p98). "People drop down with joy. People shriek with grief... The manifestation will be according to your nature. One will fall down and weep in quietness, and the other will get up and shout and jump. You cannot help it" (C. Booth, p99).

"Many more of God's people might have this experience... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are not willing to know Him in a Scriptural sense; they are not willing to be given up and consumed by God" (C. Booth, p158).

She concluded, "Hot saints set on fire the hearts of other saints. They singe the consciences of sinners, they burn the fingers of Pharisees, melt the hearts of backsliders, and warm up those who have left their first love."

WHERE DO WE GO FROM HERE?

I have seen evidences of God's anointing in Army meetings. I have seen besetting sins conquered; people crying on the floor for a half-hour; some from remorse as God revealed sin, and others from release, as old hurts were healed; people shaking violently under the power of the Holy Spirit, good old time glory fits; other who couldn't move at all, feeling the pressed down weight Brengle described above; people on the floor experiencing intimacy with Jesus. Results have included conversions, sanctification testimonies, exorcisms, and physical healings.

We are not the new wineskin. But if we allow God to rub the ointment of the Holy Spirit into us, we will be able to handle this wonderful new wine God has for us. It's Biblical... It's Army. And it's a beautiful thing. General Rader directed us to pray for a tsunami of the Spirit. May it come crashing down on all of us.

Armybarmy Evangelism Interview

(compilation, 2026)

Why do we seem to struggle with this basic part of who we are as an Army today? Where is our "soul-winning" zeal?

SEC- an Indian (country of India) reporting The Army's 19th century invasion noted: "Never for a moment (do they) lay aside their consciousness that they are in the immediate presence of the Deity. They never quit it. They are as close to His feet while singing a song, beating a drum, or talking to a crowd, as when they prostrate in prayer" (quoted in The Sacraments, A SALVATIONIST VIEWPOINT (1960) p76).

This kind of intimacy with Jesus is a byproduct of intense holiness that evades some of us, even those who are curious or interested in it. For the rest of us who come along and go with the flow, that report is almost like it's written in a foreign language!

This kind of intimacy with Jesus – never leaving His immediate presence – means that we'll be elbow-to-elbow with people who need Him. And His overflowing love saturates us as well as those we engage in His name.

What are your words of advice as we ourselves are tempted to think: "Does God really mean to send people to hell?"

SEC- No. The history of humanity is the story, over-and-over again, of God going to extreme lengths to reconcile people to Himself. 2 Samuel 14:14 puts it this way: "Like water spilled on the ground, which cannot be recovered, so we must die. But that is not what God desires; rather, He devises ways so that a banished person does not remain banished from Him." God provides the law for His people, He sends prophets throughout the Old Testament, He comes as the Lord Jesus Christ to reunite us with Himself. Jesus died on the cross and then rose again on the third day, conquering sin and death, defeating the devil, all to remove every impediment that threatens to keep us from enjoying His immediate presence forever.

What can you say to us today that, rather than guilting us (although perhaps that wouldn't be so bad), can inspire us to be more effective soul-winners?

SEC- 'Holiness is the solution to every problem'. So, I urge you to press in to Jesus, to seek His face and His heart, to, as I suggested earlier that HE DOES, remove every impediment that might keep you from experiencing all of His love, all of Holy Spirit's filling in you. What are those impediments? Mine are probably different than yours, but if you start with the Salvo test for self-examination in the Orders and Regulations for Soldiers, asking God for the answers to a bunch of revealing questions about yourself, you'll quickly sort that out. And then, having repented and dedicated your whole life to His reign, claim His promise of filling and sanctification.

We can teach the importance of winning souls in our congregations and even live it out in our lives, but how do we get the naysayers (they say they are Christians) to come on board and share our passion for winning souls for Jesus?

SEC- maybe press holiness; invite them to come along…

"The Bible is powerful" and yet, we are reminded that many Christians do not read their Bibles and only open them on Sunday at church. We teach the importance of reading Scripture, but how do we pass our passion for reading scriptures to the Christians in our congregation? We understand that the 'Sword' will equip us to take a stand and "show the way to straying souls" but how do we encourage our Christian friends to have this same passion?

SEC- we also point out that the sword of the Spirit is understood to be prophetic words. But on reading Scripture… really, this is a byproduct of discipling.

Discipling is a process of assimilating our lives to the Kingdom of God and assimilating Jesus into our lives. Assimilation includes 'absorbing' and 'integrating' Jesus into our priorities and schedules and identities and, over time, coming to 'resemble' more closely the Lord Jesus Christ. (quotation words are derived from dictionary definitions of various forms of the word assimilate).

We're all meant to be advancing the great commission (making disciples of all nations) and important disciplines such as reading the Bible and listening to God are probably best inculcated within the discipling process.

"I'm just not cut out to be a soul-winner"? This phrase bothers me greatly because each of us is called to share the love of Jesus and be a testimony of His grace in our lives. We can teach and preach the importance of winning souls and many do not 'get it'. What would be your response to people who do not understand the importance of winning souls for Jesus?

SEC- Here are eight reasons Bill Bright gives us that Jesus wants us to witness:

First, as you witness, you bring glory to God. Jesus says in John 15:8, "By this My Father is glorified, that you bear much fruit; so you will be My disciples."

Second, the love of Christ compels us to share our faith. In Paul's words, "The love of Christ constrains us." If you have experienced the love of the Lord Jesus, you will also want to introduce Him to others.
Amen! Who doesn't? Well, actually, if you don't want to, does that mean you haven't experienced the love of Christ?

Short answer? Yes.

Longer answer? Some people want to but don't do it. Why? They feel sheepish, are shy, don't want to offend, feel like maybe they lack the knowledge to defend the Gospel (should they bump into a particularly curious or obstinate person), feel like someone else would do it much better, embrace a bad theology, etc. (there are all kinds of reasons why Christians who WANT to evangelise DON'T evangelise).

Longest answer? Some 'Christian' religionists – maybe even some in your corps (!) don't want to because they haven't experienced the love of Christ. They grew up in The Army (or substitute your church of heritage). They went through Sunday School, jumped through all the denominational hoops, and are firmly fixed as part of the

'establishment' (for us, maybe they run the tech or sit on the corps council or play in the band or sing in the songster or…). They are consistent and supportive and dependable. They show up on Sunday mornings; they shovel the parking lot; they participate in Self Denial; they check the boxes. But they haven't experienced the love of Christ. They aren't saved. And so there is NO SURPRISE that they don't want to evangelise others.

Evangelise those people. (If you've experienced the love of Christ)

Third, sharing your faith is a direct command from Jesus Christ. He says, "Follow Me, and I will make you fishers of men." And, "You did not choose Me, but I chose you to go and bear fruit - fruit that will last."

Fourth, people without Christ are lost. Jesus says, "I am the way and the truth and the life. No one comes to the Father except through Me." The Word of God declares emphatically, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

Fifth, God wants you to witness because of the benefits He offers to those who receive Christ. When you introduce others to Christ, they become children of God; their bodies become temples of God; all their sins are forgiven - past, present and future! They begin to experience the peace and love of God; they receive God's direction and purpose for their lives; they experience the power of God to change their lives; and they have assurance of eternal life.

Sixth, God wants you to witness because of the benefits to those who witness. Witnessing stimulates your spiritual growth. Witnessing leads you to pray and to study God's Word and encourages you to depend on Christ. As you witness in the power of the Holy Spirit, you sow love and joy and peace. According to the law for sowing and reaping, you always harvest what you sow and even more. For example, if you sow love, you will harvest love. If you sow joy, you will reap joy. If you sow peace, you will reap peace. And always, the harvest is greater than the seed sown.

Seventh, God wants you to witness to experience the tremendous privilege and honor of representing Jesus to the world. In his SECond letter to the Corinthians, Paul wrote, "We are Christ's ambassadors. God is using us to speak to you. We beg you, as though Christ Himself were here pleading with you, receive the love He offers you - be reconciled to God." Most people consider it a high honor to serve as an ambassador for the head of their country - the president or king - but as a believer in Christ, you are an ambassador for the King of kings and the Lord of lords!

Eighth, God wants you to witness because the Holy Spirit has been given to provide the power for you to do so. Jesus says, "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." To fail to witness for Christ is to deny the Holy Spirit His right to empower and to use you to introduce others to our Savior.

We hear people say they are undoubtedly saved and have been for years, but there has been no change in their spiritual growth. However, scripture tells in 2 Peter 3:18 ['grow in the grace and knowledge of our Lord'] that we must grow and mature in the

faith. Are we not teaching this enough? How do we encourage others to be both hearers and doers of God's will?

SEC- teaching is enough? Probably not. How to encourage others to be both hearers and doers? Maybe schedule the priorities. So, for example, in training college there are three foci: spiritual, field, and education. Each should be roughly a third of your time and effort. If you schedule more of one than the others, then you tend to get better in that area at the detriment of the others. Similarly, in your corps – if you schedule a lot of 'hearer' activity and very little 'doing' activity, then you tend to get strong in the 'hearer' parts.

Sincerity is of utmost importance. I am saddened when I hear others who do not profess to be Christians say, "You will never catch me at that church while so and so is there. They live a double-standard life. On Sunday, they are good, but the remainder of the week they act worst than I do." "A 'sin and confess' lifestyle is a poor advertisement for Christianity; all it tells the spectators is that the defeated Christian life is not for them." What has happened to us as a denomination that we are slowly dying, and many want nothing to do with the Army because of the Christians that are there?

SEC- what has happened? We forgot who we are. We are a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus. But we forgot that. Holiness and covenant are our two key distinctives. But we forgot that. When a 'movement' isn't moving, a lot of the accoutrements no longer make any sense. The Salvation Army is the fist of the body of Christ. But a fist only makes sense if you're ready to fight. If you walk around with your fists clenched but don't confront evil, you just get all pent up and look silly. And that's kind of what we might look like at some times and in some places with our vocabulary and our outfits and our music if we're not confronting evil.

You share specified scripture with a person, have a deep conversation surrounding their lives, yet, they continue to say, "I am not a sinner, and I am as good as the people who wear the 'suit'? I am at a loss here. How would you respond to this person?

SEC- Maybe try the Good Test? (the 10 commandments v. their worthiness for heaven)

What do you make of how the seeds fall on different types of soils? God doesn't just send the seed onto the good soil. He seems not to be as focused on success in his seed throwing. Should we assume that this is because we don't know another person's heart and can't guess where God will do a might thing in a life? Is that why we go for the worst, because often people don't get to where that person might be and they might just spring up?

SEC- I heard Commissioner Ed Read teach that in that parable two thirds of the converts fell away – only those that landed on good soil bore fruit. Why go for the worst? Right, well two things: there are hundreds of millions of people who haven't heard the Gospel clearly; and not everyone has an evangelizing Christian friend. So,

we fill in the gaps. And a lot of those gaps are amongst the most marginalized. On page 81, I say:

“High Risk conversions. Because of where Salvationists dare to evangelize, many of our converts are considered ‘high risk conversions’, our evangelists being compared by management guru Peter Drucker to ‘venture capitalists’.

“Do you get it? This convert is not a friend, not in a steady social position in life, not secure and sober, nor connected with healthy relationships, etc. and these salvo venture capitalists – people who invest a lot of resource – energy, time, heart, money – at some high-risk investment (the lives of hurting and broken people) with potential a gigantic pay-off (and, on the flipside, potentially a loss of the investment – thus the ‘high risk’ bit).”

If the Holy Spirit is drawing people to Christ and convicting of sin, what is an appropriate ratio of music to preaching at an open air? Are their guidelines within the modern context for this practice? What happens if one person wants to talk but that would cause the rest of your crowd to dwindle?

SEC- ”Wouldn’t it be neat if we could organize so that both music and preaching are happening simultaneously?” That music is playing, attracting and holding the attention of people and that evangelists are working the gathered crowd, evangelizing individuals during the music? I don’t know of modern guidelines on this practice.

”What happens if one…? ” Inside the hall, when this happens during the testimony period, typically the band plays them down. This might work outdoors as well!

What is more effective, one effective soul-winning Christian’s personal evangelistic efforts, or their investment of that time in the nominal Christians in hopes of getting them to be multiplying Christians multiplying Christians? As a followup, how much time should an officer spend evangelizing those who have never heard, and how much should they be equipping the saints (which may be nominal) to ministry?

SEC- Tough call, but if you have to choose, maybe invest in the nominal Christians, discipling them. Once that is either accepted or rejected, evangelism will come into play (either because in the context of discipling you will be evangelizing with your disciple[s] OR because you lack disciples and so you need to evangelise to find some more). As far as ‘how much time’, I suspect it depends on individuals and seasons and contexts, but it’s crucial to be engaged in both.

Are all Christians not actually sin-and-confess Christians? We may not sin and confess on the more obvious sins, but we are constantly being given new places revealed through conviction that we need to work on. Perhaps some who feel victory enough to say they don’t need to confess any more simply don’t hate their sin enough or consider themselves having died to even the hint of bitterness or rudeness they can easily overlook having given up their pornography addiction or the sloth they ignore as they remember yesterday’s victory over anger.

SEC- the way we used the term 'sin and confess', then not all Christians are. Those experiencing holiness lack what Wesley calls 'sin properly so called' (voluntary transgression of a known law of God). Summing up your description, Booth affirms that our "conSECration must keep pace with God's revelation." Your point about potential superficial smugness is pertinent, though. By definition of terms, however, that doesn't fit the exception of holy people.

Do you come prepared for answers from those who may have studied to discredit your faith or gospel presentation, or do you try to focus the conversation instead on their lack of peace and trusting that there is still a God-shaped hole beneath their rhetoric in their heart?

SEC- I try to focus the conversation on their lack of peace and also aim to come prepared to answer complaints. These days, most of my apologetics has been limited to Muslim claims.

Is there a particular Gospel that is favoured to use to instead of various scriptures?

SEC- I don't have a favourite evangelism Gospel to use. I incline towards Mark 1 and John 1/3 in practice.

What can we do to make the scriptures have validity to those who don't believe? If someone is a non-believer, they probably don't believe in the validity of scriptures so using them would not strengthen the arguments being made.

SEC- "what to do to make scriptures have validity?"
In your scenario they lack validity as defined as 'the state of being legally or officially binding or acceptable.' But they have validity by the primary definition of the word, which is, 'the quality of being logically or factually sound; soundness or cogency.' And while this won't likely win an argument, speaking God's word into people's lives is powerful. As Hebrews 4:12 states, "The word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." So these verses are like little truth grenades that Holy Spirit can pull the pin on at any time while they are sleeping or eating or working in the following hours…

Is the Good Test really a good tool to use for salvation? Wouldn't this isolate the non-believers more by feeling judgement from Christians for their sins?

SEC- it is more like a mirror held up for them to see if they really are not sinners (the context in which this approach was suggested). They themselves agree to the moral standard – in this case the ten commandments – and then they themselves answer the questions, and, finally, they themselves grade themselves on the test. And everyone fails. It's meant to show that we've all sinned and fall short of the glory of God.

Ideally, we're living out John 16:7-8 in that we are disciples: "Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. 8 When He comes, He will prove the world to be in the wrong about sin and righteousness and judgement."

General Paul Radar says that "coming to a saving faith is … only the start and opens the door on a whole new world of reality and relationships," but from my perspective, it is the relationships we build that open the door to inviting people to a saving faith. Wouldn't the focus of building a relationship first have a greater deepening impact on the relationship and create the safe space essential to exploring deeper faith dimensions?

SEC- First up, General Rader's converts probably reach into six digits and I'm happy to sit at his feet to learn from his deep wisdom. And we address this general theme earlier. But, more practically, for our purpose, I agree that friendship evangelism is the most effective conventional means of evangelism. We highly recommend it. I've evangelized all of my established friends, as I'm guessing each of you has. So where does that leave us? No more evangelizing?

No – at least two approaches: a. make more friends, and b. evangelise those who aren't yet our friends. The only two problems are these: i. it is often too much friendship and not enough evangelism, and, related, ii. too many Christians don't evangelise their friends, leaving us to have to fill the gaps.

(might Salvos say that we are not really friends with someone until we evangelise? Actually, Commissioner Pindred said, 'The Founder believed that 'no man is truly won to Christ until he is able to win others to Christ')

How do we turn conversations towards the spiritual, especially with those who are not religious, without turning them away? Do we initiate the spiritual aspect, or do we wait for the moment when it organically transpires?

SEC- My family is important to me. And so in conversation with people, even people I'm just meeting, family will often come up, naturally. Jesus is important to me. And so in conversation with people, even people I'm just meeting, Jesus will often come up, naturally. Does talking about my family 'turn them away'? No. Does talking about Jesus turn them away? No. Do we initiate? Context is possibly a factor in some situations. But I reckon salvos look to 'initiate the spiritual aspect' 'organically'.

Here are a few quotes from Ralph Moore on this related to conversing with people we :

> "So, what's to learn? Effective gospel-sharing begins with life-sharing. It moves into everyday conversations about prayer answers, etc.; I've noticed that everyday conversations seldom include a closing argument or a need to seal a deal. You mention a God-thing, follow the path where it leads and then drop it until your friend asks a question or shows some other sign of spiritual hunger."
>
> "My own gospel-sharing goals are to un-complicate things, speak normally, refrain from pressing anything and live in the patient expectation that the Holy Spirit still draws people to Jesus."

Rader says, "We may be about much more, but we must not be about less".1As unique individuals with various passions, goals, and ambitions, what words of encouragement would you give yourself as a young salvationist, early in ministry, who may look at the world around you and accidentally stray away from the rightful centre of ministry – to win souls for Christ?

SEC- Steve, just focus on Jesus. Don't get distracted by anything else. Get sanctified, get discipled.

It is shared, and I quote, "Some of the approaches proposed and responses to questions presented may seem too confrontational for a generation that prefers a gentler more emollient option that avoids the issues of sin, repentance and judgment… [however,] Many will require multiple gentle 'nudges' of the Spirit and the coming together of divinely ordered circumstances before they are ready to respond to the Gospel offer". When, if ever, do you believe a gentler approach is appropriate, and what benefit was gained by not being gentle?

SEC- "When, if ever" (gentle)? Always – that Holy Spirit fruit! Here's the HELPS definition of the word translated 'gentle' (that only shows up in Galatians 5:23): "4236 praótēs– properly, temperate, displaying the right blend of force and reserve (gentleness). 4236 /praótēs ("strength in gentleness") avoids unnecessary harshness, yet without compromising or being too slow to use necessary force.

For the believer, 4236 /praótēs ("meekness") is the fruit (product) of the Holy Spirit (Gal 5:23), i.e. it is never something humanly accomplished (or simply "biological")."

But the answer depends on how we understand terms.

"What benefit was gained?" The vast majority of Christians I've come across don't operationalize 'gentle' in evangelism as 'the right blend of force and reserve; avoiding unnecessary harshness yet without compromising or being too slow to use necessary force'. They operationalize 'gentle' instead as nice, defined as 'pleasant, agreeable.' But nice is not what evangelizes biblically. 'The right blend of force and reserve' is. (And 'it is never something humanly accomplished'). Gentle is. So, one benefit is a correction of sorts.

And, as a reminder of our Salvo DNA, here's Catherine Booth on the death rattle:

> "Oh! people say, you must be very careful, very judicious. You must not thrust religion down people's throats. Then, I say, you will never get it down. What! Am I to wait till an unconverted, godless man wants to be saved before I try to save him? He will never want to be saved till the death rattle is in his throat… Why, we might give the world such a time of it that they would get saved in very self-defence, if we were only up and doing, and determined that they should have no peace in their sins. Where is our zeal for the Lord?"

1 Corinthians 9:19-22 shares that we are to become like all people so we can possibly save some. How can we truly become like others in ministry when considering born privileges, experiential learning and trauma of others, and the

power divide between an officer and their people, to ensure that we are being sensitive and alert in ministry?

SEC- The only way we can approach this is entire sanctification. Paul, who wrote the text to which you allude, also testified, "I have been crucified with Christ and I no longer live but Christ lives in me. The life I live in the body I live by faith in the Son of God who loved me and gave Himself for me."

It is shared that "If we TRULY FOLLOW Christ, we will take time to speak to the one and two… speak the language of the Scriptures… learn to turn every ordinary conversation to spiritual themes… [and] consider spiritual values and His Father's business above material needs or possessions". How do you see financial resources and stability playing a role in the efforts of winning souls for Christ, if at all?

SEC- we quote Commissioner Brengle: "He that is anxious about his dinner, and eager to get to bed at a reasonable hour, or concerned about his salary, or over solicitous about his health, or querulous about his reputation and the respectability and financial condition of his appointment, or is afraid of weariness and painfulness, and headache is not a great soul-winner."

How can we balance love, understanding, and sincerity as The Salvation Army when it comes to more controversial subjects within Christian circles – where we are told to disagree at times with someone's choices, but still outpour love? Do you believe that there can be situations where saying we love someone fully as Christ would, but we don't agree with their choice, could be counterintuitive while attempting to "win their soul"?

SEC- I'm not sure exactly what is being asked here, but here's my take:
In Luke 4:30 Jesus, "walked right through the crowd and went on His way." Where did He go? Capernaum, where they were more receptive.
Maybe in that scenario, love from Jesus was to walk away.

How can we affectively share our faith with others who are so closed off to accepting Christ because of how our culture has shifted in Canada?

SEC- when you get the answer, please let me know. My best guess at this point is to demonstrably love people, live holy lives, and give Jesus space to signal that He exists, He cares, and He has the power to intervene in their lives. So, how we're trying to do this is through our base network.

We've been able to circumvent some cultural barriers by having people participate in our cell groups – coming over for lunch, dinner, spending time together. During this appointment we have hosted people from various religious perspectives and languages and countries… making friends.

What are some ways that we can encourage people in our congregations 2 pursuing soul winning out in the community who are perhaps intimidated or afraid to reach out to other people?

SEC- i. holiness; ii. equipping; iii. accompanying.

What are some methods that we can use to try and evangelize to people who may be new to Canada who may have had to flee difficult situations and may have some trauma. What is a safe way that we might be able to reach out to these individuals?

SEC- love, listen, learn, befriend, pray. My phone contact list has more independents on it than Christians. And the majority of them are asylum seekers and refugees or recent immigrants. I've just finished reading a book on this called NO LONGER STRANGERS: Transforming evangelism with immigrant communities (which Christianity Today tackles in '20 Truths' with 20 questions, here: https://www.christianitytoday.com/edstetzer/2021/may/20-truths-no-longer-strangers.html

Do all Salvationists resort to assuming "everyone we meet needs to get saved until our conversation and/or observation leads us to infer otherwise". If one does not naturally resort to that assumption, how can we get into this mindset?

SEC- No. Few do. How can we? Maybe add this preparation to daily morning exercises like brushing teeth, eating breakfast, putting on the full armour of God, and now asking Holy Spirit to fill us and set up divine appointments and speak clearly to us and prompt us in every social interaction to speak His words and show His love…

What does using the "Sword of the Spirit" look like practically in the day-to-day of an officer?

SEC- different for different people, as guided by John 5:19 ('Very truly I tell you, the Son can do nothing by Himself; He can do only what He sees His Father doing, because whatever the Father does the Son also does'). But for some it might mean going off schedule, getting delayed, being interrupted, checking in on someone you'd not anticipated engaging, listening / listening / listening. I know a Salvo who is trying to do only what he senses God tell him to do.

Based on John 5:19, maybe our prayer can be, 'Help us to see what You're doing and do what we're seeing'.

How does one be bold, and emanate "the complete assurance of Peter and John," despite their lack of education/training (and because of the boldness people listened), instead of coming across rude (in which people will not listen)?

SEC- I can think of only two answers: i. Holy Spirit; and ii. if you aren't filled with Holy Spirit than you'll have to rely on a winsome personality or fake one.

Not all of us have or can fake a winsome personality…

Do you suggest that we have scripture memorized, a couple verses written down, or Bible references highlighted in the case we have opportunity to evangelize? What scriptural tools/verses do you suggest we have ready for these opportunities so that we are prepared in advance with the "knowledge of God's word," but also ready to share with others?

SEC- we all memorise Scripture. You might choose to intentionally memorise verses around a Gospel presentation. For example, you might take the verses of The Bridge diagram off by heart, or The 4 Points, or Honour Restored, and have them ready.

How do Salvationists make sure that we are not taking things to the extreme when it comes to divine appointments with people? And how do Salvationists determine when those conversations should happen and when they should not?

SEC- That might be the point. We're hyper-Wesleyan Arminians. We do take things to the extreme.

> "We believe in salvation HERE and NOW; we believe in feeling, knowing, and partaking here on earth of the leaves of the tree of life, which are for the healing of the nations... WE WANT IT NOW! Drinking of the river of the water of life which flows from the throne of God, and being healed, and changed, and blessed, and filled with the glory of God, and the peace and purity and power of salvation. WE WANT IT NOW!" William Booth
>
> "Can we go too fast, my comrades, in SAVING SOULS? I will not attempt to answer that question. No soldier in The Salvation Army would put it. It is an insult to the Bible - to the teachers of Christianity." William Booth

Why don't the miracles that were performed in Jesus' day by himself and his disciples happen as frequently today, mainly in the context of The Salvation Army?

SEC- I don't know. Do we rely on things other than Holy Spirit too much? I'll stipulate that what you presume is true – less frequent miracles. That said, maybe we don't publicize them when they happen (because we're sheepish?)? Just a fortnight ago in a corps in my division there was an accident and emergency hospital visit and lots of prayer and then a result that the medical doctor termed a 'miracle'. Hallelujah. We've heard stories in this territory of dead people coming back to life and less outstanding miracles and healing and deliverances happening. Praise God. We want more, Lord!

We have been told that as pastors we are to listen and ask questions, how and when it is appropriate to speak into a person's life through the Holy Spirits prodding's and when are we to stay silent and listen?

SEC- Are you all pastors? Wow. I know that Jesus Himself gave the apostles, the prophets, the evangelists, and the shepherds and teachers (Ephesians 4:11). I know you read 'pastor' there, but the word – 'poimén' – occurs 18 times in the New Testament and is translated 'shepherd' or 'shepherds' 17 times (because the word means 'shepherd'), and only once 'pastor'. And Paul grammatically conflated shepherd and teacher as one role or function. So, who amongst the people of God both shepherds and teaches? Disciplers. That democratizes the people of God. So we'll typically roll as apostles, prophets, evangelists, and disciplers. There's a long rant to suggest that we needn't all try to squeeze into a 20th century paradigm that has inflated one half of one of four – apostle / prophet / evangelist / discipler – at the expense of the others.

All of that is a very long way of getting to the point of saying that all the disciplers in the corps should be asking and answering that question. And all disciplers should speak as God prompts and stay silent as God prompts.

I read this week that Jesus asked 307 questions in Scripture, was asked 183, and answered 3. There's a ratio to aim for!

"No Christian will feel the urgency of soul-winning until s/he has first realized the ugliness of sin and the true condition of the sinner." In our ministry units today, we seem to get so caught up in the administrative duties, and the day-to-day transactional items that we do not always fully focus on the goal, "winning souls for Christ". As an Army, we seem to have become distracted often from what truly matters. How do we push reset?

SEC- 'As a Army'… this is a subtle temptation to concern ourselves with the institution. It can take our eyes off of the great commission. Wherever they deploy you, you are sent to win that district for Jesus. Focus on that. Zero budget your strategy. Do what enhances the great commission.

That saves those of us having this conversation committing too much energy and passion in questions like 'how do we push the reset?' (which, admittedly, are important; it's just that institutional answers aren't within the scope of our appointments)

Being the Salvation Army within the Canada and Bermuda Territory, why does it seem that the importance of winning souls so vastly differs from province to province? Attending and listening to outport community services on the East Coast of Canada, there is a genuine heartfelt passion or as Catherine Booth would say, "a burning compassion for souls" within just about all the Salvation Army churches. While in many other provinces, the heartfelt passion seems to have faded. Yes, the Officers may be all in, but the congregation seems distant to such importance. What has happened? How do we move a congregation back to its beginnings?

SEC- I don't know. I've only been appointed in three provinces. I'm not sure that there are higher first-time seeker of salvation numbers in outport corps than there are in big cities in central and western Canada. I don't want to confuse noise and dancing and repetition with great commission advance.

'What has happened?' Several things not limited to, but including, the following;
i. redemption and lift;
ii. the relative ease and affirmation of counting numbers such as people fed, housed, and clothed as contrasted with those saved, discipled, and enrolled;
iii. our imitation of successful churches while slugging our own denominational baggage (it's a bad decision strategically shed unique credibility to identify with / as an entity ('church') that is rejected by the significant majority of the population – the very population segment we're trying to reach!

So often, we will hear people within our congregations say, "I'm not just cut out to certain things like being a soul winner". They have become so complacent and

comfortable in their walk with Jesus that they attend church on a Sunday and nothing else seems to be happening for spiritual growth. In conversations with non-church attendees, and non-professing Christians, we hear the comment, "I don't need to attend church, I am just as good as those who are there". To win souls, we first need to re-visit our spiritual walk. In working with those professing Christians who are not demonstrating commitment or growth spiritually; trying to get the important message across is not usually received well. How do we win souls when our Christian professing believers are not growing?

SEC- I encourage you to find the one(s) who are game and disciple them. Run with those that will run with you. I use the Infinitum rule of life (InfinitumLife.com and the Infinitum app).

How are we to grow and win souls when every time we think of new ideas of ministry, we are confronted with, "That will never work here?" We must be willing to confront the comfortableness that we are in with change, understanding that change is difficult, and it will raise some eyes. Are we, as the Salvation Army ready for some pushback, to grow and win souls to expand the kingdom?

SEC- the upside is that most of us get commissioned and deployed to appointments with few soldiers. So, there are fewer possibilities for resistance.

How do we approach evangelism and going for souls without being aggressive or coming across to people as being aggressive?

SEC- Catherine Booth's most famous book is called Papers on Aggressive Christianity. It's a salvo standard. The much bigger problem is that we've neglected that book and the spirit of the teaching in that book and instead not evangelized very much and when we did, sometimes employed a fearful or faith-lacking or lackadaisical or box-ticking approach in evangelism with concomitant results. So, no answer is needed to the question since we've got the opposite approaches – combined as 'not aggressive enough' - 'down'.

Is there a danger in going for souls and soul winning that it can overshadow loving people and make it impersonal?

SEC- of course.

How do you balance going for souls with discernment of what to say and how to navigate conversations?

SEC- just as the greatest expression of love to believers is to disciple them, the greatest expression of love to unbelievers is to evangelise them. That balances the approach in conversations in between when we hear from God.

How do you balance boldness while also respecting others' views and beliefs?

SEC- Love. Caring, listening, being interested. Boldness isn't necessarily the same as Bible-thumping someone or hammering them with apologetic zingers. Just looking in Acts on boldness here are the occurrences:

4:29- “Now, Lord, consider their threats and enable your servants to speak your word with great boldness.”
4:31- “And they were all filled with the Holy Spirit and spoke the word of God boldly.”
9:28- “So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord.” “29 He talked and debated with the Hellenistic Jews, but they tried to kill him.”
13:46- “Then Paul and Barnabas answered them boldly: ‘We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.” “48 When the Gentiles heard this, they were glad and honoured the word of the Lord.”
14:3- “Paul and Barnabas spent considerable time there, speaking boldly for the Lord.” “4 The people of the city were divided; some sided with the Jews, others with the apostles.”
18:26- “He began to speak boldly in the synagogue.” “When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.”
19:8- “Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God.” “9 But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily.”
28:31- “He proclaimed the kingdom of God and taught about the Lord Jesus Christ – with all boldness and without hindrance!” ((Response? That’s the last verse!))

All I’m hearing lately is about the “challenges” of the current cultural/spiritual climate in Canada but what I want to know is what you see as the most exciting opportunities for evangelism in the current culture?

SEC- the ‘all nations’ component of the great commission is coming to Canada (at least where I live). We have opportunity to make disciples of all nations I the comfort of our own homes. How? Befriend refugee claimants who are alone, in new language / culture / system / culture / laws without family or extended family and friends and familiarity and comfort and job and home…

You mention the use of the Salvation Army uniform as an evangelism tool; have you ever experienced the uniform as detrimental to evangelism?

SEC- possible. Reflecting, though, it seems like people are more immediately open to spiritual conversation when I’m in uniform or clearly representing with a big shield than in other situations.

a. “I am Saved To Save.”
“That’s what the Ss mean, after all, and this is the main message of the uniform.”

b. “And S2S actually says a couple of things:
i. “I’m saved. The Lord Jesus Christ has by His suffering and death made an atonement that applies to me through repentance and faith and the regeneration of the Holy Spirit. Hallelujah.”
ii. “It also says that I’m here to save.

“Now, now, don’t get carried away. We know that only God can save. But William Booth was borrowing the vocabulary of the Apostle Paul (1 Corinthians 9 – so that by all means I might save some) when he made up our slogan.

“The point is, like Paul, I’m going full out in whatever it takes to save some. If you need to get saved, then you’re in the right place when you bump into someone in uniform.”

c. “I’m available." I didn’t make this one up, either. But it means that I’m on duty – ‘every hour and every power for Christ and duty’.”

d. “I know a good local dry cleaner. If you need any connections that way, I can hook you up.”

e. “I’m a part of the collective of the covenanted (Rowan Castle’s term). That is, two uniformed salvos from different parts of the world who have never met share the same covenant and thus have more in common than almost anyone else - and the uniform confirms it.”

f. “I’m inclined to marginalised people. I like to hang out with Jesus and I hear that He likes to hang out with them…”

g. “I’m not afraid to get dirty. (polyester is pretty good that way)”

h. “I’m hyper-Wesleyan-Arminian.”

i. “I’m covenanted warrior exercising holy passion to win the world for Jesus.”

Are there other Salvation Army “distinctives” that you see as beneficial for evangelism?

SEC- The two SA distinctives are holiness and covenant. Both are beneficial for evangelism: holiness as we’re impeding Holy Spirit much less, and covenant because, as Rob Dolby used to say, ‘You can’t earn God’s love, but you can earn God’s trust’ – meaning that, theoretically, God can trust how we’ll act in different situations and can entrust us with His delegated authority.

You are adamant that all are called to evangelism, but also that effective evangelists should not always be expected to take responsibility for all the discipling of converts; how do you encourage someone who might see themselves as a stronger “discipler” than “evangelist” to find an appropriate balance in their life and growth? Are there gifts that they have been practicing in discipleship that could be employed toward evangelism?

SEC- For those who are disciplers, evangelism will be a key component of their lives in that they are training up their disciples and modelling for them. And one of the key things they are training and modelling is evangelism.
For those who are evangelists, discipling will be a natural outflow with some of their converts since they are already in some level of relationship with them.

When talking about having every interaction being one ready to share the good news, does this lead to meaningful long-term discipling relationships?

SEC- Sometimes. The best man at my wedding got saved in a cold-call evangelism encounter and got discipled by the guy who evangelized him. He's been used by God over the years to advance the Gospel in many different ways. Most of the last 30 or 40 friendships I've made have started this way.

I have had experiences with life-long Christians who struggle with knowing whether they are saved or not, how do you encourage someone like that to know that they are saved and can be used to help others with their salvation?

SEC- Maybe it is most helpful to run through the Gospel with them and have them respond in the appropriate way of repentance and faith – even pray a 'salvation prayer'. That way, they can know. I would likely avoid assuring them unless they exercise repentance and faith. Then I'd highlight some Scripture (1 John 5:11-13) to give them assurance.

Have you done prison ministry? Do you find that people incarcerated are open to hearing about Jesus' ability to save people? What are the barriers we will expect to have to fight through?

SEC- I have done it but not in a while. I have found such people usually much more open about talking spiritual things, possibly because they are less likely to put on 'airs'. Barriers? Two barriers (you asked) might be 'knowing it all' already (they have a lot of time to study the Bible) and self-condemnation. Bob Ekblad has a few books on this subject, including READING THE BIBLE WITH THE DAMNED.

Why are most of the bible translations paraphrases, instead of using more biblically accurate translations?

SEC- I think that they were mostly translations leaning toward dynamic equivalents rather than literal translation. The references are there so that readers can look them up in whatever version they prefer. Also, I don't bow at the altar of any one translation. The 'best', 'most literal' versions go to the dynamic equivalent often, as well as paraphrases. For example, John 1:18:

ESV No one has ever seen God; the only God, who is at the Father's side, He has made him known.

NASB No one has seen God at any time; God the only Son, who is in the arms of the Father, He has explained Him.

NRSV No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

Transliteration: kolpos Phonetic Spelling: (kol'-pos) Definition: the bosom
Usage: (a) sing. and plur: bosom; (sinus) the overhanging fold of the garment used as a pocket, (b) a bay, gulf.

HELPS Word-studies 2859 kólpos – properly, the upper part of the chest where a garment naturally folded to form a "pocket" – called the "bosom," the position synonymous with intimacy (union).

Do you have a specific way in which you evangelize to those of other religions? Where they consider themselves Christian, but their theological beliefs are based on distorted biblical scripture. What have you found as the best way to reach them, when they already believe that they are saved?

SEC- False religions: page 41-42, 50 we talk about Biblical responses and in endnotes 31 (p162), and 42 (165) an apologetic response. Muslims are the main religious group I find myself meeting in evangelism. I try not to camp out too much on the normal apologetics (though I use them on occasion, though I blogged a lengthy apologetics conversation with a Muslim proselytizer on Ten Things From An Unresolved Real-Life Conversation With A Religionist). Instead, I try to focus on Jesus. And that goes in a general way for cultists, too (which is your main question). I try to focus on a friendship with Jesus. Evangelists are match-makers, trying to introduce our friend ____ with our friend Jesus. That takes away the pressure and the confrontation and the stress. It's up to them if they hit if off…

Are there times where you would suggest it would be either inappropriate or inadequate timing to evangelize?

SEC- Inappropriate? Depending on how you understand the word, maybe never. But probably lots of occasions - maybe most frequently when the person is not interested…
Inadequate time? Probably. Bill Bright figured that a long elevator ride was enough time to run through the four spiritual laws (which he made up). So I don't know what that limit is.

When evangelizing on the street, do you feel the uniform is best for its recognition and acceptance or has it become a deterrent? Is brandwear best for this type of ministry?

SEC- I don't know. A lot of brand wear has a one-inch shield over the heart which from a distance can be easily mistaken for some OTHER brand or a sports team or a company… That said, I've got hoodies and jackets with foot+ high shields that certainly identify me.

As a mission that began with evangelism being a big part of its ministry in reaching souls, why, in your opinion, have we lost that fire that the Booths emphasized we needed to have?

SEC- There could be many reasons. Here are a few possibilities:
i. we didn't disciple our converts well enough;
ii. we wandered from teaching holiness;
iii. the historic revival ended and it became easier to feed / house / rehabilitate people than to evangelise and disciple them;
iv. we imitated churches and hamstrung ourselves since we are popularly seen as an alternative to the negatively perceived church…

JAC Special: Salvonations

By anonymous

This is a short epistle to folk who call ourselves salvationists (you might want to pray your way through this article).

1 Salvonations

1

[1]To the multitude of soldiers fighting the good fight of faith all over the world: Grace, mercy, and peace to you from God our Father and the Lord Jesus Christ.

[2]By the blood of the everlasting covenant He has called you into fellowship with the multitude of saints who have gone before you, the scores of thousands of Salvationists who now bow before Him in glory. [3]To you it has been granted to walk in the continued path of these pioneers, your current reality being the fruit of their faith—that same daring bravery that calls you also to rise up and live faithfully into the high and glorious calling to win the world for Jesus.

[4]This work—your work through faith in Him and in the power of His presence in which you now and continually abide—is bearing fruit all over the world… [5]though some have crept into your fellowship who are not Salvationists (but would have you believe they are). [6]They wear a uniform, but we know that an outward sign without a changed heart is a worthless garment: at best a costume and at worst the uniform of a double agent. [7]They attempt to change your doctrine or water down the gospel, the goodness of God available to all who repent and believe. [8]They speak of exclusion and inclusion in words as worthless as the wind on which they are carried. [9]They confuse simpleminded people with doublespeak, and the lives they live betray the bitterness and hardness of their hearts. Their sins will find them out. [10]God knows who are His.

[11]But you are not like them. Your hearts and your bodies are washed in the precious blood of the Lamb; your hands are clean as you serve God,

[12]"Doing all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

2

[1]You work for Him who has saved you for His glorious purposes. [2]Keep your eyes fixed on the prize, and don't get distracted by those who have no interest in the things of the kingdom but are instead invested in power on earth, according to the systems and patterns of this world. [3]These have forgotten the utter otherness of the power of God: He does not operate according to the same principles and timeframes as those who have deceived themselves into thinking they are in control. [4]We know who has power and our hope is in Him and in the advancement of His kingdom

according to His means and on His timeline. [5]He fights—the Captain of our Army—and we follow on in His might, clothed with all of His armor.

[6]This is the glorious fight of love. It is not a love as the world sees it or names it. Instead, it is a love unlike the world has ever seen or known in its own futile thinking. [7]Love that seeks the highest good of others, as God defines good—[8]not like Adam and Eve, who sought to define it on their own terms when they took from the tree of the knowledge of good and evil when they knew not to, [9]but like the Man Jesus Christ, who listened to His Father's voice, trusting Him, and gave His life on the tree of curses: in doing so He became for us the Tree of Life forever. [10]My friends… THIS is love. Not love that fades. Not love that seeks it own. Love that listens to Love Himself and lays its own life down for others. [11]Remember what Jesus said, "Whoever loses His life for My sake will find it."

3
[1]What do you seek in this life? What are you living for, now that you have found what is real, now that you have discovered the emptiness of everything you used to live for? [2]What is there that this world could possible offer you that will not utterly vanish at the coming of our Lord Jesus Christ and in the light of His glorious kingdom? [3]What are you holding in your hands that has not been shown to be worthless in the light of the wounds of our Savior?

[4]"Rich wounds, yet visible above,
In beauty glorified"

[5]He wears the wounds of our freedom! [6]So, too, will any of the wounds you are now bearing be made beautiful in glory. [7]Let go of all that is failing. Hold on to Him who never fails. He is worth it all!

[8]If anyone is hurting because of another's actions, remind him that in the end it is much more painful to hold onto bitterness and unforgiveness than it is to show mercy. [9]Remember the words of our brother who said, "To forgive is to set a prisoner free and discover that the prisoner was you."

[10]Hallelujah. He sets the captive free. He came to do so. [11]Let us hold onto the One who is holding onto us. He is so faithful.

[12]There are others not yet free. How amazing that our God can turn our inward-looking minds up to Him and outward to others. [13]Others. When your hope is in Him, when your heart is being filled with His love day by day, "others" becomes your rallying cry. [14]It is a joy to be spent in the work of the kingdom of His love. [15]His kingdom come, and all the power of darkness become as a long distant memory.

[16]Come quickly, Lord Jesus. Preserve Your Army. Preserve Your Church. Amen.