

THE SPIRIT OF HOLY WARFARE.

Section I.

The fourth Spirit who passed before us, is distinguished from the rest as the Fighting Spirit — the Spirit of Holy War.

In his hand is a flaming sword, and the burden of his message, you will remember, was: "O Officers, Officers, you must fight devils, lies, fleshly indulgences, hardships, disappointments, and everything that sets itself up against God, or that is opposed to the living of a holy life, or which threatens the damnation of man. O Officers, at all risks and consequences, you must fight for God and the salvation of souls."

Let us look at this stirring and deeply interesting message.

I. And, first of all, what are we to understand by an Officer fighting? What does it mean?

It means contending with oppositions — difficulties on every hand — doing, or struggling to do, what is hard to be done. When men get what they want without resistance, or loss, or suffering, they do not consider that to be fighting at all. In such circumstances they say, "There was no fight; it was a 'walk over.'" But when they have to struggle, when they have to meet opposing forces, when the conflict is desperate, and calls up all their powers, then they say it was a glorious victory when they win; and even when they lose, they reckon the loss is less to be mourned over if there was a real, a brave, a determined fight.

II. Now fighting is the common experience of men in this life.

I do not know whether it will be so in the next. The general idea is that we shall have everything our own way there. The stream, they think, will run in harmony with our aims and wishes in the Celestial Land. I don't know whether it will be so. It will suit me if it does.

Anyway, fighting is the order of the day in the present world.

Whichever way you look, you will find that nothing is obtained without strife of one kind or another. The plants have to fight to bring their buds into flowers. The trees have to fight to bring their blossoms into fruit. The animals and birds have to fight, not only to avoid being devoured, but for almost every meal they eat. They would starve if they did not fight.

III. The whole life of man is little but a conflict.

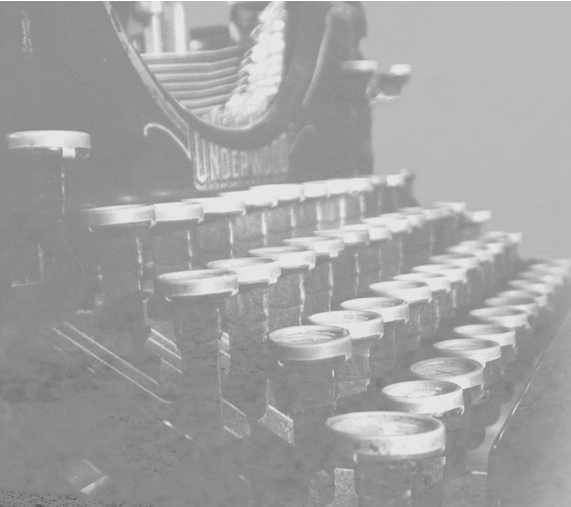
1. There is the fight to get into the world.
2. There is the fight to keep living when you are in it. Look at it; at least one hundred millions of people have to fight to obtain food barely sufficient to keep body and soul together. Even then there are millions — forty millions in India alone — who are seldom free from the sensation of hunger. What a fight is theirs!
3. Look at the fight of still millions more with the diseases that wait to slay them at every turn. To them — indeed, in one sense, to us all — life is one long struggle with death.
4. Look at the fight men make for money. How they resist the claims of health and home, and fight against their own flesh and blood for gold!
5. Look at the fight men make for fame. See how they will sacrifice time, health, friends, nay, life itself, to get what they call a name. How they will glory in dying, as they term it, in the arms of victory.
6. Look at the fight men make for the governments they prefer.

IV. When you come to religion you will find this principle of conflict still more manifest.

Here man will get nothing without a fight.

1. There are any number who will get nothing evil without fighting for it. For instance, a man cannot commit sin, mock God, trample on the Blood, resist the Holy Ghost, put out the eyes of his conscience, and die in despair, without fighting and a good deal of hard fighting too.
2. And if this applies to evil things, how much more to good things? Think of the struggle necessary to the attainment of any true spiritual advantage.

For example: —



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- (a) The moment a man starts to save his soul, difficulties of all kinds spring up before him. The past — how it holds on to him! The present — what a tearing away, and humbling, and confessing, he must go through! The future — how black and empty it often looks!
- (b) He will have to fight to keep himself saved. Enemies will strive to destroy his new-born hope, and they will follow him to the very gates of Heaven to drag him down.
- (c) He will have to fight if he is to save anyone else. Men cannot be turned from Satan to God by gentle phrases and lavender water. To save men is a desperate, agonising, wounding business.
- (d) Think of the difficulties that have to be surmounted before a man can have ground for expecting the “Well done” at the Judgment Throne, or a victorious crown in Heaven. “Be thou faithful unto death!”

Do you ever consider what that faithfulness unto death meant to those to whom the words were first spoken? The visions of the torture chamber, the wild beasts in the arena, the Crucifixion, which it called up in their minds?

- V. This fighting has always been a necessity when anything out of the common course in the way of the salvation of men has been sought after.
 - 1. Read history. It would do some of you much more good than the halfpenny papers.

Go to the prophets! What a fight Moses had! — Jeremiah—Jesus Christ — the Apostles — the Martyrs — the Reformers. My heart has ached many a time beyond description when I have read the biographies of the beautiful spirits who have wept, and fought, and laid themselves down to die without seeing the things accomplished for which they have suffered.

- 2. Fighting has ever been my own experience.

From the beginning I have had to contend with earth or Hell, and sometimes with both, for every success God has been pleased to give me.

- 3. Fighting has been your experience.

The day may come when the Salvation ship will glide along the stream of time, laden with souls bound for the Gloryland, without any pulling of the oars, or firing up of the furnaces, without any



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anxious look-out for stormy breakers ahead. But that time is not yet. Stop rowing, and you will see. Stop feeding the furnace. Stop fighting. You know what the result will be.

If you are saviours of men you must fight. Make up your minds that it is so, and that nothing on earth or in Heaven, human or divine, can change it. The Devil has got possession of the world; anyway, of the people that dwell in it, and if you want them for Christ and holiness and Heaven, you will have to take your stand, and hold your post, and close with your enemy, and fight for their rescue; and you may be sure he won't loosen his grip without inflicting all the damage he can upon you who dare to attack him and his prey.

This law is not of my making. I am not responsible for it. I found it in my Bible when I first started to save myself and those around me, and it has been my experience ever since. It is God's plan, and God's plan for us. Have you accepted it? I have. To do so is to go a long way to being happy in it — nay, to do so is to go a long way to being victorious.

Section II.

Salvation fighting, like all other warfare, seems capable of division into two parts.

These two parts are so closely allied that it is difficult to treat them separately, and yet I must try to do so.

I. To begin with, there is the work that is necessary to keep the actual fighting going.

This is, in reality, as much a part of the warfare as the actual attack on the enemy. Still, it often lacks the dash and change and excitement of the latter, and consists mainly of hard, monotonous out-of-sight toil.

Such labour as this, however, is common to all warfare,

1. Not a hundredth part of the time of the military soldier, whether officer or private, is occupied with the excitement of battle, even in war time. All his other time and energies are taken up with doing uninteresting, monotonous, out-of-sight work.



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There is the drill. What an uninteresting set of repetitions that usually is! The guard—the watch, by day and by night. The long, weary marching, or the endless journeys by rail or ship; the carrying to and fro of ammunition; the preparation of the food: rough and ready as it often is, both officer and soldier are frequently glad if they can get any to prepare; the clothes to be kept whole; the cleaning of the weapons; the reporting of every movement of the enemy and of his own force; the doing of all these things must be very uninteresting, but none of them can be dispensed with.

2. Take commercial warfare, where you have much the same thing in both principle and practice.

Think of the unceasing night and day work necessary to keep a railway running. Think of the monotonous work necessary to keep the doors of a big bank open, to construct a railway, make a tunnel, or a dock, or to conduct any similar operation. Work, work, work, is the order, the necessity of these and all similar transactions. They cannot be carried on without work.

3. This has applied to my own warfare.

It is very easy to make a mistake here. You see me on the platform, you hear me talking to the thousands, etc. You say, "Ah, The General has a rare old time of it. He is sustained by a whirl of holy excitement. Bless him! Let us give him another volley! How different is his lot from mine!" But behind the scenes, out of sight, my body, and heart, and brain have to grind on night and day, and that with as little cessation as is the lot of any Officer in this Hall.

I have not had a furlough for fifteen years. I have just decided to take a month on a motor car, but I am going to hold three meetings a day! But even if you still think my lot is more favourable, Lieutenant, than yours, in this respect, you must wait till you have ground on for fifty or sixty years as I have been enabled to do.

Every man who wants to really lead must be willing to grind. It cannot be done without. It never has been. It never will be...

4. This rule applies to you, my comrades, if you are to be of any use to the world.



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You cannot be useful and successful without doing this uninteresting, out-of-sight work, and plenty of it.

5. You cannot have a battle without it.

Think of the work some battles have involved. The monstrous toil of thousands of men for months, nay, years, in preparing for it. It is said that the Japanese had been preparing for the struggle with Russia for ten years.

Some of you look upon this Congress — the public part of it — as a battle; and so it truly is, but think of the out-of-sight work that has been done to get ready for it; that had to be done if the battle had to be fought. Without the work you could not have had this glorious fight.

II. The Officer must do this kind of work, in order to prepare his Soldiers to fight.

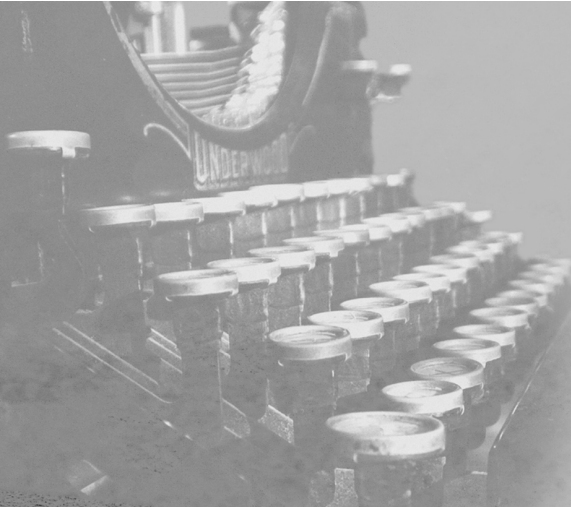
That is, he must deal with them as Soldiers. He must train them. One great difference between an Officer and a Soldier is the amount of Training that has been received. Not merely as hearers, supporters, contributors, collectors, admirers, but as Soldiers. How often have I told you this? I will tell you once more.

III. Every Officer ought to be encouraged by the consideration of the wonderful things that this monotonous kind of work has already accomplished.

It is true that the public aggressive warfare has been largely instrumental in securing the remarkable success with which we have been favoured, but the steady out-of-sight labour has greatly assisted, not only in making that public fighting effective, but in conserving and consolidating the results.

Take, as a definite illustration of my meaning, the work that has been involved in one branch of Army effort — the creation of our eighteen thousand Bandsmen. An immense amount of toil has been entailed in:

1. Getting them saved.
2. Watching over them.
3. Selecting them.



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4. Teaching them.
5. Keeping them faithful.

Then look at the work they have had to do themselves in learning:

1. How to make the sounds.
2. How to read the notes.
3. How to keep the time.
4. The Italian and French words.

I heard of a drummer who used to take the drum to bed with him, and practise in the small hours of the morning.

Section III.

Now let me take the aggressive side of a Salvation Army Officer's life and warfare; and by that I mean the unflinching and fearless attack upon wrong-doing and wrong-doers.

He must fight evil wherever and whenever he finds it. He must not let it alone. Tempted, though he will be, to say, " Let us have peace in our time, O Lord," he must unsparingly attack it. He must bring to that attack a determined mind, and a bold and loving heart.

There will be two directions in which Officers will generally be required to meet and grapple with evil, and its consequences.

- I. The first of these will be in the hearts and lives of the people entrusted to their care.

There is a needs be that offences come. Jesus Christ said so. They cannot be prevented. They will be found, more or less, in every Command. Constituted as human nature is, even saved human nature, there will always be some trouble or evil to be faced by every real Commanding Officer and lover of souls.

1. The Officer must help his people in their fight with their own personal trials, temptations, and sins.

He should make them feel that he is a real stand-by in their difficulties. Many of them are sorely tried.

2. Look at their depressions!

How many of them go down into low spirits and despondency, and feel like giving up the struggle as hopeless. The Officer must fight that depression; He must encourage them, show them the bright side of the cloud, have patience with them. The balance of many a battle has been turned by one kind word, and thousands have been strengthened in the conflict with this kind of trial by the feeling that their leaders would cheer them up.

3. Look at the afflictions of the people!

How few homes there are without sickness, and how few hearts without sorrow. Disappointment and loss and separation seem to be the common rule of the great mass. Look at the trials of parents in their children, and the trials of children in their parents. Remember the loneliness and separation of some wives and some husbands. And how many of our people all over the world are set alone in families and households far from their own loved ones.

Now an Officer's duty is to help them in these trials. He is to get to know them, and give such advice as is helpful to them; stand firm as a rock by the side of those who are suffering, so that they may lean on him. In short, he must help them to fight their trials.

4. Look at the temptations of our people!

Who can tell how many thousands of them have to struggle with the remnants of old habits, and the fiery temptations which come by old companionships, calling them back to evil?

Look how many there are whose sorest temptations come to them through their families — young people especially, living in families all opposed to goodness. The constant butt of sarcasm and ridicule, and often tried beyond endurance. Consider how many of our Soldiers work amidst conditions which are simply abominable. Surrounded by blasphemy and filthy talk, or by the steady repulsive indifference of pride and hate. It is the Officer's business to help them to fight these evils.

5. Look at the spiritual foes of our people.



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- (a) Their weak natures. Do they not require help? It is no use blaming them. There they are, poor, wobbling, feeble creatures, many of them so by birth.
- (b) Look at their wicked natures. It is no use disguising the fact. Many hearts seem unfavourable to the work of God's grace — stony, selfish natures. Twisted, awkward creatures, who go all through life taking everything and everybody awry. What a foe to a man's soul such a nature must be!
- (c) Devils.

Do we sufficiently realise that the devils are told off to destroy, and trip up, and overthrow? Every Officer here has some people under his care who are, this very day, being dogged, and pestered, and watched, and followed, with sleuth-like tenacity, by the fiends of Hell who are seeking to get hold of them.

Now I say you are to fight these difficulties. You have not been saved and washed, and sanctified and called, and set apart and promoted, merely to record them, or to moan over them.

All this has been done for you, that you may fight them with your own hands, and with your own hearts, and with your own strength of mind and soul. You must grapple with these evils. How can you better do this than you have done it in the past? That is the question. How can you more really conform to the command of the spirit of war than hitherto? Well, I can only give you one or two simple counsels, which I have found very useful in my own efforts to help the people around me.

- (i) Make them believe that victory is possible.

And to do this, the most important of all is, that you should believe it yourself. Never let go your faith in the possibility of God's final triumphing in any soul you have to deal with. Say to yourself in the face of every weakness and disappointment, and say to them: "God can; God is able." Keep a smiling face. Many a battle has been won by the confident mien of the general's countenance. Many a poor soul has been plucked from despair and damnation by the smiling face of his Captain in the hour of difficulty.

- (ii) Do not let temporary defeats discourage them, or prevent them trying again.



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Forget the things which are behind. Show them how to do it. Never mind the disappointment you feel yourself. Do not show the white feather.

(iii) As far as possible deal with individuals.

Give them personal advice which can only come by individual contact. Give all the instruction you can from your own experience.

Stand up to families and employers who persecute your people. Visit them. Let them see your hearty interest in those for whom you plead. Sometimes you might take a deputation with you. Pray with them.

II. The second way in which Officers will be required to meet and grapple with evil and its consequences will be in fighting the enemies of God and man who are raging and triumphing outside our camp.

We all know the difference between the spirit of the Church and the spirit of The Army in this respect.

The Church is ordinarily occupied with herself. As a rule, her clergymen, or pastors, or priests, do not feel any particular responsibility for the welfare of the people outside their own particular circle.

It is true that by Missions — Home and Foreign—there is some attempt to reach the perishing multitudes, but these efforts soon crystallise into little churches themselves, becoming as formal and as separate from the perishing crowds as the mother who gives them birth.

It is also true that, stimulated in a measure by the example of The Salvation Army, there has been, of late years, a great breaking out in Revival Efforts, Social Schemes, Forward Movements, and the like.

But, after all, the Church, as a whole, has little sympathy, and takes only a feeble part in these extraordinary efforts. And, if roused for the moment to consider the awful condition of the majority of mankind, she soon tires of toil and sacrifice on their account, and falls back upon her normal condition, which mainly consists in taking care of herself. She sustains her operations by

her own gifts, and keeps up her membership by her own sons and daughters. But for the addition that comes to her from her own children and Sunday Schools, she would dwindle away and die.

This method of sustentation is right, so far as it goes, and The Army will act on the same rule more than ever in the future.

Section IV.

I. You see the fiends of Hell, devouring the happiness and lives and souls of the people by thousands. I believe many of you do. I would to God you all did!

You can see the Devil going about like a roaring lion. Are you willing to let those fiends feed on the bodies and souls of the people in peace? No! Then you must fight.

II. Again, you see around you the giant fiends of earth doing the same deadly work.

Fouler fiends, I was going to say, are these fiends of earth than the fiends of Hell. There is pride; there is malice; there is worldliness in its unnumbered forms; selfishness; covetousness; drunkenness and the drunkard makers; harlotry and the harlot makers; infidelity and the infidel makers; hypocrisy and the hypocrite makers; war and the war makers.

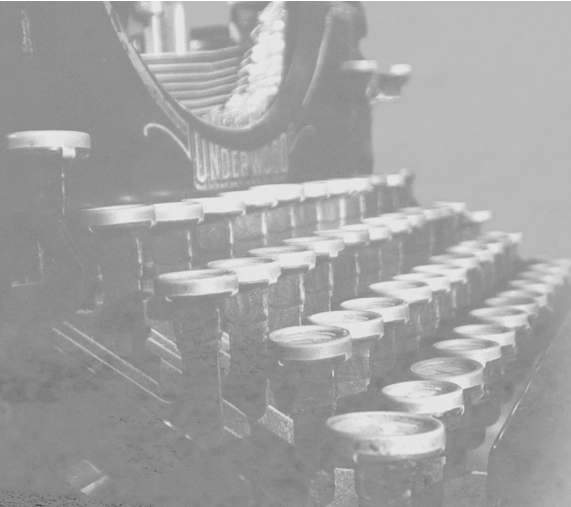
What will you do with them? What is the will of God that you should do with them? What does the message you have received from the Throne of God, this very Congress, say that you should do with them?

You must fight them.

III. You must fight for the absolute rescue of these poor and deluded victims.

Helping them is very good in many ways; but I am not quite sure of its advantages, if you leave them, still gripped fast in the clutches of the Devil. Anyway, you must not be content with —

1. Merely ameliorating their temporal miseries, or of delivering them from them.
2. Instructing them.



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3. Changing their outward habits.
4. Attaching them to your Corps, or making them helpers in your work.

IV. You must not stop short of actually rescuing them from their sins, and changing their hearts, and making them into Soldiers of Jesus Christ.

And how are you to do this?

1. You must do this by making the people know the truth.

As regards God. Bring Him home to them. Make them realise that He is, and that His nature is Love, Justice, Purity.

By making them realise the truth as regards sin. I have said something to you already about the search-light which He will give you. Now you must turn it on to people's consciences, and make them feel something of what He feels about their sinning against Him.

By making them feel the truth as regards Judgment, Heaven, and Hell. All around you there is growing up a great peril of unbelief on these questions. You must fight it. You must make men feel and see that there is a Heaven, that there is a Hell, and that there will certainly be a great Judgment Bar, before which they must stand.

You must make them know the truth as regards the sacrifice of Jesus Christ and its sufficiency. Publish abroad the efficacy of the precious Blood, and all the blessings that flow from salvation.

2. You must do this by using all the means in your power to awaken men to their danger.

Men sleep on the very verge of Hell. You must fight to awaken them. They walk about in their sleep, and live as in a dream. Their business, their pleasure, their sorrows, their miseries, hold them fast in a slumber nearly as deep as death itself — nay, they are dead while they live.

You must awaken them, You know how you awaken people ordinarily who are asleep. You rush in upon them. You make them feel, hear, see something. You startle them, you change the current of their thoughts, you inflict a passing pain, or do something entirely unexpected. So

here with these sleeping souls. You must do something. You must come in upon them in their business, and amidst their amusements. You must shake them in their sorrows, and in their bitter miseries. Startle them out of the fatal stupor in which they stand all unheeding- on the brink of a burning Hell. Fight the sleeping sickness.

3. You must fight to make men repent.

Not merely to listen to you and wish they were better, but to be sorry, angry with themselves, brokenhearted because they have been so wicked and so bad as to lift themselves up against God. He willeth not the death of a sinner, but that all men should repent. Your business is to fight for their repentance.

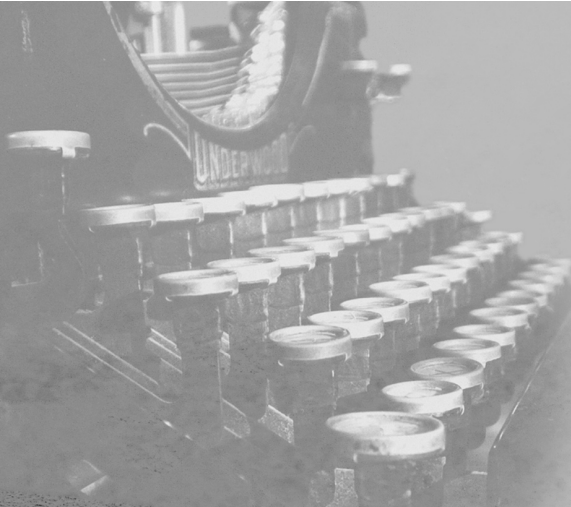
You must do all this — amongst other means, by your own talking and appeals. Especially will this apply to your meetings. A satisfactory meeting, in my opinion, has always meant a real fight — a regular struggle to get something done at somebody for their good in time and in eternity.

This applies no matter how large or how small the meeting may be. It should imply:

- (a) A real effort to get the Devil out of some soul — young or old, rich or poor; to get God and goodness in; or to make somebody fight for Him who did not fight before.
- (b) This aim distinguishes me.
- (c) This aim distinguishes you.
- (d) This aim distinguishes The Army from the Churches around us. People they say fly from us. They won't come again. They are afraid of the attack. They don't like the plain dealing about their wrongdoing — the being brought face to face with their own conscience. This is true. No doubt they do. They fly from God. They fly from Jesus Christ. They quench the Spirit.

What then? We must fly after them. Anyway, we must go on with the work of rescue. The Dane who said, "My God! I never want to hear the Chief speak again." Shall the Chief hold back the truth, or soften his presentation of it because it cut into this man's guilty conscience. A thousand times, no! I say. What do you say?

Does somebody here to-day ask me, "How shall I get the Spirit which produces this love and life of fighting?" Well, I would say, choose Him. Go down before Him here if you have never done



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it before and say, "O Blessed Spirit of the living God, Thou enemy of wrong, Thou who art the Eternal and unchanging foe of that great destroyer, Sin; Thou who hast drawn the sword, never to sheathe it again until Thine enemies become Thy footstool; I take my place beside Thee; I choose Thee as the captain of my soul; I give myself up to Thee, to drink in Thy Spirit, to conquer or to die."