

on fire

mission and ministry

April 2016

Volume 17

Number 03

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AUSTRALIA *one*

inside: TERRITORIAL MERGE • THE TRUE ANZAC • POWER AND AUTHORITY



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History is marked with many significant events. Did you know that 2016 marks the 400th anniversary of Captain Dirk Hartog landing in Western Australia from the Netherlands and that it is 200 years since the Sydney Botanic Gardens were established?

Most of us can remember where we were the moment we heard remarkable news for the first time. For instance, I can see myself, as an eight-year-old, sitting cross-legged in the library at school watching the moon landing, and many of you will recall when you heard of the Port Arthur massacre 20 years ago.

Tuesday 1 March will no doubt become a historic marker in the life of The Salvation Army Australia. Where were you when you heard about the merging of our two territories? What a significant point in time unifying Australian Salvationists Dr Bruce Redman discusses this unique event in our special four-page coverage.

As I reflected on all that this will mean nationally I was struck by the idea that this is a literal example of the Australia territory living out our international Army's vision, for One Army, One Mission, One Message.

Unity is a vital concept that Paul often addressed in the Bible, recognising that disagreement can hinder fellowship (1 Corinthians 1:10–17) and living out our calling requires 'unity of spirit through the bond of peace', which is foundational to bearing with one another, caring for those in need, loving and encouraging each other (Ephesians 4:2–5).

This historic occasion gives us the opportunity to move forward with a greater sense of accord. Who knows what prospects might be afforded together now, that were not possible before?



June Knop

Captain June Knop
Editor

www.salvationarmy.org.au www.facebook.com/onfiremagazine www.twitter.com/onfiremagazine

International Headquarters:
101 Queen Victoria St, London EC4P 4EP.
André Cox, General

Australia Southern Territory (NT, SA, Tas., WA, Vic.): 95–99 Railway Rd, Blackburn, Vic.
Floyd J. Tidd, commissioner, territorial commander

To view the International Vision Plan, go to <http://sar.my/one>



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EDITORIAL
National editor-in-chief Dr Bruce Redman
Editor Captain June Knop
Editorial assistant Captain Bron Williams
Journalist Jessica Morris
Proofreader Dawn Volz
Designer Esther Cho
Advertising Jan Magor,
jan.magor@aus.salvationarmy.org

Annual subscriptions within Australia \$42.00 p.a. Overseas and airmail rates on application. Subscription inquiries Sue Allensby, sue.allensby@aus.salvationarmy.org

All correspondence should be addressed to the Editor, *On Fire*, at the below addresses. Phone: (03) 8878 2303; Fax: (03) 8878 4816; Mail: *On Fire*, PO Box 479, Blackburn, Vic. 3130; email: onfire@aus.salvationarmy.org

web: onfiremag.com

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Word for Word

Commissioner
Floyd Tidd

On 1 March 2016, the Chief of the Staff from International Headquarters announced in Canberra that The Salvation Army in Australia will unite into one Australian territory.

This has been described by some as a divine moment. The outworking of that announcement will require a divine anointing—a series of divine moments—to truly realise all that God has in mind for The Salvation Army in Australia.

Erwin McManus writes that, 'Seizing your divine moment is not simply about opportunity; at the core it is about essence. It's about the kind of life you live as a result of the person you are becoming.' Applying that to The Salvation Army, we are reminded that to seize the divine moment in which we stand is not simply about opportunity but is at its core about the kind of Army we are as a result of the movement we are becoming. God continues to transform The Salvation Army as he has since its beginning 150 years ago in the East End of London.

The days that lie ahead are filled with opportunity, to not only walk alongside God in what he is doing, but also to step into the dream that God is making reality—his Kingdom come. As we move into the future, our view is that of looking through a windshield as we drive forward, with a small rear-view mirror in our sightline.

A reminder of where we have been and what God has accomplished in and through The Salvation Army in the past is important. We must, however, remember God's word to his people through the prophet Isaiah, 'I am doing a new thing. Do you not see it?' (Isaiah 43:19).

Considering our history, there is much we can learn. There is, however, the risk of defaulting to what God had for us in the past. Dr Jason Fox suggests that the 'default' is defined as an option that is selected automatically unless a viable alternative is specified. He goes on to remind us that change, progress and growth truly happen when we 'challenge our thinking, and explore alternative options'.

As we move forward, we must walk into the future at God's pace, watching for and following his lead. Moving forward, without defaulting to our history, will require a willingness of us all to engage in more 'slow thinking'. We will need to wait on God, pray, listen and share what we 'see' God doing and preparing to do.

God is doing a new thing—we want to see it, we want to be a part of it. Let's embrace the divine moments God has planned.

“

I am doing a new thing. Do you not see it?" (Isaiah 43:19)

Holy Strategy

I recall a chorus we used to sing when I was young which said, 'We'll never let the old flag fall'. It was a catchy, rollicking tune with words that seemed rather quaint to me at the time. The imagery became more understandable as I grew older, yet I wasn't convinced that the reality of this thinking was being lived out in practice.

Having clarity about desired outcomes is a basic principle of leadership, whatever the situation may be. Stories are told of classic military battles where the flag played a significant part in uniting soldiers around their purpose.

If the movies are true, the image I have is of someone making a determined effort to recover the flag if it fell or was dropped. The underlying message is that great victories will only be achievable when there is clear understanding of the battle that needs to be won and the team are united in that pursuit.

The opportunity the Army has to impact our nation is amazing. I believe that the God-given mandate we have to be agents of his grace and to proclaim eternal hope is compelling. These are exciting days and we can make a profound difference as empowered, energised and holy living Salvationists living out the mission with clarity of purpose.

To state the obvious, the best human strategy will never be enough without a foundation of holiness. On the other hand, passionate holy-living Salvationists can achieve great things, yet even greater impact will be achieved when God-inspired strategy provides direction for our efforts.

The symbolism of our Army flag being taken out of our buildings into the community is much clearer in my mind these days. I am encouraged as I see corps and centres enthusiastically adopting a community-minded focus as they shape their strategy to share Christ. Whether welcoming the community inside our centres or strategically engaging with people where they are, it is energising to see such a mindset being driven by clarity of purpose.

When it comes to our God-ordained purpose, I pray that determined and passionate Salvationists will always be true to our mission. Inspired by this mission, may it be true that 'We'll never let the old flag fall!'



Lieut-Colonel Graeme Rigley
Chief secretary

Meet Jessica Morris

Nashville dreams for our new writer

In Fire's new writer, Jessica Morris, is a young woman with many passions, but none burn brighter than her dream to live and work in music journalism in Nashville USA. 'I'm drawn to something about the place... I think I will end up there, I don't know when or how, but I just know that God keeps drawing me back and I love it.'

Dreams that big require determination on top of talent and Jessica has plenty of both. Her Salvo blood runs deep maroon as she comes from a line of officer grandparents (Majors Reg and Pat Skelton, Hilton and Wilga Morris) and parents who were officers in Tasmania when Jessica and her sister Rachel were born.

Identical twin Rachel is a social worker and founder of a non-profit movement called 'Hope Movement'. 'We get along really well. She's the extrovert and I'm the introvert. As we went through high school, we were really similar. We did everything together.'

Where they differed was that Jessica was single-minded in her pursuit of journalism as a career. 'I've always been very clear in what I've wanted to do and how I want to get there. When I set my mind to something, I just do it and work really hard to make it happen.'

'I love writing and I love journalism but for me there is so much darkness in the industry. If God has called me to be a light in the world somehow he must be able to use me. I'm really passionate about telling people's stories and I love empowering them to tell me theirs. It's about giving people the space, through personal and professional interactions, to give them the voice that perhaps they wouldn't have had before or the avenue to share whatever they want. It is my job to uncover that and to tell that story in the best way possible.'

Jessica's other major passion is music in its many forms. 'For me it's the storytelling that

appeals. Music is a way of feeling things and expressing things. I do lots of interviews with musicians and music reviews and I love that. Pairing it with journalism is amazing.'

When Jessica suffered from bullying and depression in high school she found solace in music. 'I leaned on that and really needed it. So from there, I built up a love and passion for music. I have such a huge respect for musicians and the musicians I talk to, because of the vulnerability—that part of it is quite scary to me.'

Having the privilege of interviewing her favourite musicians is something that Jessica loves. 'I spoke to Jon Foreman from Switchfoot last year...he is one of the people you could sit down with and God would speak to you so profoundly through him. But music-wise, I love that band; it's about music that moves you as opposed to just noise.'

Having travelled to the USA four times so far, Jessica feels that is where her long-term future will be. 'In 10 years' time I'll be a serious journalist in the US somewhere—probably Nashville.'

'I feel that vision has changed in the last few years. It used to be I have to do one set thing otherwise I won't be happy; I've realised now that my plan and God's vision can be different, but I do know some things have lined up. Ideally, I would love to be in Nashville the idea of being able to be a part of that, not just the Christian music community...but to have a foot in that park and a foot in the secular and whether that is with one publication or several, I would love to have good authentic relationships with artists. There are so many stories to tell that don't get shared.'^o

Dr Bruce Redman



“
I love journalism but for me there is so much darkness in the industry. If God has called me to be a light in the world somehow he must be able to use me.”



Australia One

Moving forward together with dreams and vision

Tuesday 1 March represented the dawn of a new era for The Salvation Army across Australia, with the announcement of the intention to form a national territory, combining the Australia Eastern and Australia Southern territories. The announcement was made by the chief of the staff, Commissioner Brian Peddle, on behalf of General André Cox. It was streamed live from the national secretariat in Canberra. The project, to be known as Australia One, will begin in June 2016 and is planned to be fully operational by January 2019.

Commissioner Peddle said, 'A National Steering Committee will be established and will include representatives from both territories, a change support unit and independent experts and consultants from various fields. All operations of both territories will be progressively merged into a national structure over the coming years.'

The other significant announcement was that the national commander will be Commissioner Floyd Tidd and national president of women's ministries for Australia will be Commissioner Tracey Tidd. They will commence their appointment from the 1 June 2016 and be based in Canberra. Each territory will initially retain its own chief secretary in charge of operations.

The location of the future THQ will be determined after significant consultation and consideration. 'In today's digital age, we believe that The Salvation Army can maintain a strong, effective workforce with teams spread across the country,' added Commissioner Peddle. 'The goal... is to determine a configuration for THQ that will deliver the best possible support to our frontline mission

across the whole of Australia.'

In graciously accepting the mantle placed on them, Commissioner Floyd Tidd said that it was a moment of great humility for Commissioner Tracey and himself. 'For us to have been chosen to be your leaders, as we step forward together into a new era of mission... yet we are assured by knowing that we are part of something that God wants for all of us into the future.'

Commissioner Floyd then asked everyone to consider what it is that God is '... dreaming for the future of The Salvation Army in Australia.

'What dreams has he put in each of our individual hearts and how can we bring those dreams together as we seek God's intentions and his vision for us? This is an unprecedented opportunity to consider what new thing God has in mind for his purpose to best be fulfilled in and through us.'

The opportunity of one territory, according to Commissioner Floyd is that we 'prepare a new wineskin, for a new wine to be poured into and through The Salvation Army... We will form one Australian territory which will truly prove greater than the individual parts'.

Commissioner James Condon stated his conviction that a united territory, '... is best for the mission of The Salvation Army, best for the people of Australia and best for bringing glory to God!'

He acknowledged the fact that the idea of one territory had been debated for many years and been supported by many within the organisation and also on advisory boards. Commissioner Condon also commended Commissioners Floyd and Tracey Tidd as people who were in a Australia '... for such a time as this'.



This is an unprecedented opportunity to consider what new thing God has in mind for his purpose..."



Australia One frequently asked questions



With the impending amalgamation of the Australia Eastern and Australia Southern Territories, there are a number of questions that corps folk, employees, volunteers, officers and our supporters are asking. Here are a number of the more common ones:

Why are we amalgamating?

The objective of the amalgamation is to provide a structure for The Salvation Army that best delivers our spiritual and social mission to all Australians.

What was the process involved?

Over at least the last fifteen years there has been an active discussion between AUS and AUE and International Headquarters. In 2015 Colonel Glen Shepherd, a retired officer of the Canada and Bermuda Territory led an independent review. In January 2016, Commissioner Floyd Tidd (AUS) and Commissioner James Condon (AUE), along with Colonel Shepherd presented a recommendation to the International Management Council that an amalgamation process should commence. The Council unanimously endorsed this recommendation and General André Cox gave approval for the work to begin.

What is the proposed time frame for the move to one territory?

The amalgamation will commence in June 2016, with the goal for the national "Australia Territory" to be fully operational by January 2019. This will be a phased implementation, with restructure of the various departments occurring gradually over that period.

Timelines for each department to be transitioned into the national structure will be determined following consultation with internal and external experts.

Where will THQ be situated?

A thorough consultative review will be undertaken to determine the best configuration for national administration that will deliver the best possible support for our frontline mission across the nation.

Initially the National Leaders will be based in Canberra. A decision on the ultimate location of the National Leaders and Cabinet will be top priority and will inform other important decisions such as the final location of THQ.

What will be the structure of the national hq?

The anticipated structure of the Australia Territory will be:

- Territorial Commander
- Territorial President of Women's Ministries
- Chief Secretary
- Territorial Secretary of Women's Ministries
- Secretary for Program
- Secretary for Personnel
- Secretary for Business Administration
- Secretary for Communications

Does this mean officers could be appointed anywhere in australia?

Australia-wide appointments will provide increased opportunities for officers after some initial challenges. As is currently the practice of both territories, consultation with officers will continue to be an important part of the appointment process in the amalgamated Australia Territory. Both territories will maintain separate Appointment Boards until such time that these personnel functions are transitioned into the National Structure.

How can The Salvation Army be managed from one place across such a large country?

Leadership of both territories is committed to embedding a culture of empowerment and accountability at every level. This means empowering, training and supporting people on the frontline to make good decisions, as opposed to creating cumbersome administrative red-tape at DHQ and THQ levels. It is anticipated that this period of change will encourage us to look at innovative ways to improve technology, training and processes in order to provide the best possible support to personnel across the nation.^o Further information can be obtained by logging onto www.sarmy.org.au/AustraliaOne



A thorough and consultative review... will deliver the best possible support for our frontline mission..."

Two Territories in Australia: The Historical Perspective

The reasons for dividing The Salvation Army in Australia into two territories remains a mystery
By Major Ken Sanz

Prior to World War One, The International Salvation Army had some very large territories numerically and in land mass. While Great Britain was relatively small in area, it had the largest number of corps and soldiers. Other territories such as the United States, India, Canada and Australia covered much larger areas and the challenge of how to administer them and revive evangelism and corps growth was often discussed at International Headquarters in London.

Australia was divided in 1920 but who initiated this and for what reasons seems to have been lost in history. Most likely it was proposed by either Commissioner James Hay, then territorial commander for Australia or General Bramwell Booth who with his son Bernard visited Australia in early 1920.

Very little was reported in official Salvation Army publications, but Sydney's Daily Telegraph kept the soldiery informed through items like this published on 29 April 1920:

THE SALVATION ARMY PROGRESS IN COMMONWEALTH PROBABLE SECOND COMMISSIONER

The arrival of General Booth, chief of the Salvation Army in all lands, is being awaited with considerable interest by his followers in Australia, because of some very important changes that are pending. For some time past it has been felt by those in charge of the administrative work that the area now superintended by the commissioner is far too great for one man to be expected to be in control; that much valuable time would be saved if the chief were not expected to travel from Perth to Sydney or Melbourne to Brisbane at frequent intervals of the year as occasion demanded, and that generally matters would be better for all concerned if the continent were divided between two "territorial commanders" with equal powers.

Commissioner Hay, who now controls the destiny of the Army in Australia, has proven himself a worthy and capable administrator, extraordinary vigilant, and a man who has accepted his responsibilities in the most cheerful manner. He has not only maintained the best traditions of the Army here, but its great progress of late may in no small measure be attributed to him. And the work is increasing every day.

To cope with this the present proposal is to make

an important change by which Victoria, South Australia, West Australia and Tasmania shall form one new territorial division, and New South Wales, Queensland and the islands, another. A new Commissioner will be appointed to one of these. Whatever may happen, that section of the rank and file that loses Commissioner and Mrs Hay by the change will part with these popular officers with regret.

The Warcry carried news of these developments on 26 June:

TERRITORIAL DEVELOPMENTS

During the General's visit the Commissioner had several important conferences with him respecting the further development of the Territory.

The decisions arrived at by The General will in due course be announced by the Commissioner. Meanwhile let all pray that God's guidance may be vouchsafed to us, and that His glory may be increased thereby and let all concerned push forward the great work He has committed to our hands.

BACK TO ONE TERRITORY?

The depression in the early 1930s brought the wisdom of splitting territories again into focus. In 1929 Joseph Gill, a grazier of Winderradeen Station (near Goulburn) had died leaving most of his estate (valued at £450,00, the equivalent of several million dollars today) to The Salvation Army. The will stipulated that the money be shared between Salvation Army branches in Sydney, Melbourne and Goulburn. This gift meant The Salvation Army in Australia could meet its debts and survive intact as two territories apart from amalgamating the two *War Cries* and mothballing the Sydney training college. All cadets were trained in Melbourne and each territory had eight pages apiece in a 16-page *War Cry*.

Over the years the two Australian territories have developed in both similar and dissimilar ways. Australia becoming one territory again has been debated from time to time. And for those who indulge in trivial pursuit, the answer to the question as to which is the oldest territory? The answer is *Neither* as they both came into being simultaneously at midnight on 1 January 1921.^o

“

Australia was divided in 1920 but who initiated it and for what reasons seems to be lost in history.”

THE WAR CRY



AND
OFFICIAL GAZETTE OF THE SALVATION ARMY IN AUSTRALIA

ERAMWELL BOOTH, GENERAL,

WILLIAM BOOTH, FOUNDER

JAMES HAY, COMMISSIONER

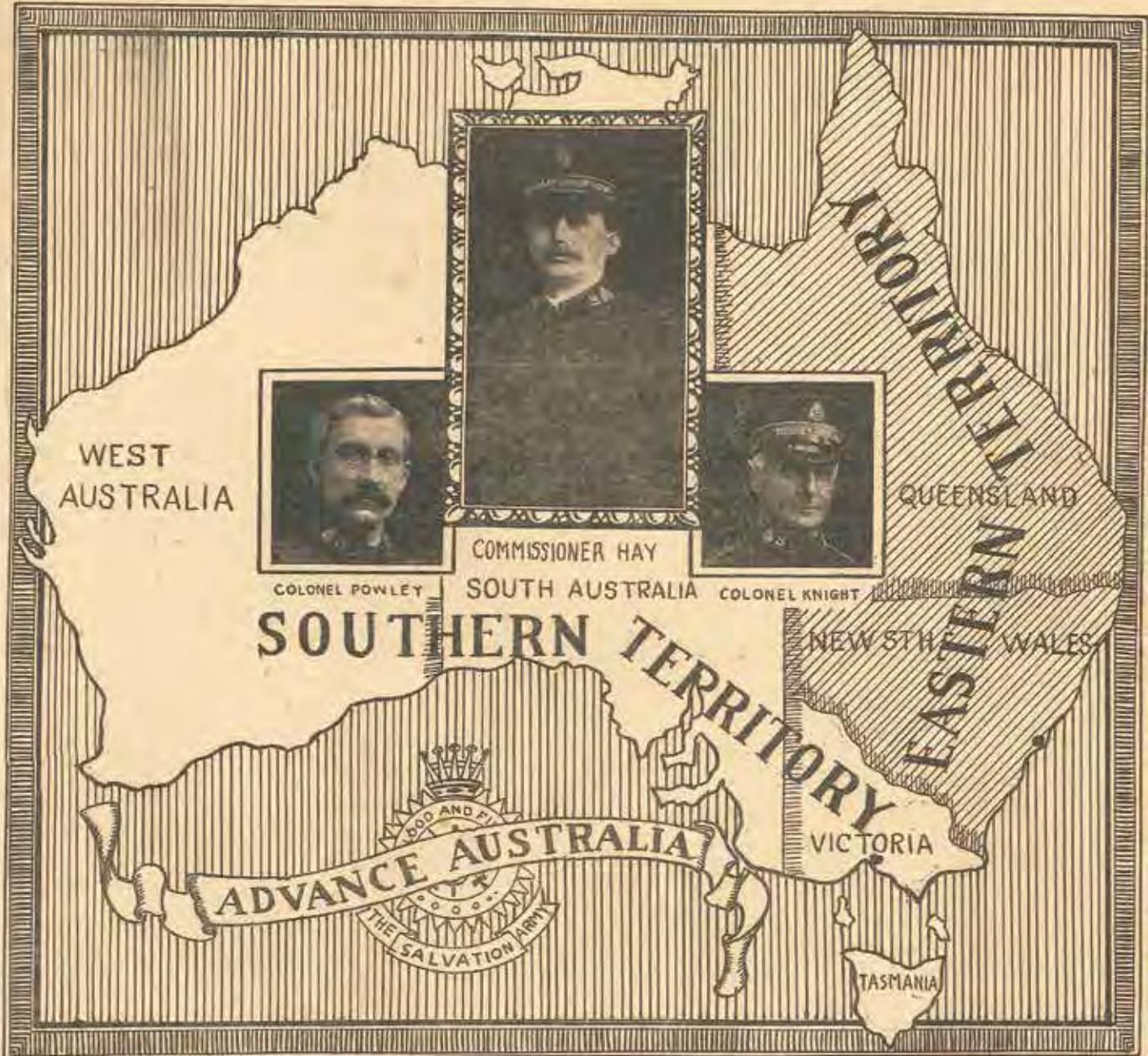
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THE REORGANISED AUSTRALIAN TERRITORIES

THE white and shaded portions of the map show the new Territories, Eastern and Southern Australia, as formed under the reorganisation scheme, decided on by The General. The Territorial Headquarters will be at Sydney and Melbourne respectively. Further particulars will be

found on page 4. Commissioner Hay holds the unique position of being simultaneously the Territorial Commander of two independent Commands. The Chief Secretaries are Colonel Ernest Knight for Australia East, and Colonel Albert Powley for Southern Australia.

The Holy Ghost: by Catherine Booth

'And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.' Luke 24:49

'But ye shall receive power, after that the Holy Ghost is come upon you.' Acts 1:8

The following are addresses delivered by Catherine Booth during a series of services at the West End of London, in the summer of 1880.

PART ONE

Friends who were present at former services will remember our line of thought, without my stopping to recapitulate. My chief reason for taking up this subject again, after having preached four sermons on it, is to meet the difficulties of some whom I believe to be anxious and honest inquirers. Taking those who have written and spoken to me as representatives of a class, it occurred to me that there might be many others in a similar state of mind, and it is a great joy to me if the Lord uses me to meet real difficulties, and to help those who are exercised by them into a higher state of grace and a more thorough and complete devotion to the Lord. This is my end—God is my witness—in every service.

Now, I do not want to make any reflections, and will not do so any further than I can help; but in dealing with such a subject we cannot avoid this, to a certain extent, as I have said before; if the truth reveals error, and if trying to get into a better track necessarily in some measure reflects on the old track—we cannot help it, and we must not eschew the former for the latter. It must be manifest, I think, to every spiritual and thoughtful Christian that there is a great want somewhere in connexion with the preaching of the Gospel, and the instrumentalities of the church at large.

That there are many blessed exceptions I joyfully and gladly admit. No one hails them with greater gladness than I do. That there are blessed green spots here and there in the wilderness is quite true, and when these are gathered together and descanted on in articles, they look very nice, and we are apt to take the flattering unction to our souls that things are not so bad after all; but, when we come to travel the country

over and find how few and far between these green spots are, and hear what a tide of lamentation and mourning reaches us all round the land as to the deadness, coldness, and dearth of Christian churches, we cannot help feeling that there is a great want somewhere! This is not only my opinion, but it is almost universally admitted, that, with the enormous expenditure of means, the great amount of human effort, the multiplication of instrumentalities during the past century, there has not been a corresponding result.

People say to me, on every hand, we have meetings without number, services, societies, conventions, conferences, but what comes of them all, comparatively? And I may just say here that numbers of ministers and clergymen, in private conversation, admit the same thing. In fact, none are more ready to admit this comparative lack of results than many dear spiritual ministers. They say, when talking with us behind the scenes—'Yes, it is a sad fact. I think I preach the truth. I pray about it. I am anxious for results, but, alas! Alas! The conversions are but few and far between.' And then, not only are those conversions few, but in the mass of instances superficial—we should expect from such a putting of the truth as that we have been reading about, numerous and continual turnings to the Lord as in those days—we should expect men coming out openly from sin and from God-dishonouring courses, businesses, and professions—coming out from fashionable and worldly circles, abjuring the world, and literally and absolutely following the Christ as in those days.

That is what we have a right to expect, and yet how comparatively rare they are, so that when people do this, there is quite a commotion and it is talked about all over the land. Now I say this is universally admitted, and it behoves us to ask before God and with an earnest heart-yearning, desiring to improve this state of things, where is the lack, what is the want?

Now note, secondly, this want is not the truth. Oh!

One of my pleasures working in the editorial department has been access to material written by the Booths.

This year we have added a new historical feature, Basically Booth, which covers articles by various members of the Booth family on topics pertaining to spirituality and their views on spiritual gifts. I hope you enjoy their insight as much as I have.



June Knop
Editor

What a great deal of talk we have about the truth and not any too much. I would not yield to any man or woman in this audience in my love for this Bible. I love this word and regard it as the standard of all faith and practice, and our guide to live by; but it is not enough of itself. The great want is not the truth, for you see facts would contradict this theory. If it were the truth, then there would be no lack at this day, compared with other times, because we never had so much of the truth. There never was so much preaching of the truth, or such a wide dissemination of the word of God, yet, comparatively, where are the results?

Further, not only as to quantity, but as to quality am I discouraged. Not only are there comparatively few conversions, but a great many of these are of a questionable kind. We should not only ask—are people converted, but what are they converted to? What sort of saints are they? Because, I contend, you had far better let a man alone in sin than give him a sham conversion, and make him believe he is a Christian when he is nothing of the kind. So you see we must look after the quality as well as the quantity, and I fear, we have an awful amount of spurious production, and it behoves us—and I will, for one, if I were to be crucified for it tomorrow—be true to what the Spirit of God has taught me on this point, I will never pander to things as they are for fear of the persecution which follows trying to put them right. God forbid!

Then, I say, the lack is not truth. There will be thousands of sermons preached to-day—the truth and nothing but the truth. Nobody will pretend to say they were not in perfect keeping with the word of God; and yet they will be perfect failures, and nobody will know it better than they who preach them! These are facts.

I was talking, on this point, a while ago, with a good man, who said, 'Ah! Yes, I have not seen a conversion in my church for these two years.' Now, what was the reason? There was a reason, and I am afraid many might say the same. Yet there are the unconverted. They come to be operated upon. Take a church where there is a congregation of, say, eight hundred or one thousand, suppose with a membership of two hundred or three hundred.

What becomes of the five hundred or seven hundred unbelievers, who come and go, Sunday after Sunday, like a door on its hinges, neither the better nor worse?—nay, God grant it might be so, but they are worse. They get enough light to light them down to damnation, but they do not get enough power to lift them into salvation. What is the matter? There must be something wrong. Will you account for it? It ought to be accounted for! It ought not so to be. God is not changed. Surely he is as anxious for the sal-



▲ Catherine Booth

vation of men now as he ever was. Human hearts are not changed; they are neither better nor worse; they are depraved, vile, devilish—just the same. The Gospel is exactly the same power it ever was, rightly experienced, lived, and preached. It is still the power of God unto salvation. Then what is the matter? The truth is preached. The people hear it, and yet they remain as they were. Where is the lack?

Now, I say, and I most unhesitatingly assert, that the great want is power—this power of which we have been reading. And I want to remark, thirdly, that this power is as distinct, and definite, and separate, a gift of God, as was this book, as was the son, or any other gift which he has given us.

It is distinctly recognised, not only in our texts, but, as we read to you again and again, as a distinct and definite gift accompanying the efforts of those who live on the conditions on which God can give it to them. We cannot explain this gift, but it is the power of the Holy Spirit of God in the soul of the speaker accompanying his word, making it cut and pierce to the dividing asunder soul and spirit.

'You shall receive power after that the Holy Ghost is come upon you.' 'Until you be endued with'—not the truth, not faith (they had faith before that), but—



We should not only ask—are people converted, but what are they converted to?

‘power’; and, as he says in another place, ‘I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.’ Though they may stone you, as they did Stephen, they shall be cut to the heart, and made to feel the power of your testimony.

Now, I find people who go to work, which is all right, because the power comes to us in obedient faith; but they go trusting in their own efforts. They are without this endowment of power, and they see no result. The work is a comparative failure. Oh! What numbers of people have come to me who have been at work in different directions, in churches, as ministers, elders, deacons, leaders, Sabbath-school teachers, tract distributors, and the like, confessing that they had been working for more or less lengthened periods, and had seen comparatively little result.

They say, ‘Do you think this is right? Do you think I ought to go on?’ Go on, assuredly, but not in the same track. Go on, most decidedly, but seek a fresh inspiration. There is something wrong, or you would have seen some fruit of your labour—not all the fruit. God does not give to any of us to see it all; but we do see enough to assure us that the Holy Ghost is accompanying our testimony. God’s people have always done that when they have worked in conformity with the conditions on which the power can be given.

Now, this is how I account for the want of results—the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost; and I care not how gigantic the intellect of the agent, or how equipped from the school of human learning, I would rather have a hallelujah lass, a little child, with the power of the Holy Ghost, hardly able to put two sentences of the Queen’s English together, to come to help, bless, and benefit my soul, than I would have the most learned divine in the kingdom without it, for it is ‘not by might, nor by power, but by my Spirit’. Oh! That you would learn it. When you have learnt that, you will be made: when you experience it, you will lay hold on God. It is not by might, any kind of might—might or intellect, or learning, or eloquence, or position, or influence; it is not by might, nor by power—man’s power—of any sort, but by my Spirit. That is as true as it ever was.

Here is the secret of the church’s failure! She is like Israel of old. She hath multiplied her defenced cities and her palaces, but she hath forgotten the God of Israel, in whom her strength is. If you will read the history of the church from the beginning you will find that true which I say, that just to the degree that the church has increased in the material she has decreased in the spiritual. I do not say it ought to be so; I do not say that is a necessity. I only give you a significant fact that it has been so.

You say—‘How do you account for it?’ I account for it because we poor, wretched, tiny, helpless creatures, although we cannot get anything good in the creature, yet put some trust in it. But when God teaches us that we have nothing to trust in, when he makes us realise our own nothingness and utter helplessness, and gives us hold of him with the grasp of despair, then we will begin to be of some use—and never till then.

It is God worketh in us and by us. The apostle labours all the way through to show and convince everybody that it was God in him and not of himself at all. Though he could have preached with enticing words of man’s wisdom, and, no doubt, had many a temptation to do it, as everybody has who has dipped into the flowery paths of human rhetoric and learning, yet he eschewed this as he would the devil. He said, no!—‘This one thing I do’—putting aside absolutely all else, he went on straight to that work, till they cut his head off.

I believe you do perceive; but, if you do not, take the book and examine it yourself. Be at the trouble. You will not get at the mind of the Lord without a great deal of trouble on these matters of power, spiritual union, and the like. Take the Bible with you on your knees before the Lord; show him the words, and say, ‘Now, Lord, show me the meaning of this’. Wait, and there will come a voice from the excellent glory. There will come light as from the shekinah, which will reveal it in your spiritual consciousness, and you will thus know that thing for ever. You will be wiser than your teachers with respect to that particular point.

Further, you say, ‘Can we have this power equally with the early disciples?’ I say, reasoning by analogy, assuming that what God has done in the past he will continue to do in the future, is it not likely that he will give it to us, because we equally need it?—We poor things, in our day, as they did in theirs, we equally need it:

First, because the character of the agents is the same. We are very much like them, and they were very much like us. Thank God. It has often encouraged me. If they had been men of gigantic intellects and extraordinary education, training, and position; if they had possessed all human equipment and qualifications, we might have looked back through the ages in despair, and said, ‘I can never be such as they were.’ Look what they were, naturally, apart from this gift of power. The Holy Ghost has taken care to give us their true characters. They were men of like passions, weaknesses, tendencies, liability to fall, with ourselves—just such poor, frail, weak, easily-tripped-up creatures, and, in many instances, unbelieving and disobedient, before Pentecost. Now, I say this is encouraging for us all.^o

To be continued.

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The Holy Ghost: by Catherine Booth

'And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.' Luke 24:49

'But ye shall receive power, after that the Holy Ghost is come upon you.' Acts 1:8



The following are addresses delivered by Catherine Booth during a series of services at the West End of London, in the summer of 1880.

PART ONE

Friends who were present at former services will remember our line of thought, without my stopping to recapitulate. My chief reason for taking up this subject again, after having preached four sermons on it, is to meet the difficulties of some whom I believe to be anxious and honest inquirers. Taking those who have written and spoken to me as representatives of a class, it occurred to me that there might be many others in a similar state of mind, and it is a great joy to me if the Lord uses me to meet real difficulties, and to help those who are exercised by them into a higher state of grace and a more thorough and complete devotion to the Lord. This is my end—God is my witness—in every service.

Now, I do not want to make any reflections, and will not do so any further than I can help; but in dealing with such a subject we cannot avoid this, to a certain extent, as I have said before; if the truth reveals error, and if trying to get into a better track necessarily in some measure reflects on the old track—we cannot help it, and we must not eschew the former for the latter. It must be manifest, I think, to every spiritual and thoughtful Christian that there is a great want somewhere in connexion with the preaching of the Gospel, and the instrumentalities of the church at large.

That there are many blessed exceptions I joyfully and gladly admit. No one hails them with greater gladness than I do. That there are blessed green spots here and there in the wilderness is quite true, and when these are gathered together and descanted on in articles, they look very nice, and we are apt to take the flattering unction to our souls that things are not so bad after all; but, when we come to travel the country

over and find how few and far between these green spots are, and hear what a tide of lamentation and mourning reaches us all round the land as to the deadness, coldness, and dearth of Christian churches, we cannot help feeling that there is a great want somewhere! This is not only my opinion, but it is almost universally admitted, that, with the enormous expenditure of means, the great amount of human effort, the multiplication of instrumentalities during the past century, there has not been a corresponding result.

People say to me, on every hand, we have meetings without number, services, societies, conventions, conferences, but what comes of them all, comparatively? And I may just say here that numbers of ministers and clergymen, in private conversation, admit the same thing. In fact, none are more ready to admit this comparative lack of results than many dear spiritual ministers. They say, when talking with us behind the scenes—'Yes, it is a sad fact. I think I preach the truth. I pray about it. I am anxious for results, but, alas! Alas! The conversions are but few and far between.' And then, not only are those conversions few, but in the mass of instances superficial—we should expect from such a putting of the truth as that we have been reading about, numerous and continual turnings to the Lord as in those days—we should expect men coming out openly from sin and from God-dishonouring courses, businesses, and professions—coming out from fashionable and worldly circles, abjuring the world, and literally and absolutely following the Christ as in those days.

That is what we have a right to expect, and yet how comparatively rare they are, so that when people do this, there is quite a commotion and it is talked about all over the land. Now I say this is universally admitted, and it behoves us to ask before God and with an earnest heart-yearning, desiring to improve this state of things, where is the lack, what is the want?

Now note, secondly, this want is not the truth. Oh!

One of my pleasures working in the editorial department has been access to material written by the Booths.

This year we have added a new historical feature, *Basically Booth*, which covers articles by various members of the Booth family on topics pertaining to spirituality and their views on spiritual gifts. I hope you enjoy their insight as much as I have.



June Knop
Editor

What a great deal of talk we have about the truth and not any too much. I would not yield to any man or woman in this audience in my love for this Bible. I love this word and regard it as the standard of all faith and practice, and our guide to live by; but it is not enough of itself. The great want is not the truth, for you see facts would contradict this theory. If it were the truth, then there would be no lack at this day, compared with other times, because we never had so much of the truth. There never was so much preaching of the truth, or such a wide dissemination of the word of God, yet, comparatively, where are the results?

Further, not only as to quantity, but as to quality am I discouraged. Not only are there comparatively few conversions, but a great many of these are of a questionable kind. We should not only ask—are people converted, but what are they converted to? What sort of saints are they? Because, I contend, you had far better let a man alone in sin than give him a sham conversion, and make him believe he is a Christian when he is nothing of the kind. So you see we must look after the quality as well as the quantity, and I fear, we have an awful amount of spurious production, and it behoves us—and I will, for one, if I were to be crucified for it tomorrow—be true to what the Spirit of God has taught me on this point, I will never pander to things as they are for fear of the persecution which follows trying to put them right. God forbid!

Then, I say, the lack is not truth. There will be thousands of sermons preached to-day—the truth and nothing but the truth. Nobody will pretend to say they were not in perfect keeping with the word of God; and yet they will be perfect failures, and nobody will know it better than they who preach them! These are facts.

I was talking, on this point, a while ago, with a good man, who said, 'Ah! Yes, I have not seen a conversion in my church for these two years.' Now, what was the reason? There was a reason, and I am afraid many might say the same. Yet there are the unconverted. They come to be operated upon. Take a church where there is a congregation of, say, eight hundred or one thousand, suppose with a membership of two hundred or three hundred.

What becomes of the five hundred or seven hundred unbelievers, who come and go, Sunday after Sunday, like a door on its hinges, neither the better nor worse?—nay, God grant it might be so, but they are worse. They get enough light to light them down to damnation, but they do not get enough power to lift them into salvation. What is the matter? There must be something wrong. Will you account for it? It ought to be accounted for! It ought not so to be. God is not changed. Surely he is as anxious for the sal-



▲ Catherine Booth

vation of men now as he ever was. Human hearts are not changed; they are neither better nor worse; they are depraved, vile, devilish—just the same. The Gospel is exactly the same power it ever was, rightly experienced, lived, and preached. It is still the power of God unto salvation. Then what is the matter? The truth is preached. The people hear it, and yet they remain as they were. Where is the lack?

Now, I say, and I most unhesitatingly assert, that the great want is power—this power of which we have been reading. And I want to remark, thirdly, that this power is as distinct, and definite, and separate, a gift of God, as was this book, as was the son, or any other gift which he has given us.

It is distinctly recognised, not only in our texts, but, as we read to you again and again, as a distinct and definite gift accompanying the efforts of those who live on the conditions on which God can give it to them. We cannot explain this gift, but it is the power of the Holy Spirit of God in the soul of the speaker accompanying his word, making it cut and pierce to the dividing asunder soul and spirit.

'You shall receive power after that the Holy Ghost is come upon you.' 'Until you be endued with'—not the truth, not faith (they had faith before that), but—



We should not only ask—are people converted, but what are they converted to?

‘power’; and, as he says in another place, ‘I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.’ Though they may stone you, as they did Stephen, they shall be cut to the heart, and made to feel the power of your testimony.

Now, I find people who go to work, which is all right, because the power comes to us in obedient faith; but they go trusting in their own efforts. They are without this endowment of power, and they see no result. The work is a comparative failure. Oh! What numbers of people have come to me who have been at work in different directions, in churches, as ministers, elders, deacons, leaders, Sabbath-school teachers, tract distributors, and the like, confessing that they had been working for more or less lengthened periods, and had seen comparatively little result.

They say, ‘Do you think this is right? Do you think I ought to go on?’ Go on, assuredly, but not in the same track. Go on, most decidedly, but seek a fresh inspiration. There is something wrong, or you would have seen some fruit of your labour—not all the fruit. God does not give to any of us to see it all; but we do see enough to assure us that the Holy Ghost is accompanying our testimony. God’s people have always done that when they have worked in conformity with the conditions on which the power can be given.

Now, this is how I account for the want of results — the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost; and I care not how gigantic the intellect of the agent, or how equipped from the school of human learning, I would rather have a hallelujah lass, a little child, with the power of the Holy Ghost, hardly able to put two sentences of the Queen’s English together, to come to help, bless, and benefit my soul, than I would have the most learned divine in the kingdom without it, for it is ‘not by might, nor by power, but by my Spirit’. Oh! That you would learn it. When you have learnt that, you will be made: when you experience it, you will lay hold on God. It is not by might, any kind of might—might or intellect, or learning, or eloquence, or position, or influence; it is not by might, nor by power—man’s power—of any sort, but by my Spirit. That is as true as it ever was.

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First, because the character of the agents is the same. We are very much like them, and they were very much like us. Thank God. It has often encouraged me. If they had been men of gigantic intellects and extraordinary education, training, and position; if they had possessed all human equipment and qualifications, we might have looked back through the ages in despair, and said, ‘I can never be such as they were.’ Look what they were, naturally, apart from this gift of power. The Holy Ghost has taken care to give us their true characters. They were men of like passions, weaknesses, tendencies, liability to fall, with ourselves—just such poor, frail, weak, easily-tripped-up creatures, and, in many instances, unbelieving and disobedient, before Pentecost. Now, I say this is encouraging for us all.◦

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Support for Carl

Some of you may remember Carl, featured in September 2015 *On Fire*. Carl was born with a growth on his face and has been diagnosed with nasoethmoidal encephalocele.

He will be five in April and it is now time for him to have an operation.

The sponsorship secretary in the Philippines, Major Malou Menia, recently visited Carl personally and advised that he is in good spirits, energetic and is a really lovely boy. Carl and his mother were able to meet with the specialist doctor and Carl had a CT scan to determine what sort of operation was required.

It has been decided that he needs to undergo surgery sooner rather than later and funds are being raised to help pay for the operation. The estimated cost is around A\$6,000 and the surgery will be done in Manila at a hospital close to The Salvation Army headquarters.



We are seeking support—whether it be \$20 or \$100 or more to help the family pay for the operation costs.

If you are able to give a once-off donation we would love to hear from you. Please call on 03 8878 4543 or email childsponsorship@aus.salvationarmy.org.



BOOK

No Longer!? ★★★★★

Howard Webber

Any book that leads with the line, 'You're the worst officer this corps has ever had!' will incite interest and empathy from Salvationists, not to mention curiosity about the cause of such a tart observation.

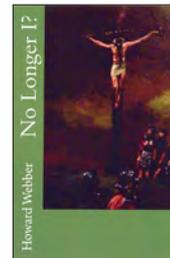
Bearing the brunt of this vitriol was Howard Webber, a rookie English CO in his first appointment. Now retired after 30 years as an officer—and author of the award-winning *Meeting Jesus*—Howard's latest book packs a powerful message. What makes this book memorable is his vulnerability, sensitivity and honesty. In his measured but compelling way, Howard points out that 'dying to self' (Galatians 2:20) is the key to withstanding disappointments, challenges and even anguish.

No Longer!? The question mark—rather than an exclamation point—accentuates the daily, ongoing challenge of dying to self, which, Howard says, 'runs counter to our human nature, our natural inclinations and our understanding'.

An inspirational and challenging read!

Dawn Voltz

Available online from [Book Depository](https://www.bookdepository.com/Howard-Webber/No-Longer-!-?ref=bookdepository) (paperback \$17.18 post free) and [Amazon](https://www.amazon.com/dp/B01LWV8Y8G) (Kindle \$8.55).



short film

Alight ★★★½

Tenika Smith

Director Tenika Smith's *Alight* is a confronting short film which highlights the volatility of violence.

Aimed at youth and designed to promote reflection and stimulate discussion, this six-minute film focuses on the mindlessness of street violence and the difficulty men can have expressing themselves. It does, however, have a surprising twist at the end which opens up space for talking about emotions and how to express them in healthy ways.

Tenika Smith has been a part of the Melbourne International Film Festival's (MIFF) Accelerator program, which provides workshops, screenings, seminars and networking events on the business and creative aspects of the film industry, by leading local and international film practitioners, for selected short film directors seeking to make the transition to feature filmmaking. Her work has been screened internationally. Producers, Mike Ciccone and Jim Wright, have won Tropfest (in 2103 with *We've All Been There*) and Flickerfest (winning the Virgin Australia Award for Best Australian Short Film for *Slingshot* in 2016) and have had their work screened at MIFF. Although it is graphic in both its language and violence, *Alight* could be particularly useful for city-based and youth-focused programs, as well as for social service programs.

Bron Williams

Available to access on-line at <https://vimeo.com/113976404>



e-BOOK

2016 Salvation Army Year Book

The first Salvation Army Year Book was published in 1906. Since then it has provided an annual snapshot of Salvation Army work and ministry, with facts and statistics supported by reports and articles. The 2016 Year Book includes articles about the online Salvation Army, the accountability movement and celebrating 100 years' ministry to Chinese communities. Like the printed format, the e-book features black-and-white photographs of The Salvation Army's ministry from many of the 127 countries in which it is at work, along with colour images from the Boundless International Congress as well as detailed maps. The 2016 Year Book is available for Kindle e-readers and the many other devices which can run the free Kindle app. Printed versions can be purchased from territorial trade and supplies departments.

E-book available from [Amazon](https://www.amazon.com/dp/B01LWV8Y8G) \$11.00, [kobo books](https://www.kobobooks.com/) <https://store.kobobooks.com/search?Query=Salvation+Army+Year+Book+2016> \$11.00



ALLAN CLUES

Allan was born on 27 February, 1927 in Perth and soon moved to Meekatharra, where he lived until he was nine years old. His family later returned to Perth.



After marrying Kaye in 1951, the couple lived in Victoria Park, moving to Morley in the early 1980's. Allan and Kaye were married for 64 years.

In 1975, Allan was invited by his sister-in-law to worship at the Morley Salvation Army. It was here he found the Lord and his life was transformed.

Allan was enrolled as a senior soldier on 17 October 1976. From that time he devoted his whole life to God and The Salvation Army, working tirelessly in the op shop until the last year of his life. Allan was known to load up his ute with wood off-cuts, bag it up and sell it through the op shop.

As a general handy-man at the corps, he did many odd jobs, from laying and repairing the sprinkler system to replacing a light bulb. From 1981, he also served as door sergeant for almost 30 years.

Allan was eager to serve in a variety of ministries. He joined the League of Mercy Team (now called Community Care) and visited the elderly patients in the Home of Peace for 15 years. He delighted in collecting door-to-door for the Red Shield Appeal or in the shopping centre with the corps band. As a member of the emergency services he prepared food and refreshments for firemen, policemen and victims. Allan was always seen in the kitchen making sandwiches and a pot of soup when the Evergreens met (now called the Friendship Club).

For almost 30 years, Allan would be seen proudly wearing his uniform and visiting 12 hotels in the area every Friday night. Over this period he raised more than half a million dollars. He loved this ministry as he drank heavily before his conversion and was able to relate to the patrons of the hotels.

His family were very proud of him and he was so happy when they all gathered around him for a family celebration.

Eager to grow in his Christian walk with God, Allan joined a Bible study and attended the Alpha course. He was seen in Sunday worship until the end of his life.

Allan was promoted to Glory on 30 November 2015.

Allan Clues' funeral was conducted at the Morley Salvation Army by Majors Geoffrey and Lyn Freind, supported by the corps band and Ron Penfold on the piano.

The family eulogy was given by Allan's daughter, Janice, supported by his sons Kevin and Roy.

Other readings came from great-grandchildren.

A corps tribute was given by pastoral care member Brother Roy Fernihough and the service concluded with the song, 'When the roll is called up yonder, I'll be there'.

RAYMOND JAMES

Retired songster leader Raymond James was born in Bethesda Hospital Melbourne in 1926 and grew up worshipping at Melbourne City Temple.



After his marriage to Joyce Scott in 1948, he transferred to Thornbury Corps where they were both outstanding local officers. For over 60 years, Joy was the corps secretary and Ray held positions of YPSM, CSM, singing company leader and songster leader. It was as songster leader that Ray had the greatest impact.

In this position Ray was an encourager and mentor. He was very particular about diction and even today, when those who sang under his leadership hear or sing certain songs, they can hear him emphasise the way the brigade were to sing the words. On Sundays as the songsters finished their message, Ray would nod his approval and give a big smile and mouth the words, 'Thank you'. The songsters knew they had met his expectations.

Ray had a beautiful singing voice, blessing many with passion as he sang about his faith.

Ray and Joyce opened their home in Bulleen to anyone in need and always put other people first.

On Sunday evenings following the salvation meeting, 25–30 young people would head off to a Youth Crush and the James household was regularly on the list. As the name suggested, it was a 'crush', but everyone managed to fit into the lounge room with not much room to spare.

Ray trained at Citadel Press as a printer and remained in this profession his entire working life, making a huge difference to many lives with his faith and compassion. This was manifested through his mentoring of younger people, both musically and spiritually. He became a 'father figure' to those whose fathers were distant.

He was a man devoted to God—a man of prayer who lived a life in the power of the Holy Spirit.

Ray's last job saw him return to Citadel Press as general manager—a very proud appointment for him.

Ray was promoted to Glory on 12 February 2016 from The Victorian Gardens Aged Care, Vermont.

A thanksgiving service, led by Lieut-Colonels Frank and Yvonne Daniels, was held at Thornbury Hall on 18 February. His two children, Mal James and Libby Downes, paid tribute to their loving father as did his grandchildren. Major Dawn Kop paid a tribute on behalf of the corps and Glenda Shearwood spoke of the influence that Ray had on the lives of the youth in the corps during the 1950s and '60s.

A highlight of the thanksgiving service occurred when more than 40 former songsters who had sung under Ray's leadership performed, 'O disclose thy lovely face', a favourite piece that Ray often used with the songsters. A recording of Ray singing 'All that thrills my soul is Jesus' was also played during the service. ◊

Finding the true Anzac spirit

Have you found yourself thinking more about the meaning of our Anzac spirit this year, or will it pass like any other? Will you flock with thousands of others to a dawn service, or roll over in bed thinking you'll make it next year? Perhaps you are among the growing number of voices questioning the story passed down to us and wondering if we've really got the right picture.

I am still wondering at the vast array of ways that we can celebrate Anzac Day. Every cenotaph in every town and council area seems to have its own gathering and, last year, we saw record numbers in attendance. Gallipoli itself topped a crowd of 10,000 and the Australian war memorial in Canberra some 128,000—not to mention Melbourne's Shrine and Sydney's Martin Place.

TV networks also gave you the choice of reclining in your climate-controlled lounge room and watching Russell Crowe live the Gallipoli tragedy for you in the film *The Water Diviner*. Of course, we've also got the Anzac Day football matches which arouse their own special brand of patriotism. And let's not forget the good old Legacy pins available from those dedicated souls hovering outside your local Woolies weeks in advance.

Last year I opted for the local service—five minutes from home, easy parking and not too much hassle for my two young boys. By some miracle of moral fibre, society has kept the shops closed in the morning and held off the usually unstoppable tide of kids' activities and sport. Whatever is happening on Anzac Day, clearly something is shifting.

As a young boy, I used to march in the parades and even play the bugle. I can recall standing in the dark, walled in by hundreds of silent strangers, straining to see what was going on. There was something won-

drous about getting up early and leaving the house all rugged up. My family would head to the RSL after the dawn service and enjoy a big hot breakfast where I would marvel at the old boys catching up with their long-lost mates. They seemed to rattle off a vast array of battalion and unit numbers that I couldn't make any sense of—places they'd toured and blokes they knew until, finally, someone knew Harry who knew Bill who knew Reg, who definitely served in the 5th with Col. The conversations and schooners would eventually dry up and I remember the drifting and shuffling of men outside in too-small berets and faded suits, looking very much their age in the daylight.

Back then, Anzac Day wasn't something you really talked about if you weren't a veteran. There were a few stories in the newspaper and, of course, the official march through the city on TV. Looking back, I could say that I have always felt connected to the 'spirit of Anzac'. I was part of the story. It is as much a part of my memories as the history of the wars relayed to me.

But of late, two gradually diverging versions of Anzac Day seem to be appearing: one a grand show I seem to be a spectator of and, the other, a rising questioning of the 'Anzac spirit'.

Depending on your background, one of these perspectives may fit better than the other, but I was just trying to come to terms with why there wasn't just one anymore.

“

Back then, Anzac Day wasn't something you really talked about if you weren't a veteran.”



After a bit of research, it turns out Simpson didn't do anywhere near as much with that donkey as we thought. Our bronzed boys from the bush weren't 'natural fighters' showing all the others how it's done. Gallipoli wasn't a mistaken landing after all and even the Royal Australian Military College specifically does some myth-busting with new recruits on the folklore they invariably will have absorbed growing up.

What challenged me even more was gauging the mood of returned service personnel around the day. They seem to honour something altogether different from these two versions. Newspaper interviews with those who served in any of the armed forces could be summed up in one phrase, 'There's only one good thing to come out of war and that's the friends you make for life.' As I wondered out loud about this, a good friend replied, 'Maybe it's because the Diggers from Gallipoli are all gone—we're free to hijack it.'

When they were still here we had to honour their story, we couldn't stray too far from the cold truth of war, the sins who we all committed, the failings we all fell into. Those who we have loved and respected, as the traditional custodians of the day, are largely gone and the voice of memory and caution with them.

This clash of reality and ideals is of course not unique to Anzac Day, but the mistake it could represent is worth pausing to consider. Do we want Anzac Day to be a day of celebration? Do we crave it as our finest moment of our best selves? Is it a safer place of unity in preference to our tainted national day of January 26? Do we want our children to believe that to be an Anzac is to be a soldier of all that is good and right?

As this romantic recollection has taken hold over recent years, it's not hard to understand why there are voices charging our shifting story as militaristic, colonial and even, in some cases, chauvinistic! Today's dissenting voices are, of course, rolled up with the usual extremes of the political right and left. The moment conventional wisdom is questioned in public an avalanche of vitriol follows and our patriotism is on

trial. It's as though we are crying out to be left alone, to just remember the Anzac spirit as it's been served up to us—as reluctant, heroic and righteous victims. But are we doing ourselves a disservice?

If we accept history as our teacher, being human seems to follow the same basic story. We all are created in innocence but, soon after, our self-interest gets in the way, necessary sacrifice must be made by someone to make things right and ultimately we hope for some kind of redemption. Of course, we don't get to pick when we come into this world and where we enter onto someone else's stage—with all its privileges and afflictions. But as this story becomes our own, the choices we make prove our moments of weakness, of putting our own interests before others and our desire to wield selfish power.

Sometimes it's for natural resources, sometimes it's political power, sometimes it's just for the good of the economy. Why is it that this cycle seems to always end up in conflict? Why is war the ultimate option? And as the grief of the Anzac generation becomes too much to bear, we kneel before the throne of victory or defeat and wind up honouring the fallen as the example of our best selves.

When we stop at this stage of the story, we fall short of the fullness of reality. When we only consider the sacrifice of good men and women, of course the redemptive power of their patriotism seems right. But when we take a step back and remember what got us into conflict, it is our pursuit of power and advantage that we need to remember.

Right or not, defender or aggressor—how many wars began and lives were sacrificed so that one nation could impose its will on another? If we can be honest about why we started fighting, I dare say we would be much less accepting of the high price that has been paid.

Last year I was in Bomona with a returned service-man named John—a 6th Royal Australian Regiment veteran of East Timor and Afghanistan. We walked

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There's only one good thing to come out of war and that's the friends you make for life.”

among the silent tombstones not long after 4,200 locals gathered for Anzac Day celebrations. Bomona, not far from Port Moresby, Papua New Guinea, is the resting place of some 3,800 allied defence force personnel from Pacific conflicts during WWII, 700 of those whose names will never be known. It is immaculately put together in a mix of white marble, sandstone and freshly-cropped lawn and surrounded by huge, shady 'rain trees', as they are locally known.

Like most places of remembrance, the silence there is more powerful than the most moving eulogy and the epitaphs still ring with the grief in which they were written. One family's simple tribute to their lost 20-year-old said: 'His duty nobly done, in loving memory of our dead son and brother'—14th of January 1943. I couldn't help but imagine this spoken with a choked-up voice and a stiff upper lip.

I turned to my friend and asked how he felt coming to such a place. His reply was equally simple. 'A lot of young men died, there's not a lot you can do about it. I feel for their families.' His words were a stark contrast to the theatrics and heroism showcased back home in Australia just a week before.

You can find a visitors' book hidden away behind a small brass door there. It rests inside one of the sandstone porticos at the bottom of Bamona field. In it are written reflections of sadness, reverence and of being moved to stop and remember. They, like John and all the Diggers I managed to hear from, were so different to the celebration we have been fed on TV.

These were admissions of pain and futility—the testimony of mateship alone as the sole good that was done. If we could find a way to hold these real truths within our national pride, surely our need to re-create the story and selectively remember would stop. Our desire to discredit and question different voices would be replaced by the knowledge that we are willing to carry our lessons forward and challenge the temptation of always serving ourselves. ◦



Matt Davis

Salvos in the services

In 1894, The Salvation Army established the Naval and Military League to provide temperance facilities, fellowship and support to Salvationists who served in the armed forces. lived out in practice.

I Since 1899, The Salvation Army has maintained a missional outreach of providing comfort, care, support and the Christian message to all men and women who serve their nation. During the Boer War, General William Booth ensured that people on all sides of the conflict were given the Gospel message, pastored and their welfare was looked after.

In WWI, The Salvation Army—under Bramwell Booth—took a position of neutrality. However, his directions from IHQ were in keeping with his father's. In 1914, this Salvation Army service to servicemen and women became known as the Red Shield War Services in Australia.

Later renamed the Red Shield Defence Services (RSDS), this legacy of sharing the Gospel message, pastoring and looking after the welfare of military members has continued.

Representatives (officers) of the RSDS are affectionately known by Australian soldiers as the Sallyman or Sallyma'am. RSDS officers live incarnationally within their respective military units. This unique ministry shares the soldier's life of hard-

ships, trials, long days and numerous long periods away from home.

Soldiering by itself forms very strong bonds that have been reported by soldiers as being stronger than that of family. The Sallyman and Sallyma'am are regarded as trusted individuals who are always present and ready to console, support, advise, encourage, offer a prayer or give direct answers to questions concerning life, mortality and eternity.

RSDS officers also assist Command in enhancing and maintaining welfare and morale of the unit.

The Salvos have become a household name in Australia, partly due to many generations of servicemen and women who have been assisted and had their Christian faith supported, strengthened, renewed or who have come to faith by this ministry that operates in peacetime or on the battlefield.

With a lineage of representatives from the Boer War, through WW1 and 2, Korea and Vietnam, Somalia, Cambodia and East Timor on to Australia's present operations in the Middle East—The Salvation Army continues to serve on every front.

Recently, four RSDS officers completed a number of weeks living in 44 degree heat in the dusty, dry and parched environment of Cultana in South Australia. The average military working day on operations or exercises is 24/7, with only sporadic bouts of sleep.

The Sallyman or Sallyma'am is a point of contact for referring troops and their families to other professionals such as veterans' advocates,

Defence Community Organisation members, medical staff, social workers and other Salvation Army resources. They care for people physically, mentally and spiritually, providing holistic care which expresses the Gospel message, both in spoken word and practical action.

The RSDS unique and identifiable green 4WD is especially equipped to bring comfort, resources and a cold drink to the remote and inhospitable places. The Sallyman and Sallyma'am and their mobile chapel bring a short but welcome reprieve from the tasks of the day, along with a friendly face and a listening ear.

RSDS officers meet soldiers who have grown up in or around The Salvation Army and often refer to the RSDS officers as their own corps officer. Through the RSDS ministry, many have come back to faith, some have accepted Christ for the first time and others mentored on the road towards Christ.

I recently spoke with a soldier who told me how he and his girlfriend had met a Salvation Army officer and were eventually married by her. That connection, and the RSDS presence in the field, led to an invitation for them to join one of the local corps which they now attend.

Last year, I met an Australian Defence Force (ADF) member whose grandparents were Salvation Army officers. Although he no longer attends any corps, whenever a Sallyman holds a meeting he always attends and encourages his friends to come as well. Others have drifted away from their church home or

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There's only one good thing to come out of war and that's the friends you make for life.”

denomination of their upbringing and, through contact with the RSDS officers, have returned to their original denomination or another denomination of their choosing.

Those from non-faith backgrounds or from different faiths are all accepting of the Sallyman.

Salvation Army RSDS officers serve under sweltering sun, in monsoonal rains, are on duty in barren plains and operate by day or in darkened (tactical) conditions. However, the light of God's presence through the Sallyman and Sallyma'am shines brightly.

For them, there is no better life than to spread the message of an eternal and loving creator God who offers redemption through Jesus Christ, the King of Kings and the Prince of Peace.

My prayer is that of Isaiah 2:4: 'The Lord shall judge between the nations and settle arguments between many peoples. They will hammer their swords into ploughshares and their spears into pruning shears. Nations will never fight against each other, and they will never train for war again.'

Captain Jon Belmonte (AUE)

Humble servants united in mission

Respected Tidds ready to take the national reins. By Bill Simpson

An interesting thing happened at The Salvation Army Melbourne headquarters on 1 March when Commissioners Floyd and Tracey Tidd were announced as the new national leaders for Australia. Officers and staff at the current Australia Southern Territory head office, watching the announcement together as it was streamed live from Canberra, responded with prolonged clapping and cheering.

The applause was more than polite, it was deafening; 'genuine enthusiasm and appreciation' for two people enormously respected by Salvationists in the Southern Territory. The appointment received overwhelming—maybe even unanimous—approval.

After almost three years as Southern Territory leaders, the Tidds are now moving to Canberra to oversee the merger of the two territories into one Australia Territory. The appointment takes effect from 1 June.

A straw poll of Southern Territory officers and staff was carried out in preparation for my meeting with the Tidds and preparing this article and the response was overwhelmingly positive. Participants had been encouraged to be open in their comments. They were made aware that it was an anonymous poll, so any reservations would not be recorded publicly against them. Yet no reservations; no criticisms were offered.

Comments included: brilliant, very approachable, lead by example, not afraid to make hard decisions, great

speakers, switched on, very intelligent, listen, analytical, expect detail in proposals, appear unruffled, solid (not just about Salvation Army things but in their Christian faith), have an authority and credibility, very spiritual people.

And then, the ultimate Aussie accolade: 'They are the type of people you could invite to a backyard barbie in your stubbies (shorts) and T-shirt and still feel very comfortable.'

Humbled by respect

I got a sense of this friendship spirit when I sat in the ground-floor foyer of the Melbourne headquarters, waiting to be ushered to the commissioners' third-floor office for an interview. As I waited, a friendly-looking man in navy trousers, long-sleeved white shirt and navy tie approached me. 'You must be Bill,' he said. I agreed. 'I'm Floyd and I am here to escort you to my office. Thank you for coming.' As we walked to the lift to take us to the third floor the commissioner chatted about my trip from Sydney to Melbourne to meet him and his wife. It was genuine chatter; not small talk to fill in the lift ride. By the time we reached his office, I felt as though I had found a new friend.

Commissioner Tracey Tidd joined us. She, too, was genuinely pleasant. She still marvels, she says, that God has taken a 'shy little girl' from a nickel-mining town in Canada on an incredible journey to assist in leading The Salvation Army in Australia. 'I was the kind of girl who was so shy she would cross the street so that she didn't have to speak to somebody.

Sometimes I close my eyes and wonder if it's all a dream,' she says.

We shared the comments made about them by Southern Territory officers and staff. The Tidds were humbled by the response. More so, Commissioner Floyd said they were 'humbled by the respect that Salvationists in Australia had shown them'.

Shortly after entering ministry together, they had engaged the philosophy of Paul in Philippians 1:3–5, where he thanks fellow Christians for 'their partnership in the Gospel'. Their ministry, Commissioner Floyd said, had been lived out in partnerships and it was a privilege to be partners in authority with others—from people serving on food vans in the street, to those in management positions. All, he said, shared equally 'in the work of the Gospel'.

'We are people people,' Commissioner Tracey shared. 'We are intent on building relationships.' That includes regularly spending time walking the corridors of territorial headquarters to show interest in the staff. They value spending time together with officers, soldiers, employees and volunteers on the front-lines of Salvation Army ministry. She did, however, say that while she loved a backyard barbie, wearing stubbies might be taking things too far for herself.

Thirty years' service

Commissioners Floyd and Tracey Tidd have been Australia Southern Territory commander and president



**The key for us is that we will be stronger together, with one voice; one mission for all of Australia”,
—Commissioner Floyd Tidd**

of women’s ministries respectively, since June 2013. They came to Australia after serving as chief secretary and territorial secretary of women’s ministries respectively, in the Canada and Bermuda Territory.

Both were born in 1961 in Sudbury, a small nickel-mining township in Ontario, Canada. Commissioner Floyd was raised by Salvationist parents. Commissioner Tracey’s parents were not Salvationists, but sent her to Salvation Army Sunday school. She stopped attending at 12, but returned at 16, met Commissioner Floyd and they married in 1982.

They were commissioned as Salvation Army officers in 1986 and have served together as church planters, corps officers, divisional youth leaders, territorial youth secretaries, territorial corps ministries secretary (Floyd), territorial children’s ministries secretary (Tracey) and divisional leaders. Commissioner Tracey has also served as a chaplain at a social program for mentally and physically challenged adults. Australia is their first overseas appointment.

They have two adult children, both married and living in Canada and the United States. There are no grandchildren, yet. ‘But we’re hoping,’ says Commissioner Tracey—beaming at the prospect. Commissioner Floyd has one brother while Commissioner Tracey is one of 10 children. Commissioner Floyd has a Bachelor of Science degree and a Masters degree in Theological Studies. He is also a graduate of the respected Arrow Executive (Christian) Leadership Program.

When they arrived in Melbourne, Commissioner Floyd said one of the things he was looking forward to was not having to shovel snow from his driveway as he did in Canada. However there’s more chance he will get some practice in this when he moves to Australia’s new national headquarters in Canberra. ‘I’m looking forward to the prospect,’ he says, ‘although I am told the snow, thankfully, doesn’t get too high in Canberra.’

One mission

Commissioners Floyd and Tracey are clear that bringing the Australia Eastern Territory and Australia Southern Territory together as one national territory is not just a matter of combining two territories to maintain normal activity. It was imperative, they said, that the Australia Territory fits the 21st century, ‘whatever that may mean’. It was time to ‘reboot’.

God has a plan for The Salvation Army in Australia. The Salvation Army needs to take some time to listen to God and then ‘go and do it’.

‘God is doing a new thing with The Salvation Army in Australia,’ Commissioner Tracey said. Commissioner Floyd added: ‘As one territory, The Salvation Army in Australia now has a single platform from which to proactively engage with the Australian community. The average Australian doesn’t know that we are two territories. So, becoming one territory won’t make much difference there. But there will be a difference for Salvationists. The key for us is that we will be stronger together, with one voice; one mission for all of Australia’.

The Tidds see a ‘momentum, a creativity’ in Australia. They want to release that creativity, giving it permission to progress.

‘But I say again, we need to enter a time of active listening,’ Commissioner Floyd reinforces. ‘What is God saying? What is the community saying? What are Salvationists saying?’

‘We want to walk alongside our people, to talk with our people. God doesn’t just speak to officers, he speaks to everybody. Everybody in our Army has a voice. My dream is to see every Salvationist ‘standing’ on every street corner in every postcode of Australia shining the light of God into every situation.’

It would take change in some cases, he said. But he appealed to people to not be afraid of change. ‘I know that change is harder for some than others. I appreciate that. Some things in worship style and music are not my “cup of tea” either. All I ask is that what we do serves the mission of The Salvation Army. It’s those three John Gowans things really—save souls, grow saints, serve suffering humanity.’

‘I appeal to Salvationists that as we look at change—make sure you have the end in mind. Will it bring people to God? That is our mission.’





SURRENDER to love

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Love God, love neighbour, love enemy. These are Jesus' three mandates to love. We as the church need a clarion call to practise the way of love more than ever. Across the street, across the church, and across the world what does it look like for us to tell an alternative story and find unity in love?”

With the themes of 'Love God, Love Neighbour and Love your Enemy' the SURRENDER:16 gathering last month was a call for Christians across Australia to practice love in a world marked by division and conflict, isolation and loneliness, injustice and oppression.

Key speakers from Australia, the US, Uganda and New Zealand shared ideas, stories and hope in the areas of justice, discipleship and mission which were applicable and practical for people from all walks of life.

One of the key principles of the SURRENDER movement is valuing those on the margins and recognising Jesus' call to the least, the last and the lost. Such principles are central to the coming of his upside down kingdom in our world and a principle shared by Just Salvos, one of the weekend's hosting partners. With the primary purpose of motivating emerging generations across the wider church to move from interest to action by becoming personally involved in expressions of Christ's call to the marginalised, SURRENDER:16 affirmed, encouraged and inspired those already committed to incarnational mission and justice and recognised their crucial role in raising up the next generation.

The rhythm for each day began with contemplative prayer entitled Labyrinth of Love, which focused on the height, breadth and depth of God's love for us, which believers are called to model in the world.

At the core of SURRENDER is the relationship with, and involvement of, the Indigenous people of Australia. It was therefore fitting that director of Bunji Consultancies, Pastor Ray Minniecon, a descendant of the Kabi Kabi nation and the Gurang Gurang nation of south-east Queensland, spoke at one of the range of Bible studies on sovereignty, treaties, recognition and covenant. Pastor Minniecon challenged delegates to think biblically about the constitutional recognition of Australia's First Nations.



Following prayer and Bible study, delegates gathered to hear key-note speakers such as Noel Castellanos, who has worked in full-time ministry in Latino, urban communities of San Francisco, San Jose and Chicago since 1982. Noel kicked off the middle section of Saturday's program with a message of how love can be shown on the streets of Melbourne and regional Australia.

The afternoons were time for workshops and conversations led by international and local speakers such as the Reverend Traci Blackmon from Missouri, USA, who has been appointed to the Ferguson Commission in the aftermath of the killing of Michael J. Brown in Ferguson. Traci spoke passionately about how the kingdom-building work of liberation through radical love is often met with resistance. She acknowledged that it's often difficult to maintain a clear sense of purpose and direction in the midst of conflict, confusion, and competing agendas. Her workshop introduced spiritual disciplines designed to help people discern God's purposes.

Over three workshops, New Zealand author Mick Duncan brought discernment, wisdom and tools for the trade of ministry and mission to his workshop titled, 'I wanna be like Jesus—yeah right!'. Mick focused on three things: how Jesus 'obeyed' his Father in everything, Jesus' call to love particular people and know them by name, and the call to welcome everyone but not necessarily accept everything about them.

Laura Pintur, a passionate Australian advocate against the objectification of women and girls and the sexualisation of young people in today's culture, spoke of the impact on and the ramifications for our society of the rise of pornography. She brought an alternative story of bringing an empowering and nurturing love for women and girls in our sexualized society while also working out what it means to 'love your enemy' when approaching the industries that objectify women and the men who have been caught in their traps.

In the Just Salvos tent, Talitha Fraser, Troy Pittaway, Monique Ten Hoopen and facilitator Andreana Reale, acknowledged that the displacement of people and rapid rise of refugees is a global challenge. The panel looked at how ordinary people in local communities can be part of Christ's alternative of providing loving welcome rather than feeling overwhelmed by the voices of fear and hate. In another workshop, Daryl Crowden, Kaylene Reeves, John Latten and Amanda Merrett encouraged delegates in their workshop to find ways to live out the Kingdom as a place where all belong and find a home—in the church and in the community.

SURRENDER responds to a world which is cynical and sceptical by encouraging authenticity, innovation and creativity as it seeks to be a relevant and faithful prophetic voice to the wider church and society. To achieve this, the weekend was both inclusive and diverse, recognising that true community is built as people are invited into reconciled relationships. In line with this value, Salvo Brooke Prentis facilitated a workshop designed for non-Indigenous people to learn about working together to build a new hope for our nation, while a dialogue was held between Dave Andrews, of the Christian faith and Nora Amath, a devout Muslim, to discover how Muslims and Christians can share life together.

For the Friday evening session, delegates gathered to hear Mike Frost, an internationally recognised missiologist based in Sydney, who spoke on the conference themes of love for God, neighbour and enemy. This key-note followed on from his workshop presentation where he encouraged delegates to look at discipleship with fresh eyes—to 're-Jesus' their following of the resurrected King. Saturday evening's Indigenous night highlighted a beautiful and dynamic performance by Dusty Feet, a dance group founded in 2009 to support dance artists from Central Australia.

Broken Hill (NSW) singer/musician/songwriter Nyirey Kickett brought his special touch to the evening which culminated in a time of sharing led by indigenous Salvo Brooke Prentiss and Billy Williams.

On Sunday morning, Matt Anslow, (TEAR Australia) concluded his series of three Bible studies on Revelation. He encouraged delegates to approach this hard-to-understand book with its Roman imperial context in mind. Doing so can turn a 'weird book' into a powerful resource for faithful discipleship and community building in the midst of our contemporary situations of violence, oppression and injustice.

The conference wrapped up on Sunday afternoon with a message of love from Uganda, delivered by Pastor Vincent Munyosi who, after growing up in poverty in a Muslim village and rising to be country director of one of the largest NGO's in Uganda, now leads a remarkable growing movement of church plants in the very slum areas in which he grew up.

SURRENDER:16 told stories of the way of love in the midst of a world which is embedded in stories of division, greed, and hate. These 'love' stories are then to be acted out in our relationship to God and to our neighbours—locally and globally, Indigenous and nonindigenous, those we love and those who seem to be enemies.^o

'Matthew Deutscher @oakandink'

Seniors on Mission

'The love of Christ compels us' (2 Corinthians 5:14).

Across both Australian territories you will see older folk (and a few younger folk involved in seniors ministries), wearing our new Seniors on Mission polo tops. These people are loving and serving in the name of Jesus through The Salvation Army.

It is not Seniors on a Mission—it is not a new program.

So just what is Seniors on Mission?

Seniors on Mission is what seniors have been doing for as long as I can remember. They are supporting corps, community, family and individuals with their time, skills and life experience. Because of God's great love for them, they can do no less than give back to others.

This might be through playing in the band, singing, timbrel playing, mission trips to other countries or to country areas. It might be involvement in their corps' response to local need, working in the thrift shop, serving lunches, doing emergency relief and supporting corps' divisional and territorial outreach endeavours.

For many, however, it is about living out their faith in their ordinary, everyday lives and impacting those around them one at a time.

Bryan Patterson, formerly of the Sunday Herald Sun and now a blogger of Faithworks on Word Press, wrote about the woman who said that her 'old wooden kitchen table was a sacred space'. She went on to talk about how people had shared their deepest needs, cried tears and rejoiced about good news over that table.

It reminded me of a number of people that I know who have done just that.

A simple call-in for a quick cuppa and chat at 7:30pm stretches out till after midnight and although tired, you leave with your heart feeling lighter, your head clearer and your soul refreshed.

That is Seniors on Mission.

The 102 year old who takes the time to listen to and support a lady who is largely shunned because of her complex story and needs—someone who probably couldn't carry or lift much in a physical sense, but whom God uses to lift the weight of the world off another's shoulders. A lady who shines a light into the fog of other's existence, dispelling darkness and dispensing hope and love, giving people a reason to carry on.

That is Seniors on Mission.

Or the 94 year old man who was too busy to attend the seniors group at his corps because he was driving folk (much younger than him) to their medical and other appointments. When he wasn't doing that, he was attending to the corps grounds and gardens.

That is Seniors on Mission.

The couple (and there are many of them) who are ready to retire and enjoy the fruits of their labour, a trip or two, a cruise, or learning a new skill, then without warning become the full-time carers of their grandchildren. They are parents again and things are so different these days. Yet they do so willingly and don't complain, but are tired, grieving for their child's circumstances, not sure about the future but know they want to make it better for their grandkids.

That is Seniors on Mission.

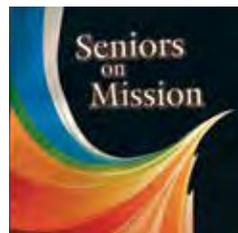
The older Salvationists and friends who support their officers and families. Those that take a genuine interest in the young people in the corps, the new comer, the young family, the single mum—the people who talk to them every week, encouraging, lifting, empowering.

That is Seniors on Mission.

Seniors across both territories are living out Romans 12:1–2 (Message paraphrase)

'Take your everyday, ordinary life—your sleeping, eating, going to work and walking around life and place it before God as an offering'.

We salute you and are grateful that you don't buy in to the culture that says 'you're past it, sit quietly and rest'—we need the person that you are—committed to God. Then God can use you to change the world, one person at a time.



Seniors on Mission polo tops are available for \$25 through the mission resource departments in each territory.

Isabel Gale Memorial Award 2016

Each year, recognition is given to someone who is a senior and contributes 'above and beyond' to seniors ministries and community, specifically or to The Salvation Army generally. Or it is presented to someone who is younger than 50 and works with seniors to inspire, advocate, mentor and advance the life and ministry of seniors within The Salvation Army.

The award recognises the 'above and beyond' of Brigadier Isabel Gale, who reached out to touch the life of one individual and ended up leaving a legacy of friendship and ministry to the over 50's within The Salvation Army some 55 years later.

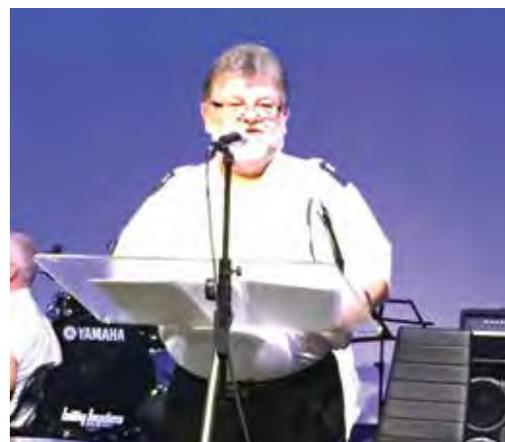
This years' winner is a younger Victorian senior, Stuart Lees.

Stuart has been involved in the Salvation Army all of his life and in a variety of diverse ministries.

Excellence is his mantra, being 'Jesus with flesh on', his way of operating, loving the unlovable and believing in those who have never 'copped a break' and maybe to the world's way of thinking, don't even deserve it.

Although a soldier in the Eastern Victoria Division, our winner operates in the Central Victoria Division, and is the director of a cutting edge program MAP in the inner city. This program has been transforming lives and bringing hope and purpose to disabled people for 16 years—folk have come alive through this program and there has been complete turnaround in their independence and social skills. Stuart began this in Brunswick, before it moved to Thornbury and has expanded to include music therapy to older folk as well.

The program has been reviewed by the Melbourne University and written up with great acclaim. It is registered as a NDIS service provider and is the first corps based program in the Australia Southern Territory to do so.



Fearfully and wonderfully made —Disability Inclusion conference

This years' Disability Inclusion conference was a very practical weekend.

The Friday evening of the conference was held at the Thornbury Corps (CVD). The night consisted of a conference dinner with CEO of Milparinka Centre Mr Frank Crupi and the Isabel Gale Memorial winner for 2016, Stuart Lees, as the guest speakers and was attended by conference delegates and Colonel Graeme Rigley (CS). It was followed by a MAP session where delegates participated and interacted with clients.

The Saturday was held at THQ. Delegates learnt sight guide, were treated to a performance from the Parker Mini Circus, listened to Dr Stephen Hill as he spoke on the topic of the understanding and inclusion of people with mental health and AOD issues who are a part of our corps life. The Rev Dr Fiona Hill spoke on the inclusion of those with chronic health impairment and the pastoral care of folk who are forgetting and becoming the forgotten.

Major Jennifer Cloke shared about Luke 14 and the resources, support and training offered and the day finished with a small art therapy exercise (facilitated by Fiona) on the topic of how we see God in the different stages of our life.

Sunday morning we led the meeting at the Inala Village corps (EVD).

The use of percussion instruments as another way to participate in worship was introduced and proved to be a 'hit'. Helena Mc Neill shared her story about life with her daughter Sunny and the care given by members of her church.

Major Jennifer Cloke spoke to conclude the meeting, issuing the challenge to help one person to attend the Sunday services, or to befriend someone from the village or intentionally reachout to a grandchild or family member and demonstrate the love of God through intentional care, loving interest and sharing in 'story'.

Vale:

Gwenda Trembath—Waverley Temple Corps
Noreen Webster—Surrey Hills/Inala Village Corps
Alex Hunter—Ringwood Corps
Colin Smith—Cranbourne Corps
Don Ellis—Bentleigh Corps
Lorraine Hughes—Blacktown Corps
Major Ernie Johnson—Camberwell Corps

I want to take this opportunity to publically honour and thank these wonderful hard-working, committed Salvationists and seniors ministries leaders, who were promoted to Glory during 2015/16.

Gwenda, Noreen, Alex and Don have been leaders for many, many years at their respective corps and have been on divisional and territorial seniors ministries committees and standing committee from their inception in 2005.

Colin is newer to this ministry area and had only been involved with the committee for two years prior to his promotion to Glory.

Lorraine has been a valuable contributor on the seniors committee in the Australian Eastern Territory and been involved in joint southern and eastern territory conferences and mission for the last three years.

Major Ernie (Earnest) Johnson was territorial seniors ministries secretary with his wife Elaine. Together they built a solid base from which those of us, who have been privileged to follow, can build.

There are not words, or space to adequately record their ministry over this time. All made themselves available to the division, territory and to me personally. All stepped up and served any time we were planning, or setting direction or helping in the development of other seniors ministries leaders, or when running our divisional and territorial senior's rallies.

If I had to choose one word maybe it would be ALWAYS.

They were always reliable, always available, always encouraging and always saying what they thought, always meaning what they said, always following through with their commitments, always seeking to live a life that added value to their communities, corps and families and always and most importantly, seeking to put God first in their life and service.

Their personal interest, prayer support and accountability for me in my role has been immeasurable and has been crucial to developing and meeting the strategic direction for this ministry area.

They embodied the biblical truths found in Psalm 92:14-15
'In old age they still produce fruit, they are always green and full of sap
showing that the Lord is upright'.

'Well done, good and faithful servants'

Major
Jennifer Cloke



Information and resources



The Seniors on Mission annual report was released in November last year. If you haven't got your copy yet, please phone (03) 8878 4767 or email mission.resources@aus.salvationarmy.org



SALVO
MISSION
TEAM

Are you interested in one off or short term mission opportunities?

Love working in teams?

Have time and skills to share?

Are happy to sign the necessary paperwork & undergo police and working with children checks?

Then the Salvo Mission Team might be the 'right fit' for you.

Contact: Danielle Killian (03) 8878 4771 to have a flyer sent to you or Major Jennifer Cloke for more information

Save the date 2016/17

2016

Fresh Horizons conference—'Finding your fit in life's second half'—Brisbane—24 and 25 August

Honest Conversations—Luke 14 conference—Jasper Hotel—Elizabeth St, Melbourne—15–16 Sept

Seniors Fellowship—Australia Eastern Territory—Coffs Harbour—17–20 October

2017

Territorial Seniors Rally—Crossway Centre —Tuesday, 7 March

'Build Your Kingdom Here' featuring the Melbourne Red Shield Band

Seniors Ministries/Salvos Caring conference 8–9 March

More details to follow.

For further information please contact Major Jennifer Cloke (03) 8878 4767 Envoy Roz Edwards (02) 9266 9519



^ **BELLARINE, VIC.**

CAPTAINS DIANE AND PETER HOBBS

The Open Air Brass music program, in partnership with the Geelong West brass band, made its debut leading the march at the 2016 Pako Festa in Geelong West.

The energy, joy and smiles on the faces of the band members and kids made for an awesome first open air performance and a great outcome for the program.



^ **INGLE FARM, SA**

CAPTAINS DAVID AND KYLIE COLLINSON

Three soldiers were sworn in on Sunday 21 February.

Dee Lawson was previously a soldier at Tea Tree Gully, but desired to be re-enrolled. Ros Blakeney and her mother Nola Healey (aged 88) started attending the corps last year. Ros testified that she wanted to wear uniform and particularly epaulettes because, for her, she loves the idea that she is 'saved to serve'.

All three are part of Home League, the welcome team, Ingle Farm Singers and Community Care ministry.

L-R: Captain David Collinson, Dee Lawson, Nola Healey, Ros Blakeney and Captain Kylie Collinson.

Amendment regarding March edition Northam, WA: The text should have read, 'was presented in memory of CSM Fred Freind.



^ **PRESTON, VIC.**

**MAJORS BRETT AND SALLY-ANNE ALLCHIN
CAPTAINS MONTY AND MERA BHARDWAJ**

More than 90 people enjoyed a lovely meal and companionship at the intercultural community Christmas Day lunch, held in partnership with Darebin City Council.

The homeless, elderly, couples, single parents with children, travellers, and diverse community groups shared in the spirit of Christmas. Preston Corps community support manager, four external volunteers and volunteers from the intercultural congregation decorated the hall, cooked and served the meal and shared in the festivities. Every child received a Christmas present. Monty and Mera Bhardwa Preston intercultural officers, were grateful for and honoured by the overwhelming support received from the Darebin City Council, which donated \$1,500 towards the day from their community grants fund.

L-R: Soraya, Gidy, Sepidah.



^ **MANNINGHAM CITY, VIC.**

CAPTAINS ANNE AND RAILTON HILL, LIEUTENANT PAUL CHEN

The first Salvo young adults event for 2016, 'The Picnic', was enjoyed by 17 musos and young adults who help out at Manningham City Salvos.

APRIL 2016

Commissioners Floyd and Tracey Tidd

- 2 AUE THQ official opening
- 14 WVD review
- 27 Red Shield Appeal launch breakfast
Colonel Graeme and Karen Rigley
- 27 Red Shield Appeal launch breakfast
Melbourne Staff Band
- 17 Rosebud Corps
- 25 ANZAC Day March (Melbourne city) and concert Federation Square (3 pm)
Melbourne Staff songsters
- 23 Cowes Uniting Church visit—afternoon and evening
- 24 Wonthaggi Corps (EVD) 10am Worship meeting

⊗ SOUTH AUSTRALIA DIVISION

LIEUT-COLONELS ROBYN AND RON CLINCH

More than 150 youth and leaders attended the final South Australian Divisional Rev for 2015. The night began at Bounce with an hour of trampoline bouncing, dodge ball and slam dunking. The party then continued at Richmond Baptist Church where cheeseburgers were on the dinner menu.

The usual dance party followed with Nath Casey and the band leading praise and worship. Territorial youth secretary, Captain Craig Farrell, and Captain Sonia Jeffrey, from THQ, joined them for the weekend. Captain Craig shared the story of the prodigal son in a creative way, reminding everyone that even if they wander away from Jesus or think they've disappointed him, he always anticipates their return and is ready to welcome people into his family.



⊗ TEA TREE GULLY, SA

MAJOR HOWARD AND CAPTAIN ELAINE TRENDELL

Accepted candidates Jodie and Gavin Jones were farewelled from the Tea Tree Gully Corps for the training college on Sunday 17 January. Jodie and Gavin expressed their determination to fulfil God's call on their lives. Friends from their previous corps of Gawler also attended.

L-R: Captain Elaine Trendell, Gavin and Jodie Jones, Major Howard Trendell

⊗ INTERNATIONAL APPOINTMENTS

Effective 1 June 2016: Commissioners Floyd and Tracey Tidd, officers of the Canada and Bermuda Territory currently serving respectively as territorial commander and territorial president of women's ministries, Australia Southern Territory, are appointed as national leaders of The Salvation Army in Australia. Commissioner Floyd Tidd is appointed as national commander, Australia, Commissioner Tracey Tidd as national president of women's ministries, Australia; **Colonels Mark and Julie Campbell**, officers of the Australia Eastern Territory currently serving respectively as chief secretary and training principal in that territory, are appointed as chief secretary-in-charge and territorial secretary for women's ministries, Australia Eastern Territory. Colonel Julie Campbell will assume her appointment responsibilities while continuing to serve as the training principal until the end of 2016. They will take over leadership of the territory from Commissioners James and Jan Condon, who will be retiring from active service, and whose valued contribution toward the consultation process which has taken place to date is acknowledged with deep gratitude; Colonels Graeme and Karyn Rigley, officers of the Australia Southern Territory currently

about people

serving respectively as chief secretary and territorial secretary for women's ministries in that territory, will assume leadership of the territory. Colonel Graeme Rigley is appointed as chief secretary-in-charge, Australia Southern Territory; and Colonel Karyn Rigley will continue as her present role. **Effective 1 January 2017: Colonels Mark and Julie Campbell**, officers of the Australia Eastern Territory serving respectively, from 1 June 2016, as chief secretary-in-charge and territorial secretary for women's ministries/training principal in that territory, are appointed respectively as national chief secretary and national secretary for women's ministries, Australia.

⊗ APPOINTMENTS

Effective 1 March: Major Kalie Webb, divisional mission resource secretary WVD (additional appointment); Captain Anne Jeffrey, assistant divisional mission resource secretary CVD (additional appointment).

Effective 16 March: Major Wendy Simpkin, court chaplain, Adelaide Magistrate's Court SAD; Lieutenant Amanda Hart, divisional social justice co-ordinator SAD (additional appointment).

⊗ BIRTH

Lieutenants Tracy and Christopher Sutton (WVD) a son, Jeremiah Eric, on 5 March.

⊗ BEREAVED

Captains Matt and Clare Reeve (SAD) were bereaved of Matt's grandfather, Donald Lees (father-in-law to Rod Reeve, DPRS, SA), on 3 March 2016. Majors Alan and Denise Milkins (VSSC and CVD) were bereaved of Alan's mother, Margaret Milkins (grandmother to Lieutenant Jeff (and Jacqui) Milkins (WAD)) on 4 March.

BETHESDA NURSES CIRCA 1959

Bernice Jean Maddron (nee Valentine in Sydney, formerly Davis in Melbourne) is seeking contact with anyone who did their general nursing training at Bethesda, Richmond (Vic.), or midwifery training at Bethesda Marrickville, Sydney.

Please contact Jan Magor on (03) 8878 2304 or email jan.magor@aus.salvationarmy.org.



A friendly word from the dept. of youth

> **'That's our tradition—we employ the language and music of the people.'** General Frederick Coutts

The Salvation Army was once known for making a lot of noise during their open-air meetings. In fact, the first Salvation Army brass band appeared in England in 1878 when Salvos were being abused for preaching in the streets. A local man and his sons were asked to be bodyguards for the preachers and, as an afterthought, they brought their instruments. The bodyguards played prior to the preaching and the phenomenal response from the crowd meant that brass bands were assigned to preachers all over the country. Music then became a key part of The Salvation Army's identity and mission.

For five years, the Summer Carnival Band have continued this tradition with an unmistakable blend of K-pop, hip hop and rock for the annual youth councils. The band's unforgettable music is an important part of the event's message and now takes its own unique place in The Salvation Army's musical tradition.

'We believe we're just channelling the ideals of the Salvo pioneers,' front man Envoy Nathan Casey explains.

'Tons of sweaty, stinky kids singing and dancing and worshipping—Why shouldn't we party harder than anyone? The Kingdom of God is here! We shouldn't be able to shut up about that stuff,' he says.

The Summer Carnival Band has worked hard to produce new material every year and 2016 is no exception. The latest album has been released to the biggest response yet, reaching the second spot on the Australian iTunes Inspirational charts.

If you want to continue the musical tradition and get a piece of the Summer Carnival Band fun, then listen to the new album on Soundcloud: soundcloud.com/corpscads. The new Summer Carnival Band album can be purchased on iTunes: itunes.apple.com/au/album/summer-carnival-2016-music/id1072349896



'One thing is plain—every true soldier of The Salvation Army would cry day and night to God to avert so dreadful a calamity as war. Let him shut his ears to all the worldly, unscriptural, un-Christian talk about war being a necessity.'

—William Booth, *The General's letters*, 1885

What do we really believe about war? We often hear different ideas about it. On one hand, we are told that war is a necessity to keep us free or safe. On the other hand, we are also told that war destroys innocent lives and only brings more conflict. War can be a difficult issue to understand and as we as approach Anzac Day we might ask again 'what is it good for?'

Anzac Day is not a celebration of war, contrary to what some might believe. Originally, Anzac Day honoured soldiers who fought and tragically died at Gallipoli in combat with the Ottoman Empire during World War I. Today, our troops are still combating Sunni fighters who are in the Middle East, as Australia and New Zealand deploy troops to fight against Daesh in Iraq. In each of these cases, different voices have told us that war is a necessity and also a tragedy.

War often features in the Bible as both of these things. While violence is a common occurrence in the Old Testament, Jesus

teaches that peacemakers would become the children of God (Matthew 5:9). Jesus also challenges our ideas about conflict and teaches that violence should not be repaid with violence (Matthew 5:38). In Romans 12:17-18, Paul puts it like this:

'Never pay back evil with more evil. Do things in such a way that everyone can see you are honourable. Do all that you can to live in peace with everyone.'

Anzac Day is the time to remember those soldiers who tragically died in wars overseas, but let's also question the necessity, or goodness, of war. While war can be a part of our national security, the teachings and example of Jesus continue to challenge us. We shouldn't celebrate war, but do all we can to live in peace with everyone. As followers of Jesus in Australia and throughout the world, we are called to be peacemakers.



Selfie



GEORGIA GRIGSBY

< 18 < Preston (Vic)

God has been teaching me that no matter what is happening, I am not alone. .

What prayer do you have for your corps/ community?

My prayer is that our corps will flourish, that others will see that we have something special and that we will reach further into the local community and spread God's love to all we meet.

What are the biggest challenges you face in life?

I was born with cystic fibrosis and my health has been declining. My biggest challenge at the moment is to keep well enough to avoid ever needing a lung transplant (I believe in the power of prayer so please feel free to add me to your prayer list).

What do you like most about your corps?

The sense of community that extends to all age groups. From the youngest to the oldest, we are all family.

What is your favourite way to chill out?

I love watching TV, listening to music and eating!

What's the next big thing for you?

I have just started doing a Diploma of Early Childhood Education and Care and I am excited to see where this will lead me.

What do you want for the future?

To be happy and healthy and used by God to impact those around me.

What would you say if you had the entire world's attention?

Stand up for what you believe in; don't run away from things when they seem too hard. We are all on this earth for a purpose, don't waste the time that you have.

News



Street Dreams Launch

Wednesday 17 February saw the launch of the highly anticipated hip-hop dance program, Street Dreams, at the Mt Barker Corps in South Australia. The Salvation Army has partnered with MMAD (Musicians Making A Difference), along with major partner Adelaide Crows Children's Foundation, to run the first Street Dreams program outside of eastern states.

Street Dreams exists to encourage and empower youth to transform their lives and inspires them to follow their passion. This program creates opportunities for young people to make a difference in their own lives and society, as well as enabling a deeper connection between The Salvation Army and the local community.

Special guest Samson Smith, from Justice Crew, was at the launch and spent the day in local schools giving head-spin demonstrations, encouraging kids to register for Street Dreams classes. More than 200 people attended the launch, including patron of the program, Mt Barker mayor, Ann Ferguson. Adelaide Crows player, Kyle Hartigan who was representing the Adelaide Crows Children's Foundation was there. In addition, partners from the Rotary Club, South Australian Divisional Commander Lieut-Colonel Robyn Clinch and members of the South Australian DHO Divisional Board were also in attendance.

Everyone enjoyed an afternoon of free food, face painting, a jumping castle and a dance workshop led by Samson and the Street Dreams instructors. Term one's dance classes are almost at capacity, with a waiting list for junior classes. We look forward to this exciting new venture and the impact it will have in the lives of local youth, as well as in The Salvation Army.°



Save the date!

TERRITORIAL CREATIVE ARTS CAMP

TGAC

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Rutherford Park Country Retreat

Creative Arts
DEPARTMENT



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