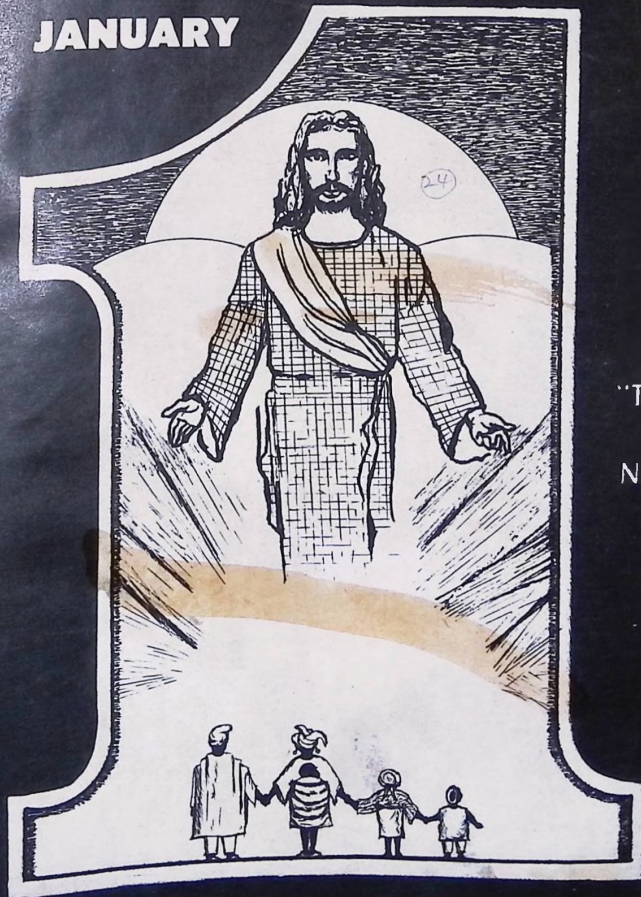


# The WAR CRY



JANUARY 1965

JANUARY



"Take Christ  
into the  
New Year"

# WHAT IS THE ARMY SPIRIT?

by MRS. COMMISSIONER JOHN McMILLAN



**THE ARMY SPIRIT** is a jewel of many facets. One might as well try to give a clear definition of the perfume of a rose as to attempt to define it in precise terms.

At one moment the Army spirit may inspire a man to assess and provide the essential requirement in a disaster of near-national proportions. That is what happened when one young officer went on a wild dash through the night to help at the scene of an explosion. Realising that there would be many injured, he collected blood plasma from hospitals en route and was surprised when, on arriving, doctors and nurses seemed to regard him as an angelic visitor.

At another moment, with infinite patience and gentleness and a Heaven-given understanding of the human heart, the Salvationist is probing the layers of fear, sin and doubt to reach the first cause of failure and disappointment in the life of a repentant sinner. When the seeker, as Frederick W.H. Myers has said, "is brought into the presence of the Christ who is the Way, the Truth and the Life," the Salvationist feels that at least the first step has been taken into a new way of life.

To appraise The Salvation Army of today is difficult because without perspective we see it somewhat out of focus. But the past is another story. Multitudes have left an eternal witness to their faith as well as evidence in the form of flesh and blood and bricks and mortar of the miracle-working power of that faith.

From out of every nation they have come — once drunkard and Magdalen, wife-beater and gambler, peasant and princess, saint and sinner, — a radiant cavalcade. In their hearts was the "Light that lighteth every man, that cometh into the world." Touched by the love of God, their potential gifts and graces are set free. They count no sacrifice too dear if only they may spread the "light of the knowledge of the glory of God in the face of Jesus Christ."

Arnolis Weerasooriya, high caste Indian, with his motto "The Cross Is the Attraction," laid down his life. Young and inexperienced Allister Smith, like Abraham before him, "went out not knowing whither he went" and lived to see the fruit of his message carried through the jungles of Africa — thousands of men and women won for God. Over the years hospitals, schools, training centres—never for a moment foreseen—have followed in the wake of his message.

In Switzerland a princess hears "the call of the Cross" and gives up her castle for the slums. In Finland and far Australia, the story is repeated. In the United States—Commissioner George Scott Railton, undaunted by a freezing winter, at night sleeps under paper for a blanket and by day, the frozen Mississippi is his pulpit.

The response of Dr. William Andrews to helpless suffering is later seen in a world-wide chain of Salvation Army hospitals and leper settlements. Doors opened which Christine Stewart, Dr. Turner and others

entered to use their gifts for God and humanity. Hidden by anonymity when they were doing great things to alleviate suffering, they now stand out like pinnacles of a lovely cathedral.

"They had drunk deep of the Army Spirit," General Bramwell Booth so often said, "and built bridges over which love and truth could travel." The most amazing thing about this is that all might have been lost in the mists of a spiritual transcendency. Yet by a strange paradox their feet were always firmly on the ground and where human need was greatest. In desert lands life-giving springs were opened and desert hearts made to rejoice and blossom as the rose.

The divine spark of creative power was within them and they believed long before Professor Toynbee's day, "that when we claim grace and kindle it to a flame, the stars in their courses cannot defeat our efforts to attain our goal." They could say, "The blind see, the lame walk and to the poor the Gospel is preached"—the same evidence that the Lord Jesus one day sent to John the Baptist. His forerunner, to quiet his anxious heart.

William Booth, born in the dark cold days of the nineteenth century, was converted early in life. With his conversion came an unanswering determination that God should have all he was and had. To love God with all his heart and his neighbour as himself became the consuming passion of his life.

A call for help from this man in  
(continued on Page 7)



# Staff Notation

## Part IX

### Various Musical Signs



**Single bars** indicate the regular measures, the pulsation of the time in the music. Double bars are used for quite a different purpose, viz., to indicate the end of a piece of music or a distinct portion of it.

When a strain or a tune terminates at an incomplete portion of the bar, the Double Bar indicates this by being placed in the measure at this point. (Examples 1 & 2)

**Dotted Double Bars.** Dots before a double bar indicate that the music should be repeated from the begin-



ning. Dots **after** a double bar indicate that the piece of music following should be repeated, and that a double bar with dots before it, will appear a little further on. Dots on both sides of a Double Bar indicate that there is to be a repetition of the music before it, and also of the music which follows it. (Examples 3 & 4)

**1st and 2nd time.** Sometimes when a strain or a piece of music is repeated, the second ending differs from the first, and brackets are used to mark off the separate endings; 1, 1st, or 1st time being placed under the first bracket; and 2, 2nd, or 2nd time, under the second bracket. (Example 4)

**Da Capo,** or the abbreviations, D.C. placed at a double bar, indicate a return to the beginning of the piece.

**Fine.** Particularly in marches,

the word "Fine" will be found over a double bar half way or so through the composition. It means that the piece is to be repeated from the beginning to this double bar. We sometimes will find, not Da Capo, or D.C. but Da Capo al Fine, or D.C. al Fine, at the end of the piece in such cases. (See illustrations)

**Accidentals** are the signs used before notes to indicate the raising or lowering of the sound which they represent. Each accidental applies for the measure only where it appears, unless it is contradicted by a natural.

The sharp represents a sound a half-tone above the natural one, while a flat represents a sound a half-tone below the natural one. If we have a sharp before an 'F', we call the tone 'F sharp', all notes may have a sharp placed before them.

If we have a flat before a 'B', we call it 'B flat' and flats too, may be placed before any one of the scale. The natural contradicts both sharps and flats, and restores the note to its original or natural place.

Occasionally we meet the **Double Sharp** (x) and the note before which it stands then represents a sound a whole tone above the natural one. Likewise with the **Double Flat**—the note before which it stands then represents a sound a whole tone below the natural one. (Example 5)

A **natural** contradicts double sharps and double flats, therefore we need the natural with a flat (Λ) when we want the note which has been previously used in the same bar with a Double Flat to be raised a semi-tone, and not a full tone. In the same manner a natural with a sharp (Λ) will make a note with

a double sharp (Λ) a semi-tone lower. (Example 5)

It should be noted that sharps and flats placed immediately after the key at the beginning of a piece is the Key Signature. The Key Signature is different to the incidental use of the accidentals, as the sharps or flats govern the whole piece of music, until a new time signature is introduced.

A **Scale** is a tone ladder, and we have looked at the Major scale and its construction. We have a variety of scales, the two species are the Diatonic and the Chromatic scales. The Chromatic is a succession of notes at the smallest interval in use in music, the semi-tone. This semi-tone progression is marked by sharps in ascending and flats in descending.

You will notice that we have

some synonymous notes, i.e. two notes representing the very same sound, such as C sharp and D flat, F sharp and G flat etc.

The diatonic species is divided into two kinds, each scale consisting of eight notes. These scales may be built up of various tetrachords, or sequences of four tones, but in modern music two scales have come to stay, the **Major Scale** (also called the **Ionic Scale**) and the **Minor Scale**. In the Major Scale we have semitones between the 3rd and 4th, and the 7th and 8th notes. (See example) Major scales always have a major third, that is, two whole tones between the first and third notes.

The **Minor Scale** used today is different in ascending and descending; this scale is sometimes called the **Melodic Minor**. Ascending we

(continued on Page 11)

## The Army Spirit

(continued from Page 3)

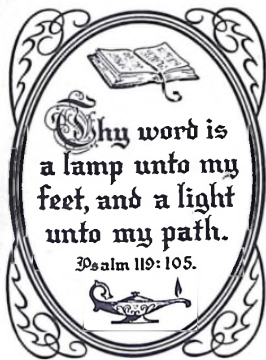
whose heart the glow, the warmth, the power of a great love burned as a clear, bright light was irresistible. Gloriously daring in his faith, "The World for Christ," was his watchword and battle cry. Yet he was amazed when he saw the ever-growing movement, carried by those whose hearts had been opened to receive the same divine compassion, lighting up earth's darkest corners.

A "man of saints," Harold Begbie called him, and there could be no truer man for this man whose heart God had touched and used to inspire others to follow Him.

The full story has yet to be told of the men and women from all walks of life who felt the power of the compassion which filled to overflowing the heart and life of William Booth. To help him in his holy task, they left kindred and home and all they owned. Some gave their money and influence. Others gave themselves to the Christ to whom William Booth pointed them, and in their devotion the Army was personified.

(The War Cry, Toronto)

\* \* \*



### Psalm 123.

**SOME THOUGHTS ABOUT PRAYER**—What is prayer? This psalm shows us clearly what prayer is. It is the lifting up of our eyes to God. All men are conscious that there is another world than the one we see. There is a spiritual world. There is a Power which watches over us. We feel we want to find this Power. Christians think of God as the Power behind all things. When we pray we are trying to get into touch with God. We are able to shut away the people and the things of this world from our minds, and then we find we can speak to God. We are able to feel conscious that He listens to us and is interested in us. Sometimes our prayers cannot be put into words. They are just like the prayer of which the Psalmist is speaking. They are only a 'lifting up of the eyes' to God. But words do not really matter. It is the 'communion' of our souls with God which is important, and words can sometimes prevent this. If we want to know how to pray, we must exercise ourselves in this lifting up of our eyes to God in trust and love and desire.

**TO THINK ABOUT:** 'My help comes from the Lord, who made heaven and earth' (Psalm 121:2)

### Ephesians 2:13-22.

**PRAYER IN THE NAME OF JESUS** "Through Him we...have access ...to the Father." Christians everywhere make their prayers in the name of Jesus. This is a rule which we all must follow. Jesus is the 'Mediator' between us and God. Because He became a man, He is able to understand our human needs. Because He is God, He is able to meet our needs!

There is another thing which we should always remember. When we pray in the name of Jesus we test our prayers by His standards. We cannot make selfish, unloving or foolish prayers when we pray in His name. We can make only the kind of prayers which we know He Himself would pray. This is a way which all Christians may use for purifying their prayers.

### TO THINK ABOUT:

Take the name of Jesus ever,  
As a shield from every snare;  
If temptations round you gather,  
Breathe that holy name in prayer.

### Hebrews 10:19-25.

**PRAYER MUST BE SINCERE**—"Let us draw near with a true heart." God looks for sincerity. Jesus taught us that He is not interested in fine words or long speeches. He wants our sincere love. He wants our true desires. Of course, He is able to read our hearts without any words at all. Let us be careful then that when we speak words of prayer to Him, our hearts are not denying what our lips are saying. This is a good rule for our private prayers as well as for the prayers we may pray aloud in meetings. If we remember that God is a God of light and truth we shall try to bring our thoughts into His light as we come to Him. If there are things which make us ashamed before Him, let us remember that He is able and willing to forgive us and to help us to put these things right. God is Light and God is Love.

**A PRAYER:** 'Create in me a clean heart, O God, and put a new and right spirit within me' (Psalm 51:10).

# Ghana News

OFFICER COMMANDING—LT. COLONEL WM. FLEMING

COMMAND HEADQUARTERS—OSU AVENUE, ACCRA

**T**EMA (Captain Amoah). In recent months seekers have been registered, six children dedicated, three junior and one senior soldier enrolled.

**N**KAWKAW (Captain Ampatey). When the District Officer, Brigadier Acquah conducted the meetings, fourteen young people were enrolled as junior soldiers, nine converts were made recruits, and thirteen senior soldiers enrolled.

**O**SOBEM (Lieutenant Adu). Meetings have been conducted by Lt. Colonel & Mrs. Fleming accompanied by Brigadier Simpson. Fifteen seekers have been recorded.

**B**OSO. Captain Lovett and Lieutenant Tucker have recently been welcomed to Boso. In the same meeting, Captain Evans farewelled for homeland furlough.

**W**OE. The General Secretary (Brigadier Amu) recently visited the corps and conducted a week night meeting with the comrades.

**L**ARTEH (Cadet-Lieutenant Bansah). As a result of special open-air meetings held, three seekers have been registered.

**A**CCRA (Major Agbenorto). The Officer Commanding conducted the morning meeting in which a number of bandmen took part. During the meeting many different languages were heard as the comrades gave testimony, read the Scriptures and sang. In the evening an open air meeting, attended by over three hundred people, was held.

**B**EGORO (Lieutenant Watt). A very interesting week-end was conducted by the O.C. and Mrs. Lt. Col. Fleming. A baby show, organised by the Lieutenant, was attended by a large number of mothers with their babies. On the Saturday women, and on the Sunday the women comrades conducted the open-air meetings. In the Holiness meeting, conducted by Mrs. Lt. Col. Fleming, many seekers were reg-

istered. In the afternoon, the women gave Biblical demonstrations.

## OFFICIAL GAZETTE

### NIGERIA

#### Appointment:

Brigadier & Mrs. Cyril Woods  
Regional Commander, Eastern Nigeria.

#### Admitted to the Long Service Order:

Major & Mrs. Fasuyi, Supare.

Edward John.

#### TERRITORIAL COMMANDER.

### GHANA

#### Appointment

Lieutenant M. Tucker, S.R.N. S.C.M

Boso Clinic—pro. tem.

Captain J. Lovett, S.R.N. S.C.M

Boso Clinic—pro. tem.

William Fleming

#### OFFICER COMMANDING.



"Singing to Salvation" .....	5/3
Soldier of God .....	1/9
Giving to God .....	1/2
The Ten Rules .....	2/-
Learning to use the Bible .....	1/9
William Booth (Prophet & General) .....	1/6



General Courts is greeted by the General Secretary of the Christian Council of Ghana



Asamankese Songsters in Action

## Staff Notation

(continued from Page 5)

have semitones between the 2nd and 3rd, and the 7th and 8th; descending between the 6th and 5th, and the 3rd and 2nd. Minor scales always have a minor third, that is, the interval between the first and third note is a minor third, or  $1\frac{1}{2}$  tone. Among the Minor Scales, we may find what is called the Harmonic Minor, which is the same ascending and descending. As the name implies, this scale is closely related to the theory of harmony. We may also play a minor scale, say from A to A, without any sharps or flats. We then have what is called the Aeolic scale, belonging to the field of music called the church modes.

A scale is always named after the note on which it begins, not after any note which may be sharpened or flattened in the forming the scale.

Relative Scales. Every Major Scale has what is termed its Relative Minor, the key-note (first note) of which is the 6th of the Major

EXAMPLE 11

MAJORS.  $\begin{Bmatrix} D \\ C \end{Bmatrix}$   $\begin{Bmatrix} F \\ E \end{Bmatrix}$   $\begin{Bmatrix} C \\ B \end{Bmatrix}$  MINORS  $\begin{Bmatrix} B \\ A \end{Bmatrix}$   $\begin{Bmatrix} D \\ C \end{Bmatrix}$   $\begin{Bmatrix} F \\ E \end{Bmatrix}$

EXAMPLE 12

Scale. Both Scales have the same Signature. (Example 12)

Scales may be built on every note of the chromatic scale, thus we have 12 Major and 12 Minor Scales, as the following groups are synonymous: Example (11)

Table of key signatures:

6/4 and 6/8 have two accents,

on the first and fourth parts of the bar:

9/4, 9/8 and 9/16 have three accents, on the first, fourth and seventh parts of the bar:

12/8 has four accents, falling on first, fourth, seventh and tenth part of the bar:

\* \* \*

\* \* \*

\* \* \*

## How much should I give?

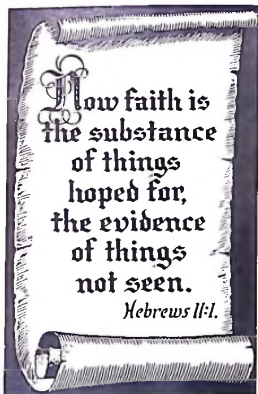
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Century, but there are today people who would pray to God in this way. This is, of course, a clear instance of selfish materialism, and this rich man would have been condemned by Christ as having no place in the Kingdom of God. He was too selfish.

The point to emphasise, therefore, is not that we must be poor or beggarly so as to enter the kingdom of God. After all, the poor alone cannot build and maintain a place of worship. But we have to emphasise and perhaps very strongly, that while reckless materialism must not be allowed among Christians, any Christian can obtain his wealth in any honest means, but must not be selfish with it. It must not become his object of worship. Can the wealthy not spend their money in a manner which will bring glory and happiness to Him who gave them the wealth? Can they not share their

blessings with others and use their wealth to alleviate the sufferings of the poor? Can they not perform some charitable act, however meagre? Can they not, while they are rich, also help others to prosper instead of using their wealth to cause the downfall or ruin of their rivals? Certainly these are the qualities which must be taught and encouraged among those members of the Christian Church who are considered wealthy. Surely the rich can have a place in the Kingdom of God.

It is not riches that will bar the gate of Heaven, but an unChristian failure to accept temporal wealth as a loan or trust from God, a loan for which must be used in a Christian way, and for which we shall give an account before the Judgment Bar of God.



We are pleased to announce that the General has promoted the Territorial Commander to the rank of Colonel. Comrades and friends throughout Nigeria and Ghana join in their congratulations to Colonel and Mrs. John.