

# on fire

*mission and ministry*

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## Humble beginnings



**Except I am moved with compassion,  
How dwelleth thy Spirit in me?  
In word and in deed burning love is my need;  
I know I can find this in thee.**

— General Albert Orsborn  
Salvation Army Song Book #626

**T**his month we celebrate Founders' Day and many of our articles will look at what it means to belong to The Salvation Army and be a Salvationist.

Reflecting on our beginnings, I'd like to share what George Scott Railton wrote in his book, *The Authoritative Life of General William Booth*.

The Booths had settled in a London home, finding that they must needs have some fixed resting-place for their children and that abundant opportunities of one kind or another could be found for them both in the metropolis. But The General, who was 'waiting upon God, and wondering what would happen' to open his way to the unchurched masses, received an invitation to undertake some services in a tent which had been erected in an old burial-ground in Whitechapel, the expected missionary having fallen ill! He consented, and he thus describes his experiences;

When I saw those masses of poor people, so many of them evidently without God or hope in the world and found that they so readily and eagerly listened to me, following from open-air meeting to tent and accepting, in many instances, my invitation to kneel at the Saviour's feet there and then, my whole heart went out to them.

I walked back to our West-End home and said to my wife, 'O Kate, I have found my destiny! These are the people for whose salvation I have been longing all these years.'

Mrs. Booth herself wrote, 'I remember the emotion that this produced in my soul. I sat gazing into the fire and the devil whispered to me, "This means another departure, another start in life!" The question of our support constituted a serious difficulty. Hitherto we had been able to meet our expenses out of the collections which we had made from our more respectable audiences. But it was impossible to suppose that we could do so among the poverty-stricken East-Enders—we were afraid even to ask for a collection in such a locality.

Nevertheless, I did not answer discouragingly. After a momentary pause for thought and prayer, I replied, 'Well, if you feel you ought to stay, stay. We have trusted the Lord once for our support, and we can trust him again!'

'That night,' says the General, 'The Salvation Army was born.'<sup>o</sup>



*June Knop*

Captain June Knop  
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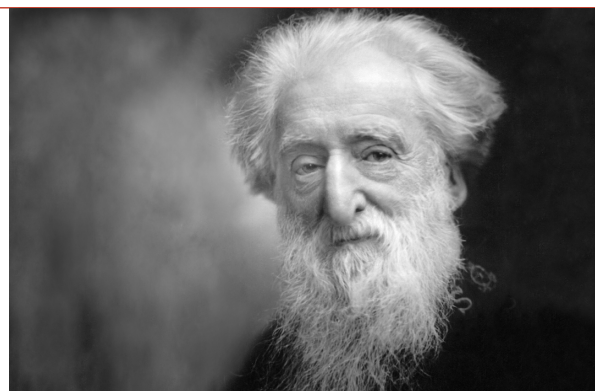
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# Word for Word

Colonel  
Graeme Rigley

These are momentous days for The Salvation Army in Australia as we enter into the Australia One process.

We are looking to God to guide us, as we seek his will for Australia in the future. The potential for more effective and relevant ministry and mission lies before us, but we must embrace significant change to realise that potential. Indeed, change demands much of us as a movement and as individuals.

We are all affected by change in our homes, workplaces, communities, nation and in our world. The Greek philosopher, Heraclitus of Ephesus (535–475 BCE), declared: 'The only thing that is constant is change'.

Change is also an essential part of our Christian lives. God created a perfect world but his creation was marred by our sin, with the consequences of death and eternal separation from God. But God changed our destiny by sending his son Jesus Christ to die in our stead and to restore our relationship with God. And God gives us his Holy Spirit to change our hearts and to make us new creations in Christ Jesus.

God's purposes of change do not end with our limited understandings. God is constantly renewing his creation, his people and his church. There has been a long history of Salvation Army ministry in Australia; yet we believe that God wants to do a new thing in our nation.

In Isaiah 43:19, we read: 'See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland.'

A way in the wilderness? God sees things as we cannot see them. Streams in the wasteland? What promise for the future of The Salvation Army in our nation!

We need to trust God to fulfil his purposes through the days of change that lie before us—days that will be exciting and challenging but also unsettling. While change can be exciting, it is also confronting. Change is unpredictable and unknown, and therefore often not easy to deal with.

And so we need to constantly put our trust in God. Psalm 18:2 states: 'The Lord is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold.'

Charles Spurgeon stated: 'It is well for us that, amidst all the variableness of life, there is One whom change cannot affect; One whose heart can never alter and on whose brow mutability can make no furrows.'

May God continue to bless his Army and us each in these days of change.°

## The 'real' Army

July 2 has traditionally become known in The Salvation Army as Founders' Day commemorating the occasion when William Booth first preached the Gospel in the open air to the people of London's East End in front of the Blind Beggar Pub in 1865.

On this day, many people will remember what the Army was once like (or at least how they remember it) and there will be those who hanker after the past, saying that 'the Army is not what it used to be!' Let me suggest that the Army that is 'fondly remembered' and what the Army really was like in the beginning may be poles apart.

Through William and Catherine Booth, God commenced a movement which saw ordinary folks radically transformed by the Holy Spirit into empowered, sold-out followers of Jesus, willing to do anything and everything to spread the Gospel and bring the world to redemption through Christ. They didn't care what they looked like, what they sounded like, who they offended, or how they did it, they were bold in their faith and witness, and countless thousands across the world were won for Jesus as a result of their courage.

Unfortunately, we lost our way a little in the middle of the 20th century, and started to become more insular in our thinking and operation. Over the last 20 years or so, we have once again focused outwards, realising that we don't exist for ourselves, but for those who do not yet know Christ.

As we stand on the verge of Australia One, the uniting of both Australian territories, we have a chance to totally rediscover God's mission for the Army. I want the following for our movement:

- That we are relevant to today's society.
- For our message of love and hope found in Christ to be loud and clear.
- That our services to the community are life-changing and transforming, and integrated with our spiritual mission.
- That we would be strong and bold in our stand on issues of social justice, and that we shouldn't be afraid of offending others by doing so.

I reckon that's what 'the real Army' used to be like. If you want to hanker after the past, make sure it's the right past that you hanker after! To fulfil our mission, we need to be an Army that is 'Still Fighting', and it is only when every Salvationist (me included!) does their bit in the power of the Holy Spirit that it will happen.

You wanna be part of it?°



Ian Callander  
Lieut-Colonel

“  
**What  
promise for  
the future  
of The  
Salvation  
Army in our  
nation!”**



# On the World Stage

Major Danielle Strickland and her family moved from Melbourne to Los Angeles to follow God's calling on their lives. Today, Danielle travels internationally, sharing the message of The Salvation Army. Jessica Morris chats with the social justice secretary for the USA Western Territory and finds out what life is like on the world stage.

**I**t's literally like I'm in on a cosmic joke because God's using me and that's hysterical.' It's my first time meeting Major Danielle Strickland and I am quickly struck by her dry wit and humility.

'The reality is if God can use me, he can use anybody. It's part proclamation and part demonstration. I hope those two things go together in my public ministry,' she says.

In our short chat, Danielle drives home truths that set my soul on fire and challenge me, the journalist, who is meant to be telling her story. However, that is characteristic of our former social justice secretary.

When Danielle was appointed to the Australia Southern Territory, she spearheaded the Just Salvos social justice initiative, represented Stop the Traffik, took part in the Cupcakes in Brothels ministry and cultivated a culture of compassion.

Catching up with her now, Danielle is evidently still the same person. Her down-to-earth attitude downplays the rapid spread of her name and face on US television. With her compelling manner, Danielle found that her new role drew attention from the media, while listings on top-tier line-ups at Willow Creek church, more books to her name and international travel are now a regular occurrence.

In a culture and religious tradition that can attempt to soften the words of God, Danielle's call to radical love is more out-there than most, yet Christians are eating it up. 'I think, even though in some ways it's painful to hear, people are actually looking for real. They're looking for authenticity,' she explains to me.

Danielle is a compelling speaker and I have to wonder if the reason so many denominations are clamouring for her message is due to her stance on the role of women in ministry.

'I want to move people into relationship with God. So if that requires me to demonstrate God's ability to use anyone, including me, then that's

fantastic,' she says. 'It's a lot of responsibility to keep that message authentic and real, but I feel like God uses normal and awkward people as a demonstration of his power.'

I ask if people treat her differently as a woman speaker due to her gender. She quickly comes back with, 'Well I've never been a male speaker,' and I laugh as she bunkers down and tells me why this doesn't concern her.

'What I aim for the most is just that people would think, "Oh, I encountered God" and not worry about those other things which are our own human structural, theological issues. God speaks through donkeys and men and also women. So on tiers we're on pretty level ground!'

Staying healthy in her own faith is essential to the widely-travelled officer, and having children certainly keeps her grounded. 'I'm the mother of three boys who couldn't care less,' she says. 'So there is such a lovely sort of humiliating, humbling spot in being a mum.'

Launching her own discipleship method with friends, called Infinitum Life (Latin for boundless); Danielle has also cultivated ways of staying accountable throughout her ministry. 'I really started it because I found there are not a lot of methods on discipleship. Sometimes I don't need to read another book or do another Bible study, when what I need to do is actually figure out how to follow Jesus in the here and now,' she explains.

Free online at [infinitumlife.com](http://infinitumlife.com), the program breaks discipleship down into basic elements, allowing people in and out of the Army to explore key questions and stay accountable in their walk with God.

'It has really helped ground me and release me in an authentic way, so it's not all about what my next speak is going to be or what my next conference is,' Danielle shares.

'I'm literally trying to live this thing out on a day-to-day level. The other stuff is peripheral, but really, the things that are defining me are living a life of surrender and mission and generosity.'





# Trading the Taliban

*for the truth, the way and the life*

Muhammad Khurram's surname means 'a happy person' and that's what he is, despite trials, tribulations and a life of insane violence. Born in Pakistan, near the capital Islamabad, he was brought up in a world where the truth is determined by the barrel of a shotgun. Once, a Taliban commander ordered him to shoot a handcuffed and blindfolded man. Oddly enough, this was to be the start of his journey with God, explains Menno de Boer.

**W**here I come from, the Taliban determine what's true or not. These extremely fanatic Muslims are always right; other opinions don't count.

Anyone who dares to think differently will be punished or killed. Everything is permitted in the name of Allah.'

## It starts at school

Muhammad's father was a strict and devout Muslim who spent 30 years with like-minded Muslims in Saudi Arabia. Though not active himself in the Taliban's war to install Sharia (a strict religious legal system governing Muslims) everywhere, his father supported the Taliban's ideas.

At home and at the Madrassa (a religious school where Islam is being taught) the extreme rules of Muslim fundamentalism are instilled from a young age. 'Brainwashing starts at school,' Muhammad says. 'The extremists have a large influence on schools in Pakistan and they use lessons to train children in their way of thinking. For example, I witnessed children, eight years of age, being put in a room with a lot of chicks and ordered to trample them to death in the name of Allah. That's how children get used to taking lives. From here on, they push their boundaries further and further.'

## Life as a Taliban warrior

'So I grew up in a world of violence and extreme views. I have to be honest, heroism appealed to me. When you have a gun, you feel like Rambo. For a young man that's quite cool. I didn't like the way the leaders behaved, though. They thought they were always right, no matter what. I asked questions. I thought, "Why are you right and someone else isn't?" The leaders thought I asked too much questions. Not appropriate. You just had to follow orders.'

Life as a Taliban warrior, with assaults as a daily

activity, dragged on. 'The battle to be right all the time takes many victims, especially among your own people. Most of the assaults were in mosques where moderate Muslims worshipped.' The question of whether there was a god who wanted prosperity, peace and happiness for mankind became more and more important for Muhammad. 'I started to doubt if such a god even existed,' he says.

'This doubt disappeared when, after finishing my training I was forced to kill a man—a Pakistani Muslim journalist who was on his knees before me, handcuffed and blindfolded. "Shoot him," was the first command I got from my leader. I hesitated and thought, "God, where are you?" But I had to shoot him. I couldn't refuse. I pulled the trigger and... nothing. "The gun doesn't work," I told my commander. I pulled the trigger again and it still didn't work. The commander said, "Take mine." I pulled the trigger and again it didn't work. I realised, God is here! The commander looked at me and said, "There's something strange about you." We walked away and, unfortunately, I learned that the prisoner was later killed by another Taliban warrior. But there my journey with God started.'

## The Netherlands

After years of hopeless violence, Muhammad couldn't take it any more. 'I fled to the Netherlands and in my last conversation with my mother I said to her, "I won't be coming back, you know it, don't you?" She knew. That was the last time we saw each other, six years ago. I had enough money. I earned a lot in Pakistan. It was in a bank account in Dubai. With the money I was able to start a new life in the Netherlands. I bought a nice apartment, got a job and started a relationship.

'New Year's Eve 2010, I was in my apartment looking out over the city where I lived and prayed to God: "I know you are there. I want a perfect

**“  
I was a soldier  
of death but  
now I am  
a soldier of  
life. Through  
Jesus.”**



connection with you." He answered my prayer in a remarkable way when the police came to my apartment in June 2011 telling me my stay in the Netherlands was illegal. I had to come with them. I was imprisoned between murders and rapists and "lost it" for a while but also my apartment, my girlfriend and my job. Everything was gone.'

### The dream

'Three months later I was sitting in a silent room in prison and cried. A Roman Catholic priest stepped in, laid his hand on my shoulder and said, "Everything will be all right. Even Jesus was punished when he wasn't guilty of anything." I went back to my prison cell and fell asleep, even though I never sleep at that time of day. I had a dream. I was in a somewhat misty space. There was a table with food on it and there were people in long gowns walking around and making music. To the left of me there was a small group of people. Two of them came towards me. "Someone is calling you," they said. I walked towards the small group that started to diverge. In the centre of the group I saw a man sitting. Could that be Jesus? The man looked at me and smiled. Then I knew, it's him. "At last, there you are," he said without moving his lips. I was the only one who could hear it. Putting his hand on my shoulder he said, "Don't be afraid. You are not alone," he assured me. Then I woke up.'

'The next day I was called out of my prison cell, got my cellphone back and was released. Outside the prison walls I called my lawyer. He was surprised. "Your file is still here. We haven't been able to work on it yet. How is it possible that you're out?" I had lost everything but was confident. Everything in your life happens for a reason. God takes care of balance.'

'That dream gave me inner peace. In a second dream I was baptised in his presence,' Muhammad shares. Meeting Jesus in his dreams changed his life. He decided to become a Christian. 'That made me an apostate Muslim. That's why in Pakistan a fatwa [a religious conviction] was issued against me. If I'm forced to go back I will have to answer to a court and most likely be executed because apostasy from Islam is punishable with the death penalty.'

### The Salvation Army

After a short period of wandering around homeless, Muhammad came into contact with a Salvation Army corps. 'Soup, soap and salvation,'

he smiles. 'Now I want to fight in another army—an army where we battle to save other people. When I think of what others have done to me, I'm sometimes still angry, but I pray for these people. I want to tell everyone—Muslims, Hindus, Jews and atheists—about God's grace that is there for them too.'

And what would his message be to Pakistan? After thinking for a short period the former Taliban warrior says, 'Throughout history, God has spoken in different ways and shown that he exists. God wants a relationship with us. Be glad God gives us life and free will. Respect this and know that you're not God.'

When Muhammad talks about Jesus his face starts to shine with happiness. 'He has changed me forever. Jesus' saved me and died for me on the cross and carried my sin away. It's my favourite part of the Bible. He conquered death. That's what Christians celebrate. Knowing I don't have to pay for my sin myself is such a difference from the religion I was brought up with. Islam tells you, you can earn heaven by strictly following the rules or by blowing up yourself or others. Jesus' blood paid for everything. His resurrection not only showed that he lives but that he is the Lord over life and death.'

Muhammad says he sees Jesus in other people too. 'In their love, their kindness and their tolerance. If you have received Jesus' love, you want to share it with others. That's my mission. Being there for people and telling them about Jesus.'

His future is still uncertain. 'I know what I want. To work in the service of God and man as a Salvation Army officer. Unfortunately, that's not possible right now because they keep refusing to grant me my residence permit. Till then I'm here and living on the promise Jesus made to me in my dream. Despite everything, I am happy now. I was a soldier of death but now I am a soldier of life. Through Jesus.'<sup>o</sup>

*Reprinted with permission from The Netherlands War Cry.*





# The DNA of The Salvation Army

**S**ince the famous day in 1865 when William Booth held a meeting at the Blind Beggar Hotel in London's East End, blue, yellow and maroon blood has flowed. A mission and an Army began to rise up, which called the poor and broken home to a God thought to be far off and distant.

Research by the McCrindle group in 2013, shows that 47% of Australians don't go to church because they feel it is irrelevant to their life, while only 8% of people surveyed regularly attend church (at least once a month). Other reasons people in our community don't attend also include teaching style, a disbelief in the Bible and being too busy.

Having previously been the AUS social justice secretary and now holding the same role in the United States Western Territory, Major Danielle Strickland understands this disparity better than most.

'I think even though in some ways it's painful to hear, people are looking for authenticity. So even if it's a little bit like edgy or difficult to swallow, they prefer it to be true,' she says.

When the Salvos began, they met the needs of the community and flourished. Perhaps, if church attendance and faith is so lacklustre in 2016, The Salvation Army has been called to respond in the same way as we once did—by being relevant and 'real' to people. But how do we do this, when we are a denomination steeped in tradition?

Danielle suggests that it's not our traditions, but rather a sense of traditionalism, that separates people from the Army.

'Tradition and traditionalism are different things. Traditionalism is the worship of tradition,' she shares. '[It] is the death of anything, but particularly The Salvation Army.'



As the Salvation Army celebrates Founders' Day, we revisit the DNA of a movement that has changed the world. Jessica Morris talks to Major Danielle Strickland about what it truly means to be a Salvationist in modern society.

If we find ourselves comfortable in the practice of being a Salvationist, perhaps we have become lodged in the traditionalism that William and Catherine Booth combated in 1865. They insisted that being a Christian involved more than just sitting in pews—by allowing women to preach, spending time with the down-and-out and providing these people with their basic needs. This is the DNA of The Salvation Army.

At the 1878 War Congress, William Booth meticulously crafted the core values of the Army when he said, 'We are sent to war. We are not sent to minister to a congregation or be content if we keep things going.'

When Booth says we are 'sent to war', it is evident that the DNA of the Army compels us to be active. Our traditions were crafted to save souls. When we truly live out the DNA of The Salvation Army, this is what we do.

'A celebration of tradition in a healthy sense is to take the spirit of Salvationism, [it's] the DNA, why and what it was raised up to do. Some of [our] best history is celebrating that tradition by bringing it into the present,' explains Danielle.

'The Salvation Army has always been radical in a sense that it has embraced lifestyle and things that are different to the world. They've always challenged the status quo when the status quo is against the principles of love, which is God,' she says.

Embracing the DNA of the Salvation Army does not mean rejecting the tradition of our marches and meetings, but it extends much further. It is about standing with the oppressed

and fighting for their salvation, in a physical, emotional and spiritual sense. It is about speaking the language of a generation who feel God is irrelevant and being unafraid to get our hands dirty for the sake of an individual.

'The Salvation Army is postured to stand with oppressed people. We're called by God as Christians to respond,' says Danielle. 'I think as Salvationists the calling is even further. It's for a radical demonstration of what that means.'

So how do we truly understand the DNA of the Army, which allows us to play our part in the global church without compromising our values? Danielle says it starts with being intentional.

'If you're an officer, soldier or a friend of the Army, discipleship happens on purpose. So it doesn't happen to you, it happens because you apply yourself to the way of Christ. I feel there needs to be a real deliberate intention by us to press into God,' she says.

'[Following God] will not happen by accident. It will not happen on the way. What will actually happen on the way is that we will be traditionalists in the worst sense because we'll fall back on what is easy, what we know and what is comfortable to us,' she continues.

As The Salvation Army moves forward, our calling to fight for the lost is still the same. And as we celebrate the DNA of our past, we are able to look forward to the future with a greater certainty of what God has called us to do as Salvationists.

'God used us as a radical example of love. It moved things. It changed things, it shaped things. It challenged things,' Danielle says. 'I think that's what we're still called to do.'



**A celebration of tradition in a healthy sense is to take the spirit of Salvationism, [it's] the DNA, why and what it was raised up to do."**





# Darkness and Deliverance

Salvo Publishing's new eBook, *Darkness and Deliverance: 125 years of the In Darkest England scheme*, brings together contributors from around the world to explore past, present and future implications of this scheme for Salvationists and The Salvation Army, says editor Matthew Seaman.

**I**n 1890, General William Booth outlined a scheme in a book titled *In Darkest England and the Way Out*, offering a plan he argued that 'if realised would solve the worst problems of modern society'. This scheme aimed to see people saved spiritually from sin and temptation, as well as physically from the pollution and poverty that pervaded the increasingly industrialised cities of English society.

*In Darkest England* was a popular and controversial book when published 125 years ago. However, as Craig Campbell noted, due to the distance in time and culture between Booth and today 'the language can appear quaint, the analysis inadequate, and the style somewhat anecdotal'. Yet, Campbell adds, '*In Darkest England* articulates foundational principles... [society] must take responsibility to care for its citizens and in this the Church is also responsible. Charity alone is not enough; the causes of need and injustice must also be addressed. The individual person has value.'

Hence, *In Darkest England* has remained an influential and important text not only for Salvationists but also for Christians concerned with the biblical mandate for justice and the treatment of the poor, outcast and alien in today's society.

Today millions of people in societies across the world struggle to survive or deal with the often harmful physical, social, environmental and spiritual effects of poverty, inequality, unemployment, crime and incarceration, disease and health issues, addiction, homelessness and more. It is timely to reflect on the impact, the insights, the past applications and potential future of Booth's significant work for Salvationists, the wider Church, society at large and, indeed, the entirety of God's household here on Earth.

When we reflect on Booth's challenge through *In Darkest England* after 125 years, many questions arise. One question is simply: How are we going? Is Booth's manifesto still valid in the 21st century? How could The Salvation Army corporately—and

Salvationists individually—be living more practically holy lives in response to the Gospel in our varied contexts?

The contributors to this new book, *Darkness and Deliverance*, explore various historical aspects of *In Darkest England*, including Booth's theology; the book's public reception and impact; how the scheme affected the work of the Army; and a fascinating look at life on a Salvation Army farming community in the USA. There is analysis of the question of whether William Booth actually wrote the book and an often forgotten *In Darkest England* supplement, *Darkest India*.

A number of chapters explore what Booth's scheme might mean for us today in terms of social justice, assisting those who are especially troubled, and other contemporary expressions of *In Darkest England*. There are reflections on the missional purposes of buildings and other 'apparatus' and imagining the future of a Salvation Army that understands and lives justice in creative, committed and Christ-like ways.

Two chapters consider questions such as: In what ways can The Salvation Army speak into or adopt holistic missional approaches that take seriously the interrelatedness of spiritual, social and ecological aspects of life?

One chapter looks at some current environmental issues, noting that caring for people includes caring for the Earth on which we all live. A second chapter explores a number of different expressions of Salvation Army ministry and mission that link spiritual wellbeing, social issues and ecological health. These projects include community gardens and farming ventures that follow closely in the footsteps of William Booth's *In Darkest England* scheme.

Even as there is so much more to be considered, unearthed and conversed about regarding the influential work that is *In Darkest England and the Way Out*, I am thrilled that this collection of impressive writings from a group of great people from







# Saved to save or serve?

**S**aved to Save? 'Saved to Serve'? Do the two S badges on the uniform lapels of officers and soldiers function as an exhortation to evangelism or to social work? Is the salvation that this movement was first founded to offer spiritual or social in nature? This Founders' Day, we again consider the meaning of those Ss on the uniform and ask what type of salvation they might represent.

Whether the S badges stand for 'Saved to Save' or 'Saved to Serve' is a debate that has played out in Salvationist publications and blogs for years. When considering the statements from the 'Saved to Save' camp, we often hear of Bramwell Booth's reference to his father's message of being 'Saved to Save' in the 1925 International Training Staff Council. They might also offer an anecdote from *The Officer* publication in 1922 when 'Saved to Save' was described as a motto included in William Booth's autograph, directly linking that motto to the ideology of the founders.

The other side of the debate might respond by discounting Bramwell's statement and point to William's penchant for a number of mottos, including "soup, soap and salvation" (perhaps the Ss stand for 'Soup and soap'), which implies that social service is interconnected with salvation. The Salvation Army's early ideology developed among a frantic evolution of ideas, practices and slogans and there was no definitive statement given for what those badges initially represented. Common convention alone may deem them to mean 'Saved to Serve' given how long so many have believed it to be so.

We don't necessarily find any definitive clarification in the most recent *Orders and Regulations* either. Chapter XI, section 2 is titled 'Saved to Save' and does indeed state that the primary purpose of soldiery is the salvation of others. However, Chapter XII, section 6.2 argues that Salvationism is not limited purely to religious conversion and spiritual matters but that the Salvationist is 'saved to serve as well as to save'.

To make matters muddier, the history of the uniform offers no clear precedent. According to Robert Sandall's *The History of The Salvation Army* Volume 2, chapter 8,





George Scott Railton wore homemade badges as early as 1881 and handed out badges that read 'Salvation Army'. Brass Ss were already considered to be a part of the uniform with no recorded explanation of what they represented. The simple truth may be that the original S badges stood for 'Salvation Army' and no larger ideology was ever factored into it.


The debate about the etymology of abbreviations on badges and the primacy of ecclesiastical mottos could go on—as exciting as that sounds—but the problem with this debate is that it isn't really a debate at all. It's a culture war and, more often than not, one outcome is favoured over another due to the viewpoints of the parties involved. This debate can represent the differing attitudes of corps communities and social programs. It can be fundamentalist Christian versus liberal Christian or left-wing versus right-wing. Sadly, it's Salvationist against Salvationist and if this is a culture war then this is the wrong fight to pick.

Salvation may not be an experience so easily compartmentalised as solely spiritual, physical or social. As Jesus travelled, he called people to faith in God and repentance from sin, while also reaching out to the sick and oppressed (Matthew 4:23–24). Jesus called others to follow him (Matthew 4:18–19) and also fed the hungry (Matthew 14:13–21) and protected vulnerable children and women (Mark 9:42, 8:1–11). The salvation that Jesus offered was spiritual and physical and social, all at the same time.

The world may have never needed salvation more. The global Salvation Army faces the challenges of poverty in the developing world, growing inequality in the West, the largest refugee crisis since World War II and the utter spiritual poverty of materialist consumerism. If there's one thing we can be certain of in this debate, it is that The Salvation Army was not saved to fight culture wars or bicker about badges. Offering salvation of the body, soul and society—the salvation that Jesus offered—continues to be the challenge. The question for The Salvation Army this Founders' Day is not what the S badges may have stood for 150 years ago, but how this movement can fight for the salvation of the whole person today.<sup>o</sup>

Anthony Castle

## The rejected Jesus

Geoff Webb shares a series on Mark's Gospel focusing on special words or phrases that give insight into Jesus, his mission and his call to be his disciples.  MARK 14:53–72

The arresting party takes Jesus to the assembled Jewish leaders—people with power and influence. Peter dares to follow them. The sandwich technique so often used in Mark reappears here: the story leaves Peter in suspense (14:54) to report the trial of Jesus (14:55–65), before returning to Peter's own 'trial' (14:66–72).

The ironic contrast between the two trials is acute. Jesus is questioned by powerful people. Peter is questioned by a serving girl—someone at the opposite end of the social scale from the Jewish leaders.

In Jesus' trial, several speak conflicting and false testimony against him, but he remains silent. In Peter's trial, all speak truth about him and he protests loudly. Shortly afterwards, Jesus will courageously speak truth but Peter will fearfully speak falsehood.

In his trial, Jesus' words are rejected as blasphemy when he reveals who he truly is—the son of the blessed one. In Peter's trial, he claims he is not who he really is—one of Jesus' disciples. Peter curses as he rejects Jesus. As readers, we hear the irony in Peter's claim, 'I do not know this man you are talking about', for in that moment, Peter really does not know Jesus, otherwise he would not have denied him.

In Jesus' trial, his accusers demand that he prophesy but he remains silent. Ironically, Jesus has already prophesied—and it is coming true, at that moment, outside in the courtyard in Peter's trial. Jesus had earlier prophesied that Peter would deny him. Now with the cock-crow, Peter realises that Jesus' prophecy has come true and he weeps.

Jesus has been rejected by the Jewish leaders. He proclaims his identity, provoking them to accept or reject him. They condemn him to death, but Jesus has also been rejected by Peter. Jesus earlier showed Peter his identity but Peter now refuses to align himself with Jesus, even though he has a better understanding than the Jewish leaders of who Jesus is.

The discipleship narrative in Mark has now collapsed completely—no-one can be a true disciple unless called by the (risen) Jesus.<sup>o</sup>

Please note: In the article 'The Elusive Jesus' reference was made to 'the young man in the garden'. This should have read 'the young man in the tomb' (see Mark 16:5). 'The Rejected Jesus' was inadvertently left out of sequence and is being published at the end for those who are collecting the series.



Major Dr Geoff Webb is the Western Victoria divisional commander and vice-chair of the Army's International Theological Council



# Bram celebrates a century

No-one has seen The Salvation Army change more than 100-year-old Bram Burville. Born in Portland (Vic.) in 1916, the retired envoy tells Jessica Morris about his extraordinary life.



**B**ramwell Herbert Henry Burville always knew he wanted to be a preacher. As I sit across from the sprightly great-grandfather, his excitement is palpable as he takes me back to his childhood.

'I sat as a little fellow, at the front seat of the meetings,' he says. 'In those early years I was all attention. I absolutely absorbed the preaching. There was something in me that made me do it.'

Born to Alfred and Amy Burville on 26 May 1916, it's fair to say that the Army was in Bram's blood. His father moved to Portland as an officer in 1912 and, after falling in love with Bram's mother, left officership and took the role of corps sergeant major. They were soldiers at Portland Corps for 50 years.

Unsurprisingly, this is where young Bram was saved—at the ripe old age of nine.

'At the behest of Ernie Callander, who was the bandmaster, I gave my life to the Lord at the holiness meeting on 7 June 1925,' he shares with me. 'We were meeting in a rented hall and of course didn't have any Army fittings built... They said, "Would you like to give yourself to the Lord?" I got out and went straight to the holiness table, I cut red tape! Most people went to the holiness table in the second blessing!'

This audacious spirit stayed with Bram throughout his life and he credits it to the Lord's anointing.

'We walked home after the service for lunch and I can show you the spot I became conscious of a third person. Yep. There was no question; I knew the Lord had laid his hand on me,' he explains.

Moving to Melbourne in 1934, when he finished year 12, Bram was awarded one of 100 places in the public service in the Lands Department. He joined South Melbourne Corps, where he stayed for five years, and went on to study accounting.

'I used to take a big part in open-air meetings right from when I got down there. I told the officer I wanted to be a preacher—boy, it was born in me to get on with it!' he exclaims. 'In '36, I was under great constraint. I

felt, "I want to go around and preach the word now!" Cheeky me, I went and saw the divisional commander!'

Although his methods may have been different, Bram's diligence paid off when, after two years of conducting various services, he was commissioned as an envoy. At 22, Bram believes he was the youngest envoy commissioned in the Southern Territory at the time. And this held him in good stead over his lifetime of ministry which extended to 25 years at Coburg Corps, followed by 50 years at North Box Hill (now Manningham) Corps before he moved to his current church community at Ringwood Corps. Not to be outdone by his age, he also played the concertina for 15 years in services at a local nursing home.

'Bram Cassidy [once] said that I "invested my life in people", and that's what I did,' says the 100-year-old matter-of-factly.

While Bram's ministerial life has been nothing short of extraordinary, it wouldn't have been half as powerful without his beloved wife Meg (nee Fox) who was promoted Glory in 2004. Born just around the corner from the Burvilles in Portland (Bram tells me the same midwife delivered them both), the two courted for four and a half years before marrying in Coburg in 1939.

Together, they had six children: Graham, Margaret, John, Anne, Vivian and Lester. Today Bram has 14 grandchildren and 20 great-grandchildren.

You could write a novel about Bram Burville's life. His passion for accounting and love for good old-fashioned Salvo choruses like 'Roll the Old Chariot Along' could fill pages. It seems fitting then, that his friends and family came together to celebrate his 100th birthday, complete with a letter from the Queen, a wheelbarrow he meticulously crafted for the parliamentarian delivering it, and a surprise performance by the Ringwood Corps band.

'All the teaching I have done over all those years, to me that was my life,' says Bram. 'It was extremely satisfying, but I was only following a great call. The Lord laid his hand on me and I went bang! No regrets, I've got great things to look back on.'<sup>o</sup>

“

**The Lord laid his hand on me and I went bang! No regrets, I've got great things to look back on."**



# THE FOUNDER OF OUR FAITH



**R**ecently I walked past an old building and noticed the foundation stone. These stones are laid to mark the beginning of a new building. In the case of a Salvation Army corps, the foundation stone is inscribed with the words, 'Dedicated to the glory of God and the salvation of the people'.

William and Catherine Booth were the foundation stones of The Salvation Army. Their lives marked the beginning of a new movement. They dedicated themselves to the glory of God and to the salvation of the people. William and Catherine were master builders. Not only did they devote their own lives to the spread of the Gospel, they were skilled at recruiting others to do the same. They were pioneers like the apostle Paul, who said, 'By the grace of God, I built a foundation as a wise builder and someone else is building on it' (1 Corinthians 3:10).

I grew up outside The Salvation Army. When I first heard the story of William and Catherine Booth, I was both amazed and inspired by the impact their ministry had on an international scale. The Army, at the time of General Booth's death, included 21,203 officers leading 8,972 corps or outposts working in 58 countries.\* I feel it is important, however, that in honouring the Booths, we do not lose sight of our true founder. The apostle Paul goes on to say, 'For no-one can lay any foundation other than the one that is already laid, which is Jesus Christ' (1 Corinthians 3:11). Jesus is the founder of The Salvation Army. He is the one to whom we owe our lives and power. Without him, our movement is nothing.

I believe that sometimes we promote The

Salvation Army to the general public more than we promote Jesus Christ. William Booth created The Salvation Army as a means of giving glory to God and salvation to the people. 'Thank God for the Salvos' is a catchy slogan but who are we promoting through this and other messages in the media? God or ourselves? I don't want people to thank God for the Salvos—I want them to thank God for Jesus Christ. If we fail to make connections between the work we do and God's love—the inspiration and power behind it—then we are receiving glory and neglecting opportunities to offer salvation to the people.

While we may not be able to influence all of the Army's external messages, each of us, as Salvationists, can have an influence in our community. When I am wearing my uniform in the local community, I often receive a comment like, 'You Salvos do a great job'. I used to respond to this with a smile and, 'Thank you'. But not any more. Now I ask a question like, 'Do you know why we help people?' This gives an opportunity to share the underlying reason for what we do—that God loves all people.

I believe we overestimate the public's understanding that we are a movement founded on Jesus Christ. One way to change this is for each of us to deflect the praise and glory given to The Salvation Army to the one who deserves all the praise and glory, Jesus Christ. I have given one example you may use in conversation. I pray that God will give you many other opportunities to give him the glory.<sup>o</sup>

*Captain Claire-Louise Watson  
Corps officer, Murray Bridge, SA*



**I don't want people to thank God for the Salvos—I want them to thank God for Jesus Christ."**

\*[www.gospeltruth.net](http://www.gospeltruth.net), William Bramwell Booth: His Life and Ministry, A very short biography.



# Officership

## Following God's Call

Lieut-Colonel  
Debra Stevens  
Territorial  
Candidates  
Secretary



It never ceases to amaze me how God is able to orchestrate our lives. I know I shouldn't be amazed, given He is the author of all life, but I am. The world of Facebook often holds surprises when people post photos from the past. These often engender memories of times in my life that I usually give little thought to.

Recently I saw some photos from when I was at the Norwood Corps and remembered how my leadership journey was influenced there, having been given the task of teaching some young girls how to play the timbrel. I was only a teenager, but I remember taking the task very seriously. Not only did I endeavour to teach them well, I also ensured I built a relationship with them.

God shapes each of us uniquely. He gives us different spiritual gifts, passions, abilities, personalities and experiences. Each of us has a place in his Kingdom and one of the exciting things about following Jesus is finding our 'place' in the body of Christ. As God says in his Word, 'For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do' Ephesians 2:10.

There are people within the body of Christ who God has called to be Salvation Army officers—women and men who have leadership gifts that God is just waiting to use as we head into the future. I believe that God is doing a new thing within our ranks. The opportunities that come with Australia One are phenomenal. Has God been developing you and given you opportunities to

lead? Are you using your leadership for God's glory?

The Salvation Army offers an amazing environment for ministry leaders to grow and thrive. I was given opportunities as a child which helped me develop into the person and leader I am today. My call to officership was confirmed by the body of Christ as I began the process of applying to be an officer. People who didn't even know I was considering officership encouraged me and affirmed my giftedness.

Over recent months, the application process has been developed and transformed in ways that I believe will help all those who are exploring ministry to discover their best fit for mission. We are excited to tell you more about the change to the process as we move into Australia One.

Blessings,  
Lieut-Colonel Debra Stevens  
Territorial Candidates Secretary





# The Candidacy Process

## Step 1

People can 'put up their hand' for officership in many ways—through a conversation with the corps officer (CO), at an event like Summer Carnival or by filling out an expression of interest form. The corps officer is the first port of call when exploring officership and other forms of ministry in The Salvation Army. At this year's Summer Carnival, eight people responded to the call to officership and the application journey has begun, with the first step being soldiership, in some cases. When the time is appropriate, the corps officer undertakes a formal interview with those exploring the option of officership. From there, a potential candidate will enter the intention to apply phase. This begins with the completion of a self-assessment tool.



### 1 - Expression of Interest Phase

## Step 2

The self-assessment tool looks at some of the unique challenges of officership, which are followed up in conversation with the divisional candidates secretary.

This phase also includes completion of an integrity check and an intention to apply form. Based on the divisional candidates secretary's recommendation, the divisional candidates council will decide whether to confirm the individual's intention to apply. If they do so, the applicant is now considered a candidate for officership.



### 2 - Intention to Apply Phase

## Step 3

The candidate appraisal affirms a person's strengths and identifies areas needing development, which can then be addressed through the development plan. Regular meetings with a mentor are a must.

Other development activities may include leadership experience, becoming a senior soldier and formal studies. Every development plan is customised to the individual. The divisional candidates council reviews a progress report on the development plan to determine whether the candidate is ready to advance to the application phase.



### 3 - Development Phase

Helen\* spoke to her CO earlier this year about becoming an officer. After working through the self-assessment tool and meeting with her CO and divisional candidates secretary, Helen came to the realisation her personal circumstances meant that officership isn't the right path for her, yet she had more to give in a local setting. With coaching and support, Helen is now stepping into leadership in her country corps. As with Helen, we pray that the new application process will help everyone find their best fit for mission, whether or not that's as an officer.

Nick\* was 15 when he first said 'yes' to officership. Ever since, he's been intentionally given opportunities to develop as a Christian and leader in his corps and division. Now in his early 20s, Nick is still planning to become an officer in a couple of years. In the meantime, he's studying at uni and is regular part of the leadership team at youth and children's events.

## Step 4

Psychological screening stage 1 involves testing and an interview with a psychologist.

The candidate completes application papers, medical check and statement of financial position. Pre-college studies begin.

Recommendations are sought from the CO and other leaders at the corps, and reference checks conducted. The divisional leader/s also provide their recommendation, after personally meeting with the candidate.

The divisional candidates council prayerfully considers whether the application should advance to the assessment phase.



### 4 - Application Phase

## Step 5

Stage 2 of psychological screening is conducted in Melbourne, with non-Victorian candidates flown in for the day. Further tests are followed by an in-depth interview with a psychologist.

From across the territory, a number of officers have been selected and trained to participate in the new candidates assessment panel. In order to bring 'fresh eyes' to the application, the three-person panel is made up of those who have, ideally, no previous knowledge of the candidate.

Panel members review all application forms, recommendations and reports, as they prepare to interview the candidate on behalf of the territory. The assessment panel interview can take between two-three hours, with calling, leadership and resilience just some of the areas covered. Panel members then prepare their summary and recommendation report.

The application is brought before the territorial candidates council. With access to all recommendations, interview notes and other documents, council members carefully weigh the strengths and weaknesses of the application in making the decision to accept a candidate for training as an officer.



### 5 - Assessment Phase

## Step 6

The Accepted Candidates Weekend is a great opportunity to meet other soon-to-be cadets and training staff.

Pre-college studies need to be completed in between packing. For those with kids, there's childcare and school to sort out. For all accepted candidates, there's Austudy and Fee-Help applications to fill in.

It's time for farewells from the corps and division, before entering Catherine Booth College's School for Officer Training.

Following Jesus is not an easy path, but is an amazing and fulfilling adventure empowered by the Holy Spirit. We don't do this journey alone. Jesus has promised never to leave us and the body of Christ is always available to encourage, build up and give wisdom. Those who are considering officership need the prayer support of the body of Christ. If you feel compelled to specifically pray for those working through the process explained above, please contact the Territorial Candidates Department. If you sense God calling you to use your leadership for God's glory as a Salvation Army officer, fill out the expression of interest form on the next page.



### 6 - Final Preparation



Use your leadership  
for God's glory



TO FIND OUT MORE



**SPEAK**

to your Corps Officer about Officership



**TALK TO US**

Call Lieut-Colonel Debra Stevens  
Territorial Candidates Secretary:

**Phone: (03) 8878 4518**

**Email: [candidates@aus.salvationarmy.org](mailto:candidates@aus.salvationarmy.org)**



**FIND**

out more details at:

**[SArmey.org.au/officership](http://SArmey.org.au/officership)**



**FILL OUT YOUR EXPRESSION OF INTEREST**

Send your form to:

**Territorial Candidates Department  
PO Box 479 BLACKBURN 3130**

Every leader needs the right setting to flourish. Officership provides an amazing environment for ministry leaders to grow and thrive. A place where you can live out God's purpose for your life, leading and serving others well.

Discover your place in God's mission.  
Consider Officership and explore your full potential.

Talk to your Corps Officer or email [candidates@aus.salvationarmy.org](mailto:candidates@aus.salvationarmy.org)



[sarmy.org.au/officership](http://sarmy.org.au/officership)  
#FullyAlive



## EXPRESSION OF INTEREST FOR FUTURE SERVICE

### GENERAL INFORMATION

Name: \_\_\_\_\_ Date of Birth: \_\_\_\_\_  
Given Name(s) Surname

Home Address: \_\_\_\_\_

Suburb: \_\_\_\_\_ State: \_\_\_\_\_ Postcode: \_\_\_\_\_

Email: \_\_\_\_\_ Mobile: \_\_\_\_\_

Corps: \_\_\_\_\_ Corps Officer: \_\_\_\_\_

Date Converted: \_\_\_\_\_

### DECLARATION

- I want to follow God's specific will for my life  
 I want to explore future service possibilities within The Salvation Army

Signed\* \_\_\_\_\_ Date \_\_\_\_\_

Print Name \_\_\_\_\_

I am a :

- Junior Soldier**  
 **Corps Cadet**  
 **Adherent**  
 **Senior Soldier**  
 \_\_\_\_\_

**PLEASE SEND THIS FORM TO:  
TERRITORIAL CANDIDATES  
DEPARTMENT  
PO BOX 479 BLACKBURN 3130**

\*I am aware that this Expression of Interest form does not ensure my acceptance as an Officer or Auxiliary Lieutenant.

From *Salvation Soldiery*, by William Booth—reprinted by Salvo Publishing in 2012. Originally published in 1899.

# Our new name: The Salvationist

We are a salvation people—this is our specialty—getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more, until full salvation on earth makes the heaven within, which is finally perfected the full salvation without, on the other side the river.



**Only the name**—the same old friend, neither altered in dress nor person, bringing the same message at the same intervals—only a more expressive appel-

lation and a more descriptive one, for in deed and truth has not our paper always been an exponent, advocate and record of Salvation? We are not the only salvation people in the world. What a pity it would be if we were! There must be many more, both nigh at hand and far away, people who believe, as we believe, in the damnation of hell and the peril which unsaved men are hourly in danger of falling into it, and of the opportunity God gives of deliverance; and who, therefore go night and day, not necessarily in the way we do, but still they do go about in season and out of season, giving men little rest because they won't flee from the wrath to come, and who, when they do get a poor sinner saved, make great glee and rejoicing over him and make him a Salvationist like themselves.

## We believe in salvation

We believe in old-fashioned salvation. We have not developed and improved into universalism, unitarianism or nothingarianism, or any other form of infidelity, and we don't expect to. Ours is just the same salvation taught in the Bible, proclaimed by the prophets and apostles, preached by Luther and Wesley and Whitefield, sealed by the blood of martyrs—the very same salvation which was purchased by the sufferings and agony and blood of the Son of God.

We believe the world needs it, and that this and this alone will set it right. We want no other nostrum—nothing new. We are on the track of the old apostles. You don't need to mix up any other ingredients with the heavenly remedy. Wound and kill with the old sword, and pour in the old balsam, and you will see the old result—salvation. The world needs it. The worst man that ever walked will go to heaven if he obtains it, and the best man that ever lived will go to hell if he misses it. Oh publish it abroad.

There is a hell. A hell as dark and terrible as is the description given of it by the lips of Jesus Christ, the truthful. And into that hell men are departing hour

by hour. While we write men are going away into everlasting punishment. While we eat, and drink, and sleep, and work, and rest, men are going where the worm dieth not, and where the fire is not quenched. Can anything be done? Can they be stopped? Can drunkards, harlots, thieves, the outcasts of the church and of society be saved? In theory many will answer, 'yes', but in experience they confess they have no knowledge of such things.

Look again, perhaps the more appalling aspect of mankind is its bondage. How devils and devilish habits rule it, and oh, with what an iron yoke. Ask the drunkards, the blasphemers, gamblers, thieves, harlots, money-getters, pleasure-seekers. Ask them one and all. Ask the question, 'Can the power of these habits be broken? Can these fiends be expelled? Can those do good, who have been accustomed all their lives to do evil? Speak up! Press your question—'Can these poor captives be delivered? Saved from sinning, saved into holy living, and triumphant dying? Can they be saved now?'

The desponding answer will be, 'Impossible!' Ask multitudes of professing Christians, and they will fear it is impossible.

Ask the Salvationist and the answer will be, from both theory and experience, that the vilest and worst can be saved to the uttermost, for all things are possible to him that believeth.

What is the use of a doctor who cannot cure, a life boat that cannot rescue, an overseer who cannot relieve? And what would be the value of a saviour who was not good and gracious and strong enough to save the vilest and worst, and to save them as they need? But our redeemer is mighty to save. Hold the standard high. Let us tell the world of the 'blood and fire'.

## We have salvation

This paper is the mouthpiece of a people who boldly say so. In this respect with us, the trumpet gives no uncertain sound. Many there are who postpone all the certain, enjoyable, realisable part of religion to the next state—to the coming hereafter. But we believe in salvation here and now; we believe in feeling, knowing

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



and partaking here on earth of the leaves of the tree of life, which are for the healing of the nations. Drinking of the river of the water of life which flows from the throne of God. Eating the flesh and drinking the blood of the Son of God and being healed, and changed, and blessed, and filled with the glory of God, and the peace and the purity and power of salvation. We want it now! And we want to know we have it, while we struggle and suffer, and fight, and sacrifice, and die; we want the comforting, sustaining, girdling, upholding arms of Jehovah consciously around us, bearing us up and making us feel glad and strong in the strength of the mighty God of Jacob. We need it and we have it.

There are think-so Christians and there are hope-so Christians; thank God we belong to the know-so people—we know we are saved. And why not? Enoch had the testimony that he pleased God. Job knew that his redeemer lived. John knew that he had passed from death unto life. Paul knew that when his earthly house was destroyed he had a building in the heavens. And we know in whom we have believed and the spirit answers to our faith, and testifies in our hearts that we are the children of God.

My brethren, if you have salvation you are sure of it. Not because at the corner of the street or from the stage of the theatre you have heard it preached. Not because you have read with your eyes, or heard read by others in that wonderful book, the wonderful story of the love of God to you. Not because you have seen with your eyes transformations of character wrought by the power of the Holy Ghost; changes as marvellous and miraculous, as divine, as any that ever took place in apostolic or any other days.

These things may have led up to it. But these things, wonderful as they may be, have not the power to make you sure of your part and lot in the matter of salvation. Flesh and blood has not revealed this to you, but God himself, by his spirit has made this known.

### Our work is salvation

We believe in salvation and we have salvation. We are not mere sentimentalists or theory people; we publish what we have heard and seen and handled and experienced, of the word of life and the power of God. We aim at salvation. We want this and nothing short of this, and we want this right off. My brethren, my comrades, soul-saving is our vocation, the great purpose and business of our lives. Let us seek first the kingdom of God, let us be Salvationists indeed.

God being our helper, this paper shall answer to its name, early and late, whether men are pleased or angry, whether they will read and bless, or reject and



## You are to be a worker together with God for the salvation of your fellow-men.”

curse, it shall know no purpose short of the rescue of a dying world and no meaner message than the announcement of a present, free and full salvation.

And my brethren, my comrades, you too bear an honoured, sacred name, and you must answer in purpose and character to the name of the great Salvationist. You must have the self-sacrificing, soul-seeking, spirit of Jesus Christ, or you are none of his. Then you too, must be a Salvationist.

Look at this. Clear your vision. Halt, stand still as the New Year draws nigh, and afresh and more fully apprehend and comprehend your calling. You are to be a worker together with God for the salvation of your fellow-men. Stop a bit. Don't hurry away. What is the business of your life? Not merely to save your soul—win the bread that perisheth not, and make yourself meet for Paradise? If it was so, if this were all, would it not be an ignoble and selfish lot for which to toil, and suffer, and pray, and die, and would it not be as unlike the master's as could well be conceived of?

No, you are to be a redeemer, a saviour, a copy of Jesus Christ himself. So wake up all the powers of your being, my brothers and consecrate every awakened power to the great end of saving them. **BE A SALVATIONIST!**

Rescue the perishing. There they are all around you everywhere, crowds upon crowds, multitudes. Be skilful. Improve yourself. Study your business.

Be self-sacrificing. Remember the master. What you lose for his sake and for the sake of the poor souls for whom he died, you shall find again. Stick to it. Having put your hand to the salvation plough, don't look behind you.

Oh for a brave year! We shall have one and you will fight and drive the foe, and rescue the prey, and we will enter the record of the multitudes rescued and saved and sanctified and safely landed in glory in the pages of *The Salvationist*. [This article was also published in *The Salvationist*, No. 1, 1 February 1879].<sup>o</sup>





## INTRODUCING Marise Alphonso

### How long have you been working for the Salvos? What was your background before coming here?

I joined the ITS Department in 2008 as an analyst/programmer and have been here ever since, with maternity breaks when my two lovely girls were born. I've always worked in IT, with software development/programming experience in various industries and technologies.

### How would you describe your role to someone outside of the ITS Department?

My title is IT governance officer and covers various aspects relating to IT, including security, IT business risk, audit and service management. Since I have been in the role, I have focused on improving the maturity of the organisation's IT security.

### How much do IT security threats impact TSA?

While people might assume that charities and not-for-profits are less of a target than corporate organisations like banks and other financial institutions, the reality is that many threats are random in nature, carried out by opportunistic hackers. We have had about a dozen security incidents over the last year.

### What are some examples of IT security issues you have observed?

The simple passwords people often use are easy to laugh at and sympathise with at the same time! People tend to use the same password across all systems because it's easy to remember, but it really is the 'key to the kingdom' and can make it easier for attackers to compromise systems.

### What can users do to help prevent issues?

IT security is a shared responsibility—while ITS can implement security measures and technology, users play a major role in ensuring organisational security. A secure system comes from multiple layers of defence and from everyone—end users and technical staff—remaining vigilant.

Users should report any suspicious activity to the IT helpdesk on 1300 65 00 95.

## A MESSAGE FROM THE SERVICE DELIVERY MANAGER



As your Service Delivery Manager (SDM) my primary responsibility is to ensure that the services provided by ITS meet your business needs and continue to enable you and the mission. The portfolio of the SDM also includes Information Security, which has become a high priority of the ITS department and organisation, as we continue to experience a growing number of security incidents. These incidents have quite significant impact across a number of business units.

With the growing reliance on technology, the number of support calls logged has increased by 20% to 30% over the last few years. The help desk, which is part of the SDM's responsibilities, on an average month, receives over 2400 tickets. While these numbers are very high, I am pleased to advise that 84% are resolved within their service level agreement (SLA), including >50% of all tickets within the first hour and 70% within the first eight hours.

To continue to support, partner with and enable the organisation, the help desk that is currently staffed by a team of five will increase to six by July. This will ensure that ITS improve the turnaround time of tickets and continue to provide the support The Salvation Army has come to expect.

I would also like to advise you of the Hints & Tips database that can be located in your notes home page and encourage you to utilise this database as a first point of call for requests. Many of the frequently asked questions such as creating an email signature, setting up wireless, setting up email on your mobile phone, how to submit an AUS request, etc. can all be found here.

At present, we support over 200 applications, across hundreds of offices, for over 5,000 staff and officers. Over the past 12 months, we have reduced the number of unplanned outages that cause disruption to the business. Better governance and improved technical capability have facilitated significant improvement. However, upgrades to our environment have resulted in some disruptions that we are working towards to avoiding in the future.



# CONNECTIONS

## ITS FOCUS ON STRENGTHENING SECURITY

It is hard to believe that we are approaching the mid-point of the year. Much has occurred in the Information Technology Services (ITS) department. Of course, one of the major announcements has been in regard to Australia One. As a department we are excited about the opportunity to deliver our mission through the use of technology.

Over the last six months, we have been working on a number of key projects, allowing our users to have a better experience with their technology. One of the key projects is the building of a new Citrix environment, with the objective of moving applications from the old problematic environment to a new environment built against best practice to provide great stability and availability for the users.

One area that is a key focus is that of information security, both on a personal and on organisational level. Every day sees a

new threat appear in the wild, as unscrupulous individuals and organisations target home and business users with increasingly sophisticated methods.

These threats have the potential to cost an organisation dearly, whether in terms of productivity, money or even reputational damage. It might be Cryptolocker-type threats that hold critical data to ransom and can cost days of lost work, or phishing scams that seek to gain access to financial information and applications.

The ITS department is doing everything possible to ensure our security, but we need your help. If you ever have any concerns or questions, please don't hesitate to contact us. Our IT governance officer, Marise Alphonso, can be reached at [marise.alphonso@aus.salvationarmy.org](mailto:marise.alphonso@aus.salvationarmy.org) and will be happy to assist you.

## BRING YOUR OWN DEVICE

Smartphones. No matter where you go, it seems that everyone has one. They have changed the way we access the internet—and the way we live. Whether it is for business or leisure, these amazing devices put the world at our fingertips. We can find out the latest news, see how our sporting team is going, connect to social media and play incredibly addictive games. They've become such a fundamental part of our lives that it can be a struggle to go without them.

The portability of smartphones, and the ability to check your email or be contacted anywhere at any time, has meant that they have become an important business tool. Across the Army, many users have traveller setup to receive emails or synchronise their calendar from Lotus Notes. While this can be useful, the widespread use of smartphones brings its own challenges.

We have received many requests from users who want to bring their own devices to work and have them connected to TSA networks. This is called BYOD (bring your own device) and has the advantage of letting end-users operate a device they are familiar with, eliminating any learning curve. For many people, it is hard to see why we wouldn't make BYOD our policy.

However, BYOD does have a number of disadvantages. Different brands and types of smartphone means that in a BYOD environment it is hard to create a 'one size fits all' support structure, adding to support costs—both time and money. It can also create vulnerabilities, as we are seeing increasing numbers of viruses targeting mobile users. Having multiple types of smart phones multiplies the possible risk. And, each additional device connected to our networks takes up bandwidth and can impact the speed and

performance of business-critical applications—there is only so much bandwidth to go around!

As we move forward, all these factors need to be taken into account as we develop our strategies regarding the use of smartphones. We will continue to try to balance convenience against security and performance, and deliver the best possible outcome for the organisation. As we do, we ask for your support and understanding.

If you have an Android or iOS device and would like to access your emails on your mobile device, simply visit the 'hints' database on your email portal/IBM Notes home page for instructions.





# INTERNET REMEDIATION PROJECT

Recently, we entered phase two of our internet remediation project. Prior to commencing this project, all traffic at tier one sites went through THQ before going to or from the internet itself. The aim of the project is to move away from this model, so that only applications by THQ, such as financials and SAMIS, need to come back to THQ.

Phase one of this project saw us begin to migrate the current THQ-centric processing of internet and mail traffic to a new gateway at the heart of our Telstra-wide area network. Phase two involves building on this foundation and increasing capacity, by taking into account both current and future needs.

This project brings a number of benefits, including:

- Removing bottlenecks at our Internet edge.
- Removing the dependency on our aging technology.
- Simplifying and update the filtering of our email and internet browsing.
- Simplifying our network design, making it easier to fault-find and reducing points of failure—therefore creating less work for technical staff.

Already we have seen significant improvements and been able to retire hardware that was at end of life.

## Will it make my Internet faster?

This project is not about increasing the speed of individual site internet links, but increasing their efficiency. Because all traffic no longer has to be routed through THQ, latency (the internet's reaction time) will decrease, making user experience smoother. The available bandwidth to THQ will increase because there are less connections happening at any given time, making applications such as Citrix (e.g. financials) and SAMIS more responsive.

Furthermore, while the bottleneck of your internet performance was at THQ, this is no longer the case. Therefore, if you are still experiencing slow internet, it could be due to a slow internet link at your office. This can be upgraded at a cost. Please contact the helpdesk for further information.

This is a complex project and needs to be undertaken with care, minimising impact on core business functions and ensuring that your ability to do your job is not affected. The ITS department has a detailed change management process in place, which includes testing at each stage.

We appreciate your patience as we work through this project, and we are confident that this will not only benefit the organisation in the immediate future, but ensure that we can meet the changing needs of The Salvation Army for years to come.

## WHAT IS THE PMO?

In the far corner of level 1 at THQ, you may come across a team of people with their heads down busily working away, occasionally coming up for air to share some friendly banter. Many of you may have come into contact with some of the team members of the PMO, while others may be wondering what exactly the PMO is, what they do and why they have named themselves after something that sounds like a brand of laundry powder.

The Project Management Office (PMO) has been at TSA for a little over two years, and its main purposes are:

- Defining and maintaining standards for the management of projects.
- Supporting executive management in decision-making regarding the priority of projects.
- Working in partnership with respective business areas to deliver projects.
- Ensuring a successful and quality outcome for the business area and the organisation as a whole.

The PMO sits within the ITS department and is led by Peter Darmody (PMO manager). The PMO team consists of 12 staff—a mix of business analysts, project managers, a test analyst, a vendor manager and a web administrator. The PMO team are also grateful to the volunteers who work within the team to help with various projects.

The projects managed by the PMO range from business change, system enhancements, system upgrades and system replacements through to IT infrastructure projects. The approach to any project is via a considered and organised process.

As such, the PMO fulfils a variety of functions on an ongoing basis to ensure successful delivery of projects, including:

- Benefits management—why the project is needed, or why the problems to be addressed are important in determining what 'success' looks like. This guides prioritisation of what the project will accomplish and how this will be achieved. The PMO always starts with 'why'.
- Scope management—the scope or boundaries of what the project sets out to deliver are defined at the outset. To



ensure the successful delivery of a project, the PMO ensures the project does not lose sight of the project's scope, with any scope changes managed via change requests.

- Schedule management—the schedule or timeline of the project is tightly managed, including the identification and monitoring of project-level milestones. Any variances to the project timeline are monitored and corrective action is recommended by the PMO. This ensures a project is followed through to completion within a defined period of time.
- Risk, issue and scope management—the PMO supports projects by identifying and evaluating risks, issues and appropriate mitigating strategies to minimise the impact and/or eradicate the risk/issue altogether. This brings any project roadblocks to the forefront where they can be managed appropriately, while ensuring the momentum of the project is not lost.
- Supplier/vendor management—as mentioned earlier, the PMO has a vendor manager on the team who will support the project through procurement and governance activities, such as supplier tenders for projects and contract reviews and negotiations, prior to handing over to the respective business owner to manage the ongoing relationship.
- Financial management—the PMO tracks each project's individual spending and forecasts future costs, according to the allocated project budget. The funding for each project is forecast and presented with justification to the territorial finance council for approval prior to any project activities against that budget commencing.
- Communications and change management—every project brings about some form of change in order to deliver benefit to the organisation. The PMO looks to communicate this change, prepares affected stakeholders and provides awareness to other interested parties. Where there is a

significant change, the PMO will engage specialist change management resources to assist with the project.

- Performance and monitoring—this integrates project status reporting with executive management. These reports and meetings highlight issues and communicate early warning signs of troubled projects to ensure the appropriate action is taken in a timely manner.

Some successful projects managed by the PMO include:

- Human resource information strategy (HRIS)

This project interviewed a large-cross section of staff across the territory to discuss 'pain points' for functions involving people-related information (employees, officers, volunteers). This process culminated in a strategy which is currently awaiting review by executive management. The strategic report proposes a roadmap on how HR systems and processes can be streamlined across the organisation. For example, have you ever been frustrated by having to fill the same information into numerous HR forms? This is just one of the pain points this strategy aims to address.

- Learning management system (LMS—Learn)

This project worked in partnership with the learning and development team L&D to roll out LEARN to approximately 320 users across Melbourne Central Division, Wyndham City Corps and Moonee Valley Corps. The remaining roll out to the wider organisation is successfully progressing and is now being managed by L&D with some minimal support from the PMO.

- Internet remediation

This project worked in partnership with external vendors, Telstra and Firstwave, to migrate TSA's email and email content-filtering to enable tier1 sites to be able to access the internet directly, rather than being redirected through THQ. This increased the speed of access to the internet across these sites.

- Consumer directed care (CDC)

This project worked with home care programs across Melbourne Central Division and Tasmania divisions to implement a new system and processes to deliver consumer directed care capabilities and functionality to meet government guidelines. This in turn resulted in additional benefits such as:

- Ability to roster staff through system.
- Mobile functionality—ability for users to work remotely with access to case notes and maps.
- Ability to monitor costs for the various home care programs.

If you would like to learn more about the PMO and how we can assist you, please feel free to come and speak with any of the staff or contact Peter Darmody on (03) 8878 4558.







◀ **ADELAIDE, SA**  
**CAPTAINS CLARE AND MATT REEVE**

On Saturday 7 May, nearly 60 ladies gathered for the City Women's breakfast and enjoyed good food, good company and supported the Making it Happen project in Nepal. Territorial personnel secretary, Lieut-Colonel Viv Callander, spoke about the work of the Salvos in Moldova.

In a beautiful and simple demonstration of integrated mission, corps ladies bought 'suspended tickets' so that five ladies from Flourish—a support group for women—could attend the breakfast. The Flourish ladies also made bookmarks to sell at the market table. Their efforts alone raised over \$100 for Making it Happen, with more than \$1,600 being raised. On Sunday 8 May, Lacey Turner, Sadie Reeve and James Schibrowski made their junior soldier promises.

L-R: Lacey Turner, James Schibrowski, Sadie Reeve



◀ **INGLE FARM, SA**  
**CAPTAINS DAVID AND KYLIE COLLINSON**

On Sunday 8 May, Claudia Egel and Charlie Frederick were enrolled as junior soldiers supported by their big buds Lisa Luxford and Terry Egel.

Being Mother's Day, all the mums and mother-figures appreciated being given beautifully decorated flannel cupcakes.

L-R: Neville Wright (holding flag) Claudia Egel, Lisa Luxford (big bud), Charlie Frederick, Terry Egel (big bud)



◀ **DELACOMBE, VIC.**  
**MAJOR DEBBIE AND CAPTAIN ROD SEROJALES**

A Philippines night was held on Saturday 21 May, to raise money for the Red Shield Appeal. Approximately 130 people enjoyed Philippine cuisine, cooked by a Filipino chef who works at the Mercure Hotel in Ballarat.

A team from the Philippine Australian Association of Ballarat Inc. performed traditional Philippine dances and a guest vocalist sang in her native language. To date, \$2000 has been raised.

L-R: Captain Rod Serojales (Philippines), Nikki Foy (Indigenous), Yvon Davis (Netherlands), Tuyet Yeardley (Vietnam), Alisa Ma (China), Siddick Teg (Mauritius), Maggie Liu (China), Syed Muhammad Sami (Pakistan)

▶ **WAVERLEY, VIC.**  
**MAJORS BRADLEY AND KATRINA POTTER**

On Sunday 1 May, the inaugural monthly 4 pm meeting was held at Waverley temple, with further meetings to be held on the first Sunday of the month. Thanks go to divisional commander Major Winsome Merrett for her wholehearted support of the initiative and to Majors Brad and Katrina Potter and the Waverley Corps for the use of this venue.

More than 130 people enjoyed the fellowship and worship, led by Commissioner Brian Morgan and Lieut-Colonels Frank Daniels and Ian Hamilton. A number of people took the opportunity to tell of the Lord's present leadings in their lives.

The Red Shield Band, under the direction of Colin Woods, added to the quality of the afternoon, while Commissioner Morgan's message inspired all to search their hearts to ensure that their knowledge of the Lord was experiential, not just intellectual.



▶ **PORT LINCOLN, SA**  
**LIEUTENANTS ADRIAN AND LYDIA HAMOND**

This Monday night we kicked off the first of our monthly Life Skill Workshops, where our Home League ladies engaged with and shared their life experience and skills with the next generation. The young men learnt about health, hygiene and how to make Anzac biscuits which were distributed at the local Anzac Day services. This was followed by a fellowship meal and Bible study.

The Port Lincoln Corps thrift shop at Port Lincoln has received so many donations that they have opened another shop. The pop-up store will supply quality winter clothing. The community has supported the store with over 400 items replaced on the shop floor every day.



### RED SHIELD DEFENCE SERVICES, SA

MAJOR SUE MAY

On 9 May, a great Mother's Day morning tea was held for partners and families of serving Australian Defence Force (ADF) members at the Edinburgh Base. Parafield Gardens Salvos made the day special with a wonderful morning tea and entertainment for the children.

Captain Kylie Collinson and Jenny Kilford from Ingle Farm Salvos mingled amongst the group, playing with the kids and getting a feel for life in the ADF. Katie Cahill-Haslam (the new area manager for Defence Community Organisation) also visited.

More than 45 adults and children attended the morning tea. New friendships were made to build a support base for many ADF partners and families in this unique and often stressful environment.

*L-R: Elaine Smith, Joy Weaver, Major Sue May, one of the mums from RFDS, Lynette Dawson (Elaine, Joy and Lynette are from Parafield Gardens Corps and they were helping out with catering and looking after children)*



### SAD DIVISIONAL YOUTH

CAPTAINS ANDREW AND DIANNE JARVEY

On Saturday 7 May, the first divisional youth hub was held, bringing together young people from Mount Barker, Murray Bridge and Victor Harbor Corps. After lots of fun running around in the dark playing laser tag, munching on some great food (including chocolate), the special guest speaker, army chaplain Captain Matt Stuart' spoke about the realities of life and shared about some of the tough situations he's faced as a soldier and a military chaplain.



Commissioners Floyd and Tracey Tidd

JULY 2016 Furlough

Colonels Graeme and Karyn Rigley

- 15 WAD divisional visit
- 29 Spiritual day at Catherine Booth College
- 31 Retirement service Commissioner Aylene Finger

Melbourne Staff Band

- 23 Melbourne Central Bands Festival
- 24 AM Sunbury/Thornbury Corps, afternoon at Whittlesea Corps

Melbourne Staff Songsters

- 16 Echuca-Moama Corps



### BENALLA, VIC.

CAPTAINS RACHEL AND SEAN ATTARD

On Sunday 8 May, Irene Waters was presented with a bronze junior soldier award.

*L-R: John Waters (father), Irene Waters, Margaret Cameron (big bud), Captain Sean Attard*

### about people

#### GOOD NEWS

Congratulations to Captain Aaron and Lieutenant Lauren **Stobie** (CVD) on the birth of their son, Hudson Jude MacDonald **Stobie**, on 6 June—a brother for Bella.

#### BEREAVED

Lieut-Colonel Gijssbertha van den **Hoek** (R) has been bereaved of her son-in-law, Christopher **Walker**, on 2 June, husband to her daughter Elly and father to her grandchildren, Matthew, Tegan, Chloe and Hayden. A thanksgiving service was held at the Sunbury Baptist Church on 6 June.

#### APPOINTMENTS

**Effective 1 June:** Major Geoff **Webb**, chairperson, Victoria State Council, (additional appointment).

**Effective 6 June:** Major Jenny **Fan**, administrative officer (records) (pro tem), Personnel Department, THQ.

#### QUEEN'S BIRTHDAY HONOURS

Alfred **Moufarrage**, NSW, awarded AO (Officer of the Order of Australia) for distinguished service to the community through philanthropic contributions and charitable support and to business and commerce as an industry leader and company director, including The Salvation Army.

Jennifer **Briggs**, Benalla, Victoria, OAM (Medal of the Order of Australia) for service to the community of Benalla, as second-in-charge at Benalla Salvation Army Corps, corps sergeant major, teacher for junior soldiers and Kids Klub (Sunday School) and for her volunteer work at the op shop.

Val **Oldfield**, Glenelg North, SA, OAM for service to the community through various organisations, including The Salvation Army.

Mark **Rumble**, Invergordon, Victoria, OAM for service to youth, and to the community of Shepparton, through the Salvos' Brayton Youth and Family Services, as program director, program advisor and youth worker.

## ALAN KEITH ANDERSON

Alan Keith Anderson was born at Wentworth Hospital, NSW, on 3 March 1941, the second of five children to Daphne and Alan Anderson.

Keith attended Mildura Central School and Mildura Technical College but found learning difficult due to a congenital disability. He was diagnosed with phenylketonuria, but treatment that gave him a better quality of life wasn't available until his later years.

Keen on going to his church, Keith first attended Mildura Corps before moving to Yallourn Corps in the 1960s where he was sworn in as a senior soldier on 13 October 1964. He was always interested in others and encouraged them, especially while he served in the band and songsters. He faithfully attended everything that he could and was always happy and upbeat, with a great sense of humour. He loved to have a laugh. When suppers were held after special occasions, Keith would be one of the first up to the tables to get his fill, but would also be the first to help with the cleanup.

After retiring from work in Moe, Keith returned to Mildura to live with his family and helped look after his mother, brother and sister, but was shattered to leave his many friends at Moe Corps.

Keith's interest in sport saw him umpire junior football and become a boundary rider, interchange person and a committee member for the Moe Football Club when he lived in the Latrobe Valley. He played indoor carpet bowls during lunch and was a runner-up five times before he won the main prize.

Keith never married but lived all of his adult life with his brother Haddon and sister-in law Margaret. However, his disability didn't stop him from travelling. He took bus tours around Australia and travelled to New Zealand, America, Canada and Alaska.

Keith was promoted to Glory on 9 April, at the age of 75. He leaves behind his brothers Haddon and Lindsay and sister Rona. Another sister, Margaret, is deceased.

His funeral was held at the Mildura Citadel on 15 April, conducted by Captain Graham Moyle. Keith had made a list of his favourite songs and these were used throughout the service. A vocal duet, 'Someone Cares', was brought by nephew and niece Peter and Heather Anderson. The president of Keith's lawn bowling club spoke on behalf of their members. Heather Anderson read a tribute from the Moe Corps and Major Verity Ling brought reflections of Keith from the Mildura Corps. The message by Captain Moyle was based on 1 Corinthians 1:27-29 where he highlighted that, despite our weakness, God can use us to a degree that amazes the strong. This was evident in Keith's life, as he never let his medical condition become a disability.



## MAJOR COLIN WILLIAM WEBB

Colin, the sixth child of John and Miriam Webb, was born on 24 April 1928 in Mildura. He grew up with Salvationist parents, was very involved in Mildura Corps and attended both the local primary and secondary school before commencing work in Mildura.

Colin and June met when her father was employed by Colin's father and they were married on 6 October 1951 at Preston Salvation Army. Colin worked as a clerk in the Victorian Public Service before he and June entered The Salvation Army Training College with 50 other cadets in the Swordbearers session in 1956. Their baby daughter, Suzanne, remained in the care of June's parents while their officership training took place.

Following commissioning, Lieutenants Colin and June Webb undertook corps appointments in Terang, Kaniva and Norlane during which time daughters Glenys and Joylene were born. A move to South Australia included appointments at Port McLeay Mission Reserve and Murray Bridge, followed by Ferntree Gully in Victoria.

In 1968, they commenced social ministry with an appointment at Linden Park Aged Men's Home and then as managers of both Adelaide and Melbourne People's Palaces. Following the sale of the Melbourne People's Palace in 1978, Colin was appointed to the Territorial Social Services Department in January 1979 as the finance officer, where his 13 years of service was characterised by his attention to detail, accuracy and excellent support for his leaders. During this time, June excelled in raising thousands of dollars for the Social Services Department by selling Christmas cards. Their final appointment was as territorial social services consultants prior to retirement in early 1993.

During retirement, June and Colin had a keen interest in family history and developed wonderful documentation about their families. Colin loved his garden, his family and had a passion for football, cricket and going to the MCG for sporting events. June was promoted to Glory in March 2012.

Major Colin William Webb was promoted to Glory from his home at The Good Sisters of the Poor, St Joseph's Home on 9 May. He was 88 years of age. Our love, sympathy and prayers are with daughters Suzanne, Glenys and Joylene, along with their husbands, children and grandchildren, Lieut-Colonels Les and Beth Webb OAM, the extended family and friends.

*His love has no limits, His grace has no measure,  
His power no boundary known unto men;  
For out of his infinite riches in Jesus  
He giveth, and giveth, and giveth again.*  
Annie Johnson Flint (1866 – 1932), SB 30

A funeral service celebrating the life of Major Colin Webb was held at The Salvation Army Preston Corps, on 13 May at 2pm, conducted by Colonel Graeme Rigley.°







## Evangeline Booth Girls' Home, Bolivia

The Evangeline Girls' Home is a children's home in Cochabamba Bolivia that currently accommodates 25 girls, but has the capacity to accommodate 40. The majority of the girls come from abusive backgrounds, with a few being orphans.

The local government has recently stipulated that the home must employ a social worker and psychologist, on a part-time basis, to align with regulations and keep its doors open. Already struggling financially and pending closure, the girls' home is seeking financial support.

The Evangeline Booth Girls' Home requires \$5,000 to ensure that its doors stay open. The Salvation Army's work in Bolivia is very important to the community, providing hope and love where it is needed most.

If you are able to make a once-off donation of \$10, \$50, \$200, \$1,000 or more we would love to hear from you. <sup>o</sup>



Contact the child sponsorship team on

(03) 8878 4543

childsponsorship@aus.salvationarmy.org

PO Box 479, Blackburn Vic. 3130

BOOK

## That Contentious Doctrine: Studies in the history of holiness teaching ★★★★★

Melvyn Jones

This is a scholarly account of holiness teaching by Major Mel Jones, an honours graduate from Cambridge University, past principal of The Salvation Army William Booth College in London and currently spiritual life secretary in the UK Territory.

It outlines the early influences on Salvation Army thinking, moves through the Army's relationship with Pentecostalism in the 20th century and examines such questions as:

Does a Christian's commitment to holy living require a second blessing after conversion? Is holiness both a crisis and a process? What is the connection between holiness and the various signs such as speaking in tongues? And, how is divine power evident in personal living?

In a challenging postscript, the author asks how the call to holiness is to be understood by the current generation. His challenge is to think, pray and act for ourselves as we take this journey of faith.



Ian Lingard

DVD

## Finger of God ★★★

Darren Wilson

Darren Wilson's Christian upbringing did not predispose him to believe that miracles of the ilk performed by Jesus were something to be expected in the 21st century. As he travels across the world—from USA to Africa, Iraq to China—in search of what God is doing in the miraculous today, Wilson takes viewers from manifestations of gold dust through healings to resurrections.

The amateurish filming techniques, rather than detracting from the presentation, actually lend credibility. There is an authenticity to the production, as Wilson documents night-time healings with Heidi Baker in Africa, splices in footage of what appears to be the passage of the spirit of Jesus through a crowd of people and records the spontaneous looks of adoration of worshippers in 'underground' churches in China. For those sceptical of modern-day miracles, this film will challenge. For those who seek such a 'release of the Kingdom of God' it will bring much encouragement.



Bron Williams

BOOK

## Those Incredible Booths ★★★★★

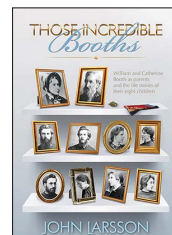
General John Larsson

I was inspired and captivated by the lives of the Booths as General John Larsson brings their Victorian lifestyle and thoughts to life. I had difficulty putting this book down, as I was engrossed by the many extraordinary and groundbreaking achievements of each of the Booth children.

This book explains how both William and Catherine preached the good news to the poor, and managed to bring up eight children in difficult circumstances, while Catherine paved the way for her daughters and other women in ministry.

All the Booth children loved God and seven of them started preaching in their teens. Kate (la Maréchale) pioneered the Army in France. Herbert set up the first dedicated film studio in Melbourne and, in the two years he was in Australia, led 46,000 people to the mercy seat. Evangeline, after 38 years leading in the USA, led her troops through WWI.

The incredible Booths come alive again to inspire us! <sup>o</sup>



Robyn Ius





*A friendly word from the dept. of youth*

## Do you want to be a Corps Cadets action hero?

The Department of Youth are launching two new Corps Cadet minimags right now. The first is Action Project 2, which focuses on social justice and how we can work together to make the world a fairer place. The second is Action Project 3, which focuses on mercy, compassion and how we can work together to make the world a kinder place. These Action Projects are all about how you can be active in your faith.

## What are the Action Projects about?

The Action Projects are minimags designed for older Corps Cadets. It may be that you are older and need more challenging material. Or, you may have done every single current edition of the Corps Cadets minimags and need something more. Regardless, the aim of the Action Projects is to offer a deeper knowledge base on individual topics with a key emphasis on group application. The Action Projects are all about taking action, because we believe that we learn best by doing.

The Action Project minimags focus on action and reflection. When Jesus sent out his disciples to serve in ministry, he didn't expect them to do it alone or without discussing their experiences. Jesus made time when the disciples could tell him what they had done and how it went (Mark 6:7-10, 30-31). Likewise, after we take action as disciples, we should always take the time to reflect on the experience. To follow Jesus is not to memorise information, but rather to act like Jesus and to understand what it means.

Corps Cadets Action Projects 2 and 3 are now available. If you're interested in the Action Projects minimags, then talk to your leaders about the program this week. Contact us at [corps.cadets@aus.salvation-army.org](mailto:corps.cadets@aus.salvation-army.org)

*The Department of Youth*

## SERVICE AND PRAYER: HOW TO IGNORE INTERNATIONAL DAY OF FRIENDSHIP



Greeting cards are expensive. You know that one with the picture of the kitten hanging from the tree branch alongside the encouraging line 'Hang in there'? That's like a whole \$4.99! It's a lot of money for some sentiment, paper and ink (even if there is a kitten) and it feels like every year there are new greeting cards for new occasions. Now there's even an International Day of Friendship on 30 July.

The International Day of Friendship was originally promoted by Hallmark in 1930 as a way of selling greeting cards. It was rejected before that as an obviously commercial gimmick attempt, but the International Day of Friendship was eventually announced in 2011 by the United Nations General Assembly. The day is intended to celebrate the idea that friendship can build peaceful communities. Okay. Sure, United Nations, building peaceful communities sounds great and all but we have a better idea...

### Every day is friendship day!

Most of us have a variety of friends in our lives. There are close friends, our larger circle of friends and those we make an effort to connect with. When we look at Scripture we see that Jesus had a lot of friends too. Jesus found his best friends when he first chose four disciples (Matthew 4:18-21) and made a circle of friends when he picked his 12 disciples (Luke 6:12-16). Jesus also made other friends from strangers he visited as well. They were people who were outcasts, like lepers, prostitutes and tax collectors (Matthew 11:19). In John 15:13-15 Jesus spoke to his friends and

explained that service and prayer are at the heart of friendship:

*'There is no greater love than to lay down one's life for one's friends... Now you are my friends, since I have told you everything the Father told me.'*

Jesus served his friends, served others with his friends and made friends through his service. He made sure that putting others first was part of his friendships. Jesus also prayed when choosing his friends, prayed with his friends and for his friends. Jesus made sure that talking with God was an important part of his friendships too. He kept service and prayer in his relationships and these things can be at the heart of our friendships as well.

There is nothing wrong with celebrating how friendships can build peaceful communities, but we don't have to go and buy greeting cards once a year to prove it. Putting others first and talking to God are both free activities and can strengthen the friendships we have with others all the time. If we, like Jesus, put service and prayer at the heart of our friendships, then every day can be friendship day.

NOTE: Now, not all friends are good friends. Some people may make poor choices and being around them just isn't healthy for us. 1 Corinthians 15:33 teaches us that 'bad company corrupts good character' so we should always be careful about the type of influences that friends might have over us.



## Selfie

## LEXI TAIWO

&gt; 17 &gt; Hobart (Tas.)

*When did you become a follower of Jesus?*

I have always been a Christian and believed in Jesus but did not fully 'get it' until I was 12. I gave my life completely to Christ in 2011 and ever since then I have been highly favoured and completely at peace with myself and the people around me.

*What is your favourite Bible verse and why?*

'For God so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have everlasting life' (John 3:16). It's my favourite because it fully expresses how much God loves me and all I have to do is have faith in him. It's the most simple yet complicated verse to me that is, and I love it.

*What do you like most about your corps, and what is your prayer for them?*

I like the atmosphere I feel when I'm around people at my corps. I truly can trust and confide in them. They represent what Christ seeks to accomplish through our lives. I hope and pray that we grow in number, but most of all that we continue to grow spiritually and our connection with the father strengthens so we may touch the lives of everyone else around us.

*What is your favourite way to chill?*

Listening to music, solving maths problems and hanging out with friends and family.

*What do you hope to do when you finish school?*

Go to university and study engineering.



## Riding for a cause



When it comes to the Red Shield Appeal, some people collect at intersections and others go door-knocking. Captain Johnmark Snead, the Secretary of Youth for the Tasmania Division, likes to dream a little bigger and each year he rides across Tassie to raise funds for the Army.

*Why did you ride your bike around Tasmania?*

I love cycling and I'm keenly aware of the importance of the Red Shield Appeal. A number of years ago, my brother-in-law Aaron Petersen did a fundraising ride for Noble Park's community lunch, so I figured 'Why can't I do something similar?' It definitely seemed like a heaps better way to raise money for the Red Shield Appeal! Choosing to ride around Tassie was an easy choice as my current appointment is at DHQ in Hobart.

*How far did you ride and how long did it take?*

We started on 29 April in Burnie and spent six days, riding a stage each day. We rode from, to or through every town where The Salvation Army is present in Tasmania before finishing in the CBD in Hobart. The ride covered over 550 kms which included more than 7500 m in climbing and stages varied from 65 km up to 149 km. I think the longest day on the bike was about seven hours including stops.

*Who supports you on the bike ride?*

We get support from so many people in the preparation, arranging media and promotion, as well as establishing the mechanism to be able to raise money—PR has been great. I get great support from friends and family all around the world with prayer, encouragement and donations. My father-in-law Dennis comes over to Tassie (at his own expense) to be part of the support crew and drive for us. And, of course, the support from the Army is incredible—I have bosses who allow me to do this! There are also officers and Salvos who willingly feed the riders and crew as we stop by. It really is a great witness to the Salvos in Tasmania and how much they've got behind us.

*How can we get involved?*

Youth and young adults have been major drivers of change in the Army throughout our history and can be so again. If you've got an idea, then share it! Talk to your CO, or to the PR department at headquarters, but don't leave it until next May before you do anything. Start talking now about your idea for next year, and keep the discussion going!<sup>o</sup>

*As told to Jessica Morris*



# 2016 Men's Retreat

# Still Finding

KEY NOTE SPEAKER

COMM **FLOYD TIDD**

NATIONAL COMMANDER



CONTACT YOUR CORPS OFFICERS FOR FURTHER INFORMATION  
AND REGISTRATION FORMS OR AT  
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